

ST. NICHOLAS LENTEN DISCUSSION SERIES



EXCERPTS FROM THE BOOK OF GENESIS
Ἀποσπασματα απο το βιβλίο της Γενεσεως

WEDNESDAY EVENINGS IN LENT

5:00 p.m. Themed Study and Discussion (in Greek)

Θεματική συζήτηση στα Ελληνικά

6:00 p.m. Liturgy of the Presanctified Gifts

7:30 p.m. Light Lenten Fellowship Meal

8:00 p.m. Themed Study and Discussion

WEEK 1: WEDNESDAY 2/21

On Creation

God saw everything He made,
and it was very good.

WEEK 4: WEDNESDAY 3/14

On Confusion & Unity

The Tower of Babel
& Pentecost

WEEK 2: WEDNESDAY 2/28

On the Fall

The Lord called to Adam
and said, "Where are you?"

WEEK 5: WEDNESDAY 3/21

On Boldness before God

Abraham changes
God's mind.

WEEK 3: WEDNESDAY 3/7

On the Ark & the Church

God saw the world,
and it was corrupt.

WEEK 6: WEDNESDAY 3/28

On God's Providence

Joseph, Egypt,
and his brothers.

Light in the Darkness:
The Liturgy of the Presanctified Gifts

In this season of the "Great Forty Days"—commonly referred to as "Great Lent"—the Church makes it unavoidable for the Christian who attends the various services throughout the week to notice that something different is happening. The priests' vestments are different. The services are different. The hymns are different.

One of the significant characteristics of this ecclesiastical season is the service of the **Liturgy of the Presanctified Gifts**. In Lent, the Church forbids the celebration of the Divine Liturgy on weekdays. In order for the faithful to be sustained in their fasting by the most perfect of foods—the Body and Blood of Christ—the Church allows us to receive Holy Communion in a special service.

On Sundays in Lent, the priest prepares extra portions of bread. These will be consecrated in the Sunday Liturgy, and a small amount of consecrated wine will be applied to them. They are then carefully set aside. When the time comes for the faithful to receive Holy Communion during the week, these **presanctified Gifts**—the Body and Blood of Christ—are what is offered. In other words, there is no consecration prayer that takes place in the Presanctified service. It is a "liturgy-like" service modifying the Vespers (evening) service. The service may also be offered in the morning for pastoral needs.

In parish practice, the general fasting guideline in preparation for receiving Holy Communion at the service of the Presanctified Gifts is to refrain from food and drink from about noon. If the service is offered in the morning, fast as you would when receiving on a typical Sunday. Of course, consult with your spiritual father regarding any specific direction or concerns.



SAINT NICHOLAS GREEK ORTHODOX CHURCH

Phone: 718-357-4200 • Fax: 718-357-5692

Web: stnicholasflushing.org • Facebook & Instagram: stnicholasflushing
Protopresbyter Fr. Paul Palesty, Pastor • Presbyter Aristidis Garinis

& Presbyter Andreas Houpos

February 25 — 1st Sunday of the Great Fast:

The Sunday of Orthodoxy

ΑΠΟΛΥΤΙΚΙΑ

Τὸ Ἀναστάσιμον. Ἦχος πλ. α'.

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ἠδύοκησε σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγειρᾶι τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

Τῆς Ἑορτῆς. Ἦχος β'.

Τὴν ἄχραντον Εἰκόνα σου, προσκυνοῦμεν ἀγαθέ, αἰτούμενοι συγχώρησιν τῶν πταισμάτων ἡμῶν, Χριστέ ὁ Θεός· βουλήσει γὰρ ἠδύοκησας σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, ἵνα ῥύσῃ οὖς ἐπλασας, ἐκ τῆς δουλείας τοῦ ἐχθροῦ· ὅθεν εὐχαρίστως βοῶμέν σοι· Χαράς ἐπλήρωσας τὰ πάντα ὁ Σωτὴρ ἡμῶν, παραγενόμενος εἰς τὸ σῶσαι τὸν κόσμον.

Τοῦ Ἁγ. Νικολάου. Ἦχος δ'.

Κανονα πιστεως καὶ εἰκόνα πραότητος, ἐγκρατείας Διδάσκαλον, ἀνέδειξέ σε τῇ ποιμνῇ σου, ἢ τῶν πραγμάτων ἀλήθεια· διὰ τοῦτο ἐκτήσω τῇ ταπεινώσει τὰ ὑψηλά, τῇ πτωχείᾳ τὰ πλούσια, Πάτερ Τεράραχα Νικόλαε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Κοντάκιον. Ἦχος πλ. δ'.

Τῇ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια, Ὡς λυτρωθεῖσα τῶν δεινῶν εὐχαριστήρια, Αναγράφω σοι ἡ Πόλις σου Θεοτόκε. Ἄλλ' ὡς ἔχουσα τὸ κράτος ἀπροσμάχητον, Ἐκ παντοίων με κινδύνων ἐλευθέρωσον, Ἴνα κράζω σοι· Χαῖρε νύμφη ἀνύμφευτε.

