



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

Bulletin for Sunday, August 27, 2017

Saints and Feasts



August 27

12th Sunday of Matthew



August 27

Poimen of Palestine



August 27

Pimen the Great

Saint Pimen was from Egypt and shone forth in the ascetical life in Scete in the fourth century; he was renowned for his discretion. Many of his sayings and deeds are preserved in the Paradise of the Fathers and the Sayings of the Fathers.



August 29

Beheading of the Holy and Glorious Prophet, Forerunner and Baptist John

The divine Baptist, the Prophet born of a Prophet, the seal of all the Prophets and beginning of the Apostles, the mediator between the Old and New Covenants, the voice of one crying in the wilderness, the God-sent Messenger of the incarnate Messiah, the forerunner of Christ's coming into the world (Esaias 40: 3; Mal. 3: 1); who by many miracles was both conceived and born; who was filled with the Holy Spirit while yet in his mother's womb; who came forth like another Elias the Zealot, whose life in the wilderness and divine zeal for God's Law he imitated: this divine Prophet, after he had preached the baptism of repentance according to God's command; had taught men of low rank and high how they must order their lives; had admonished those whom he baptized and had filled them with the fear of God, teaching them that no one is able to escape the wrath to come if he do not works worthy of repentance; had, through such preaching, prepared their hearts to receive the evangelical teachings of the Savior; and finally, after he had pointed out to the people the very Savior, and said, "Behold the Lamb of God, Which taketh away the sin of the world" (Luke 3:2-18; John 1: 29-36), after all this, John sealed with his own blood the truth of his words and was made a sacred victim for the divine Law at the hands of a transgressor.

This was Herod Antipas, the Tetrarch of Galilee, the son of Herod the Great. This man had a lawful wife, the daughter of Arethas (or Aretas), the King of Arabia (that is, Arabia Petraea, which had the famous Nabatean stone city of Petra as its capital. This is the Aretas mentioned by Saint Paul in II Cor. 11:32). Without any cause, and against every commandment of the Law, he put her away and took to himself Herodias, the wife of his deceased brother Philip, to whom Herodias had borne a daughter, Salome. He would not desist from this unlawful union even when John, the preacher of repentance, the bold and austere accuser of the lawless, censured him and told him, "It is not lawful for thee to have thy brother's wife" (Mark 6: 18). Thus Herod, besides his other unholy acts, added yet this, that he apprehended John and shut him in prison; and perhaps he would have killed him straightway, had he not feared the people, who had extreme reverence for John. Certainly, in the beginning, he himself had great reverence for this just and holy man. But finally, being pierced with the sting of a mad lust for the woman Herodias, he laid his defiled hands on the teacher of purity on the very day he was celebrating his birthday. When Salome, Herodias' daughter, had danced in order to please him and those who were supping with him, he promised her -- with an oath more foolish than any foolishness -- that he would give her anything she asked, even unto the half of his kingdom. And she, consulting with her mother, straightway asked for the head of John the Baptist in a charger. Hence this transgressor of the Law, preferring his lawless oath above the precepts of the Law, fulfilled this godless promise and filled his loathsome banquet with the blood of the Prophet. So it was that that all-venerable head, revered by the Angels, was given as a prize for an abominable dance, and became the plaything of the dissolute daughter of a debauched mother. As for the body of the divine Baptist, it was taken up by his disciples and placed in a tomb (Mark 6: 21 - 29). Concerning the finding of his holy head, see February 24 and May 25.



September 01

Ecclesiastical New Year

For the maintenance of their armed forces, the Roman emperors decreed that their subjects in every district should be taxed every year. This same decree was reissued every fifteen years, since the Roman soldiers were obliged to serve for fifteen years. At the end of each fifteen-year period, an assessment was made of what economic changes had taken place, and a new tax was decreed, which was to be paid over the span of the fifteen years. This imperial decree, which was issued before the season of winter, was named *Indictio*, that is, *Definitio*, or *Order*. This name was adopted by the emperors in Constantinople also. At other times, the latter also used the term *Epinemisis*, that is, *Distribution* (*Dianome*). It is commonly held that Saint Constantine the Great introduced the *Indiction* decrees in A.D. 312, after he beheld the sign of the Cross in heaven and vanquished Maxentius and was proclaimed Emperor in the West. Some, however (and this seems more likely), ascribe the institution of the *Indiction* to Augustus Caesar, three years before the birth of Christ. Those who hold this view offer as proof the papal bull issued in A.D. 781 which is dated thus: *Anno IV, Indictionis LIII* -that is, the fourth year of the fifty-third *Indiction*. From this, we can deduce the aforementioned year (3 B.C.) by multiplying the fifty-two complete *Indictions* by the number of years in each (15), and adding the three years of the fifty-third *Indiction*. There are three types of *Indictions*: 1) That which was introduced in the West, and which is called *Imperial*, or *Caesarean*, or *Constantinian*, and which begins on the 24th of September; 2) The so-called *Papal Indiction*, which begins on the 1st of January; and 3) The *Constantinopolitan*, which was adopted by the Patriarchs of that city after the fall of the Eastern Empire in 1453. This *Indiction* is indicated in their own hand on the decrees they issue, without the numeration of the fifteen years. This *Indiction* begins on the 1st of September and is observed with special ceremony in the Church. Since the completion of each year takes place, as it were, with the harvest and gathering of the crops into storehouses, and we begin anew from henceforth the sowing of seed in the earth for the production of future crops, September is considered the beginning of the New Year. The Church also keeps festival this day, beseeching God for fair weather, seasonable rains, and an abundance of the fruits of the earth. The Holy Scriptures (Lev. 23:24-5 and Num. 29:1-2) also testify that the people of Israel celebrated the feast of the *Blowing of the Trumpets* on this day, offering hymns of thanksgiving. In addition to all the aforesaid, on this feast we also commemorate our Saviour's entry into the synagogue in Nazareth, where He was given the book of the Prophet *Esaias* to read, and He opened it and found the place where it is written, "The Spirit of the Lord is upon Me, for which cause He hath anointed Me..." (Luke 4:16-30).

