

**SAINT NICHOLAS GREEK ORTHODOX SHRINE CHURCH
FLUSHING, NEW YORK**



Sunday July 28, 2024

5th Sunday of Matthew/E' Ματθαίου

Protopresbyter Fr. Paul Palesty, Pastor · Economos Aristidis Garinis

Presbyter Alexandros Douvres

Ἀπολυτίκιον Ἀναστάσιμον. Ἦχος δ'.

Τὸ φαιδρὸν τῆς ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριάι, καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρήψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Ἐσκύλευται ὁ θάνατος, ἠγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτίκιον τῆς Ἀγίας. Ἦχος πλ. α'

Βασιλείας γήινωνς πάλαι οὐκ ἔτυχες, ἀλλ' ἄφθάρτων στεφάνων νῦν σὲ ἠξίωσεν, ὁ Νυμφίος σου Χριστὸς ὁ ὠραιότατος, ᾧ καθιέρωσας σαυτὴν, ὄλη καρδιά καὶ ψυχῇ, Εἰρήνη Ὅσια Μήτηρ, Χρυσοβαλάντου ἡ δόξα, ἡμῶν δὲ προσφυγὴ καὶ βοήθεια.

Τοῦ Ναου. Ἦχος δ'.

Κανόνα πίστεως καὶ εἰκόνα πραότητος, ἐγκρατείας διδάσκαλον, ἀνέδειξέ σε τῇ ποιμνῇ σου, ἡ τῶν πραγμάτων ἀλήθεια· διὰ τοῦτο ἐκτίσω τῇ ταπεινώσει τὰ ὑψηλά, τῇ πτωχείᾳ τὰ πλούσια, Πάτερ ἱεράρχα Νικόλαε· πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Κοντάκιον. Ἦχος βαρύς.

Ἐπὶ τοῦ ὄρους μετεμορφώθης, καὶ ὡς ἐχώρουν οἱ Μαθηταὶ σου τὴν δόξαν σου, Χριστὲ ὁ Θεός ἐθεάσαντο, ἵνα ὅταν σε ἴδωσι σταυρούμενον, τὸ μὲν πάθος νοήσωσιν ἐκούσιον, τῷ δὲ κόσμῳ κηρύξωσιν, ὅτι σὺ ὑπάρχεις ἀληθῶς, τοῦ Πατρὸς τὸ ἀπαύγασμα.

Resurrectional Apolytikion. Tone. 4.

When the women disciples of the Lord heard the Angel joyously proclaim the resurrection, they cast aside the ancestral verdict, and boasting in glory they said to the Apostles, "Death has been despoiled! Christ God has risen, granting the great mercy to the world!"

Apolytikion for the Saint. Tone pl. 1

Not a temporal kingdom on earth did you obtain, * but Christ, your most comely Bridegroom, vouchsafed you heavenly crowns, * and you reigned as a queen with Him eternally; * for you did dedicate yourself * unto Him with all your soul, O Irene, our righteous Mother, * you boast of Chrysovalantou, and mighty help of all the Orthodox.

Parish Hymn. Tone pl. 4.

A rule of faith are you, and an icon of gentleness, and a teacher of self-control. And to your flock this was evident, by the truth of your life and deeds. You were humble and therefore you acquired exalted gifts, treasure in heaven for being poor. O Father and Hierarch St. Nicholas, intercede with Christ our God, and entreat Him to save our souls.

Kontakion. Tone Grave.

Upon the mountain were You transfigured, and Your disciples beheld Your glory as far as they were able, O Christ our God; so that when they would see You crucified they might understand that Your Passion was deliberate, and declare to the world that in truth You are the Father's radiance.