DISMISSAL HYMNS

For the Resurrection. Plagal 1st Mode.

Let us worship the Word who is unoriginate * with the Father and the Spirit, and from a Virgin was born * for our salvation, O believers, and let us sing His praise. * For in His goodness He was pleased * to ascend the Cross in the flesh, and to undergo death, * and to raise up those who had died, * by His glorious Resurrection.

For the Feast. 2nd Mode.

We venerate Your immaculate icon, O good Lord, and entreat You to forgive our offences, O Christ our God. By Your own choice you were pleased to ascend the Cross in the flesh, to deliver us, whom You created, from our slavery to the foe. Therefore we cry to You with gratitude: You have filled all things with joy, O our Savior, by coming to save the world.

For St. Nicholas. 4th Mode.

A model of faith and the image of gentleness, the example of your life has shown you forth to your sheep-fold to be a master of temperance. You obtained thus through being lowly, gifts from on high, and riches through poverty. Nicholas, our father and priest of priests, intercede with Christ our God that He may save our souls.

Kontakion. Plagal 4th Mode.

O Theotokos, I, your city, am engraving signs * to mark the vict'ry won by you, the champion general, * and to thank you as the one who saves me from terrors. * Even so, as she whose power is invincible, * come and free me from all dangers, that, in liberty, * I may cry to you: * "Hail, O Bride who has not been wed!"

APOSTOLIC & GOSPEL READINGS

Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου 11,24-26 32-40 Ἀδελφοί, πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· μείζονα πλοῦτον ἠγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. Καὶ τί ἔτι λέγω; Ἐπιλείπει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψών καὶ Ἰεφθάε, Δαυῖδ τε καὶ Σαμουὴλ καὶ τῶν Προφητῶν· οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων· ἔλαβον γυναικίς ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὄραις τῆς γῆς. Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

Paul's Letter to the Hebrews 11:24-26, 32-40 Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Ἐκ τοῦ κατὰ Ἰωάννην Ἁγίου Εὐαγγελίου 1,43-51 Τῷ καιρῷ ἐκείνῳ, ἠθέλησεν ὁ Ἰησοῦς ἐξελεῖν εἰς τὴν Γαλιλαίαν, καὶ εὗρισκε Φίλιππον καὶ λέγει αὐτῷ· Ἀκολούθει μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὗρισκε Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· Ὁν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφήται, εὗρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. καὶ εἶπεν αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος· Ἔρχου καὶ ἴδε. εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· Ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστι. λέγει αὐτῷ Ναθαναὴλ· Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκὴν εἰδόν σε. ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ· Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι, εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψη. καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγῆτα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

From the Holy Gospel According to John 1:43-51 At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

ANNOUNCEMENTS

- ❖ Our St. Nicholas JOY group will meet in the cafeteria at 1:30 p.m. for a Sunday of Orthodoxy icon craft!
- ❖ St. Nicholas George & Evlavia Doulaveris Preschool registration for 2018-19 began Feb. 1, for Nursery & Pre-K: Half- & full-day Programs · Highly Qualified Teachers · Pristine Facilities · Greek Program for Nursery and Preschool · Certified by NYC Dept. of Health. *Space is limited, please register early!* 718-357-0800
- ❖ Our Senior Choir needs new voices to chant to the glory of God. Inquire of Fr. Paul, or come to the choir loft after Liturgy. Practices are Thursdays 7:30 p.m. Information: Dean Moskos 347-804-8354.
- ❖ Please visit our Anthony Crassides Philokalia Bookstore. You can purchase books, icons, prayer ropes and gifts for special feasts & occasions.
- ❖ SAVE THE DATE: The Ladies' Philoptochos Society Fashion Show, Thursday April 19, 7:00 p.m. at Sand Castle, 505 Franklin Ave., Franklin Square, NY—presenting Women's and Men's fashions by Lord & Taylor. Music, Dinner, Dancing, and more. Invitation to follow. Proceeds to benefit our many charitable organizations.

EORTOLOGION

• MONDAY 2/26	Great Compline 7:00 p.m.	• ΔΕΥΤΕΡΑ 2/26	Μέγα Απόδειπνον 7:00 μ.μ.
• WEDNESDAY 2/28	Liturgy of the Presanctified Gifts ... 6:00 p.m.	• ΤΕΤΑΡΤΗ 2/28	Λειτουργία τῶν Προσηγιασμένων ... 6:00 μ.μ.
• THURSDAY 3/1	Great Compline 7:00 p.m.	• ΠΕΜΠΤΗ 3/1	Μέγα Απόδειπνον 7:00 μ.μ.
• FRIDAY 3/2	Liturgy of the Presanctified Gifts.... 7:30 a.m.	• ΠΑΡΑΚΕΥΗ 3/2	Λειτουργία τῶν Προσηγιασμένων ... 7:30 π.μ.
	Small Compline 7:30 p.m.		Μικρὸν Απόδειπνο 7:30 μ.μ.
	<i>with 2nd stanza of the Akathist Hymn</i>		<i>μὲ τὴν Β' στάσην τοῦ Ἀκαθίστου Ὑμνου</i>