



St. Elias the Prophet Church

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Services Schedule

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

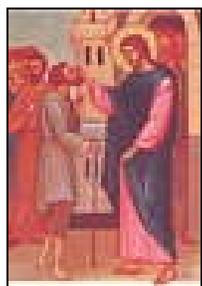
Saturdays: Vespers - 5:00 PM

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

WEEKLY BULLETIN

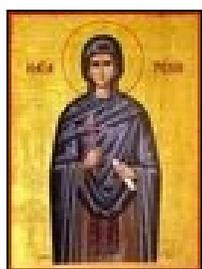
01/24/2016

Saints and Feasts



January 24

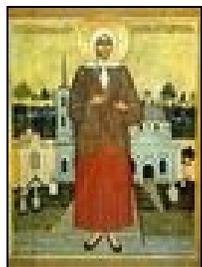
14th Sunday of Luke



January 24

Xenia, Deaconess of Rome

Our righteous Mother Xenia of Rome was of a distinguished family. While her parents were preparing to wed her, she stole away secretly, taking two handmaids with her, and departed for Mylasa of Karia in Asia Minor, and there she completed her life in asceticism. She was ordained deaconess by Paul, her spiritual father, who became Bishop of Mylasa. Although she was originally named Eusebia, to conceal her identity, she took the name Xenia - which means "stranger" in Greek - because of her estrangement from her country.



January 24

Xenia of St. Petersburg, Fool-for-Christ

Our righteous Mother Xenia of Petersburg was born about the year 1730. She was married to a Colonel named Andrew; when she was twenty-six years old, her husband died suddenly, having been drinking with his friends. Left a childless widow, Xenia gave away all that she had, and vanished from Saint Petersburg for eight years; it is believed that she spent this time in a hermitage, learning the spiritual life. When she returned to Saint Petersburg, she wore her husband's military clothing, and would answer only to the name Andrew, that is, the name of her late husband. She took up the life of a homeless wanderer, and was abused by many as insane; she bore this with great patience, crucifying the carnal mind through the mockery she endured, and praying for her husband's soul.

She was given great gifts of prayer and prophecy, and often foretold things to come; in 1796 she foretold the death of Empress Catherine II. Having lived forty-five years after her husband's death, she reposed in peace at the age of seventy-one, about the year 1800. Her grave became such a source of miracles, and so many came to take soil from it as a blessing, that it was often necessary to replace the soil; when a stone slab was placed over her grave, this too disappeared over time, piece by piece. Saint Xenia is especially invoked for help in finding employment, lodging, or a spouse.



January 25

Gregory the Theologian, Archbishop of Constantinople

This great Father and Teacher of the Church was born in 329 in Arianzus, a village of the second district of Cappadocia, not far from Nazianzus. His father, who later became Bishop of Nazianzus, was named Gregory (commemorated Jan. 1), and his mother was named Nonna (Aug. 5); both are among the Saints, and so are his brother Caesarius (Mar. 9) and his sister Gorgona (Feb. 23). At first he studied in Caesarea of Palestine, then in Alexandria, and finally in Athens. As he was sailing from Alexandria to Athens, a violent sea storm put in peril not only his life but also his salvation, since he had not yet been baptized. With tears and fervour he besought God to spare him, vowing to dedicate his whole self to Him, and the tempest gave way to calm. At Athens Saint Gregory was later joined by Saint Basil the Great, whom he already knew; but now their acquaintanceship grew into a lifelong brotherly love. Another

fellow student of theirs in Athens was the young Prince Julian, who later as Emperor was called the Apostate because he denied Christ and did all in his power to restore paganism. Even in Athens, before Julian had thrown off the mask of piety; Saint Gregory saw what an unsettled mind he had, and said, "What an evil the Roman State is nourishing" (Orat. V, 24, PG 35:693).

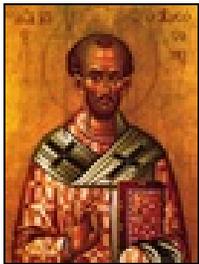
After their studies at Athens, Gregory became Basil's fellow ascetic, living the monastic life together with him for a time in the hermitages of Pontus. His father ordained him presbyter of the Church of Nazianzus, and Saint Basil consecrated him Bishop of Sasima (or Zansima), which was in the archdiocese of Caesarea. This consecration was a source of great sorrow to Gregory, and a cause of misunderstanding between him and Basil; but his love for Basil remained unchanged, as can be plainly seen from his Funeral Oration on Saint Basil (Orat. XLIII).