Τὸ Ανάγνωσμα: Ρωμ 10:1 – 10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστὶν εἰς σωτηρίαν· μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τὴ δικαιοσύνη τοῦ Θεοῦ οὐχ ὑπετάγησαν. τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς· ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· μὴ εἶπης ἐν τῇ καρδίᾳ σου, τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν· ἢ τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ἀλλὰ τί λέγει; ἐγγύς σου τὸ ῥῆμά ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

Epistle Lesson: Rom. 10:1 – 10 Brethren, my heart's desire and prayer to God for Israel is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that every one who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

Εὐαγγέλιον: 8:28-34, 9: Τῷ καιρῷ ἐκεῖνῳ, ἐλθόντος τῷ Ἰησοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκεῖνης. καὶ ἰδοὺ ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἢ λθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπήλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημινοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασι. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν. Καὶ ἐμβὰς εἰς πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

Gospel Mt. 8:28-34; 9: At that time, when Jesus came to the country of the Gergesenes, two demoniacs met him, coming out of the tombs, so fierce that no one would pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And getting into a boat he crossed over and came to his own city.

ΜΝΗΜΟΣΥΝΑ

*Andromachi Geleris
Angelika Kontoudis
Konstantinos Kontoudis
Tara Saridakis*



MEMORIALS

*Ανδρομάχης Γκελέρη
Αγγελικής Κοντούδη
Κωνσταντίνου Κοντούδη
Τάρας Σαριδάκη*

Πρόγραμμα της Εβδομάδος

1. ΠΕΜ. Η ΠΡΟΟΔΟΣ ΤΟΥ ΣΤΑΥΡΟΥ
ΩΝ ΕΠΤΑ ΠΑΙΔΩΝ ΜΑΚΑΒΑΙΩΝ
Ορθρος 7:30πμ. Θ. Λειτουργία 8:30πμ.
Παράκλησις 7.00 μμ.
2. ΠΑΡ. ΝΑΚΟΜΙΑ Η ΛΕΙΨΑΝΩΝ ΤΟΥ
ΣΤΕΦΑΝΟΥ ΠΡΩΤΟΜΑΡΤΥΡΟΣ
Παράκλησις 7.00 μμ.

Eortologion for the Week

1. THUR. THE PROCESSION OF CROSS
SEVEN MACCABEAN CHILDREN
Orthros 7:30am Divine Liturgy 8:30am
Paraklesis 7:00pm.
2. FRI. TRANSLATION OF ST. STEPHEN'S
RELICS
Paraklesis—7:00pm

Sacraments

Baptism

Saturday, August 3, 2024

10am

Son of

Presbytera Eirene and Father Alexandros Douvres

Look out for our Post Festival Thank You Party “Save the Date.”
Plans are underway....
Details to come!

A GOOD STEWARD...

*Stewardship and giving is not an optional part of faith,
it's woven into the fiber of our existence as believers.*

GREEK ORTHODOX ARCHDIOCESE OF AMERICA
ARCHEPISCOPAL ENCYCLICAL

Prot. No. 220/2024

July 24, 2024

Archepiscopal Encyclical on the Day of Mourning for Hagia Sophia

To the Most Reverend and Right Reverend Hierarchs, Pious Priests and Deacons, Monks and Nuns, Presidents and Members of the Parish Councils, Honorable Archons of the Ecumenical Patriarchate, Members of Leadership 100, Day and Afternoon Schools, Philoptochos Societies, Youth, Greek Orthodox Organizations, and entirety of the Christ-loving Plenitude of the Sacred Archdiocese of America:

Everything is clothed in beauty; everything you will perceive with eyes full of wonder.

But no words are sufficient to describe the illumination in the evening: you might say

that some nocturnal sun filled the majestic temple with light.

Paul the Silentiary, *Description of Hagia Sophia*

My beloved brothers and sisters in Christ,

We mark the fifth anniversary of the seizure of the Great Church of Holy Wisdom, Hagia Sophia, with further mourning; for the Chora Monastery Church has now been converted for an alien purpose. The fact that both of these monuments to the Byzantine genius have been forcibly re-converted to mosques adds to the grief that we all feel just days after the Fiftieth Anniversary of the invasion and subsequent illegal dismemberment of Cyprus. We can never forget that of the over five hundred churches in the occupied region, at least seventy-seven have been converted into mosques — another sign of cultural misappropriation and religious triumphalism unsuited to our modern, interconnected world.

