



# St. Elias the Prophet Church

**Address:** 46 Calle Electra, Santa Fe, NM 87508-9142

**Phone:** (505) 466-0015 • **Fax:** (505) 466-0015

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

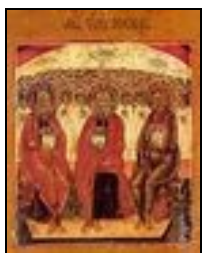
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WEEKLY BULLETIN

12/14/2014

## Saints and Feasts

**December 14**



**11th Sunday of Luke**

On the Sunday that occurs on or immediately after the eleventh of this month, we commemorate Christ's forefathers according to the flesh, both those that came before the Law, and those that lived after the giving of the Law.

Special commemoration is made of the Patriarch Abraham, to whom the promise was first given, when God said to him, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). This promise was given some two thousand years before Christ, when Abraham was seventy-five years of age. God called him and commanded him to forsake his country, parents, and kinsmen, and to depart to the land of the Canaanites. When he arrived there, God told him, "I will give this land to thy seed" (Gen. 12:7); for this cause, that land was called the "Promised Land," which later became the country of the Hebrew people, and which is also called Palestine by the historians. There, after the passage of twenty-four years, Abraham received God's law concerning circumcision. In the one hundredth year of his life, when Sarah was in her ninetieth year, they became the parents of Isaac. Having lived 175 years altogether, he reposed in peace, a venerable elder full of days.

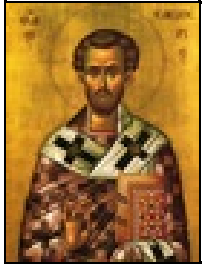
**December 14**



**The Holy Martyrs Thyrsus, Leucius, and Callinicus of Asia Minor, and Philemon, Apollonius, and Arian of Alexandria**

Of these, the Martyrs who were from Asia Minor contested for piety's sake during the reign of Decius, in 250. Saint Leucius, seeing the slaughter of the Christians, reproached the Governor Cumbričius, for which he was hung up, harrowed mercilessly on his sides, then beheaded. For boldly professing himself a Christian and rebuking the Governor for worshipping stocks and stones as gods, Saint Thyrsus, after many horrible tortures, was sentenced to be sawn asunder, but the saw would not cut, and became so heavy in the executioners' hands that they could not move it; Saint Thyrsus then gave up his spirit, at Apollonia in the Hellespont. Saint Callinicus a priest of the idols, was converted through the martyrdom and miracles of Saint Thyrsus, and was beheaded.

During the reign of Diocletian (284-305), the Governor of Antioe in the Thebaid of Upper Egypt was Arian, a fierce persecutor who had sent many Christians to a violent death, among them Saints Timothy and Maura (see May 3) and Saint Sabine (Mar. 16). When he had imprisoned Christians for their confession of faith, one of them, named Apollonius, a reader of the Church, lost his courage at the sight of the instruments of torture, and thought how he might escape torments without denying Christ. He gave money to Philemon a flute-player and a pagan, that he might put on Apollonius' clothes and offer sacrifice before Arian, so that all would think Apollonius to have done the Governor's will, and he might be released. Philemon agreed to this, but when the time came to offer sacrifice, enlightened by divine grace, he declared himself a Christian instead. He and Apollonius, who also confessed Christ when the fraud was exposed, were both beheaded. Before beheading them, Arian had commanded that they be shot with arrows, but while they remained unharmed, Arian himself was wounded by one of the arrows; Saint Philemon foretold that after his martyrdom, Arian would be healed at his tomb. When this came to pass, Arian, the persecutor who had slain so many servants of Christ, himself believed in Christ and was baptized with four of his bodyguards. Diocletian heard of this and had Arian and his body-guards brought to him. For their confession of Christ, they were cast into the sea, and received the crown of life everlasting.



