



THE MISSION OF THE ST. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH OF WASHINGTON DC

IN SILVER SPRING IS TO PROCLAIM THE GOSPEL OF CHRIST, TO TEACH AND SPREAD THE ORTHODOX CHRISTIAN FAITH, TO ENERGIZE, CULTIVATE AND GUIDE THE LIFE OF THE CHURCH ACCORDING TO THE ORTHODOX CHRISTIAN FAITH AND SACRED TRADITION. THE CHURCH SANCTIFIES THE FAITHFUL THROUGH THE DIVINE WORSHIP, ESPECIALLY THE HOLY EUCHARIST AND OTHER SACRAMENTS, BUILDING THE SPIRITUAL AND ETHICAL LIFE OF THE FAITHFUL IN ACCORDANCE WITH THE HOLY SCRIPTURES, SACRED TRADITION, THE DOCTRINES AND CANONS OF THE ECUMENICAL AND LOCAL SYNODS, THE CANONS OF THE HOLY APOSTLES AND FATHERS OF THE CHURCH AND OF ALL OTHER SYNODS RECOGNIZED BY THE ORTHODOX CHURCH, AS INTERPRETED BY THE GREAT CHURCH OF CHRIST IN CONSTANTINOPLE. THE CHURCH SERVES AS A BEACON, CARRIER AND WITNESS OF THE MESSAGE OF CHRIST TO ALL PERSONS, THROUGH DIVINE WORSHIP, PREACHING, TEACHING AND LIVING THE ORTHODOX CHRISTIAN FAITH.

YOUR PRIESTS ARE AVAILABLE TO YOU 24/7.

Please use their cell phones for any spiritual need you might have not for making appointments or scheduling anything.

For all appointments and events,
please call the church office at (240) 389-1366.

Fr. Michael: (301) 502-2850

Fr. Jason: (301) 502-3762

ΟΙ ΙΕΡΕΙΣ ΣΑΣ ΕΙΝΑΙ ΣΤΗ ΔΙΑΘΕΣΗ ΣΑΣ 24/7.

Παρακαλώ να τους καλείτε στα κινητά τηλέφωνα
μόνο για πνευματικές ανάγκες.

Για οτιδήποτε άλλο, παρακαλούμε να καλείτε το
γραφείο στο (240) 389-1366.

Σας ευχαριστούμε!



Saints Constantine and Helen Greek Orthodox Church

**Temporary Church Address: St. Andrew Ukrainian Orthodox Cathedral
15100 New Hampshire Avenue, Silver Spring, MD 20905**

Office Address: 701 Norwood Road, Suite A, Silver Spring, MD 20905

Phone: (240) 389-1366 E-Mail: office@schgocdc.org Website: www.schgoc.org

Rev. Michael Eaccarino, Protopresbyter E-mail: FM@papouli.net

Rev. Jason Houck, Presbyter E-mail: FatherJason@schgocdc.org

We welcome all visitors among us always! We hope you find our worship true and reverent and our people here friendly and cordial. If you are seeking a spiritual home, we would be honored by your presence in our family. We are glad you chose to worship with us today.

<p>ALTAR BOYS</p> <p>Joe Mayes joem1222@gmail.com</p>	<p>CHURCH MUSIC</p> <p>Stavros Antoniou office@schgocdc.org</p>	<p>SUNDAY SCHOOL</p> <p>Tara Kavadias tarakavadias@yahoo.com</p>
<p>HOPE & JOY</p> <p>Georgia Ferentinos meyaliyioryia@yahoo.com</p>	<p>GOYA</p> <p>Alexandra Pittas pittasa@verizon.net</p>	<p>YAL</p> <p>Maria Poulakis maria.poulakis7@gmail.com Tommy Karadimas tkaradimas13@aol.com</p>
<p>GREEK SCHOOL</p> <p>Iphigeneia Kambanis agkambanis@msn.com</p>	<p>GREEK DANCE</p> <p>Maria Romas mromas3@gmail.com</p>	<p>PHILOPTOCHOS</p> <p>Paraskevoula Hays Paraskevoula.Hays@finra.org Nikki Pappas npgreekschool@hotmail.com</p>
<p>ADULT RELIGIOUS EDUCATION</p> <p>Fr. Jason Houck FatherJason@schgocdc.org</p>	<p>YOUNG AT HEART</p> <p>Helen Thornberg bwt602r@aol.com Kathy Matrakas klukia14@gmail.com</p>	<p>STEWARDSHIP</p> <p>Sarantos Georgopoulos sarantosg1@gmail.com</p>



PRAYER LIST

If you would like us to remember you or your loved one in our prayers, please contact the office.