But even though our spiritual monuments have been defaced and subjected to veils and wrappings that make a pretense of respecting their intended aesthetic, their spiritual brilliance cannot be diminished by such feeble efforts. As Paul the Silentiary rhapsodized of Hagia Sophia over fourteen hundred years ago, “Everything is clothed in beauty....”

Because the essence of these monuments is not found only in their physical presence, but in their intended spiritual meaning and activity — the worship of God through Divine Liturgy. Their architectural forms and interior illuminations were designed to nurture the adoration of our Lord Jesus Christ through the Holy Mysteries in which we partake of His Divine Presence. The spaces themselves came alive through our glorious worship; even the magnificent columns of Hagia Sophia were perceived to move, “as if they were yielding to one another in a choral dance, with a structure of crescent shape hanging above them” [*ὡσπερ ἐν χορῶ ἀλλήλοις ὑπεξιστάμενοι, καὶ αὐτῶν ὑπεράνωθεν οἰκοδόμημα μνηοειδὲς ἀποκρέματα*], (Procopius of Caesarea, *On the Buildings of Justinian I.* i.35).

Our monuments now stand silent in the face of history’s exigencies, while they await their redemption. In the meantime, let us take some measure of comfort in the knowledge that a “nocturnal sun” continues to illumine them from within. This paradoxical starlight is visible in every Orthodox church building throughout the world, perceived as we worship “in spirit and truth” (John 4:24), and share in the beauty they continue to manifest, even if a harsh and misplaced ignorance has sought to cover their sacred purpose.

With paternal love in our Lord Jesus Christ,



† ELPIDOPHOROS
Archbishop of America

Αρχιεπισκοπική Έγκύκλιος στην ημέρα Θρήνου για την γία Σοφία.

Πρός τους Σεβασμιωτάτους και Θεοφιλεστάτους Αρχιερείς, τους Εύλαβεστάτους Ίερείς και Διακόνους, τους Μοναχούς και τις Μοναχές, τους Προέδρους και τα Μέλη των Κοινοτικών Συμβουλίων, τους Εντιμολογιατάτους Άρχοντες του Οικουμενικού Πατριαρχείου, τα μέλη της Ήγασίας των 100, τα Ήμερήσια και Απογευματινά Σχολεία, τις Φιλοπτώχους Αδελφότητες, τη Νεολαία, τις Έλληνορθόδοξες Οργανώσεις και ολόκληρο το Χριστεπώνυμο πλήρωμα της Ίερας Αρχιεπισκοπής Αμερικής.

«Πάντα μὲν ἀγλαΐη καταειμένα, πάντα νοήσεις
ὄμμασι θάμβος ἄγοντα· φαεσφορίην δὲ λιγαίνειν
ἔσπερίην οὐ μῦθος ἐπάρκιος. Ἡ τάχα φαίης ἐννύχιον
Φαέθοντα καταυγάζειν σέβας οἶκον»

(Παῦλος Σιλεντιάριος, Ἐκφρασις τοῦ Ναοῦ τῆς Ἁγίας Σοφίας. Ἰαμβοὶ πρὸς τὸν βασιλέα Ἰουστινιανόν, στιχ. 805-809).

