



# St. Elias the Prophet Church

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## Services Schedule

Sundays: Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

WEEKLY BULLETIN

April 16, 2017

## Saints and Feasts



**April 16**

### Great and Holy Pascha

Mary Magdalene, and the other women who were present at the burial of our Saviour on Friday evening, returned from Golgotha to the city and prepared fragrant spices and myrrh, so that they might anoint the body of Jesus. On the morrow, because of the law which forbids work on the day of the Sabbath, they rested for the whole day. But at early dawn on the Sunday that followed, almost thirty-six hours since the death of the Life-giving Redeemer, they came to the sepulchre with the spices to anoint His body. While they were considering the difficulty of rolling away the stone from the door of the sepulchre, there was a fearful earthquake; and an Angel, whose countenance shone like lightning and whose garment was white as snow, rolled away the stone and sat upon it. The guards that were there became as dead from fear and took to flight. The women, however, went into the sepulchre, but did not find the Lord's body. Instead, they saw two other Angels in the form of youths clothed in white, who told them that the Saviour was risen, and they sent forth the women, who ran to proclaim to the disciples these gladsome tidings. Then Peter and John arrived, having learned from Mary Magdalene what had come to pass, and when they entered the tomb, they found only the winding sheets. Therefore, they returned again to the city with joy, as heralds now of the supernatural Resurrection of Christ, Who in truth was seen alive by the disciples on this day on five occasions.

Our Lord, then, was crucified, died, and was buried on Friday, before the setting of the sun, which was the first of His "three days" in the grave; observing the mystical Sabbath, that "seventh day" in which it is said that the Lord "rested from all His works" (Gen. 2:2-3), He passed all of Saturday in the grave; and He arose "while it was yet dark, very early in the morning" on Sunday, the third day, which, according to the Hebrew reckoning, began after sunset on Saturday.

As we celebrate today this joyous Resurrection, we greet and embrace one another in Christ, thereby demonstrating our Saviour's victory over death and corruption, and the destruction of our ancient enmity with God, and His reconciliation toward us, and our inheritance of life everlasting. The feast itself is called Pascha, which is derived from the Hebrew word which means "passover"; because Christ, Who suffered and arose, has made us to pass over from the curse of Adam and slavery to the devil and death unto our primal freedom and blessedness. In addition, this day of this particular week, which is the first of all the rest, is dedicated to the honour of the Lord; in honour and remembrance of the Resurrection, the Apostles transferred to this day the rest from labour that was formerly assigned to the Sabbath of the ancient Law.

All foods allowed during Renewal Week.



**April 16**

### Leonidas and Charissa, Nike, Galene, Kallida, Nounenchia, Vasilissa, and Theodora the Martyrs



**April 16**

**Agape, Chionia, and Irene, the Holy Martyrs**

When the Emperor Diocletian was at Aquileia, he learned that these Saints were Christians, and had them brought before him. Because they would not deny Christ, he had them imprisoned, and when he went into Macedonia, he committed them to Dulcitus the Prefect, who, however, lost his understanding and became incapable of doing them any harm. Diocletian then gave Count Sisinius charge over them. He had Saints Agape and Chionia burned; he ordered that Saint Irene be put in a brothel, but by the providence of God this was not accomplished, and she was shot with an arrow. These holy sisters suffered martyrdom in Thessalonica in the year 295.

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**April 17**

**Renewal Monday**



**April 18**

**Renewal Tuesday: The Commemoration of Saints Raphael, Nicholas, Irene, and the Other Newly-revealed Martyrs of Lesbos**

On the island of Mytilene (Lesbos in ancient times), near the village of Therme, the villagers had a custom of ascending a certain hill on this day to celebrate the Divine Liturgy in the ruins of a small chapel, although no one knew whence the tradition sprang. In the year 1959, certain villagers began seeing persons who spoke to them, first in dreams, then awake, both by day and by night. Through these wondrous appearances, which were given to many people independently, the holy Martyrs Raphael, Archimandrite of the ancient monastery, and Nicholas, his deacon, together with other Saints who had been martyred on the island, told the villagers the whole account of their martyrdom, which had taken place at the hands of the Moslem Turks ten years after the fall of Constantinople, in 1463. The twelve-year-old Irene had been tortured, then burned alive in a large earthenware jar in the presence of her parents. On Tuesday of Renewal Week, Saint Raphael had been tied to a tree and his head sawn off through his jaws; Saint Nicholas had died at the sight of this. Although the feast is celebrated today because it is the day of their martyrdom, through the appearances of the Saints as living persons five hundred years after their martyrdom, it is also a singular testimony to the Resurrection of Christ.

