



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

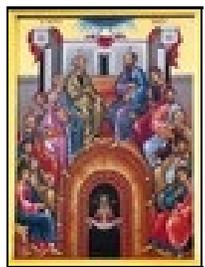
Saturdays: Vespers - 5:00 PM

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

WEEKLY BULLETIN

05/31/2015

Saints and Feasts



May 31

Holy Pentecost

After the Saviour's Ascension into the Heavens, the eleven Apostles and the rest of His disciples, the God-loving women who followed after Him from the beginning, His Mother, the most holy Virgin Mary, and His brethren-all together about 120 souls returned from the Mount of Olives to Jerusalem. Entering into the house where they gathered, they went into the upper room, and there they persevered in prayer and supplication, awaiting the coming of the Holy Spirit, as their Divine Teacher had promised them. In the meanwhile, they chose Matthias, who was elected to take the place of Judas among the Apostles.

Thus, on this day, the seventh Sunday of Pascha, the tenth day after the Ascension and the fiftieth day after Pascha, at the third hour of the day from the rising of the sun, there suddenly came a sound from Heaven, as when a mighty wind blows, and it filled the whole house where the Apostles and the rest with them were gathered. Immediately after the sound, there appeared tongues of fire that divided and rested upon the head of each one. Filled with the Spirit, all those present began speaking not in their native tongue, but in other tongues and dialects, as the Holy Spirit instructed them.

The multitudes that had come together from various places for the feast, most of whom were Jews by race and religion, were called Parthians, Medes, Elamites, and so forth, according to the places where they dwelt. Though they spoke many different tongues, they were present in Jerusalem by divine dispensation. When they heard that sound that came down from Heaven to the place where the disciples of Christ were gathered, all ran together to learn what had taken place. But they were confounded when they came and heard the Apostles speaking in their own tongues. Marvelling at this, they said one to another, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" But others, because of their foolishness and excess of evil, mocked the wonder and said that the Apostles were drunken.

Then Peter stood up with the eleven, and raising his voice, spoke to all the people, proving that that which had taken place was not drunkenness, but the fulfilment of God's promise that had been spoken by the Prophet Joel: "And it shall come to pass in the last days, that I shall pour out of My Spirit upon all flesh, and your sons and daughters shall prophesy" (Joel 2:28), and he preached Jesus of Nazareth unto them, proving in many ways that He is Christ the Lord, Whom the Jews crucified but God raised from the dead. On hearing Peter's teaching, many were smitten with compunction and received the word. Thus, they were baptized, and on that day about three thousand souls were added to the Faith of Christ.

Such, therefore, are the reasons for today's feast: the coming of the All-holy Spirit into the world, the completion of the Lord Jesus Christ's promise, and the fulfilment of the hope of the sacred disciples, which we celebrate today. This is the final feast of the great mystery and dispensation of God's incarnation. On this last, and great, and saving day of Pentecost, the Apostles of the Saviour, who were unlearned fishermen, made wise now of a sudden by the Holy Spirit, clearly and with divine authority spoke the heavenly doctrines. They became heralds of the truth and teachers of the whole world. On this day they were ordained and began their apostleship, of which the salvation of those three thousand souls in one day was the comely and marvellous first fruit.

Some erroneously hold that Pentecost is the "birthday of the Church." But this is not true, for the teaching of the holy Fathers is that the Church existed before all other things. In the second vision of The Shepherd of Hermas we read: "Now brethren, a revelation was made unto me in my sleep by a youth of exceeding fair form, who said to me, 'Whom thinkest thou the aged woman, from whom thou receivedst the book, to be?' I say, 'The Sibyl.' 'Thou art wrong,' saith he, 'she is not.' 'Who then is she?' I say, 'The Church,' saith he. I said unto him, 'Wherefore then is she aged?' 'Because,' saith he, 'she was created before all things; therefore is she aged, and for her sake the world was framed.'" Saint Gregory the Theologian also speaks of "the Church of Christ ... both before Christ and after Christ" (PG 35:1108-9). Saint Epiphanius of Cyprus writes, "The Catholic Church, which exists from the ages, is revealed most clearly in the incarnate advent of Christ" (PG 42:640). Saint John Damascene observes, "The Holy Catholic Church of God, therefore, is the assembly of the holy Fathers, Patriarchs, Prophets, Apostles, Evangelists, and Martyrs who have been from the very beginning, to whom were added all the nations who believed with one accord" (PG 96, 1357c). According to Saint Gregory the Theologian, "The Prophets established the Church, the Apostles conjoined it, and the Evangelists set it in order" (PG 35, 589 A). The Church existed from the creation of the Angels, for the Angels came into existence before the creation of the world, and they have always been members of the Church. Saint Clement, Bishop of Rome, says in his second epistle to the Corinthians, the Church "was created before the sun and moon"; and a little further on, "The Church existeth not now for the first time, but hath been from the beginning" (II Cor. 14).