Προσφιλεῖς ἀδελφοὶ καὶ ἀδελφές ἐν Χριστῷ,

Ἡ πέμπτη θλιβερὴ ἐπέτειος ἀπὸ τῆν ἐκ νέου μετατροπῆ τῆς Ἁγίας Σοφίας σὲ τζαμί γίνεται ἀκόμη πιὸ δυσβάσταχτη μὲ τὴν ἀνεπάντεχη ἀλλαγὴ τῆς χρήσης τῆς Μονῆς τῆς Χώρας γιὰ ἀλλοτρίους σκοποὺς. Τὸ γεγονὸς ὅτι τὰ δύο αὐτὰ θαυμάσια μνημεῖα τῆς Βυζαντινῆς καλλιτεχνικῆς ἰδιοφυίας ἔχουν μετατραπῆ ἀναγκαστικὰ σὲ τζαμιά, μὰς γεμίζει μὲ περισσώτερη ἀγανάκτηση καὶ θλίψη, καθὼς βρισκόμαστε λίγες μόνο μέρες μετὰ ἀπὸ τὴν πενητησοστὴ ἐπέτειο τῆς εἰσβολῆς καὶ τοῦ παρανόμου διαμελισμοῦ τῆς Κύπρου. Πῶς νὰ λησμονήσουμε ὅτι στὴ σύγχρονη ἐποχὴ τῆς ἀνοχῆς καὶ τῆς πολυπολιτισμικότητος, ἑβδομήντα ἑπτὰ καὶ πλέον ἐκκλησίες ἀπὸ τῆς πεντακάσιες πού βρίσκονται στὰ κατεχόμενα ἔχουν μετατραπῆ σὲ τζαμιά, χωρὶς σεβασμὸ οὔτε στὴ θρησκευτικὴ οὔτε στὴν πολιτιστικὴ παράδοση τοῦ τόπου;

Παρόλο ὅμως πὸ αὐτὰ τὰ πνευματικὰ καὶ ἱστορικὰ μὰς μνημεῖα ἔχουν ἀλλοιωθῆ, ἐνῶ στὸ ἐσωτερικὸ τους τὰ ψηφιδωτὰ ἔχουν καλυφθῆ μὲ πέπλα, γιὰ τὸν ὑποτιθέμενο σεβασμὸ τῆς ἐπιδικώμενης αἰσθητικῆς τους, ἡ πνευματικὴ τους λάμψη παραμένει ἀναλλοίωτη, ὅπως ὁ βυζαντινὸς ποιητὴς Παῦλος Σιλεντιάριος ραψωδοῦσε θαυμάζοντας τὴν Ἁγία Σοφία «πάντα μὲν ἀγλαΐη καταειμένα»

Διότι ἡ ὁμορφιά καὶ ἡ λαμπρότητα αὐτῶν τῶν μνημείων δὲ βρίσκεται μόνο στὴ φυσικὴ τους παρουσία, ἀλλὰ στὸ σκοπὸ καὶ τὸ πνευματικὸ νόημα τῆς ὑπάρξεως τους, πὸ εἶναι ἡ λατρεία τοῦ Θεοῦ μὲσῶ τῆς Θείας Λειτουργίας. Τόσο ἡ ἀρχιτεκτονικὴ τους ὅσο καὶ ὁ ἐσωτερικὸς φωτισμὸς τους σχεδιάστηκαν μὲ μοναδικὸ σκοπὸ τὴ λατρεία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μὲσῶ τῶν ἱερῶν μυστηρίων καὶ τῆ μετοχῆ τῶν πιστῶν στὸ μυστήριο τῆς Θείας Οἰκονομίας. Τὰ μνημεῖα ζωντανεοῦν κατὰ τὴ θεία λατρεία καὶ ὅλα συμμετέχουν στὴ δοξολογία τοῦ Θεοῦ, καθὼς, ὅπως λέει καὶ ὁ ἱστορικὸς Προκόπιος, ἀκόμη καὶ οἱ ὑπέροχοι κίονες τῆς Ἁγίας Σοφίας φαίνονται ὅτι χορεύουν στὸ ρυθμὸ τῆς ψαλμωδίας: «ὡσπερ ἐν χορῷ ἀλλήλοις ὑπέξιτάμενοι, καὶ αὐτὸν ὑπεράνωθεν οἰκοδόμημα μνηνείδες ἀποκρέμαται» (Προκοπίου ρήτορος τοῦ Καισαρέως, Περὶ τῶν τοῦ δεσπότης Ἰουστινιανοῦ κτισμάτων, Λόγος Α', 35-36).