PRAYER FOR A SICK PERSON

Heavenly Father, physician of our souls and bodies, who have sent Your only-begotten Son and our Lord Jesus Christ to heal every sickness and infirmity, visit and heal me Your servant from all physical and spiritual ailments through the grace of Your Christ. Grant me patience in this sickness, strength of body and spirit, and recovery of health. Lord, You have taught us through Your word to pray for each other that we may be healed. I pray that You heal me as Your servant and grant me the gift of complete health. For You are the source of healing and to You I give glory, Father, Son and Holy Spirit. Amen.

ANNOUNCEMENT FOR FUTURE GOD PARENTS



All Orthodox Christians planning to become
A God Parent must be able to recite the Creed
by memory.

You may recite our Symbol of Faith in either English or Greek.

40-DAYS BABY BLESSING



For your convenience we are letting you know that you can make an appointment to church your baby on the 40th day after its birth, no matter what day that might be. There is no reason that you have to inconvenience the mom and the baby, waiting in the back of the Narthex until the priest is available on a Sunday ONLY. Make an appointment to come to church when it is convenient for you at a time that will not disrupt the baby's routine. ANY day you would like. 9am through 6pm by appointment. Bring the entire family or come just with your husband and the baby. Whatever you want. No waiting no inconvenience. More private time with the priest to talk about the future baptism if you wish. Call the office for an appointment.

December 1, 2013
14th Sunday of Luke - ΙΔ' Κυριακή Λουκά

HYMNS OF THE WEEK

<p style="text-align:center">Αναστάσιμο Απολυτίκιον - πλ.Β' Ἦχος</p> <p>Ἀγγελικαὶ Δυνάμεις ἐπὶ τὸ μνήμᾳ σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν, καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντόν σου σῶμα. Ἐσκύλευσας τὸν Ἄδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ, ὑπήνησας τῇ Παρθένῳ, δωροῦμενος τὴν ζωὴν, ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.</p>	<p style="text-align:center">Resurrectional Apolytikion - 6th Tone</p> <p>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.</p>
<p style="text-align:center">Απολυτίκιον Αγ. Κωνσταντίνου & Ελένης</p> <p>Τοῦ Σταυροῦ σου τὸν τύπον ἐν οὐρανῷ θεασάμενος, καὶ ὡς ὁ Παῦλος τὴν κλήσιν οὐκ ἐξ ἀνθρώπων δεξάμενος, ὁ ἐν βασιλεύσιν, Ἀπόστολός σου Κύριε, Βασιλεύουσιν πόλιν τῇ χειρὶ σου παρέθετο ἦν περίσῳζε διὰ παντὸς ἐν εἰρήνῃ, πρεσβείαις τῆς Θεοτόκου, μόνε Φιλάνθρωπε.</p>	<p style="text-align:center">Apolytikion of Sts. Constantine & Helen</p> <p>Having seen the image of Thy Cross in Heaven, and like Paul, having received the call not from men, Thine apostle among kings entrusted the commonwealth to Thy hand, O Lord. Keep us always in peace, by the intercessions of the Theotokos, O only Friend of man.</p>
<p style="text-align:center">Απολυτίκιον Αγ. Ανδρέα</p> <p>Ὡς τῶν Ἀποστόλων Πρωτόκλητος, καὶ τοῦ Κορυφαίου ἀδελφοῦ, τὸν Δεσπότην τῶν ὅλων Ἀνδρέα ἰκέτευε, εἰρήνην τῇ οἰκουμένῃ δωρήσασθαι, καὶ ταῖς ψυχαῖς ἡμῶν τὸ μέγα ἔλεος.</p>	<p style="text-align:center">Apolytikion of St. Andrew</p> <p>As first of the Apostles to be called, O Andrew, brother of him (Peter) who was foremost, beseech the Master of all to grant the world peace and our souls great mercy.</p>
<p style="text-align:center">Κοντάκιον - Γ' Ἦχος</p> <p>Ἡ Παρθένος σήμερον, τὸν Προαιώνιον Λόγον, ἐν Σπηλαίῳ ἔρχεται, ἀποτεκεῖν ἀπορρήτως. Χόρευε ἡ οἰκουμένη ἀκουτισθεῖσα, δόξασον μετὰ Ἀγγέλων καὶ τῶν Ποιμένων, βουληθέντα ἐποφθῆναι, παιδίον νέον, τὸν πρὸ αἰῶνων Θεόν.</p>	<p style="text-align:center">Seasonal Kontakion - Third Tone</p> <p>On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.</p>

ΑΠΟΣΤΟΛΟΣ

Σῶσον, Κύριε τὸν λαὸν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

Στίχ. Πρὸς σέ, Κύριε, κεκράζομαι ὁ Θεός μου.