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**April 19**

**Renewal Wednesday**



**April 20**

**Renewal Thursday**



**April 20**

### Zacchaeus the Apostle of Caesaria

The conversion of the publican Zacchaeus, and our Saviour's compassion for him, is narrated in the Holy Gospel (Luke 19:1-10). Afterwards he laboured as a companion of the Holy Apostles, and became first Bishop of Caesarea in Palestine.



**April 21**

### Renewal Friday: Theotokos of the Life-giving Spring

Outside of Constantinople, towards the district of the Seven Towers, there was in ancient times a very large and most beautiful church named in honour of the Theotokos; it had been built about the middle of the fifth century by the Emperor Leo the Great (also called "Leo of Thrace," he is commemorated on Jan. 20). Before he became Emperor, he had encountered there a blind man, who being tormented with thirst asked him to help him find water. Leo felt compassion for him and went in search of a source of water but found none. As he became downcast, he heard a voice telling him there was water nearby. He looked again, and found none. Then he heard the voice again, this time calling him "Emperor" and telling him that he would find muddy water in the densely wooded place nearby; he was to take some water and anoint the blind man's eyes with it. When he had done this, the blind man received his sight. After Leo became Emperor as the most holy Theotokos had prophesied, he raised up a church over the spring, whose waters worked many healings and cured maladies by the grace of the Theotokos; from this, it came to be called the "Life-giving Spring." The Church of Christ celebrates the consecration of this church on this day.

After the fall of the imperial city, this church was razed to the ground and the materials from it were used for building the mosque of Sultan Bayezid. Nothing remained of that church's ancient beauty, except for a small and paltry chapel, almost completely buried in the ruins. This chapel had twenty-five steps going down into it, and a transom window on the roof, wherefrom it received a little light. Toward the western side of the chapel was the aforementioned holy Spring, fenced about with a railing, and with fish swimming in it. Such was the condition of the Spring until 1821. Then even that little remnant was destroyed, occasioned by the uprising of the Greek nation against the Ottoman Empire; the sacred Spring was buried with it and disappeared altogether.

But in the days of Sultan Mahmud, when those subject to him were rejoicing in their freedom to practice their religion, permission was sought by the Orthodox Christian community to rebuild at least part of the chapel. Thus the work was begun on July 26, 1833. When the excavation had been made, and the foundations of the ancient church were found, there was rebuilt -- by a later writ of permission from the Sultan -- not merely a chapel of the holy Spring, but another new church, constructed upon the foundations of the ancient one. The building of this spacious, beautiful, and most majestic temple began on September 14, 1833, and the work was completed on December 30, 1834. On February 2, 1835, the Ecumenical Patriarch Constantine II, serving the Liturgy together with twelve hierarchs and a great company of clergy, as well as a boundless multitude of Christians, performed the consecration of this sacred church and dedicated it to the glory of the Mother of God. On September 6, 1955, however, it was desecrated and destroyed again by the Moslem Turks; it has been restored again, but not to the former magnificence.



**April 22**

### Renewal Saturday

## Services and Information

Welcome to all visitors! Please join us for fellowship immediately following the Liturgy in the Social Hall. For those visiting an Orthodox Church for the first time, please be aware that Holy communion is a sign of unity of faith which is only offered to baptized and chrismated Orthodox Christians. However, all present are welcome to partake of the antidoron (or blessed bread) which is distributed at the end of the service. Those interested in learning more about the Orthodox Christian faith, please see Fr. Dimitri Pappas after the service.

Visit the church web site: <<http://steliasnm.org/>>.

#### Services Schedule (unless otherwise noted)

Sundays: Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

**Volunteer Prosforon bakers: please have the Prosforon to Fr. Dimitri by 9:00 a.m.**

#### April 2017

15 Apr. (Holy Saturday morning) 10:00 a.m., Vesperal Divine Liturgy. 2 prosfora April Dellas, no coffee hour.

15-16 Apr. (Holy Saturday night — Pascha) 11:00 p.m. Orthros, 12:00 a.m. Divine Liturgy. Prosphoron, April Dellas. Anastasi meal after service, sign-up sheet in coffee room.

16 Apr. (Great and Holy Pascha) 12:00 p.m., Agape Service. Agape meal after service, sign-up sheet in coffee room.

23 Apr. (Thomas Sunday) Prosforon & coffee hour Mac Ennis.

30 Apr. (Sunday of the Myrrh-Bearing Women) Prosforon Lesley Cook, coffee hour Lesley Cook and Kerry Tramontanas.

#### **GOC Links**

Greek Orthodox Metropolis of Denver <<http://www.denver.goarch.org>>.

Greek Orthodox Archdiocese of America <<http://www.goarch.org>>.