Τὰ μνημεῖα αὐτὰ στέκουν πλέον σιωπηλά, ὑπήκοα στὴν ἱστορικὴ ἀναγκαιότητα, περιμένοντας τὴ λύτρωσή τους. Ἐν τῷ μεταξύ, ἂς παρηγορηθῶμε μὲ τὴ σκέψη ὅτι «φῶς ἐσπερινὸν ἁγίας δόξης» συνεχίζει νὰ τὰ φωτίζει ἐκ τῶν ἔσω. Αὐτὸ τὸ παράδοξο «φῶς ἰλαρὸν» εἶναι πνευματικὰ ὄρατὸ σὲ κάθε ὀρθόδοξο ἱερὸ ναὸ σὲ ὅλο τὸν κόσμον καὶ γίνεται ἀντιληπτὸ καθὼς λατρεύουμε τὸ Θεὸ «ἐν πνεύματι καὶ ἀληθείᾳ» (Κατὰ Ἰωάννην 4:24), εὐαγγελιζόμενοι αὐτὴ τὴν ἀπίστευτη ὁμορφιά, ἀκόμη καὶ ἂν κάποιος, εἴτε ἀπὸ ἄγνοια εἴτε γιὰ ἄλλους λόγους, προσπαθῶν ματαιῶς νὰ ἀποκρύψουν, κατακαλύπτοντας τὸν ἱερὸ σκοπὸ γιὰ τὸν ὁποῖο τὰ μνημεῖα αὐτὰ κατασκευάστηκαν.

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Μετὰ πατρικῆς ἀγάπης ἐν Κυριῷ ἡμῶν Ἰησοῦ Χριστῷ,

† ὁ Ἀμερικῆς Ἐπιτοποφῶρος

† ὁ Ἀμερικῆς Ἐπιτοποφῶρος

July

28

***The Holy Apostles and Deacons Prochorus,
Nicanor, Timon, and Parmenas***

Acts 6:1-7; Matt. 16:20-24



All four saints commemorated today were of the number of the seven deacons and the seventy apostles. The other three deacons were Stephen, Philip, and Nicholas. These are commemorated elsewhere: Stephen on Dec. 27, and Philip on Oct. 11. Nicholas is excluded from the ranks of the saints because of heresy. Because today's four deacons have no separate commemoration, they are commemorated today.

There is Greatness In Us

On a nationally syndicated call-in television program, two interview guests — both doctors — were discussing the subject of abortion. Addressing the doctor who was against abortion, a young female caller expressed the opinion that the human fetus was not really a human being after all, only potential human life.

The doctor echoed the words of the Psalmist as he responded almost thunderously, "Ma'am, that's not potential human life. That's human life with great potential."

The Bible tells us that it was God who formed us in our mother's womb. And when He formed us He placed within us the highest possible potential: theosis, union with God. Part of man's tragedy is that this great potential remains only a potential and is not fully developed. Man is indeed a frail creature but he is endowed by God with a fantastically great potential. Ralph Waldo Emerson said, "What lies behind us, and what lies before us, are small matters compared to what lies within us." All of us are born equal. Our job is to outgrow equality by reaching out to achieve our potential in Christ. There is greatness in us!

For Pondering

It is true that for Mother Teresa the hand of God was in everything and all things were done for Jesus Christ. She said: "I have never had any doubt, but I am convinced that it is he and not I, that it is his work and not my work. I am only at his disposal. Without him, I can do nothing." It is interesting to note that they always have a priest attached to their community. "We cannot," she said, "do without Holy Communion every day. That would mean being without Christ."

PLEASE JOIN  US FOR THE

BAPTISM

OF

DIMITRIOS VLASIOS DOUVRES

SON OF

Father Alexandros and Presbytera Eirene Douvres

Saturday, August 3, 2024 at 10:00am

St. Nicholas Greek Orthodox Shrine Church

*Cake and Coffee to follow
in Sarantakos Hall*

Panagia's Garden

Day Camp

St. Nicholas Flushing

WEEK 1 AUG 5-9 - WEEK 2 AUG 12-16

10AM-2PM - \$200/ WEEK

2ND - 8TH GRADE

I am an
icon of Christ



Faith - Games - Fellowship - Greek Dancing - Chanting



Registration Opens June 15

Late fee \$50 after July 15