**December 15**

## **The Holy Hieromartyr Eleutherius, Bishop of Illyricum**

This Saint had Rome as his homeland. Having been orphaned of his father from childhood, he was taken by his mother Anthia to Anicetus, the Bishop of Rome (some call him Anencletus, or Anacletus), by whom he was instructed in the sacred letters (that is, the divine Scriptures). Though still very young in years, he was made Bishop of Illyricum by reason of his surpassing virtue, and by his teachings he converted many unbelievers to Christ. However, during a most harsh persecution that was raised against the Christians under Hadrian (reigned 117-138), the Saint was arrested by the tyrants. Enduring many torments for Christ, he was finally put to death by two soldiers about the year 126. As for his Christ-loving mother Anthia, while embracing the remains of her son and kissing them with maternal affection, she was also beheaded.

## **Hymns of the Day**

### **Resurrectional Apolytikion in the Second Mode**

When Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ Ζωὴ ἡ ἀθάνατος, τότε τὸν ἄδην ἐνέκρωσας τῇ ἀστραπῇ τῆς Θεότητος, ὅτε δὲ καὶ τοὺς τεθνεώτας ἐκ τῶν καταχθονίων ἀνέστησας, πάσαι αἱ Δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστέ ὁ Θεὸς ἡμῶν δόξα σοι.

### **Apolytikion for 11th Sun. of Luke in the Second Mode**

By faith didst Thou justify the Forefathers, when through them Thou didst betroth Thyself aforetime to the Church from among the nations. The Saints boast in glory that from their seed there is a glorious fruit, even she that bare Thee seedlessly. By their prayers, O Christ God, save our souls.

Ἐν πίστει τοὺς Προπάτορας ἐδικαίωσας, τὴν ἐξ Ἐθνῶν δι' αὐτῶν προμνηστευσάμενος Ἐκκλησίαν. Καυχῶνται ἐν δόξῃ οἱ Ἅγιοι, οἱ ἐκ σπέρματος αὐτῶν, ὑπάρχει καρπὸς εὐκλείης, ἡ ἀσπόρος τεκοῦσά σε. Ταῖς αὐτῶν ἱκεσίαις, Χριστέ ὁ Θεός, σῶσον τὰς ψυχὰς ἡμῶν.

### **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 ἐνσαρκὸς ἄγγελος, τῶν Προφητῶν ἡ κρηπίς, ὁ δεύτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ηλίας ὁ ἐνδοξος, ἀνωθεν καταπέμψας, Ελισαίω τὴν χάριν, νόσους αποδιώκει, καὶ λεπρούς καθαρίζει, διὸ καὶ τοῖς τιμῶσιν αὐτὸν βρῦει ἰάματα.

### **Seasonal Kontakion in the Third Mode**

On this day the Virgin cometh to the cave to give birth to \* God the Word ineffably, \* Who was before all the ages. \* Dance for joy, O earth, on hearing \* the gladsome tidings; \* with the Angels and the shepherds now glorify Him \* Who is willing to be gazed on \* as a young Child Who \* before the ages is God.

Ἡ Παρθένος σήμερον, τὸν Προαιώνιον Λόγον, ἐν Σπηλαίῳ ἔρχεται, ἀποτεκεῖν ἀπορρήτως. Χόρευε ἡ οἰκουμένη ἀκουτισθεῖσα, δόξασον μετὰ Ἀγγέλων καὶ τῶν Ποιμένων, βουληθέντα ἐποφθῆναι, παιδίου νέον, τὸν πρὸ αἰώνων Θεόν.

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## **Gospel and Epistle Readings**

### **Matins Gospel Reading**

**Fifth Orthros Gospel**

**The Reading is from Luke 24:13-35**

At that time, two of them were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him. And he said to them, "What is this conversation which you are holding with each other as you walk?" And they stood still looking sad. Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see." And he said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.