About the Year 379, Saint Gregory came to the assistance of the Church of Constantinople, which had already been troubled for forty years by the Arians; by his supremely wise words and many labours he freed it from the corruption of heresy, and was elected Archbishop of that city by the Second Ecumenical Council, which assembled there in 381, and condemned Macedonius, Archbishop of Constantinople, the enemy of the Holy Spirit. When Saint Gregory came to Constantinople, the Arians had taken all the churches and he was forced to serve in a house chapel dedicated to Saint Anastasia the Martyr. From there he began to preach his famous five sermons on the Trinity, called the Triadica. When he left Constantinople two years later, the Arians did not have one church left to them in the city. Saint Meletius of Antioch (see Feb. 12), who was presiding over the Second Ecumenical Council, died in the course of it, and Saint Gregory was chosen in his stead; there he distinguished himself in his expositions of dogmatic theology.

Having governed the Church until 382, he delivered his farewell speech - the Syntacterion, in which he demonstrated the Divinity of the Son - before 150 bishops and the Emperor Theodosius the Great; in this speech he requested, and received from all, permission to retire from the see of Constantinople. He returned to Nazianzus, where he lived to the end of his life, and reposed in the Lord in 391, having lived some sixty-two years.

His extant writings, both prose and poems in every type of metre, demonstrate his lofty eloquence and his wondrous breadth of learning. In the beauty of his writings, he is considered to have surpassed the Greek writers of antiquity, and because of his God-inspired theological thought, he received the surname "Theologian." Although he is sometimes called Gregory of Nazianzus, this title belongs properly to his father; he himself is known by the Church only as Gregory the Theologian. He is especially called "Trinitarian Theologian," since in virtually every homily he refers to the Trinity and the one essence and nature of the Godhead. Hence, Alexius Anthorus dedicated the following verses to him:

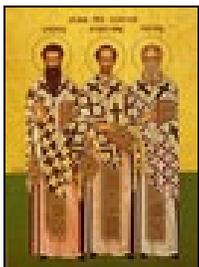
Like an unwandering star beaming with splendour,
Thou bringest us by mystic teachings, O Father,
To the Trinity's sunlike illumination,
O mouth breathing with fire, Gregory most mighty.



January 27

Removal of the Relics of John Chrysostom, Archbishop of Constantinople

This event took place on this day in the year 438, when Saint Theodosius the Younger had been Emperor for thirty years; he was the son of Arcadius, and Eudoxia, who had exiled Saint John. The Archbishop of Constantinople at that time was Proclus, who had been the Saint's disciple (see Nov. 13 and Nov. 20).



January 30

Synaxis of The Three Hierarchs: Basil the Great, Gregory the Theologian, & John Chrysostom

This common feast of these three teachers was instituted a little before the year 1100, during the reign of the Emperor Alexis I Comnenus, because of a dispute and strife that arose among the notable and virtuous men of that time. Some of them preferred Basil, while others preferred Gregory, and yet others preferred John Chrysostom, quarreling among themselves over which of the three was the greatest. Furthermore, each party, in order to distinguish itself from the others, assumed the name of its preferred Saint; hence, they called themselves Basilians, Gregorians, or Johannites. Desiring to bring an end to the contention, the three Saints appeared together to the saintly John Mavropous, a monk who had been ordained Bishop of Euchaita, a city of Asia Minor, they revealed to him that the glory they have at the throne of God is equal, and told him to compose a common service for the three

of them, which he did with great skill and beauty. Saint John of Euchaita (celebrated Oct. 5) is also the composer of the Canon to the Guardian Angel, the Protector of a Man's Life. In his old age, he retired from his episcopal see and again took up the monastic life in a monastery in Constantinople. He reposed during the reign of the aforementioned Emperor Alexis Comnenus (1081-1118).

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

January and February 2016

24 Jan. (14th Sunday of Luke) prosphoron and coffee hour, Mac Ennis.

31 Jan. (15th Sunday of Luke) prosphoron, Iggy Patsalis; coffee hour, Betsy Robeson.

2 Feb. (Tue., Presentation of Our Lord in the Temple) prosphoron, Fr. Dimitri Pappas.

7 Feb. (16th Sunday of Matthew) prosphoron and coffee hour, Frederika Vaupen.

14 Feb. (Sunday of the Canaanite Woman) prosphoron and coffee hour, April Dellas.

21 Feb. (Sunday of the Publican and Pharisee) prosphoron, **volunteer needed**; coffee hour, Bonnie Hardwick.

28 Feb. (Sunday of the Prodigal Son) prosphoron, Iggy Patsalis; coffee hour, Judy Brophy and Helen Skinas.

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

Parish Council Meetings

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

2015 & 2016 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. Please make a donation to fulfill your 2015 pledge commitment. Also, please complete your 2016 pledge card for the New Year and return it to the church at your convenience. Thank you!

