



## St. Elias the Prophet Church

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### Services Schedule

Sundays: Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

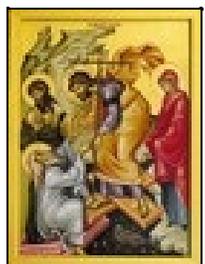
Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

WEEKLY BULLETIN

05/01/2016

## Saints and Feasts



**May 01**

### Great and Holy Pascha

Mary Magdalene, and the other women who were present at the burial of our Saviour on Friday evening, returned from Golgotha to the city and prepared fragrant spices and myrrh, so that they might anoint the body of Jesus. On the morrow, because of the law which forbids work on the day of the Sabbath, they rested for the whole day. But at early dawn on the Sunday that followed, almost thirty-six hours since the death of the Life-giving Redeemer, they came to the sepulchre with the spices to anoint His body. While they were considering the difficulty of rolling away the stone from the door of the sepulchre, there was a fearful earthquake; and an Angel, whose countenance shone like lightning and whose garment was white as snow, rolled away the stone and sat upon it. The guards that were there became as dead from fear and took to flight. The women, however, went into the sepulchre, but did not find the Lord's body. Instead, they saw two other Angels in the form of youths clothed in white, who told them that the Saviour was risen, and they sent forth the women, who ran to proclaim to the disciples these gladsome tidings. Then Peter and John arrived, having learned from Mary Magdalene what had come to pass, and when they entered the tomb, they found only the winding sheets. Therefore, they returned again to the city with joy, as heralds now of the supernatural Resurrection of Christ, Who in truth was seen alive by the disciples on this day on five occasions.

Our Lord, then, was crucified, died, and was buried on Friday, before the setting of the sun, which was the first of His "three days" in the grave; observing the mystical Sabbath, that "seventh day" in which it is said that the Lord "rested from all His works" (Gen. 2:2-3), He passed all of Saturday in the grave; and He arose "while it was yet dark, very early in the morning" on Sunday, the third day, which, according to the Hebrew reckoning, began after sunset on Saturday.

As we celebrate today this joyous Resurrection, we greet and embrace one another in Christ, thereby demonstrating our Saviour's victory over death and corruption, and the destruction of our ancient enmity with God, and His reconciliation toward us, and our inheritance of life everlasting. The feast itself is called Pascha, which is derived from the Hebrew word which means "passover"; because Christ, Who suffered and arose, has made us to pass over from the curse of Adam and slavery to the devil and death unto our primal freedom and blessedness. In addition, this day of this particular week, which is the first of all the rest, is dedicated to the honour of the Lord; in honour and remembrance of the Resurrection, the Apostles transferred to this day the rest from labour that was formerly assigned to the Sabbath of the ancient Law.

All foods allowed during Renewal Week.



**May 01**

### New Martyr Maria of Fourni, Mirabella in Crete

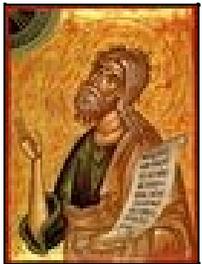


**May 01**

### **Saint Tamara (Tamar), Queen of Georgia**

Saint Tamara was the only child of King George III. Upon his death in 1184, she became Queen at the age of twenty-four. Despite her youth, she ruled the country with such wisdom and godliness - leading it to unprecedented military triumphs over the neighbouring Moslem countries in defence of her kingdom, fostering arts and letters, and zealously strengthening Orthodoxy - that her reign is known as the Golden Age of Georgia. After her coronation, she convoked a local council to correct disorders in church life. When the bishops had assembled from all parts of her kingdom, she, like Saint Constantine at the First Ecumenical Council, honoured them as if she were a commoner, and they Angels of God; exhorting them to establish righteousness and redress abuses, she said in her humility, "Do away with every wickedness, beginning with me, for the prerogative of the throne is in no wise that of making war against

God." Saint Tamara called herself "the father of orphans and the judge of widows," and her contemporaries called her "King" instead of "Queen." She herself led her army against the Moslems and fearlessly defeated them; because of the reverence that even the enemies of Georgia had for her, entire mountain tribes renounced Islam and were baptized. She built countless churches and monasteries throughout her kingdom, and was benefactress also to the Holy Land, Mount Athos, and holy places in Greece and Cyprus. She has always been much beloved by her people, who have memorialized her meekness, wisdom, piety, and obedience, and peace loving nature in innumerable legends, ballads, and songs; the poem written in her honour by Shota Rustaveli, "The Knight in the Panther Skin," is the masterpiece of Georgian literature. The great Queen Tamara departed the earthly kingdom for the heavenly in the year 1212.