It should be noted that to the present day, the Church has always celebrated the beginning of the New Year on September 1. This was the custom in Constantinople until its fall in 1453 and in Russia until the reign of Peter I. September 1 is still festively celebrated as the New Year at the Patriarchate of Constantinople; among the Jews also the New Year, although reckoned according to a moveable calendar, usually falls in September. The service of the *Menaion* for January 1 is for our Lord's *Circumcision* and for the memorial of Saint Basil the Great, without any mention of its being the beginning of a new year.

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

August 2017

27 Aug (12th Sunday of Matthew) Prosforon & coffee hour Bonnie Hardwick.

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

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/>>.

Please contact Parish Council with questions or comments about church maintenance or operations

My dear parishioners:

as our Holy Consecration draws near, my duties as the spiritual and ecclesiastical leader of St. Elias are more demanding than ever. Therefore, I ask that all concerns outside of spiritual and ecclesiastical matters be taken directly to the Parish Council for consideration by contacting either the President, April Dellas at 505-466-1340/575-684-0125, or the Vice-President, Niki Constantaras at 505-930-1940.

Parish News and Events

Parish Council Meeting

The next Parish Council meeting will be Sunday, September 3, after the Divine Liturgy.

Please make reservations for the Consecration Banquet Luncheon—Saturday, 9/9/17, 2:00 p.m.

The Consecration Banquet Luncheon will be in the Terrace at Quail Run, 3101 Old Pecos Trail, Santa Fe, NM 87505. Ask at the guard house at the front gate for directions to the event and where to park. His Eminence Metropolitan Isaiah of Denver will be in attendance. Please join us so we may extend a warm welcome to him. For tickets, contact April Dellas.

Please sign up for the Consecration Picnic—Sunday, 9/10/17, after the Service

There will be a catered picnic at the church following the service on Sunday, 9/10/17. Requested donation: \$20. Please help us close out this momentous weekend.

Help is needed for church cleaning and grounds cleanup

On Tuesday morning, September 5, we need people to help with cleaning the church to prepare for our Consecration weekend. Help is also needed for grounds cleanup/yard work after the service on Sunday, August 27. Let's make the church sparkle for our sacred Consecration.

Consecration Weekend Schedule

Friday, September 8:	5:45 pm: Procession of the Holy Relics 6:00 pm: Great Vespers
Saturday, September 9:	9:00 am: Orthros 10:00 am: Procession & Holy Consecration 11:00 am: Divine Liturgy 2:00 pm: Luncheon Banquet at Quail Run Resort, adults \$100, children under 11 \$25*
Sunday, September 10	8:30 am: Orthros 10:00 am: Divine Liturgy Picnic following, at the Church, \$20*

*For tickets, contact April Dellas: ridingsecret@aol.com, (505) 466-1340, (575) 684-0125.

Help! Volunteers Are Needed to Help Maintain the Church's Landscaping

Volunteers are needed to help with watering and attend to minor maintenance of the grounds. Contact April Dellas (ridingsecret@aol.com, (505) 466-1340, (575) 684-0125) or Niki Constantaras (yiayianiki@gmail.com, (505)-930-1940) for details. They are looking for people to help with the watering schedule on Sunday, Tuesday, or Friday. Thank you!

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

We need you! The consecration of our beautiful church will take place on the second weekend of September, a little more than 2 months from now. 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 in any way you can. Contact Contact April Dellas at ridingsecret@aol.com, (505) 466-1340, (575) 684-0125 or Tonya Boone at tboone@ekkoranch.com for more information.

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 as soon as you can. Thank you!

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.

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.

Hymns of the Day

Resurrectional Apolytikion in the Third Mode

Let the Heavens rejoice; let earthly things be glad; for the Lord hath wrought might with His arm, He hath trampled upon death by death. The first-born of the dead hath He become. From the belly of Hades hath He delivered us, and hath granted great mercy to the world.

