



St. Elias the Prophet Church

Address: 46 Calle Electra, Santa Fe, NM 87508-9142

Phone: (505) 466-0015

Fax: (505) 466-0015

Proistamenos Fr. Dimitrios Pappas

Phone: 505-204-4655

Email: paradosi@msn.com

Bulletin Admin Malcolm Ennis

Phone: 505-500-5645

Email: chefmac95@gmail.com

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

Bulletin for Sunday, April 08, 2018

Saints and Feasts



April 08

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.



April 08

The Holy Apostles of the Seventy Herodion, Agabus, Rufus, Asyncritus, Phlegon, and Hermes

The Apostle Herodion, whom Saint Paul mentions in his Epistle to the Romans (16:11) and calls his "kinsman," was ordained presbyter and then Bishop of New Patras, where he was slain by Jews and pagans. Saint Agabus is mentioned in Acts 21:10-11, where he prophesied Saint Paul's arrest in Jerusalem at the hands of the Jewish leaders. In Acts 11:27-28 it is mentioned also that this Saint foretold the great famine that would come to pass in the time of Claudius Caesar. Having preached the Gospel throughout various regions, he departed to the Lord. The Apostle Rufus became Bishop of Thebes in Greece. The Apostles Asyncritus and Phlegon preached Christ in many places, suffered many afflictions at the hands of the pagans and Jews, and departed unto the Lord. The Apostle Hermes is mentioned with them in the Epistle to the Romans (16:13-14).



April 08

Rufus the Obedient of the Kiev Caves



April 08

Celestine, Pope of Rome



April 14

Aristarchus, Pudens, Trophimus the Apostles of the 70

Saint Aristarchus is mentioned in the Epistle to the Colossians (4:10), and also in the Epistle to Philemon (v. 24). By his ascetical manner of life, this Saint proved to be another Saint John the Baptist. He became Bishop of Apamea in Syria, and brought many to the Faith of Christ. Saints Pudens and Trophimus are mentioned in II Timothy 4:20-21. Also, Acts 21:29 mentions that

Trophimus was from Ephesus. According to sources that Saint Dorotheus of Tyre (celebrated on June 5) found written in Latin in Rome, these Apostles were beheaded in Rome during the reign of Nero (54-68).

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

April

6 Apr. (Holy Friday) **9:00 a.m.**, The Great and Royal Hours.

6 Apr. (Holy Friday) 10:00 a.m., Decorating the Kouvouklion.

6 Apr. (Holy Friday) 3:00 p.m., The Apokathelosis (Un-nailing).

6 Apr. (Holy Friday) 6:00 p.m., The Lamentation.

7 Apr. (Holy Saturday morning) 10:00 a.m., Vespers Divine Liturgy. Two Prosfora Fr. Dimitri, no coffee hour.

7-8 Apr. (Holy Saturday night — Pascha) 11:00 p.m. Orthros, 12:00 a.m. Divine Liturgy. Two Prosfora Mac Ennis. Potluck luncheon Anastasi meal after service. Stewards: please bring a dish to share.

8 Apr. (Great and Holy Pascha) 12:00 p.m., Agape Service. Potluck luncheon Agape meal after service. Stewards: please bring a dish to share.

13 Apr. (Fri., Friday of Bright Week, Feast of the Life-Giving Fountain) Prosforon TBD. No coffee hour.

15 Apr. (Sunday of Thomas) Prosforon TBD, coffee hour TBD.

22 Apr. (Sunday of the Myrrhbearers) Prosforon TBD, coffee hour TBD.

29 Apr. (Sunday of the Paralytic) Prosforon TBD, coffee hour TBD.

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 on Sunday, April 15, after the Divine Liturgy.

Pascha potluck luncheons

Stewards: please bring a dish to share for our annual Anastasi potluck meal after the midnight Pascha service.

Also, please bring a dish for the potluck meal that will be shared after the noon Agape service on 8 April.

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.

Parish members: we need your current contact information for the Parish Directory

The Parish Council is planning on issuing a new Parish Directory. Please give your current contact information to Niki Constantaras ((505) 890-2939 (home), (505) 930-1940 (mobile), or yiayianiki@aol.com). There will be space in the Director for advertisements and commemorations. If you wish to place one of these in the Directory, please contact Niki or Father Dimitrios by the first week of May. Cost of advertisements/commemorations is \$25.00 for Business Card or \$50.00 for a Full Page.

Tsourekia bake sale

We will begin selling our traditional sweet bread for Pascha this year on the Saturday of Lazaros, 31 March, or Palm Sunday, 1 April. The price is \$12.00 for each tsoureki.

Beit Tikva & Friends' Teddy Bear Project

This year, St. Elias Greek Orthodox Church is partnering with Congregation Beit Tikva for their fifth annual Teddy Bear Project for the Solace Crisis Treatment Center (formerly the Rape Crisis Center). Please bring new stuffed animals and art supplies to our church and give them to Fr. Dimitri to collect for Beit Tikva. All donated stuffed animals must be new, and must not contain any batteries. If you want to donate art supplies, please contact Joan Less (954-1030; jjless@comcast.net), and ask her what they need. She has a list of wished-for items. Fr. Dimitri will collect donated items through March 27, and Beit Tikva will deliver them to the Solace Center in April, which is Child Abuse Awareness Month.

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

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 ανέστη 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 Μαριάμ, 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 νικητής, Χριστέ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγξάμενος. Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

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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

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 εὐφρανθῶμεν ἐν αὐτῇ
Στίχ. ἐξομολογεῖσθε 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 οὓς 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 συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; Εἶπεν δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστὶν γινῶναι 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 ἐσχάτου 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 ἐγεννήθησαν.

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, ὃ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι 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.

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