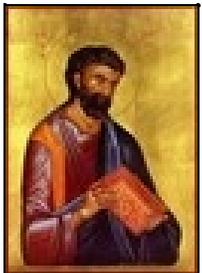


**May 01**

### **Jeremias the Prophet**

This great Prophet of God, Jeremias, who loved his brethren and lamented for them greatly, who prayed much for the people and the Holy City, was the son of Helkias of the tribe of Levi, from the city of Anathoth in the land of Benjamin. He was sanctified from his mother's womb, as the Lord Himself said concerning him: "Before I formed thee in the belly, I knew thee; and before thou camest forth from the womb, I sanctified thee; I appointed thee a prophet to the nations" (Jer. 1:5). He prophesied for thirty years, from 613 to 583 B.C. During the last captivity of the people in the reign of Sedekias, when only a few were left behind to cultivate the land, this Prophet remained with them by the permission of Nabuzardan, the captain of the guard under Nabuchodonosor. He wept and lamented inconsolably over the desolation of Jerusalem and the enslavement of his people. But even the few that remained behind

transgressed again, and fearing the vengeance of the Chaldeans, they fled into Egypt, forcibly taking with them Jeremias and Baruch his disciple and scribe. There he prophesied concerning Egypt and other nations, and he was stoned to death in Taphnas by his own people about the year 583 B.C., since they would not endure to hear the truth of his words and his just rebukes. His book of prophecy is divided into fifty-one chapters, and his book of lamentation into five; he is ranked second among the greater Prophets. His name means "Yah is exalted."



**April 25**

### **Mark the Apostle and Evangelist**

Mark was an idolater from Cyrene of Pentapolis, which is near Libya. Having come to the Faith of Christ through the Apostle Peter, he followed him to Rome. While there, at the prompting of Peter himself and at the request of the Christians living there, he wrote his Gospel in Greek, and it is second in order after Matthew's. Afterwards, travelling to Egypt, he preached the Gospel there and was the first to establish the Church in Alexandria. The idolaters, unable to bear his preaching, seized him, bound him with ropes, and dragged him through the streets until he, cut to pieces on rocks, gave up his soul. It is said that he completed his life in martyrdom about the year 68. He is depicted in holy icons with a lion next to him, one of the living creatures mentioned by Ezekiel (1:10), and a symbol of Christ's royal office, as Saint Irenaeus of Lyons writes.

*If April 25 falls on or before Great and Holy Pascha, the Feast of St. Mark is translated to Bright Tuesday.*



**May 06**

### **Job the Prophet**

This faithful servant of God, the most perfect icon of all virtue, and especially of patience, was the son of Zare and Bosorra, and was the fifth from Abraham. He was true, blameless, just, devout, and abstained from every evil thing. He was very wealthy and blessed by God in all things, as was none other of the inhabitants of the land of Ausis, his homeland, which lies between Idumea and Arabia. But by divine permission, that he might be tried, he was suddenly deprived of his children, wealth, glory, and every consolation, and was covered with grievous sores over all his body. Some say that he endured courageously in this unparalleled calamity for seven whole years. Then, by divine blessing, he was restored again to a prosperity even more illustrious than the first. Having lived after his affliction for 170 years, he reposed full of days at the age of 240, in the year 1350 B.C. Others say that his affliction lasted

only one year, and that he lived thereafter 140 years, living 210 years altogether.

## **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 - 8:45 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

### April 2016

29 Apr. (Holy Friday) 9:00 am, The Great and Royal Hours.

29 Apr. (Holy Friday) 10:00 am, Decorating the Kouvouklion.

29 Apr. (Holy Friday) 3:00 pm, The Apokathelosis (Un-nailing).

29 Apr. (Holy Friday) 6:00 pm, The Lamentation.

30 Apr. (Holy Saturday morning) 10:00 am, Vespers Divine Liturgy. Prosporon, Leslie Cook.

30 Apr.–1 May (Holy Saturday night — Pascha) 11:00 pm Orthros, 12:00 am Divine Liturgy. Prosporon, Leslie Cook. Anastasi meal after service, sign-up sheet in coffee room.

1 May (Great and Holy Pascha) 12:00 pm, Agape Service. Agape meal after service, sign-up sheet in coffee room.

### 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 on Sunday, May 8, after the Divine Liturgy.

#### Please Sign Up to Bring a Dish for the Anastasi Meal

Please sign up to bring a dish for our annual Anastasi Meal after the Holy Saturday midnight service. The sign-up sheet is downstairs in the coffee room.

#### Please Come and Celebrate Pascha with us on May 1

The Agape Service begins at noon. Please sign up to bring a dish for our annual Agape Meal after the service. The sign-up sheet is downstairs in the coffee room.

#### Father Needs Readers

Fr. Dimitri needs readers to read the Gospel in different languages for the Agape service on May 1st. Please contact him to volunteer.

#### The iconographers are here!

The iconographers Maria Sigala and Niko Spanopoulos have returned to our church and will celebrate Holy Week and Great and Holy Pascha with us. They will bring to near completion 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!