That which came to pass at Pentecost, then, was the ordination of the Apostles, the commencement of the apostolic preaching to the nations, and the inauguration of the priesthood of the new Israel. Saint Cyril of Alexandria says that "Our Lord Jesus Christ herein ordained the instructors and teachers of the world and the stewards of His divine Mysteries ... showing together with the dignity of Apostleship, the incomparable glory of the authority given them ... Revealing them to be splendid with the great dignity of the Apostleship and showing them forth as both stewards and priests of the divine altars ... they became fit to initiate others through the enlightening guidance of the Holy Spirit" (PG 74, 708-712). Saint Gregory Palamas says, "Now, therefore ... the Holy Spirit descended ... showing the Disciples to be supernal luminaries ... and the distributed grace of the Divine Spirit came through the ordination of the Apostles upon their successors" (Homily 24, 10). And Saint Sophronius, Bishop of Jerusalem, writes, "After the visitation of the Comforter, the Apostles became high priests" (PG 87, 3981B). Therefore, together with the baptism of the Holy Spirit which came upon them who were present in the upper chamber, which the Lord had foretold as recorded in the Acts, "ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5), the Apostles were also appointed and raised to the high priestly rank, according to Saint John Chrysostom (PG 60, 21). On this day commenced the celebration of the Holy Eucharist by which we become "partakers of the Divine Nature" (II Peter 1:4). For before Pentecost, it is said of the Apostles and disciples only that they abode in "prayer and supplication" (Acts 1:14); it is only after the coming of the Holy Spirit that they persevered in the "breaking of bread," that is, the communion of the Holy Mysteries-"and in prayer" (Acts 2:42).

The feast of holy Pentecost, therefore, determined the beginning of the priesthood of grace, not the beginning of the Church. Henceforth, the Apostles proclaimed the good tidings "in country and town," preaching and baptizing and appointing shepherds, imparting the priesthood to them whom they judged were worthy to minister, as Saint Clement writes in his first Epistle to the Corinthians (I Cor. 42).

All foods allowed during the week following Pentecost.



May 31

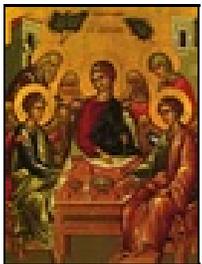
Eusebius and Haralambos the Monk-martyrs



May 31

Hermias the Martyr at Comana

According to some, this Martyr strove in contest during the reign of Marcus Aurelius, also called Antoninus (161-180); according to others, it was in the reign of Antoninus Pius (138-161). Already an old man, the Saint was brought before Sebastian, Proconsul in Comana of Cappadocia, and because he would not renounce his confession of Christ, his tormentors showing no reverence to his grey hairs, broke his jaw, tore the flesh from his face, pierced his eyes with a sharp instrument, subjected him to many other torments, and finally, after three days of such torture, beheaded him.

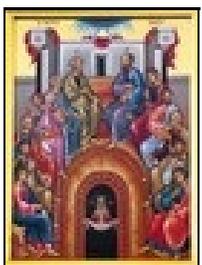


June 01

Monday of the Holy Spirit

As it is the custom of the Church, on the day after every great Feast, to honour those through whom it came to pass our Lady on the day after the Lord's Nativity, Joachim and Anna after our Lady's Nativity, the holy Baptist the day after Theophany, and so forth, on this day we honour our God the All-holy Spirit, the Comforter promised by our Saviour to His disciples (John 14:16), Who descended upon them at holy Pentecost and guided them "into all truth" (ibid. 16:13), and through them, us.

Rest from labour.



June 06

The Apodosis of Holy Pentecost

Hymns of the Day

Apolytikion for Pentecost in the Plagal Fourth Mode

Blessed art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise by sending down upon them the Holy Spirit, and through them didst draw the world into Thy net. O Befriender of man, glory be to Thee.

Εύλογητός εἶ Χριστὲ ὁ Θεὸς ἡμῶν ὁ πανσόφους τοὺς ἀλειτουργοὺς ἀναδείξας καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον καὶ δι' αὐτῶν τὴν οἰκουμένην σαγηνεύσας φιλόνητος δόξα Σοι.

