



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

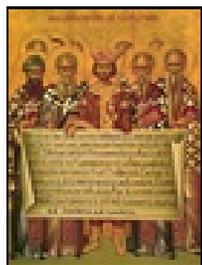
Weekdays and Saturdays (as announced): Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

WEEKLY BULLETIN

07/19/2015

Saints and Feasts

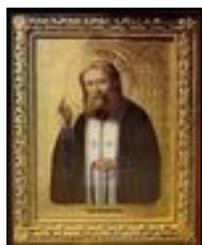
July 19



Sunday of the Holy Fathers

On the Sunday that falls from the 13th to the 19th of the present month, we chant the Service to the Holy and God-bearing Fathers who came together in the Seven Ecumenical Councils, that is: the First Council, of the 318 Fathers who assembled in Nicaea in 325 to condemn Arius, who denied that the Son of God is consubstantial with the Father; the Fathers of the First Council also ordained that the whole Church should celebrate Pascha according to the same reckoning; the Second Council, of the 150 Fathers who assembled in Constantinople in 381 to condemn Macedonius, Patriarch of Constantinople, who denied the Divinity of the Holy Spirit; the Third Council, of the 200 Fathers who assembled in Ephesus in 431, to condemn Nestorius, Patriarch of Constantinople, who called Christ a mere man and not God incarnate; the Fourth Council, of the 630 who assembled in Chalcedon in 451, to condemn Eutyches, who taught that there was only one nature, the divine, in Christ after the Incarnation, and Dioscorus, Patriarch of Alexandria, who illegally received Eutyches back into communion and deposed Saint Flavian, Patriarch of Constantinople, who had excommunicated Eutyches; the Fifth Council in 553, of the 165 who assembled in Constantinople for the second time to condemn Origen and Theodore of Mopsuestia, the teacher of Nestorius; the Sixth Council in 680, of the 170 who assembled in Constantinople for the third time, to condemn the Monothelite heresy, which taught that there is in Christ but one will, the divine; and the Seventh Council in 787, of the 350 who assembled in Nicaea for the second time to condemn Iconoclasm.

July 19



Translation of the Holy Relics of Righteous Seraphim of Sarov

The uncovering of the holy relics of Saint Seraphim of Sarov on July 19, 1903 was attended by many thousands, among them the foremost of the clergy and royalty; the holy Tsar Nicholas II (see July 4) was one of the bearers of the relics in procession, and the Grand Duchess Elizabeth (see July 5) wrote an eyewitness account of the many miracles that took place. Not only had the Saint foretold the coming of the Tsar to his glorification, and that from joy they would chant "Christ is Risen" in summer, but he had also left a letter "for the fourth sovereign, who will come to Sarov." This was Nicholas II, who was given the letter when he came in 1903; the contents of the letter are not known, but when he had read it, the Tsar and future Martyr, though not a man to show his emotions, was visibly shaken. For the life of Saint Seraphim, see January 2.

July 19



Dius, Abbot of Antioch

Saint Dius, who was from Antioch in Syria, later came to Constantinople and established a monastery there, and wrought many wonders. He flourished in the time of Saint Theodosius the Great (379-395).



July 20

The Glorious Prophet Elias (Elijah)