So they drew near to the village to which they were going. He appeared to be going further, but they constrained him, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, who said, "The Lord has risen indeed, and has appeared to Simon!" Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

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### **Fifth Orthros Gospel Κατὰ Λουκᾶν 24.13-35**

Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἧ ὄνομα Ἐμμαούς. καὶ αὐτοὶ ὠμίλου πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. εἶπε δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι οὐκ ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες καὶ ἐστε σκυθρωποὶ; ἀποκριθεὶς δὲ ὁ εἷς, ὃ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· σὺ μόνος παροικεῖς ἐν Ἱερουσαλήμ καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπον αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ, ὅπως τε παρέδωκεν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτρωθῆναι τὸν Ἰσραὴλ· ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἄφ' οὗ ταῦτα ἐγένετο. ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς γενόμενοι ὄρθριαι ἐπὶ τῷ μνημεῖον, καὶ μὴ εὑρούσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. καὶ ἀπήλθον τινες τῶν σὺν ἡμῖν ἐπὶ τῷ μνημεῖον, καὶ εὔρον οὕτω καθῶς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. καὶ αὐτὸς εἶπε πρὸς αὐτούς· ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦεν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται! οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρημήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιεῖτο πορρωτέρω πορεύεσθαι· καὶ παρεβιάσαντο αὐτὸν λέγοντες· μείνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶ καὶ κέκλικεν ἡ ἡμέρα. καὶ εἰσήλθε τοῦ μείναι σὺν αὐτοῖς. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβῶν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπέδιδου αὐτοῖς. αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἄπ' αὐτῶν. καὶ εἶπον πρὸς ἀλλήλους· οὐχὶ ἡ καρδίᾳ ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἔλαλει ἡμῖν ἐν τῇ ὁδῷ καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς; καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὔρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, λέγοντας ὅτι ἠγέρθη ὁ Κύριος ὄντως καὶ ὤφθη Σίμωνι. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνωσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

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## **Epistle Reading**

### **The Reading is from St. Paul's Letter to the Colossians 3:4-11**

BRETHREN, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away; anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

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### **Πρὸς Κολοσσαεῖς 3:4-11**

Ἀδελφοί, ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακῆν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς. Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν· μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαιούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· ὅπου οὐκ ἐνὶ Ἑλλην καὶ Ἰουδαίος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν Χριστός.

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## **Gospel Reading**

### **11th Sunday of Luke The Reading is from Luke 14:16-24**

The Lord said this parable: "A man once gave a great banquet, and invited many; and at the time of the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' But they all alike began to make excuses. The first said to him, 'I have bought a field, and I go out and see it; I pray you, have me excused.' And another said, 'I have bought five yoke of oxen, and I must go to examine them; I pray you, have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' And the servant said, 'Sir, what you commanded has been done, and there is still room.' And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet. For many are called, but few are chosen.'"

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**11th Sunday of Luke**  
**Κατὰ Λουκᾶν 14.16-24**

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα καὶ ἐκάλεσε πολλούς· καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα. καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος εἶπε· ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος εἶπε· γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. καὶ παραγενόμενος ὁ δούλος ἐκείνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ δούλος· κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος μου. λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δεῖπνου. Πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

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## Wisdom of the Fathers

This parable ... proclaims beforehand both the casting out of the Jews, and the calling of the Gentiles; and it indicates together with this also the strictness of the life required, and how great the punishment appointed for the careless ....

**St. John Chrysostom**  
*Homily 69 on Matthew 22, 4th Century*

And when were they bidden? By all the prophets; by John again; for unto Christ he would pass all on, saying, "He must increase, I must decrease;" by the Son Himself again, "Come unto me, all ye that labor and are heavy laden, and I will refresh you;" and again, "If any man thirst, let him come unto me, and drink."

**St. John Chrysostom**  
*Homily 69 on Matthew 22, 4th Century*

What was the nature of the invitation? God the Father has prepared in Christ for the inhabitants of earth those gifts which are bestowed upon the world through Him, even the forgiveness of sins, the cleansing away of all defilement, the communion of the Holy Spirit, the glorious adoption of sons, and the kingdom of the heavens.