Seasonal Kontakion in the Plagal Fourth Mode

Once, when He descended and confounded the tongues, the Most High divided the nations; and when He divided the tongues of fire, He called all men into unity; and with one accord we glorify the All-holy Spirit.

Ὅτε καταβάς τὰς γλώσσας συνέχευε, διεμέριζεν ἔθνη ὁ Ὑψιστος· ὅτε τοῦ πυρός τὰς γλώσσας διένειμεν, εἰς ἐνότητα πάντας ἐκάλεσε, καὶ συμφώνως δοξάζομεν τὸ πανάγιον Πνεῦμα.

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*Apolitikion for Pentecost in the Plagal of the Fourth Tone © Holy Transfiguration Monastery - Brookline, MA
Seasonal Kontakion in the Plagal of the Fourth Tone © Holy Transfiguration Monastery - Brookline, MA*

Gospel and Epistle Readings

Matins Gospel Reading

Holy Pentecost

The Reading is from John 20:19-23

On the evening of that day, the first day of the week, the doors being shut where the disciples were gathered, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Holy Pentecost

Κατὰ Ἰωάννην 20:19-23

Οὐσῆς οὖν ὀψίας τῆ ἡμέρας ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν. καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· εἰρήνη ὑμῖν. καθὼς ἀπέσταλκέ με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς. καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· λάβετε Πνεῦμα Ἅγιον· ἂν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἂν τινων κρατῆτε, κεκράτηνται.

Epistle Reading

The Reading is from Acts of the Apostles 2:1-11

WHEN THE DAY of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

Πράξεις Αποστόλων 2:1-11

Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρός, ἐκάθισεν τε ἐφ' ἕνα ἕκαστον αὐτῶν. Καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῆ ἰδίᾳ διαλέκτῳ λαλοῦντων αὐτῶν. Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοῦ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ἧ ἐγεννήθημεν; Πάρθοι καὶ Μήδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες, ἀκούομεν λαλοῦντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.

Gospel Reading

Holy Pentecost

The Reading is from John 7:37-52; 8:12

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.

When they heard these words, some of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him.

The officers then went back to the chief priest and Pharisees, who said to them, "Why did you not bring him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the law, are accursed." Nikodemos, who had gone to him before, and who was one of them, said to them, "Does our law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

Holy Pentecost

Κατὰ Ἰωάννην 7:37-52, 8:12

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξε λέγων· ἂν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος. τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὕτω γὰρ ἦν Πνεῦμα Ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη. Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον· οὗτός ἐστιν ἀληθῶς ὁ προφήτης· ἄλλοι ἔλεγον· οὗτός ἐστιν ὁ Χριστός· ἄλλοι ἔλεγον· μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; οὐχὶ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται; σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· διατί οὐκ ἠγάγετε αὐτόν; ἀπεκρίθησαν οἱ ὑπηρέται· οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος. ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· μὴ καὶ ὑμεῖς πεπλάνησθε; μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσι! λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἶς ὢν ἐξ αὐτῶν· μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον καὶ γινῶ τί ποιεῖ; ἀπεκρίθησαν καὶ εἶπον αὐτῶ· μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται. Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησε λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

Wisdom of the Fathers

Goings up, and advances and progress from glory to glory, the Light of the Trinity might shine upon the more illuminated. For this reason it was, I think, that He gradually came to dwell in the Disciples, measuring Himself out to them according to their capacity to receive Him, at the beginning of the Gospel, after the Passion, after the Ascension, making perfect their powers, being breathed upon them, and appearing in fiery tongues...You see lights breaking upon us, gradually; and the order of Theology, which it is better for us to keep, neither proclaiming things too suddenly, nor yet keeping them hidden to the end...He said that all things should be taught us by the Spirit when He should come to dwell amongst us. Of these things one, I take it, was the Deity of the Spirit Himself, made clear later on when such knowledge should be seasonable and capable of being received after our Saviour's restoration, when it would no longer be received with incredulity because of its marvellous character. For what greater thing than this did either He promise, or the Spirit teach. If indeed anything is to be considered great and worthy of the Majesty of God, which was either promised or taught...Look at these facts:--Christ is born; the Spirit is His Forerunner. He is baptized; the Spirit bears witness. He is tempted; the Spirit leads Him up. He works miracles; the Spirit accompanies them. He ascends; the Spirit takes His place.