Elias of great fame was from Thisbe or Thesbe, a town of Galaad (Gilead), beyond the Jordan. He was of priestly lineage, a man of a solitary and ascetical character, clothed in a mantle of sheep skin, and girded about his loins with a leathern belt. His name is interpreted as "Yah is my God." His zeal for the glory of God was compared to fire, and his speech for teaching and rebuke was likened unto a burning lamp. From this too he received the name Zealot. Therefore, set aflame with such zeal, he sternly reproveth the impiety and lawlessness of Ahab and his wife Jezebel. He shut up heaven by means of prayer, and it did not rain for three years and six months. Ravens brought him food for his need when, at God's command, he was hiding by the torrent of Horath. He multiplied the little flour and oil of the poor widow of Sarephtha of Sidon, who had given him hospitality in her home, and when her son died, he raised him up. He brought down fire from Heaven upon Mount Carmel, and it burned up the sacrifice offered to God before all the people of Israel, that they might know the truth. At the torrent of Kisson, he slew 450 false prophets and priests who worshipped idols and led the people astray. He received food wondrously at the hand of an Angel, and being strengthened by this food he walked for forty days and forty nights. He beheld God on Mount Horeb, as far as this is possible for human nature. He foretold the destruction of the house of Ahab, and the death of his son Ohozias; and as for the two captains of fifty that were sent by the king, he burned them for their punishment, bringing fire down from Heaven. He divided the flow of the Jordan, and he and his disciple Elisseus passed through as it were on dry land; and finally, while speaking with him, Elias was suddenly snatched away by a fiery chariot in the year 895 B.C., and he ascended as though into heaven, whither God most certainly translated him alive, as He did Enoch (Gen. 5:24; IV Kings 2: 11). But from thence also, after seven years, by means of an epistle he reproached Joram, the son of Josaphat, as it is written: "And there came a message in writing to him from Elias the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the way," and so forth (II Chron. 21:12). According to the opinion of the majority of the interpreters, this came to pass either through his disciple Elisseus, or through another Prophet when Elias appeared to them, even as he appeared on Mount Tabor to the disciples of Christ (see Aug. 6).

Hymns of the Day

Resurrectional Apolytikion in the Plagal Second Mode

Angelic powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.

Ἀγγελικαὶ Δυνάμεις ἐπὶ τὸ μνημᾶ σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν, καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντόν σου σῶμα. Ἐσκύλευσας τὸν Ἄδην, μὴ πειρασθεὶς ὑπὲρ αὐτοῦ, ὑπήντησας τῇ Παρθένῳ, δωροῦμενος τὴν ζωὴν, ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

Apolytikion for Sun. of the Holy Fathers in the Plagal Fourth Mode

Most glorified art Thou, O Christ our God, Who hast established our Fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most Merciful One, glory be to Thee.

Ὑπερδοξαμένως εἶ, Χριστέ ὁ Θεὸς ἡμῶν, ὁ φωστῆρας ἐπὶ γῆς τοὺς Πατέρας ἡμῶν θεμελιώσας, καὶ δι' αὐτῶν πρὸς τὴν ἀληθινὴν πίστιν, πάντας ἡμᾶς ὀδηγήσας· πολυεύσπλαγγνε, δόξα σοι.

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 δεῦτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ἡλίας ὁ ἐνδοξος, ἀνωθεν καταπέμψας, Ελισαίῳ τὴν χάριν, νόσους ἀποδιώκει, καὶ λεπρούς καθαρίζει, διὸ καὶ τοῖς τιμῶσιν αὐτὸν βρῦει ἰάματα.

Seasonal Kontakion in the Second Mode

O Protection of Christians that cannot be put to shame, mediation unto the creator most constant: O despise not the voices of those who have sinned; but be quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession and speed thou to make supplication, O thou who dost ever protect, O Theotokos, them that honor thee.

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία πρὸς τὸν Ποιητὴν ἀμετάθετε. Μὴ παρίδης ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι. Τάχυνον εἰς πρσβεῖαν, καὶ σπεῦσον εἰς ἱκεσίαν, ἢ προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμῶντων σε.

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Apolytikion for Sun. of the Holy Fathers in the Plagal of the Fourth Tone © Holy Transfiguration Monastery - Brookline, MA
Apolytikion for St. Elias ©
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Gospel and Epistle Readings

Matins Gospel Reading

Seventh Orthros Gospel

The Reading is from John 20:1-10

At that time, Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Peter then came out with the other disciple, and they went toward the tomb. They both ran, but the other disciple outran Peter and reached the tomb first; and stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not know the scripture, that he must rise from the dead. Then the disciples went back to their homes.

Seventh Orthros Gospel

Κατὰ Ἰωάννην 20:1-10

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωτὶ σκοτίας ἕτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἤρχοντο εἰς τὸ μνημεῖον. ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον, καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ ὀθόνια κείμενα, καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοῦς οἱ μαθηταί.

Epistle Reading

The Reading is from St. Paul's Letter to Titus 3:8-15

TITUS, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned.

When I send Artemas or Tychicos to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.

All who are with me send greeting to you. Greet those who love us in the faith. Grace be with you all. Amen.

