



# 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

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Bulletin for Sunday, January 28, 2018

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## Saints and Feasts



**January 28**

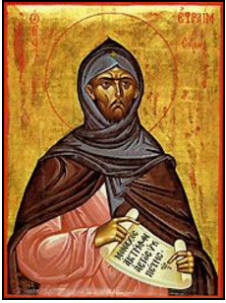
### **Sunday of the Publican and Pharisee: Triodion Begins Today**

The Pharisees were an ancient and outstanding sect among the Jews known for their diligent observance of the outward matters of the Law. Although, according to the word of our Lord, they "did all their works to be seen of men" (Matt. 23:5), and were hypocrites (ibid. 23: 13, 14, 15, etc.), because of the apparent holiness of their lives they were thought by all to be righteous, and separate from others, which is what the name Pharisee means. On the other hand,

Publicans, collectors of the royal taxes, committed many injustices and extortions for filthy lucre's sake, and all held them to be sinners and unjust. It was therefore according to common opinion that the Lord Jesus in His parable signified a virtuous person by a Pharisee, and a sinner by a Publican, to teach His disciples the harm of pride and the profit of humble-mindedness.

Since the chief weapon for virtue is humility, and the greatest hindrance to it is pride, the divine Fathers have set these three weeks before the Forty-day Fast as a preparation for the spiritual struggles of virtue. This present week they have called Harbinger, since it declares that the Fast is approaching; and they set humility as the foundation for all our spiritual labors by appointing that the parable of the Publican and the Pharisee be read today, even before the Fast begins, to teach, through the vaunting of the Pharisee, that the foul smoke of self-esteem and the stench of boasting drives away the grace of the Spirit, strips man of all his virtue, and casts him into the pits of Hades; and, through the repentance and contrite prayer of the Publican, that humility confers upon the sinner forgiveness of all his wicked deeds and raises him up to the greatest heights.

All foods are allowed the week that follows this Sunday.



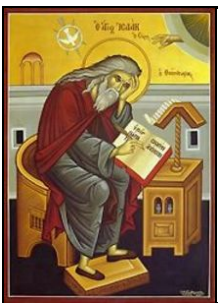
**January 28**

## **Ephraim the Syrian**

Saint Ephraim was born in Nisibis of Mesopotamia some time about the year 306, and in his youth was the disciple of Saint James, Bishop of Nisibis, one of the 318 Fathers at the First Ecumenical Council. Ephraim lived in Nisibis, practicing a severe ascetical life and increasing in holiness, until 363, the year in which Julian the Apostate was slain in his war against the Persians, and his successor Jovian surrendered Nisibis to them. Ephraim then made his dwelling in Edessa, where he found many heresies to do battle with. He waged an especial war against Bardaisan; this gnostic had written many hymns propagating his errors, which by their sweet melodies became popular and enticed souls away from the truth. Saint Ephraim, having received from God a singular gift of eloquence, turned Bardaisan's own weapon against him, and wrote a multitude of hymns to be chanted by choirs of women, which set forth the true doctrines, refuted heretical error, and praised the contests of the Martyrs.

Of the multitude of sermons, commentaries, and hymns that Saint Ephraim wrote, many were translated into Greek in his own lifetime. Sozomen says that Ephraim "Surpassed the most approved writers of Greece," observing that the Greek writings, when translated into other tongues, lose most of their original beauty, but Ephraim's works "are no less admired when read in Greek than when read in Syriac" (Eccl. Hist., Book 111, 16). Saint Ephraim was ordained deacon, some say by Saint Basil the Great, whom Sozomen said "was a great admirer of Ephraim, and was astonished at his erudition." Saint Ephraim was the first to make the poetic expression of hymnody and song a vehicle of Orthodox theological teachings, constituting it an integral part of the Church's worship; he may rightly be called the first and greatest hymnographer of the Church, who set the pattern for these who followed him, especially Saint Romanos the Melodist. Because of this he is called the "Harp of the Holy Spirit." Jerome says that his writings were read in some churches after the reading of the Scriptures, and adds that once he read a Greek translation of one of Ephraim's works, "and recognized, even in translation, the incisive power of his lofty genius" (De vir. ill., ch. CXV).

Shortly before the end of his life, a famine broke out in Edessa, and Saint Ephraim left his cell to rebuke the rich for not sharing their goods with the poor. The rich answered that they knew no one to whom they could entrust their goods. Ephraim asked them, "What do you think of me?" When they confessed their reverence for him, he offered to distribute their alms, to which they agreed. He himself cared with his own hands for many of the sick from the famine, and so crowned his life with mercy and love for neighbor. Saint Ephraim reposed in peace, according to some in the year 373, according to others, 379.



