



St. Elias the Prophet Church

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Fr. Dimitrios Pappas, Proistamenos - Frederika Vaupen, Parish Council President - Malcolm Ennis, Bulletin Admin

Services Schedule

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

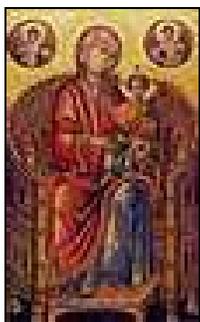
Saturdays (as announced): Vespers - 5:00 pm

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

WEEKLY BULLETIN

08/31/2014

Saints and Feasts



August 31

12th Sunday of Matthew



August 31

Gennadius Scholarius, Patriarch of Constantinople



August 31

Cyprian the Hieromartyr & Bishop of Carthage

Saint Cyprian was born of pagan parents in Carthage of Roman Africa about the year 190. An eloquent teacher of rhetoric, he was converted and baptized late in life, and his conversion from a proud man of learning to a humble servant of Christ was complete; he sold his great possessions and gave them to the poor, and because of his zeal and virtue, was ordained presbyter in 247, then Bishop of Carthage in 248. He was especially steadfast in defending the sanctity and uniqueness of the Baptism of the Church of Christ against the confusion of those who would allow some validity to the ministrations of heretics; his writings continue to guide the Church even in our own day. Having survived the persecution of Decius about the year 250, he was beheaded in confession of the Faith during the persecution of Valerian in 258, on September 14; that day being the feast of the

Exaltation of the Cross, his feast is kept today.



August 31

The Placing of the Honorable Sash of the Most Holy Theotokos

Although the historical accounts differ somewhat, the Deposition that is celebrated today took place most likely during the reign of Emperor Arcadius (395-408), when the precious Cincture of the Mother of God was brought from Zela of Cappadocia to Constantinople, and placed in the Church of the Theotokos in the section of Chalcoopratia.



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, Definiton, or Order. This name was adopted by the emperors in Constantinople also. At other times, the latter also used the term Epinemesis, 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.

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.

Εὐφρανέσθω τὰ οὐράνια, ἀγαλλιásthω 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 The Placing of the Honorable Sash of the Most Holy Theotokos in the Plagal Fourth Mode

O Ever-Virgin Theotokos, shelter of mankind, thou hast bestowed upon thy people a mighty investure, even thine immaculate body's raiment and sash, which by thy seedless childbirth have remained incorrupt; for in thee nature and time are made new. Wherefore, we implore thee to grant peace to the world, and great mercy to our souls.

Θεοτόκε Αειπάρθενε, τῶν ἀνθρώπων ἡ σκέπη, Εσθήτα καὶ Ζώνην τοῦ ἀχράντου σου σώματος, κραταίαν τῆ πόλει σου περιβολήν εδωρήσω, τῷ ἀσπύρω τόκῳ σου ἀφθάρτα διαμείναντα, ἐπὶ σοὶ γάρ καὶ φύσις καινοτομεῖται καὶ χρόνος, διὸ δυσωπούμέν σε, εἰρήνην τῆ πολιτεία σου δώρησαι, καὶ ταῖς ψυχαῖς ἡμῶν 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.

Ὁ ἑνσαρκος ἄγγελος, τῶν Προφητῶν ἡ κρηπίς, ὁ δεῦτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ἠλίας ὁ ἑνδοξος, ἄνωθεν καταπέμψας, Εἰσαίω τὴν χάριν, νόσους αποδιώκει, καὶ λεπρούς καθαρίζει, διὸ καὶ τοῖς τιμῶσιν αὐτὸν βρῦει ἰάματα.

Seasonal Kontakion in the Fourth Mode

With thy yoke-mate and thy sons didst thou keep vigil in the courts of Christ thy Lord and thou didst cheerfully disperse thy wealth to paupers, O blessed one. Hence, ye have all now inherited joy divine.

Τὴν τοῦ βίου θάλασσαν διεκφυγόντες, Ξενοφῶν ὁ δίκαιος, σὺν τῇ συζύγῳ τῇ σεπιτῇ, ἐν ουρανοῖς συνευφραίνονται, μετὰ τῶν τέκνων, Χριστὸν μεγαλύνοντες.

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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

The Reading is from St. Paul's Letter to the Hebrews 9:1-7

BRETHREN, the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.

Πρὸς Ἑβραίους 9:1-7

Ἀδελφοί, εἶχεν ἡ πρώτη σκηνὴ δικαίωμα λατρείας, τό τε ἅγιον κοσμικόν. Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, ἐν ἧ ἦ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἣτις λέγεται ἅγια. Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων, χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἧ στάμνος χρυσοῦν ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος. Τούτων δὲ οὕτως κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσαιον οἱ ἱερεῖς, τὰς λατρείας ἐπιτελοῦντες· εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἑνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀνομιμάτων.

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 ἐκεῖνῳ, 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, ἕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἕξεις 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, εὐκόπωτέρον ἐστὶ κάμηλον διὰ τρυπήματος ῥαβίδος 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 δυνατὰ ἐστί.