Πρὸς Ἐφεσίους Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα (2:4-10)

Ἀδελφοί, ὁ θεός, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ - χάριτί ἐστε σεσωσμένοι - καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· ἵνα ἐνδείξῃται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ· τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν· θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι. Αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

EPISTLE

O Lord, save your people and bless your inheritance.

Verse: To you, O Lord, I have cried, O my God.

St. Paul's Letter to the Ephesians (2:4-10)

BRETHREN, God who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your own doing, it is the gift of God: not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

GOSPEL

The Reading is from Luke (18:35-43)

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

ΕΥΑΓΓΕΛΙΟ

Κατὰ Λουκᾶν (18:35-43)

Τῷ καιρῷ ἐκείνῳ, Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἶη ταῦτα. ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. καὶ ἐβόησε λέγων· Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με· καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυὶδ, ἐλέησόν με. σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν λέγων· τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

CHURCH ANNOUNCEMENTS:

- ♦ **SUDNAY SCHOOL:** There will be no Sunday School on December 1 and December 8 due to the Thanksgiving holiday weekend on the 1st and the combined service with St. Andrews on December 8. The children will continue with their recital practice on December 15, so please make every effort to attend! It's not too late for those who may have missed our first rehearsal this past Sunday. The Christmas concert will be directly after the Divine Liturgy on December 22 in the Reception Hall.
- ♦ **GOYA:** Congratulations to the Girls B team for getting 2nd place at the Annunciation Baltimore's Tournament last weekend!

Please support the basketball players buy purchasing a Papa John's Buy 1 get 1 free pizza card. It's only \$15 and \$10 goes to our basketball program. Unlimited use through September 2014! For every large pizza you buy at regular price you get 1 free! Buy 5 get 5 free and so on!!

- ♦ **YOUNG AT HEART:** Thursday, December 5, 2013 - Tour of National Museum of the Marine Corps, 18900 Jefferson Davis Highway, Triangle, VA 22174; free admission, free parking. Tour at 12N (20 people or less). Lunch before or after; www.usmcmuseum.org.

Friday, January 10, 2014 - Tour of Clara Barton National Historic Site, 11 a.m. Tour, Founder of the Red Cross, 5801 Oxford Road, Glen Echo, MD 20812; www.nps.gov/clba. Lunch afterwards at Irish Inn on Glen Echo grounds.

Dates/times/events subject to change, you will be notified. Check the Sunday Bulletins and Harbinger for updates. Everyone is welcome to attend these activities; however please make reservations with Kathy Matrakas (301-439-6958) or Helen Thornberg (301-949-1788) for all events. Thanks! Hope to see you there!

- ◆ **PHILOPTOCHOS:** Luncheon tickets for our Annual Christmas Luncheon will be on Sale today in St. Andrew's Church Hall following the Divine Liturgy. Please see Penny Strats or Olympia Koskinas. The cut off date to purchase tickets to the Philoptochos Christmas Luncheon is Sunday, November 24, 2013. The Luncheon date is Saturday, December 7th and the cost is \$45 per person.

For the Christmas Luncheon if you are donating Santa's gifts, please have the gifts already wrapped. In addition please contact Kathy L. Matrakas or Joy Binford if you are donating Santa's gifts. Contact numbers for Kathy (301)439-6958 or e-mail klukia14@gmail.com. Contact number for Joy (301)774-7510 or e-mail joy@novakbiddle.com. If you are donating Raffle gifts, please contact Voula Vithoulkas at (240) 432-3146 or e-mail: vvithoulkas@cavtel.net.

Philoptochos Christmas Bake Sale: Our annual Christmas bake sale will be one day only, Sunday, December 15, 2013, following Divine Liturgy until 2pm. If you would like to make Greek or American goodies to donate to the table, please call Harriet Maroules, 301-916-1140 or Helen Thornberg, 301-949-1788. Baked goods should brought to church the morning of December 15th.