#### 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. If you have not already done so, please complete your 2016 pledge card and return it to the church at your convenience. Thank you!

#### 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

### Apolytikion for Great and Holy Pascha in the Plagal First Mode

Christ is risen from the dead, by death hath He trampled down death, and on those in the graves hath He bestowed life.

Χριστός ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι ζωὴν χαρισάμενος.

### Hypakoe of Great and Holy Pascha in the Fourth Mode

When they who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulchre, they heard from the Angel: Why seek ye among the dead, as though He were mortal man, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen, and hath put death to death. For He is the Son of God, Who saveth the race of men.

Προλαβοῦσαι τὸν ὄρθρον αἱ περὶ Μαρίας, καὶ εὐροῦσαι τὸν λίθον ἀποκυλισθέντα τοῦ μνήματος, ἤκουον ἐκ τοῦ Ἀγγέλου. Τὸν ἐν φωτὶ αἰδίῳ ὑπάρχοντα, μετὰ νεκρῶν τί ζητεῖτε ὡς ἄνθρωπον; βλέπετε τὰ ἐντάφια σπάργανα, δράμετε, καὶ τῷ κόσμῳ κηρύξατε, ὡς ἠγέρθη ὁ Κύριος, θανατώσας τὸν θάνατον· ὅτι ὑπάρχει Θεοῦ Υἱός, τοῦ σώζοντος τὸ γένος τῶν ἀνθρώπων.

### Seasonal Kontakion in the Plagal Fourth Mode

Though You went down into the tomb, You destroyed Hades' power, and You rose the victor, Christ God, saying to the myrrh-bearing women, "Hail!" and granting peace to Your disciples, You who raise up the fallen.

Εἰ καὶ ἐν τάφῳ κατήλθες ἀθάνατε, ἀλλὰ τοῦ Ἄδου καθεῖλες τὴν δύναμιν, καὶ ἀνέστης ὡς νικητῆς, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγγάμενος. Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

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*Apolytikon for Great and Holy Pascha in the Plagal of the First Tone © Holy Transfiguration Monastery - Brookline, MA  
Hypakoe of Great and Holy Pascha in the Fourth Tone © Holy Transfiguration Monastery - Brookline, MA  
Seasonal Kontakion in the Plagal of the Fourth Tone © Narthex Press - Northridge, CA*

## Gospel and Epistle Readings

### Matins Gospel Readings

#### Epistle Reading

##### **Prokeimenon. Plagal Fourth Mode. Psalm 117.24,29.**

This is the day which the LORD has made; let us rejoice and be glad in it.  
Verse: Give thanks to the LORD, for he is good; for his mercy endures for ever.

##### **The reading is from Acts of the Apostles 1:1-8.**

IN THE FIRST BOOK, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

So when they had come together, they asked him, "Lord, will you at this time restore the kingdom of Israel?" He said to them, "it is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

##### **Προκείμενον. Plagal Fourth Mode. ΨΑΛΜΟΙ 117.24,29.**

αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθώμεν ἐν αὐτῇ  
Στίχ. ἔξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

##### **τὸ Ἀνάγνωσμα Πράξεις Ἀποστόλων 1:1-8.**

Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ᾧ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας, ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὐς ἐξελέξατο, ἀνελήφθη· οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν συναλθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; Εἶπεν δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστὶν γνῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχατοῦ τῆς γῆς.

### Gospel Reading

#### **Great and Holy Pascha The Reading is from John 1:1-17**

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light.

The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

#### **Great and Holy Pascha Κατὰ Ἰωάννην 1:1-17**

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγενήθησαν.

Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων· οὗτος ἦν ὃν εἶπον, ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὃτι πρῶτός μου ἦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

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## Wisdom of the Fathers

But why did He appear not to all, but to the Apostles only? Because to the many it would have seemed a mere apparition, inasmuch as they understood not the secret of the mystery For if the disciples themselves were at first incredulous and were troubled, and needed the evidence of actual touch with the hand, and of His eating with them, how would it have fared in all likelihood with the multitude? For this reason therefore by the miracles [wrought by the Apostles] He renders the evidence of His Resurrection unequivocal, so that not only the men of those times-- this is what would come of the ocular proof--but also all men thereafter, should be certain of the fact, that He was risen. Upon this ground also we argue with unbelievers. For if He did not rise again, but remains dead, how did the Apostles perform miracles in His name? But they did not, say you, perform miracles? How then was our religion instituted?

### **St. John Chrysostom**

*Homily I on Acts I, 4th Century*

Now this is a proof that Christ is God the Word, and the Power of God. For whereas human things cease, and the Word of Christ abides, it is clear to all eyes that what ceases is temporary, but that He Who abides is God, and the true Son of God, His only-begotten Word.

### **St. Athanasius of Alexandria**

*On the Incarnation 55, 4th Century*