**St. Cyril of Alexandria**  
*Translation courtesy of "The Orthodox New Testament" Volume 1, 4th Century*

Come, O faithful, Let us enjoy the Master's hospitality, The banquet of immortality. In the upper chamber with uplifted minds Let us receive the exalted words of the Word Whom we magnify.

**Last Ode of the Compline Canon**

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## 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

### November - December 2014

14 Dec (11th Sunday of Luke) 1 prosforon and coffee hour: Shirley Denko

21 Dec (Sunday before Nativity) 1 prosforon and coffee hour: Anna Patsalis

25 Dec (Thursday, Holy Nativity) 1 prosforon: Diane Tintor

28 Dec (Sunday after Nativity) 1 prosforon and coffee hour: April Dellas

### Parish News and Events

#### Fr. Dimitrius is in Greece

Fr. Dimitrius is in Greece through this Sunday, December 14. Fr. Joshua from Belen will be serving while Fr. Dimitrius is away. Please come to church and welcome Fr. Joshua.

#### Church Meetings

*Parish Council meeting* — The next Parish Council meeting will be this Sunday, December 14, after the Divine Liturgy.

#### Poinsettias for Christmas

Beautiful Poinsettia plants will be placed in our Church for Christmas. Please purchase one or more plants to honor the memory of a loved one or as a gift for the church. Cost is \$15 per plant and the deadline to order is December 15.

#### **Holiday Gifts for the Orphanage Children in Paloma, Mexico**

This Holiday season, our church is helping children in an orphanage in Paloma, Mexico, near Juarez. Please bring some candies and a toy or toys to the church so these can be sent to the children in Paloma.

#### **Parish Hall proposals**

The Parish Council is reviewing proposals for a parish hall. If you have a proposal for the parish hall that you would like to be considered, please send it to the Parish Council president, Frederika Vaupen, and speak with her, so that the proposal can be considered.  
Frederika Vaupen, home: 505-466-3395, mobile: 646-247-7799, email: vaupen22@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.

#### **2015 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 2015 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.

## **Greek Orthodox Archdiocese of America News**

### **Schedule of His Eminence Archbishop Demetrios for October 10-28, 2014**

**10/10/2014**

<http://www.goarch.org/news/archbishopsschedule101012014-en>

### **Rebuilding of Saint Nicholas at WTC to Commence with Ground Blessing Oct. 18**

**10/10/2014**

<http://www.goarch.org/news/st%20nicholas%20groundblessing-10102014>

A Ground Blessing ceremony for the Saint Nicholas National Shrine at the World Trade Center is set for Saturday October 18, 2014 at 12:00 noon. The ceremony will include a combined prayer service of blessing of the site (agiasmos), and a doxology (a service of thanksgiving). Contact: Press Office/Stavros Papagermanos (212) 570-3530

### **Encyclical of Archbishop Demetrios for National Leadership 100 Sunday - October 26, 2014**

**10/09/2014**

<http://www.goarch.org/news/encyclialleadership1002014>

On this Sunday, October 26, the Feast of Saint Demetrios and following the Feast of Saint Iakovos on October 23, we give thanks to God for the steadfast and abounding labor of the members of Leadership 100 and celebrate the great accomplishments of the Leadership 100 Endowment Fund, as its celebration of its 30th Anniversary comes to a close.

### **Archbishop Demetrios to Make Official Visit to Cyprus**

**10/06/2014**

<http://www.goarch.org/news/cyprusvisit-10062014>

On the invitation of the President of the Republic of Cyprus Mr. Nikos Anastasiades and with the unanimous agreement of the Holy Synod of the Church of Cyprus, His Eminence Archbishop Demetrios of America will embark on an official visit to Cyprus, October 20-27, 2014.

## **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."