Orthodox Calendar <<http://www.goarch.org/chapel/calendar>>.

Orthodox Observer <<http://www.goarch.org/news/observer>>.

#### **Parish News and Events**

##### **Parish Council Meeting**

The next Parish Council meeting will be Sunday, May 7, after the Divine Liturgy.

##### **Sign up to bring a dish for the Anastasi meal potluck**

Sign up to bring a dish for our annual Anastasi potluck meal after the midnight Pascha service. The sign up sheet is downstairs in the coffee room, or contact April Dellas: (505) 466-1340 (home), (575) 684-0125 (mobile), or [ridingsecret@aol.com](mailto:ridingsecret@aol.com).

##### **Come and celebrate Pascha with us on April 16**

Sign up to bring a dish for the potluck meal that will be shared after the noon Agape service on 16 April. The sign up sheet is in the coffee room, or contact April Dellas at (505) 466-1340 (home), (575) 684-0125 (mobile), or [ridingsecret@aol.com](mailto:ridingsecret@aol.com).

##### **Father needs readers**

Father needs readers to read the Gospel in different languages for the Agape service on April 16. Please call him ((505) 204-4655) or email him ([paradosi@msn.com](mailto:paradosi@msn.com)) to volunteer.

##### **Spring 2017 Parish General Assembly Meeting**

Our parish's fall General Assembly meeting will be held in the coffee room on Sunday, April 23, 2017, after the Divine Liturgy. In order to proceed with discussion and consideration of the matters on the Agenda, we must have a quorum of at least 25 percent (25%) of the total number of Parish members who are in good standing by having met their financial obligations as Stewards of the Parish as of April 21, 2017. Please be sure you have filled out a pledge card and are current in your stewardship by April 21st, 2017 in order to participate. **Your input and vote are very important!**

##### **Please volunteer to help out with the upcoming Consecration of our church**

WE NEED YOU! - The consecration of our beautiful church will take place September 2, 2017. We have a weekend of activities scheduled and need everyone's help in making this weekend as special and stress-free as possible. Please consider helping us in any way you can. Sign-up sheets are located downstairs in the coffee room. Help is needed in many different areas for the next five months.

Consecration Book - PHOTOGRAPHS NEEDED BY APRIL 30th. We are looking for photographs to document the history of our church. Please let us know if you have any photographs of our church, events, festivals, celebrations, that you can share. You can email digital photos to [tboone@ekkoranch.com](mailto:tboone@ekkoranch.com). If you have photographs on paper, please bring them or mail them to the church. We will scan them and return them to you.

Please contact Tonya Boone at [tboone@ekkoranch.com](mailto:tboone@ekkoranch.com) for more information.

##### **Donations are needed for our Greek Festival silent auction**

Items are needed for the silent auction at our 2017 Santa Fe Greek Festival. Any item is appreciated—gift certificates, art, pottery, home accessories, vacations, appliances, wine tastings, etc. Please think not only of items you might have, but items friends might donate. Ask restaurants and shops you frequent for items or gift certificates. The church is a 501(c)(3) organization, so donations are tax deductible. [Click here to get a copy of the donation form from our web site](#). Contact Tonya Boone at [tboone@ekkoranch.com](mailto:tboone@ekkoranch.com) for more information.

##### **Volunteers are needed to host coffee hours and to bake prosfora**

Please get in touch with April Dellas to volunteer to bake prosforon and to host a simple coffee hour: some cookies, a pastry, pie, or coffee cake, some bagels—two or three items of your choice. Contact April at (505) 466-1340 (home), (575) 684-0125 (mobile), or [ridingsecret@aol.com](mailto:ridingsecret@aol.com).

##### **Make Donations to the Church on Our Web Site by Credit Card**

Use the "Donate Now" button on the church's web site to make tax-deductible donations to the church by credit card: make one-time or recurring donations. To make a one-time donation, be sure to **uncheck** the box next to "Make this a monthly recurring donation," otherwise your credit card will be billed monthly until you cancel it. Your donation, less 4.5%, goes to our church. Your entire donation is a tax-deductible donation to JustGive.org, and your donation(s) will show up on your credit card statement as a charge by JustGive.org. Be aware that it may take up to 6 weeks for your donation to be received by the church.

##### **Recycling for St. Elias**

The church receives a donation for recycling your used toner cartridges and inkjet cartridges. When you get new ones, please bring the used ones to the church, in their packing if possible. Every bit that we recycle means more funds for our parish. Please help with this free and painless way to raise money and protect the environment.