- ◆ **PARISH COUNCIL ELECTIONS:** Our Parish Council Elections will take place on December 8th. All those elected to the parish council MUST attend the Archdiocese Parish Council Seminar in order for your election to be ratified. The parish council seminar will be held at the St. Sophia Greek Orthodox Cathedral on December 12, 2013, from 6:30 to 9:00 PM. Please RSVP to: office@saintsofiawashington.org or 202-333-4730.

MEMORIAL SERVICE:

The memorial service is chanted for the repose of the soul of **James Savvas Mikedes (40 Days)**. Mr. James Savvas Mikedes, son of the late Mary Bezentakos and Savvas P.Mikedes. Beloved brother of Peter, George (Louise), and Louis (Alicia) Mikedes. Loved by many cousins, nieces and nephews. May his memory be eternal! The Coffee Hour today is offered by the family.

ARTOKLASIA SERVICE:

The Artoklasia Service is chanted for the well-being of the family of **Louis J. Tiches**.

FUTURE MEMORIALS:

December 15, 2013	Angelos J. Maroulis	(3 Years)
December 15, 2013	Panagiotis Kalamoutsos	(27 Years)
December 15, 2013	Paraskevi Kalamoutsos	(1 Year)

ALTAR BOYS SCHEDULE

MATTHEW : Captain: Nicholas Gerakis, Matthew Green, Steven Green, Alex Tzamaras

MARK : Captain: Mike Pittas, Gabriel Psallidas, Andrew Ward, Andrew Nixon

LUKE : Captain: Dimitri Lappas, Zack Ferentinos, Alex Mantzouranis, Christopher Mantzouranis

JOHN : Captain: Pavlo Tsipianitis, Panagiotis Psallidas, John Koutras, Demetre Koutras, Theodore Sideris, Michael Sideris

November 3 - Mark

November 10 - Luke

November 17 - John

November 24 - Matthew

December 1 - Mark

December 8 - Luke

December 15 - John

December 22 - Matthew

December 29 - Mark

PARISH COUNCIL ELECTIONS:

Elections for the Parish Council will be held on December 8, 2013, in the Church Hall. Voting will be by secret ballot and will commence at 8AM, **close during the Divine Liturgy** resume immediately after the Divine Liturgy and terminate at 2:00 PM that day.

In order to be eligible to vote in the Parish Council election, the Uniform Parish Regulations and Parish By-Laws state that:

A new parish steward is eligible to vote in the election provided he or she has been enrolled on the parish stewardship register for at least three (3) months prior to the day of the election and is in good standing by having paid his or her stewardship obligation either in full or a pro-rated share as of the day of the election.

A parish steward other than a new steward is eligible to vote in the election provided he or she has been enrolled on the parish stewardship register for at least two (2) years, and is in good standing by having paid his or her stewardship obligation in full for the year preceding the election as well as his or her stewardship obligation in full, or a pro-rated share, for the year in which the election is held.

A member duly enrolled in the Parish register but delinquent in his or her Parish stewardship obligations may vote in the election by meeting his or her stewardship obligations at any time prior to balloting.

Η ΠΡΟΕΤΟΙΜΑΣΙΑ ΜΑΣ ΓΙΑ ΤΗΝ ΓΕΝΝΗΣΗ ΤΟΥ ΧΡΙΣΤΟΥ

«ΤΟ ΜΥΣΤΗΡΙΟ ΤΗΣ ΕΞΟΜΟΛΟΓΗΣΗΣ» (ΜΕΡΟΣ Β΄)

Η Εκκλησία επεκτείνει το έλεος του Χριστού στους ανθρώπους της, υπακούοντας στην εντολή του Χριστού προς τους Αποστόλους. Αυτή η εντολή μεταδόθηκε στους διαδόχους των Αποστόλων, τους επισκόπους. «Καθώς απέσταλκέ με ο Πατήρ κάγώ πέμπω υμάς... Αν τίνων αφήτε τας αμαρτίας αφιένται αυτοίς· αν τίνων κρατήτε κεκράτηνται» (Ιω 20,21-23).

Βασισμένη σ' αυτή τη σοφία της η Ορθόδοξη Εκκλησία αγνοεί σύγχρονες ψυχολογικές ερμηνείες της αμαρτίας, πολύ δε περισσότερο ιδέες για συλλογική «άψογη» κοινωνική ενοχή, και αντί για όλα αυτά μας διδάσκει να προσευχόμαστε ως εξής:

«Εξομολογούμαι σ' εσένα, Πάτερ, Κύριε του ουρανού και της γης, όλα τα κρυπτά και φανερά αμαρτήματα της καρδιάς και του νου μου, τα οποία έχω διαπράξει μέχρι την παρούσα ημέρα. Όθεν ζητώ από εσένα, τον δίκαιο και φιλεύσπλαχνο Κριτή άφεση των αμαρτιών και χάρη για να μην ξαναμαρτήσω».

