



Saint Nicholas Greek Orthodox Church

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Sunday, February 18th, 2024

Sunday of the Canaanite Woman

8:45am: Orthros, 10am: Divine Liturgy

12pm: Youth Church School & Adult Ed

Hymns of the Day

Resurrectional Apolytikion in the Fourth Mode

When the women Disciples of the Lord had learned from the Angel the joyful message of the Resurrection and had rejected the ancestral decision, they cried aloud to the Apostles triumphantly: Death has been despoiled, Christ God has risen, granting His great mercy to the world.

Ἀπολυτίκιον Ἀναστάσιμον. Ἦχος δ΄.

Τὸ φαιδρὸν τῆς ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μα-
θοῦσαι αἱ τοῦ Κυρίου Μαθήτριά, καὶ τὴν προγονικὴν ἀπόφασιν
ἀπορρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Ἐσχύλεται
ὁ θάνατος, ἡγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ
μέγα ἔλεος.

Apolytikion of Saint Nicholas in the Fourth Mode

An example of the faith and a life of humility: * as a teacher of abstinence you did inspire and lead your flock, * and through the truthfulness of your deeds * were exalted to greatness through your humility, * uplifting all, and by poverty gaining wealth. * Father and hierarch Saint Nicholas, * intercede with Christ our God * that our souls may be saved.

Seasonal Kontakion in the Second Mode

O Protection of Christians that never fails, intercession with the Creator that never fails, we sinners beg you, do not ignore the voices of our prayers. O good Lady, we implore you, quickly come unto our aid, when we cry out to you with faith. Hurry to intercession, and hasten to supplication, O Theotokos who protect now and ever those who honor you.



Gospel and Epistle Readings

Epistle Reading

**St. Pauls' Second Letter to the Corinthians 6:16-18;
7:1**

Brethren, you are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty."

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

Gospel Reading

Matthew 15:21-28

At that time, Jesus went to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon." But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying after us." He answered, "I was sent only to the lost sheep of the house of Israel."

But she came and knelt before him, saying, "Lord, help me." And he answered, "It is not fair to take the children's bread and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table."

Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.

The Lord's Prayer

Ελληνικά:

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, * ἁγιασθήτω τὸ ὄνομά σου·
* ἐλθέτω ἡ βασιλεία σου· * γεννηθῇτω τὸ θέλημά σου * ὡς
ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· * τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
δὸς ἡμῖν σήμερον· * καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ
ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· * καὶ μὴ εἰσενέγκῃς ἡμᾶς
εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Español:

Padre Nuestro, que estás en el cielo, * santificado sea tu nombre; * venga tu reino; * hágase tu voluntad, * en la tierra como en el cielo. * Danos hoy nuestro pan de cada día; * perdona nuestras ofensas, como también nosotros perdonamos a los que nos ofenden; * no nos dejes caer en la tentación, y líbranos del mal.

English:

Our Father, who art in the heavens * hallowed be Thy name; * Thy Kingdom come; * Thy will be done * on earth as it is in heaven; * give us this day our daily bread, * and forgive us our trespasses, as we forgive those who trespass against us; * and lead us not into temptation, but deliver us from the evil one.



Saints and Feasts

Sunday of the Canaanite Woman

On the Sunday preceding the beginning of the Triodion period, we hear the Gospel reading of the Canaanite Woman. Jesus has traveled to the land of the Gentiles in Tyre and Sidon. There, he encounters a woman whose daughter is in need of healing from the demon that is afflicting her. Jesus responds that the priority of His ministry is directed toward the people of Israel, and that "It is not fair to take the children's bread and throw it to the dogs."

This saying of Jesus' may appear shocking at first. It seems that Jesus is referring to this woman using a slur, calling

her by the name of an unclean and contemptible animal. In fact, this is not what Jesus is doing; instead, he is using a simple analogy to illustrate the priority of His ministry.

It was not uncommon at the time for the people of Israel to refer to Gentiles as "dogs," as unclean animals that would often be seen begging in the streets. The Greek word that was used in these cases was κύων (*kyon*), the common word for a dog. The use of this word to refer to the Gentiles does reflect the prejudice that the people of Israel had against outsiders. Jesus, on the other hand, rejects the use of this negative language, and instead uses the word κυνάριον (*kynarion*) in today's Gospel reading. This word refers, not to an unclean stray dog in the streets, but instead to a family's beloved pet.