##### **2017 Stewardship**

We thank all of our members who have made a stewardship pledge to our church. Through your continued and loving support, the Parish Council and Fr. Dimitrios Pappas are able to serve as caretakers and deal with the needs and priorities that face our church. If you have not already done so, please complete your 2017 pledge card and return it to the church at your convenience. Thank you!

## Hymns of the Day

### **Apolytikion for Great and Holy Pascha in the Plagal First Mode**

Christ is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life.

Χριστός ανέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καί τοῖς ἐν τοῖς μνήμασι ζωῆν χαρισάμενος.

## Hypakoe of Great and Holy Pascha in the Fourth Mode

When they who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulchre, they heard from the Angel: Why seek ye among the dead, as though He were mortal man, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen, and hath put death to death. For He is the Son of God, Who saveth the race of men.

Προλαβοῦσαι τὸν ὄρθρον αἱ περὶ Μαριάμ, καὶ εὐροῦσαι τὸν λίθον ἀποκυλισθέντα τοῦ μνήματος, ἤκουον ἐκ τοῦ Ἀγγέλου. Τὸν ἐν φωτὶ αἰδίῳ ὑπάρχοντα, μετὰ νεκρῶν τί ζητεῖτε ὡς ἄνθρωπον; βλέπετε τὰ ἐντάφια σπάργανα, δράμετε, καὶ τῷ κόσμῳ κηρύξατε, ὡς ἠγέρθη ὁ Κύριος, θανατώσας τὸν θάνατον· ὅτι ὑπάρχει Θεοῦ Υἱός, τοῦ σώζοντος τὸ γένος τῶν ἀνθρώπων.

## Seasonal Kontakion in the Plagal Fourth Mode

Though You went down into the tomb, You destroyed Hades' power, and You rose the victor, Christ God, saying to the myrrh-bearing women, "Hail!" and granting peace to Your disciples, You who raise up the fallen.

Εἰ καὶ ἐν τάφῳ κατήλθες ἀθάνατε, ἀλλὰ τοῦ Ἄδου καθεῖλες τὴν δύναμιν, καὶ ἀνέστης ὡς νικητής, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγγόμενος. Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

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*Hypakoe of Great and Holy Pascha in the Fourth Tone © Holy Transfiguration Monastery - Brookline, MA*

*Seasonal Kontakion in the Plagal of the Fourth Tone © Narthex Press - Northridge, CA*

## Gospel and Epistle Readings

### Epistle Reading

**Prokeimenon. Plagal Fourth Mode. Psalm 117.24,29.**

This is the day which the LORD has made; let us rejoice and be glad in it.

Verse: Give thanks to the LORD, for he is good; for his mercy endures for ever.

**The reading is from Acts of the Apostles 1:1-8.**

IN THE FIRST BOOK, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

So when they had come together, they asked him, "Lord, will you at this time restore the kingdom of Israel?" He said to them, "it is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

**Προκείμενον. Plagal Fourth Mode. ΨΑΛΜΟΙ 117.24,29.**

αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ

Στίχ. ἐξομολογήσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

**τὸ Ἀνάγνωσμα Πράξεις Ἀποστόλων 1:1-8.**

Τὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων, ᾧ Θεόφιλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας, ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο, ἀνελήφθη· οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, Ἦν ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν ἐν Ἰσραὴλ; Εἶπεν δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστιν γνῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.

### Gospel Reading

**Great and Holy Pascha**

**The Reading is from John 1:1-17**

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light.

The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

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## Great and Holy Pascha

### Κατὰ Ἰωάννην 1:1-17

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων· οὗτος ἦν ὃν εἶπον, ὃ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

## Wisdom of the Fathers

But why did He appear not to all, but to the Apostles only? Because to the many it would have seemed a mere apparition, inasmuch as they understood not the secret of the mystery. For if the disciples themselves were at first incredulous and were troubled, and needed the evidence of actual touch with the hand, and of His eating with them, how would it have fared in all likelihood with the multitude? For this reason therefore by the miracles [wrought by the Apostles] He renders the evidence of His Resurrection unequivocal, so that not only the men of those times-- this is what would come of the ocular proof--but also all men thereafter, should be certain of the fact, that He was risen. Upon this ground also we argue with unbelievers. For if He did not rise again, but remains dead, how did the Apostles perform miracles in His name? But they did not, say you, perform miracles? How then was our religion instituted?

### St. John Chrysostom

*Homily I on Acts I, 4th Century*

Now this is a proof that Christ is God the Word, and the Power of God. For whereas human things cease, and the Word of Christ abides, it is clear to all eyes that what ceases is temporary, but that He Who abides is God, and the true Son of God, His only-begotten Word.

### St. Athanasius of Alexandria

*On the Incarnation 55, 4th Century*