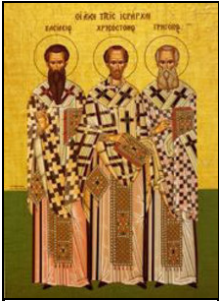
**January 28**

## **Isaac the Syrian, Bishop of Ninevah**

The great luminary of the life of stillness, Saint Isaac, was born in the early seventh century in Eastern Arabia, the present-day Qatar on the Persian Gulf. He became a monk at a young age, and at some time left Arabia to dwell with monks in Persia. He was consecrated Bishop of Nineveh (and is therefore sometimes called "Saint Isaac of Nineveh"), but after five months received permission to return to solitude; he spent many years far south of Nineveh in the mountainous regions of Beit Huzaye, and lastly at the Monastery of Rabban Shabur. He wrote his renowned

and God-inspired Ascetical Homilies toward the end of his long life of monastic struggle, about the end of the seventh century. The fame of his Homilies grew quickly, and about one hundred years after their composition they were translated from Syriac into Greek by two monks of the Monastery of Mar Sabbas in Palestine, from which they spread throughout the monasteries of the Roman Empire and became a guide to the hesychasts of all generations thereafter.

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## 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).

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## February 02

### The Presentation of Our Lord and Savior in the Temple

When the most pure Mother and Ever-Virgin Mary's forty days of purification had been fulfilled, she took her first-born Son to Jerusalem on this, the fortieth day after His birth, that she might present Him in the temple according to the Law of Moses, which teaches that every first-born male child be dedicated to God, and also that she might offer the sacrifice of a pair of turtle-doves or two young pigeons, as required by the Law (Luke 2:22-24; Exod. 13:2; Lev. 12:6-8).

On this same day, a just and devout man, the greatly aged Symeon, was also present in the temple, being guided by the Holy Spirit. For a long time, this man had been awaiting the salvation of God, and he had been informed by divine revelation that he would not die until he beheld the Lord's Christ. Thus, when he beheld Him at that time and took Him up into his aged arms, he gave glory to God, singing: "Now lettest Thou Thy servant depart in peace, O Master. . ." And he confessed that he would close his eyes joyfully, since he had seen the Light of revelation for the nations and the Glory of Israel (Luke 2:25-32). From ancient times, the Holy Church has retained this tradition of the churching of the mother and new-born child on the fortieth day and of the reading of prayers of purification.

The Apodosis of the Feast of the Meeting in the Temple is usually on the 9th of February. This, however, may vary if the Feast falls within the period of the Triodion. Should this occur, the Typicon should be consulted for specific information concerning the Apodosis of the Feast.

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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 (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 & February 2018

28 Jan (Triodion begins – Sunday of Publican and the Pharisee) Prosforon & coffee hour Niki Constantaras

2 Feb (Fri., Feast of the Presentation of Our Lord in the Temple) Prosforon Fr. Dimitri. No coffee hour.

4 Feb (Sunday of the Prodigal Son) Prosforon & coffee hour Anna Patsalis.

10 Feb (Sat., First Saturday of the Souls – Feast of Saint Haralambos) Prosforon Niki Constantaras. No coffee hour.

11 Feb (Meat Fare Sunday – (Judgement Sunday)) Prosforon & coffee hour TBD.

17 Feb (Sat., Second Saturday of the Souls) Prosforon Mac Ennis. No coffee hour.

18 Feb (Cheese Fare Sunday – (Forgiveness Sunday)) Prosforon Mac Ennis, coffee hour Irene Koronas.

24 Feb (Sat., Third Saturday of the Souls) Prosforon Mac Ennis. No coffee hour.

25 Feb (First Sunday of Lent – (Sunday of Orthodoxy)) Prosforon & coffee hour Anna Patsalis.

***Volunteer Prosforon bakers: please have the Prosforon to Fr. Dimitri by 9:00 a.m.***

***Coffee hour hosts: please stay after the coffee hour to help clean up.***

## 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 Meeting

The next Parish Council meeting will be Sunday, February 11, after the Divine Liturgy.

### Help move items from storage facility to new shed—Sat. Feb. 10 after Divine Liturgy

On February 10, the First Saturday of the Souls, after the Divine Liturgy, we will be moving tables, chairs and festival items that have been in our storage facility to the new shed at the church. Please stay after the coffee hour and help.