Albertson's Community Partners Program with our church ended at the end of December

We thank Albertson's for their support and all of our parishioners and friends who used the cards and key-ring tags!

The iconographers will complete their work in the spring!

The iconographers Maria Sigala and Niko Spanopoulos will return to our church in the spring to complete the iconography project that was begun years ago. This monumental effort has greatly beautified our church! We are still seeking money to pay the final balance due. If you would like to be part of this historic endeavor please call Fr. Dimitri or send your iconography fund donations to the church. Thank you to all of those who have already donated!

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.

Hymns of the Day

Resurrectional Apolytikion in the First Mode

When the stone had been sealed by the Jews and the soldiers were guarding Thine immaculate Body, Thou didst arise on the third day, O Saviour, granting life unto the world. Wherefore, the powers of the Heavens cried out to Thee, O Lifegiver: Glory to Thy Resurrection, O Christ. Glory to Thy Kingdom. Glory to Thy dispensation, O only Friend of man.

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου σῶμα, ἀνέστης τριήμερος Σωτήρ, δωρούμενος τῷ κόσμῳ τὴν ζωὴν. Διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοι Ζωοδότα· Δόξα τῇ ἀναστάσει σου Χριστέ, δόξα τῇ Βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε Φιλάνθρωπε.

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 ἐνσάρκος ἄγγελος, τῶν Προφητῶν ἡ κρηπίς, ὁ δεῦτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ἠλίας ὁ ἐνδοξος, ἀνωθεν καταπέμψας, Εἰσαίω τὴν χάριν, νόσους αποδιώκει, καὶ λεπρούς καθαρίζει, διὸ καὶ τοῖς τιμῶσιν αὐτόν βρῦει ἰάματα.

Seasonal Kontakion in the First Mode

Your birth sanctified a Virgin's womb and properly blessed the hands of Symeon. Having now come and saved us O Christ our God, give peace to Your commonwealth in troubled times and strengthen those in authority, whom You love, as only the loving One.

Ὁ μήτραν παρθενικὴν ἀγίας τῷ τόκῳ σου, καὶ χεῖρας τοῦ Συμεὼν εὐλόγησας ὡς ἔπρεπε, προφθάσας καὶ νῦν ἔσωσας ἡμᾶς Χριστὲ ὁ Θεός. Ἄλλ' εἰρήνευσον ἐν πολέμοις τὸ πολίτευμα, καὶ κραταίωσον Βασιλεῖς οὐς ἠγάπησας, ὁ μόνος φιλόνητος.

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Apolytikion for St. Elias ©

Seasonal Kontakion in the First Tone © Narthex Press - Northridge, CA

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 ἕνδεκα 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 ἐνετείλαμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. ἀμήν.

Epistle Reading

Prokeimenon. Plagal Second Mode. Psalm 27.9,1.

O Lord, save your people and bless your inheritance.

Verse: To you, O Lord, I have cried, O my God.

The reading is from St. Paul's First Letter to Timothy 1:15-17.

Timothy, my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience for an example to those who were to believe in Him for eternal life. To the King of Ages, immortal, invisible, the only God, be honor and glory to the ages of ages. Amen.

Προκείμενον. Πλαγὰν δευτέραν. ΨΑΛΜΟΙ 27.9,1.

Σῶσον, Κύριε τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

Στίχ. Πρὸς σέ, Κύριε, κεκράξομαι ὁ Θεός μου.

τὸ Ἀνάγνωσμα Πρὸς Τιμόθεον α' 1:15-17.

Τέκνον Τιμόθεε, πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἠλεῖθην, ἵνα ἐν ἐμοὶ πρῶτος ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτίπυσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφάρτῳ, ἀοράτῳ, μόνῳ σοφῷ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Gospel Reading

14th Sunday of Luke

The Reading is from Luke 18:35-43

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

14th Sunday of Luke

Κατὰ Λουκᾶν 18:35-43

Τῷ καιρῷ ἐκεῖνῳ, ἔγενετο δὲ ἐν τῷ ἐγγίσει αὐτὸν εἰς Ἱερὶχὼ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἶη ταῦτα. ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. καὶ ἐβόησε λέγων· Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με· καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶν μάλλον ἐκράζεν· υἱὲ Δαυὶδ, ἐλέησόν με. σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν λέγων· τί σοι θέλεις ποιῆσω; ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

Wisdom of the Fathers

We may learn from this that when we ask with faith, God does not give something other than what we ask for, but the very same thing. However, when we ask for one thing and receive something else, it is clear that either we did not make a good request or we did not ask with faith.

Blessed Theophylact, Archbishop of Ochrid and Bulgaria
The Explanation of the Gospel of St. Luke, 11th Century