

ST. ELIAS THE PROPHET CHURCH BULLETIN
JANUARY 13, 2013

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Epistle Ephesians 4:7–13

BRETHREN, grace was given to each of us according to the measure of Christ's gift. Therefore it is said, "When he ascended on high he led a host of captives, and he gave gifts to men." (In saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is he who also ascended far above all the heavens, that he might fill all things.) And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

Gospel Matthew 4:12-17

At that time, Jesus heard that John had been arrested, He withdrew into Galilee; and leaving Nazareth He went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles, the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

Resurrectional Apolitikion

You did abolish death by Your Cross. You opened to the thief paradise. You did transform the myrrh bearers lamentation. And to

Your Apostles You did bid to preach. That You are risen O Christ our God, granting to the world great mercy.

Apolitikion

In the Jordan You were baptized O Lord and the worship of the Trinity was manifest. For the voice of the Father bore witness to You, Beloved Son calling You. And the Spirit in the form of a Dove confirmed the certainty of the Word. You Who has appeared, O Christ our God and enlightened the World glory to You.

□ν □ορδάν□ βαπτιζομένου σου, Κύριε, □ τ□ς Τριάδος □φανερώθη προσκύνησις· το□ γ□ρ Γεννήτορος □ φων□προσεμαρτύρει σοι, □γαπητόν σε Υ□□ν □νομάζουσα· κα□ τ□ Πνε□μα □ν ε□δει περιστρ□ς □βεβαίου το□ λόγου τ□ □σφαλές· □ □πιφανείς, Χριστ□ □ Θεός, κα□ τ□ν κόσμον φωτίσας, δόξα σοι.

Church Apolytikion

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.

Kontakion

Mode 4. Original Melody. You appeared today unto the world. And Your light, O Lord is marked upon us, who in knowledge chant unto to You. You have appeared O Light unapproachable.

□πεφάνης σήμερον τ□ ο□κουμένη, κα□ τ□ φ□ς σου, Κύριε, □σημειώθη □φ' □μ□ς, □ν □πιγνώσει □μο□ντάς σε· □λθες, □φάνης, τ□ φ□ς τ□ □πρόσιτον.

Directory 2013

We are collecting Ads for our 2013 phone Directory. You may send your ad by sending your information to Marcia Baker at sneakerz44@gmail.com. Full page \$50 and half page \$25.

Happy New Year
Ευτυχισμένο το νέο έτος
ةدي عس ةدي دج ةنس
Срећна Нова Година
С НОВЫМ ГОДОМ

THE ICON OF THE FEAST OF THE HOLY THEOPHANY

In the icon the invisible Father points to the Son by letting his voice be heard,



saying: 'This is my Son, the Beloved, with whom I am well pleased' (Mt 3,17) The Holy Spirit is represented symbolically by a dove hovering over the Son. In accordance with iconographic convention, the river Jordan is framed by rocky countryside on both sides. This has a double representation firstly it resembles Hades which will swallow Christ up but spit Him out, for He will conquer it in death and bestow life to all those in the tombs (that is

us). The diagonally flowing water surrounds Jesus, but characteristically it does not cover his body. This also shows us that Christ the Word of God will rise on the third day just as Jonah did out of the belly of the beast.

Secondly we see how together with the angels and John the Baptist the mountains (created matter) also recognize and worship God. As He is the Creator of all things he is also not only able to control all of nature but renew it to new life after it has fallen and become corrupt. From the half-circle (mandorla) at the very top of the icon a powerful beam of light shines down. It is broken by a medallion with an inset dove. This central axis is continued in the noble figure of Christ, who is presented frontally. The beam of light represents pictorially the voice of the Father from heaven, which John the Baptist and Forerunner heard coming down from above. The dove symbolically represents the Holy Spirit which, comes from the Father and is also in the Son and the figure of Jesus Christ is the Eternal Word of God before all ages, Who humbled Himself and become flesh through the Incarnation in time. In this way we see how the Holy Spirit unites the Father with the Son but also how the Son (begotten) and the Holy Spirit (proceeds) both come from the Father who is the source of the Holy Trinity.

John the Baptist stands on the left bank, bending humbly forward to lay his hands on Christ's head, while angels on the rocky bank opposite cover their hands as a sign of adoration and reverence. By walking down into the river Jordan, down into matter, Christ makes known the depth of his identification with humankind and creation. He allows himself to be covered in the water and thus fills it with his divine presence. Here heaven is united with the earth through Christ. He blesses the water and gives it a sacramental dimension, just as he later blesses the bread and wine and it becomes His body and blood, which the church His Body communally partakes of till this day.

SERVICES AND INFORMATION

December:

13 January Sunday prosforo **Fr. Dimitri** and coffee hour
Frederika Vaupen Orthros 9:00 am and 10:00 am Divine Liturgy
20 January Sunday prosforo **Mary Santikos** and coffee hour **Eva Kurtz**
NO ORTHROS and 10:00 am Divine Liturgy
27 January Sunday prosforo and coffee hour **Mac Ennis**
Orthros 9:00 am and 10:00 am Divine Liturgy

February

2 February prosforon **Fr. Dimitri Pappas**
Orthros 9:00 am and 10:00 am Divine Liturgy
3 February Sunday prosforon **Fr. Dimitri Pappas**, coffee hour
Helen Skinas Orthros 9:00am and 10:00 am Divine Liturgy
10 February Sunday prosforon and coffee hour **Mary O'Brien**
Orthros 9:00 am and 10:00 am Divine Liturgy
17 February Sunday prosforon and coffee hour **Anna Patsalis**
Orthros 9:00am and 10:00 am Divine Liturgy
24 February Sunday prosforon **Fr. Dimitri Pappas** coffee hour
Frederika Vaupen Orthros 9:00 am and 10:00 am Divine Liturgy

Blessing of Water

The Great Blessing of Water is held on the eve of the Feast of the Epiphany and on the day itself, following the Divine Liturgy. The Blessing not only remembers the event of Our Lord's baptism and the revelation of the Holy Trinity but also expresses Orthodoxy's belief that creation is sanctified through Christ. The Blessing affirms that humanity and the created world, of which we are a part, were created to be filled with the sanctifying presence of God. After the solemn blessing, the Holy Water is distributed to the faithful and is used to bless homes during the Epiphany season. When the faithful drink the "Epiphany Water," we are reminded of our own baptism. When the Church blesses an individual, or object, or event with the water, we are affirming that those baptized, their surroundings, and their responsibilities are sanctified through Christ and brought into the Kingdom of the Father through the Spirit.

House Blessing!!!

If you would like Father to come and bless your home or your business please contact Father Dimitri on his cell phone to make an appointment with him.

Divine Liturgy!!!

Father Dimitri will be away next Sunday January 20th. There will be no Orthros service, but Father John will be there to celebrate the Divine Liturgy with you.