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

'But I say to you,' the Lord says, 'love your enemies; do good to those who hate you, pray for those who persecute you.' Why did he command these things? So that he might free you from hatred, sadness, anger and grudges, and might grant you the greatest possession of all, perfect love, which is impossible to possess except by the one you loves all equally in imitation of God.

St. Maximus the Confessor
Unknown, 7th century

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

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

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

Saturdays (as announced): Orthros/Matins - 9:00 am; Divine Liturgy - 10:00 am; Vespers - 5:00 pm

August - October 2014

31 August (12th Sunday of Matthew) 1 prosforon and coffee hour: Niki Constantaras.

7 September (Sunday before Holy Cross) 1 prosforon and coffee hour: Anastasia Stevens

14 September (Sunday, Elevation of the Holy Cross) 1 prosforon: Leslie Cook; coffee hour: Susan Proestos

21 September (Sunday after Holy Cross) 1 prosforon and coffee hour: Frederika Vaupen

28 September (1st Sunday of Luke) 1 prosforon and coffee hour: Eva Kurtz

5 October (2nd Sunday of Luke) 1 prosforon and coffee hour: Mac Ennis

12 October (Sunday of the 7th Ecumenical Council) 1 prosforon: Mary Santikos; coffee hour: Bonnie Hardwick

19 October (3rd Sunday of Luke) 1 prosforon and coffee hour: Helen Skinas and Mary O'Brien

26 October (6th Sunday of Luke) 1 prosforon and coffee hour: April Dellas

Parish News and Events

Preparation for the 2015 Santa Fe Greek Festival

Please send your suggestions for locations and dates and ideas about how to make the 2015 Greek Festival better than ever to Paul Proestos <paulproestos@gmail.com>.

The iconographers have completed their work for this year

Next summer the iconographers Maria Sigala and Niko Spanopoulos will complete the beautiful iconography begun years ago. If you would like to be part

of this historic endeavor please call Fr. Dimitrios or send your donations to the church. Thank you to all of those who have already donated.

2014 Stewardship

We thank all of our members who have made a stewardship pledge to our parish of St. Elias the Prophet. 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. We ask that you complete your 2014 pledge card for the New Year and return it to the church at your convenience.

Recycling for St. Elias

The church can recycle your used toner cartridges and inkjet cartridges and receive a donation for their value. When it's time to get a new cartridge, please bring the used one to church, in its packing if possible, and we will recycle it. 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.

Albertson's Community Partners Cards

Wallet and key-ring size Albertson's Community Partners cards are available on the table in the back of the church. When you shop at Albertson's, give the checker your card to scan, and the church will get money back for every dollar you spend.

Bulletin Inserts



Survey on Science & Technology

Greek Orthodox Archdiocese of America News

The 42nd Biennial Clergy-Laity Congress Convenes in Philadelphia July 6-10

06/20/2014

<http://www.goarch.org/news/pre-clcongress-rel-06202014>

The 42nd Biennial Clergy-Laity Congress of the Greek Orthodox Archdiocese of America will convene in Philadelphia, Pennsylvania, July 6- 10, 2014, at the Philadelphia Marriott Downtown Hotel and it will focus on the theme of this Congress "The Orthodox Christian Family: A Dwelling of Christ and a Witness of His Gospel."

Survey on Science & Technology

What is the Archdiocesan Advisory Committee on Science & Technology (AACST)?

As scientific and technological changes occur in our societies today at high speed and with penetrating power we experience profound changes to our lives. Because such developments are novel and because they have the capacity to affect fundamental questions, such as those related to the beginning and end of life, human reproduction, the way we receive and process information, the structure of the society, and our present and future existence in the physical environment, critical legal, ethical and moral questions emerge that often puzzle the common citizen as well as the societal leadership. Therefore, a need was perceived for the clergy and laity to be better informed on scientific and technological issues. Moreover, there was a need to guide people in those areas where such progress is being made to understand the broader implications of their work.

To address these needs among both clergy and laity, Archbishop Demetrios established the **Archdiocesan Advisory Committee on Science and Technology (AACST)** in 2001. The AACST is pan-Orthodox, comprised of theologians and experts in numerous areas of study, including: biology, physics, medicine and law. The Committee helps inform the members of our Holy Eparchial Synod and works toward the preparation of resource material that will assist the pastoral and educational ministry of the Church on an Archdiocesan, Metropolis, and parish level.

Why take this survey?

In an effort to better serve our Archdiocese, the AACST has developed a simple survey to learn about the particular interests and concerns of our people. Aligning basic demographic information with these concerns and interests, the AACST will have a better understanding of the most relevant and pressing issues for Orthodox Christians. In turn, the AACST will work diligently to articulate an Orthodox Christian perspective on these issues and begin to offer resources to parishes across the Archdiocese. The survey will take you less than 3 minutes to complete and your identity is completely protected. For more information please contact Fr. Nathanael Symeonides: FrNathanael@goarch.org.

To take the survey please visit: <https://www.surveymonkey.com/s/AACST>