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιάσθω τὰ ἐπίγεια, ὅτι ἐποίησε κράτος, ἐν βραχίονι αὐτοῦ, ὁ Κύριος, ἐπάτησε τῷ θανάτῳ τὸν θάνατον, πρωτότοκος τῶν νεκρῶν ἐγένετο, ἐκ κοιλίας ᾄδου ἐρρύσατο ἡμᾶς, καὶ παρέσχε τῷ κόσμῳ τὸ μέγα ἔλεος.

Apolytikion for St. Elias in the First Mode

The incarnate Angel and the Prophets' summit and boast, the second fore-runner of the coming of Christ, Elias, the glorious, from above he has sent down his grace upon Elisha; he doth cast out sickness and also doth cleanse the lepers; and unto all that honor him, streams of cures he poureth forth.

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Ὁ ἐνσαρκος ἄγγελος, τῶν Προφητῶν ἡ κρηπίς, ὁ δεύτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ηλίας ὁ ἐνδοξος, ἀνωθεν καταπέμψας, Ελισαίῳ τὴν χάριν, νόσους αποδιώκει, καὶ λεπρούς καθαρίζει, διό καὶ τοῖς τιμώσιν αὐτὸν βρῦει ἰάματα.

Seasonal Kontakion in the Fourth Mode

In your holy birth, Immaculate One, Joachim and Anna were rid of the shame of childlessness; Adam and Eve of the corruption of death. And so your people, free of the guilt of their sins, celebrate crying: "The barren one gives birth to the Theotokos, who nourishes our life."

Ιωακείμ καί Άννα όνειδισμού ατεκνίας, καί Αδάμ καί Εύα, εκ τής φθοράς τού θανάτου, ηλευθερώθησαν, Άχραντε, εν τή αγία γεννήσει σου, αυτήν εορτάζει καί ο λαός σου, ενοχής τών πταισμάτων, λυτρωθείς εν τώ κράζειν σοι, Η στείρα τίκτει τήν Θεοτόκον, καί τροφόν τής ζωής ημών.

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Gospel and Epistle Readings

Matins Gospel Reading

First Orthros Gospel

The Reading is from Matthew 28:16-20

At that time, the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshipped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age. Amen."

First Orthros Gospel

Κατὰ Ματθαῖον 28:16-20

Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ, οἱ δὲ ἐδίστασαν. καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. ἀμήν.

Epistle Reading

Prokeimenon. Third Mode. Psalm 46.6,1.

Sing praises to our God, sing praises.

Verse: Clap your hands, all you nations.

The reading is from St. Paul's First Letter to the Corinthians 15:1-11.

Brethren, I would remind you in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast -- unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me. Whether then it was I or they, so we preach and so you believed.

Προκείμενον. Third Mode. ΨΑΛΜΟΙ 46.6,1.

Ψάλατε τῷ Θεῷ ἡμῶν, ψάλατε.

Στίχ. Πάντα τὰ ἔθνη κροτήσατε χεῖρας.

τὸ Ἀνάγνωσμα Πρὸς Κορινθίους α' 15:1-11.

Ἀδελφοί, γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, δι' οὗ καὶ σώζεσθε· τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε. Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη· καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα· ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν· ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν· ἔσχατον δὲ πάντων, ὡσπερὶ τῷ ἐκτρώματι, ὤφθη κάμοι. Ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμι ἰκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ. Χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἢ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ θεοῦ ἢ σὺν ἐμοί. Εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

Gospel Reading

12th Sunday of Matthew

The Reading is from Matthew 19:16-26

At that time, a young man came up to Jesus, kneeling and saying, "Good Teacher, what good deed must I do, to have eternal life?" And he said to him, "Why do you call me good? One there is who is good. If you would enter life, keep the commandments." He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and You shall love your neighbor as yourself." The young man said to him, "All these I have observed; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven;

and come, follow me." When the young man heard this he went away sorrowful; for he had great possessions.

And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

12th Sunday of Matthew
Κατὰ Ματθαῖον 19:16-26

Τῷ καιρῷ ἐκείνῳ, νεανίσκος τις προσῆλθε τῷ Ἰησοῦ, γονυπετῶν αὐτόν, καὶ λέγων· Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον; Ὁ δὲ εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός· εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς· λέγει αὐτῷ· ποίας; Ὁ δὲ Ἰησοῦς εἶπε· τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν· λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ; ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι· ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά· Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ραφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν· ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα λέγοντες· τίς ἄρα δύναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.

Wisdom of the Fathers

The sign that thou lovest God, is this, that thou lovest thy fellow; and if thou hatest thy fellow, thy hatred is towards God. For it is blasphemy if thou prayest before God while thou art wroth. For thy heart also convicts thee, that in vain thou multipliest words: thy conscience rightly judges that in thy prayers thou profitest nought.

St. Ephraim the Syrian

ON ADMONITION AND REPENTANCE.

Wherefore then doth Christ thus reply to him, saying, "There is none good?" Because He came unto Him as a mere man, and one of the common sort, and a Jewish teacher; for this cause then as a man He discourses with him. And indeed in many instances He replies to the secret thoughts of them that come unto Him.

St. John Chrysostom

Homily 63 on Matthew 19, 4th Century