Πρὸς Τίτον 3:8-15

Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ. ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔριν καὶ μάχας νομικὰς περιίστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι. ἀφέρικόν ἀνθρώπων μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει, ὡν αὐτοκατάκριτος. Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τυχικόν, σπουδάσον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχεμᾶσαι. Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι. Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. Ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει· ἡ χάρις μετὰ πάντων ὑμῶν.

Gospel Reading

Sunday of the Holy Fathers

The Reading is from Matthew 5:14-19

The Lord said to his disciples, "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."

Sunday of the Holy Fathers

Κατὰ Ματθαῖον 5:14-19

Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ μαθηταῖς· Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· οὐδὲ κείουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλύσαι, ἀλλὰ πληρῶσαι. ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται. ὃς ἐάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων ἑλαχίστων καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιῇ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Wisdom of the Fathers

The Lord says to His disciples, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven' (Matt. 5:16). He does not say this to urge them to show off, but to urge them to organize their lives as is pleasing to God. Just as light effortlessly attracts people's gaze, so a way of life pleasing to God draws their minds along with their eyes. We do not praise the air which shares in the brilliance of the sunlight, but the sun which is the source of this brilliance and bestows it on us. Even if we do praise the air for its brightness, we praise the sun much more. So it is when someone makes the brilliance of the Sun of righteousness (Mal. 4:2) visible through his virtuous deeds. As soon as anyone looks at him, they are immediately led towards the glory of the Father in heaven of Christ, the Sun of righteousness.

St. Gregory Palamas

Homilies Vol. 1, Homily Ten para. 14; Saint Tikhon's Seminary Press pgs. 110-111, 14th century

Every work which does not have love as its beginning and root is nothing.

St. John Chrysostom

Unknown, 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

July and August 2015

19 July (Sunday of the Holy Fathers) prosthomon and coffee hour, Frederika Vaupen.

20 July (Monday, Saint Elias the Prophet) prosthomon, Fr. Dimitri Pappas.

26 July (8th Sunday of Matthew) prosthomon and coffee hour, Anna Patsalis.

2 August (9th Sunday of Matthew) prosthomon, Leslie Cook; coffee hour, Judy Brophy & Helen Skinas.

6 August (Thursday, Transfiguration of Our Lord) prosthomon, Fr. Dimitri Pappas.

9 August (10th Sunday of Matthew) prosthomon and coffee hour, Angel Keenan & Maria Gross (sister).

15 August (Saturday, Dormition of the Theotokos) prosthomon, Fr. Dimitri Pappas.

16 August (11th Sunday of Matthew) prosthomon, Fr. Dimitri Pappas; coffee hour, Mac Ennis.

23 August (12th Sunday of Matthew) prosthomon, Mary Santikos; coffee hour, Nia Parry.

30 August (13th Sunday of Matthew) prosthomon, Diane Tintor; coffee hour, Kerry Tramontanas.

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 Sunday, August 9, after the Divine Liturgy.

Celebration Feast for Our Church

On Sunday, August 16, please come and join the celebration of the Feast Day of our church! Spit-roasted whole pig, smoked turkey, spanakopita, and other delicious food will be served. Please sign up in the coffee room to bring a dessert. We will be asking for a donation of \$15 per person.

Santa Fe Desert Chorale: Hidden Treasures of Byzantium

A divine and meditative experience—the Desert Chorale presents rich sacred music from Russia, a special commission by Orthodox Priest and composer Ivan Moody, and great spiritual works from Greece, Finland, and the United States.

August 6 @ 8:30 p.m. at the The Cathedral Basilica of St. Francis of Assisi, 131 Cathedral Place, Santa Fe, NM 87504.

August 8 @ 8:30 p.m. at the The Cathedral Basilica of St. Francis of Assisi, 131 Cathedral Place, Santa Fe, NM 87504.

August 9 @ 4:00 p.m. at The Cathedral Church of St. John, 318 Silver Ave SW, Albuquerque, NM 87102. Purchase tickets online <https://www.desertchorale.org/tickets/> or call the Desert Chorale Box Office at (505) 988-2282.

This fall, the iconographers will complete their work!

The iconographers Maria Sigala and Niko Spanopoulos will return to our church this fall 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!

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

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 prophecies 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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