St. Gregory the Theologian *5th Theological Oration*

For the grace of the Spirit, when it has entered into the mind and has been established, springs up more than any fountain, fails not, becomes not empty, stays not. To signify therefore at once its unfailing supply and unlimited operation, He has called it "a well" and "rivers," not one river but numberless.

St. John Chrysostom *Homily 51 on John 7, 4th 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 (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

May 2015

24 May (Fathers of the 1st Council) prosphoron and coffee hour, Anna Patsalis.

31 May (Holy Pentecost) prosphoron, Mary Santikos; coffee hour, Bonnie Hardwick.

7 June (The Sunday of All Saints) prosphoron and coffee hour, Mac Ennis.

14 June (2nd Sunday of Matthew) prosphoron, Fr. Dimitri; coffee hour, Michelle Armijo.

21 June (3rd Sunday of Matthew) prosphoron, Fr. Dimitri; coffee hour, Nia Parry.

28 June (4th Sunday of Matthew) prosphoron and coffee hour, Niki Constantaras.

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>>.

Parish News and Events

Church Meetings

Parish Council meeting — The next Parish Council meeting will be on Sunday, June 14, after the Divine Liturgy.

Annual Greek Festival

Mark your calendars! Friday and Saturday, 19 and 20 June. The Festival will be held at the Santa Fe Community Convention Center, downtown Santa Fe. Come enjoy Greek food, dancing, auction, raffle, fun for all! Get a copy of the 2015 Festival flyer on our [Santa Fe Greek Festival website](#): santafegreekfestival.com.

Donations Needed for Silent Auction

Items are needed for the silent auction at our 2015 Santa Fe Greek Festival. Any item is appreciated—gift certificates, art, pottery, home accessories, vacations, appliances, wine tastings, etc. Please think not only of items you might have, but items friends might donate. Ask restaurants and shops you frequent for items or gift certificates. The church is a 501(c)(3) organization, so donations are tax deductible. Contact Tonya Boone at tboone@ekkoranch.com for silent auction donation forms and information. You can also get a copy of the form on our [Santa Fe Greek Festival website](#).

Icon Painting Workshop June 15 - 20

The Prosopon School of Iconology presents an icon painting workshop in the Byzantine-Russian tradition, June 15-20, 2015, in Santa Fe. Visit [their website](#): prosoponschool.org for more information about them. Application forms are in the back of the church. Contact Elizabeth Besserides in Los Alamos: (505) 660-9113, ebesserides@gmail.com. Cost is \$645, of which \$305 must be paid as a deposit by June 15.

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.

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.

Greek Orthodox Archdiocese of America News

Archdiocese Co-Sponsors Event at U.N. for the 59th Commission on the Status of Women

03/23/2015

<http://www.goarch.org/news/panelon%20women%20atun-03232015>

A panel discussion titled, Trafficking & Migration, Girls & Women: Human Rights Have No Borders, took place March 9, 2015, at the United Nations and brought together migration and trafficking experts. The event was co-sponsored by the Greek Orthodox Archdiocesan Council (the Greek Orthodox presence in the United Nations) and the Salesians of Don Bosco (Society of St. Francis de Sales, a Roman Catholic religious institute).

Schedule of His Eminence Archbishop Demetrios for Mar. 20 - April 2, 2015

03/20/2015

<http://www.goarch.org/news/adschedule-03-20-2015>

Encyclical of Archbishop Demetrios for the Feast of the Annunciation and Greek Independence Day

03/19/2015

<http://www.goarch.org/news/annunciationencyclical2015>

The Feast of the Annunciation of the Most Holy Lady, the Theotokos and Ever Virgin Mary, is a day when we celebrate a truly amazing and miraculous revelation. At the event of the Annunciation, the messenger of God appeared before Mary and announced the divine plan for our salvation through the birth of Christ. The words of the Archangel Gabriel revealed how God's promises would be fulfilled and the ancient prophesies affirmed.

Archbishop's Encyclical for Greek Independence Day Parade

03/16/2015

<http://www.goarch.org/news/greekparadeencyclical-03162015>

Our annual gathering for the Greek Independence Day Parade is a celebration of our cherished ideals, a commemoration of those who sacrificed for the sake of liberty, and a witness of the strength of our faith and heritage. This year, as you probably know, our Parade will be held on Sunday, March 29, and I invite you to join with us as we march down Fifth Avenue in Manhattan, New York.

Message from Archbishop Demetrios

Encyclical of Archbishop Demetrios for the Feast of the Annunciation and Greek Independence Day

03/19/2015

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