### Prosforon Workshop—Sat. Feb. 24 after Divine Liturgy

Are you interested in learning how to make Prosforon for communion? On February 24, the Third Saturday of the Souls, after the Divine Liturgy, Fr. Dimitri will teach a workshop on how to make Prosforon. The workshop is for all of those who have wanted to volunteer to make Prosforon, but didn't know how.

### **Fr. Dimitri's father is home from the hospital**

Fr. Dimitri's father is home from the hospital and is doing better. Fr. Dimitri is grateful to everyone for their prayers.

### **House Blessing 2018**

It is the custom of Orthodox Christians throughout the world to have their homes blessed during the Theophany season with Holy water. When the parish priest comes to bless a home, he asks the Lord "to keep safe from all harm those who dwell in the house, bestowing on them His blessing, purification and bodily health, and granting all the petitions which are for the salvation and eternal life." You may offer something to Father for his time and service. Please contact Fr. Dimitri at (505) 204-4655 or by email at paradosi@msn.com between now and the beginning of February to schedule a blessing.

### **Volunteers are needed to host coffee hours and to bake prosfora**

Please get in touch with Niki Constantaras to volunteer to bake prosforon and to host a simple coffee hour: some cookies, a pastry, pie, or coffee cake, some bagels—two or three items of your choice. Contact Niki at (505) 890-2939 (home), (505) 930-1940 (mobile), or yiayianiki@aol.com.

### **2018 Stewardship**

We thank all of our members who have made a stewardship pledge to our church. 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 2018 pledge card and return it to the church as soon as you can. Thank you!

### **Recycling for St. Elias**

The church receives a donation for recycling your used toner cartridges and inkjet cartridges. When you get new ones, please bring the used ones to the church, in their packing if possible. 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 ἑνσαρκος ἄγγελος, τῶν Προφητῶν ἡ κρηπίς, ὁ δεύτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ηλίας ὁ ἑνδοξος, ἄνωθεν καταπέμψας, Ἐλισαίω τὴν χάριν, νόσους αποδιώκει, καὶ λεπρούς καθαρίζει, διό καὶ τοῖς τιμῶσιν αὐτὸν 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 οὕς ἠγάπησας, ὁ μόνος φιλόανθρωπος.

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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."

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#### First Orthros Gospel

#### Κατὰ Ματθαῖον 28:16-20

Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἑτάξατο αὐτοῖς ὁ Ἰησοῦς. καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ, οἱ δὲ ἐδίστασαν. καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. ἀμήν.

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## Epistle Reading

**Prokeimenon. First Mode. Psalm 32.22,1.**

Let your mercy, O Lord, be upon us.

Verse: Rejoice in the Lord, O ye righteous.

**The reading is from St. Paul's Second Letter to Timothy 3:10-15.**

TIMOTHY, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconion, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

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**Προκείμενον. First Mode. ΨΑΛΜΟΙ 32.22,1.**

Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς.

Στίχ. Ἀγαλλιᾶσθε δίκαιοι ἐν Κυρίῳ

**τὸ Ἀνάγνωσμα Πρὸς Τιμόθεον β' 3:10-15.**

Τέκνον Τιμόθεε, παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος. Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

## Gospel Reading

**Sunday of the Publican and Pharisee: Triodion Begins Today**

**The Reading is from Luke 18:10-14**

The Lord said this parable, "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

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**Sunday of the Publican and Pharisee: Triodion Begins Today**

**Κατὰ Λουκᾶν 18:10-14**

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· ὁ Θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος

ὁ τελώνης· νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάρει, ἀλλ' ἔτυπεν εἰς τὸ στήθος αὐτοῦ λέγων· ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

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## Wisdom of the Fathers

It is possible for those who have come back again after repentance to shine with much lustre, and oftentimes more than those who have never fallen at all, I have demonstrated from the divine writings. Thus at least both the publicans and the harlots inherit the kingdom of Heaven, thus many of the last are placed before the first.

### ***St. John Chrysostom***

*AN EXHORTATION TO THEODORE AFTER HIS FALL, 4th Century*

When lately we made mention of the Pharisee and the publican, and hypothetically yoked two chariots out of virtue and vice; we pointed out each truth, how great is the gain of humbleness of mind, and how great the damage of pride.

### ***St. John Chrysostom***

*CONCERNING LOWLINESS OF MIND., 4th Century*