Jesus, then, is not directing contempt at this woman for being a non-Jew. Instead, he is saying that the priority of His ministry at that time was to the people of Israel, just as a parent's first priority is to feed their children. The woman responded to Jesus with faith that, whatever amount of grace was being given to the people of Israel, it would be enough for her as well. Jesus sees and makes an example of the greatness of her faith, and her daughter is healed.

The Church puts this Gospel reading before us today to teach us about the abundance of grace that comes from Jesus Christ. This grace was enough to fill both the Israelites and the Gentiles in Jesus' day, and it remains enough to fill each of us today with His light and His love. This grace feeds us and strengthens us as we begin our approach to the Great Fast of Holy Lent.

Leo the Great, Pope of Rome

Saint Leo I the Great, Pope of Rome (440-461), received a fine and diverse education, which opened for him the possibility of

an excellent worldly career. He yearned for the spiritual life, however, and so he chose the path of becoming an archdeacon under holy Pope Sixtus III (432-440), after whose death Saint Leo was chosen as Bishop of Rome in September 440.

These were difficult times for the Church, when heretics assaulted Orthodoxy with their false teachings. Saint Leo combined pastoral solicitude and goodness with an unshakable firmness in the confession of the Faith. In 448, when Saint Flavian, Archbishop of Constantinople, summoned Eutyches, an archimandrite in Constantinople, to give account for his teaching that there was only one nature in Christ after the Incarnation, Eutyches appealed to Saint Leo in Rome. After Saint Leo had carefully examined Eutyches's teachings, he wrote an epistle to Saint Flavian, setting forth the Orthodox teaching of the person of Christ, and His two natures, and also counseling Flavian that, should Eutyches sincerely repent of his error, he should be received back with all good will.

At the Council held in Ephesus in 449, which was presided over by Dioscorus, Patriarch of Alexandria (and which Saint Leo, in a letter to the holy Empress Pulcheria in 451, was the first to call "The Robber Council"), Dioscorus, having military might behind him, did not allow Saint Leo's epistle to Flavian to be read, although repeatedly asked to do so; even before the Robber Council was held, Dioscorus had uncanonically received the unrepentant Eutyches back into communion.

Because Saint Leo had many cares in Rome owing to the wars of Attila the Hun and other barbarians, in 451 he sent four delegates to the Fourth Ecumenical Council, where 630 Fathers gathered in Chalcedon during the reign of Marcian, to condemn the teachings of Eutyches and those who supported him. Saint Leo's epistle to Flavian was read at the Fourth

Council, and was confirmed by the Holy Fathers as the Orthodox teaching on the incarnate person of our Lord; it is also called the "Tome of Leo."

He knew the time of his death beforehand, and he prepared himself, with forty days of fasting and prayer, to pass from this world into eternity. He died in the year 461 and was buried at Rome. His literary and theological legacy is comprised of 96 sermons and 143 letters, of which the best known is his Epistle to Saint Flavian.



Parish Information

Church School

Church School meets on Sundays following Divine Liturgy, at approximately noon. Our two Youth Church School classrooms meet downstairs.

Orthodox Christianity 101

Our Orthodox Christianity 101 class meets in the Church hall following coffee hour. Anyone who is interested in learning the basic teachings and practices of the Orthodox Christian faith is welcome to attend! We will read and discuss the book *Welcome to the Orthodox Church* by Frederica Mathewes-Green.

Men's Breakfast Group

The next Men's Breakfast will be on **Saturday, March 2** at 8am. Bring your favorite breakfast foods, and feel free to invite a friend!

Ladies' Potluck Luncheon

Our Ladies' Potluck Luncheon group meets on the second Thursday of each month! The next luncheon will take place in the Church hall on **Thursday, March 14** at 12pm.

Byzantine Chant Classes

Byzantine chant classes take place on **Saturdays at 4pm**. If you are interested in learning and helping out, please feel free to attend!



This Week at Saint Nicholas

- Monday, February 18 - Thursday, February 22: Metropolis of Denver Clergy-Laity Congress (Fr. Jeremy out of town)
- Friday, February 23: 6pm GOYA Informational Meeting
- Saturday, February 24 **First and Second Findings of the Head of John the Forerunner**: 9am Orthros, 10am Divine Liturgy, 4pm Byzantine Chant Class, 5pm Great Vespers