Η Ορθόδοξη Εκκλησία δεν εγκαταλείπει το ποιμνίό της, για να μείνουν οι πιστοί ορφανοί, υπεύθυνοι μόνον για τα ευαίσθητα, ευμετάβλητα συναισθήματά τους και τη συνείδησή τους, ακαθοδήγητοι και αποστερημένοι από την απαραίτητη πειθαρχία, η οποία προέρχεται από την κανονική τήρηση του μυστηρίου της εξομολόγησης. Εάν κάποιος εκκοσμικευμένος «Ορθόδοξος» δεν πηγαίνουν κανονικά να εξομολογηθούν, αυτό συμβαίνει επειδή εσκεμμένα διαλέγουν προς βλάβη τους να μην αξιοποιούν το προνόμιο της μεγάλης τους κληρονομιάς. Και εάν μερικοί «Ορθόδοξοι» ιερείς δεν επιμένουν ώστε το ποιμνίο τους να οδηγείται στην εξομολόγηση, αυτό είναι ένα σημάδι της δικής τους προτεσταντοποιημένης διαφθοράς. Ο Μέγας Βασίλειος μίλησε για ολόκληρη την Εκκλησία, όσον αφορά στην παράδοση της εξομολόγησης σε έναν ιερέα ή σ' ένα μοναχό πνευματικό πατέρα¹¹.

«Είναι ανάγκη να εξομολογούμαστε τα αμαρτήματα σ' εκείνους, που ο Θεός εμπιστεύθηκε την οικονομία των μυστηρίων του. Διότι και οι παλαιότεροι που μετανοούσαν, βλέπουμε να το κάνουν αυτό μπροστά στους αγίους. Είναι γραμμένο στο ευαγγέλιο ότι αυτοί εξομολογούνταν τα αμαρτήματά τους στον Ιωάννη τον Βαπτιστή. Στις Πράξεις λέγεται ότι εξομολογούνταν στους Αποστόλους, οι οποίοι και τους βάπτιζαν όλους¹²».

Στην Ορθόδοξη Εκκλησία ο ιερέας δεν ισχυρίζεται ότι συγχωρεί τις αμαρτίες με τη δική του δύναμη άλλ' ότι βοηθεί ευγενικά τον αμαρτωλό να πλησιάσει τον Θεό και να ζητήσει συγχώρηση, συμφιλίωση και ένα νέο ξεκίνημα. Η ιδιαίτερη εξουσία του ιερέα βρίσκεται στην δυνατότητα που έχει να ανακηρύξει τον μετανοημένο αμαρτωλό συγχωρημένο από τον Θεό. Μ' αυτόν τον τρόπο ο πιστός βοηθείται ενεργητικά να μάθει τις καλές συνήθειες και να αποφεύγει την αμαρτία¹³. Του προσφέρεται η ελπίδα για να ξαναρχίσει αμέτρητες φορές και η βεβαιότητα ότι έχει σίγουρα συγχωρηθεί. Επί πλέον δέχεται τον πλούτο πρακτικών συμβουλών και από καιρό σε καιρό μία αρκετά συγκρατημένη θεοσεβή

επίπληξη. Έτσι ήταν κατανοητή η εξομολόγηση τόσο στη Δύση όσο και στην Ανατολή. Ο άγιος Αμβρόσιος Μεδιολάνων γράφει: «Ο αμαρτωλός όχι μόνον εξομολογείται τα αμαρτήματά του άλλ' και τα απαριθμεί και παραδέχεται την ενοχή του, διότι δεν θέλει να κρύψει τα σφάλματά του. Όπως ακριβώς ο πυρετός δεν μπορεί να καταπραυνθεί, όταν ξεσπά, έτσι και η αρρώστεια της α-μαρτίας φλογίζει, όσο είναι κρυμμένη, αλλά εξαφανίζεται, όταν αποκαλύπτεται με την εξομολόγηση»¹⁴.

Πόσο πολύτιμο δώρο είναι μία μυστηριακή εξομολόγηση γίνεται πεντακάθαρα φανερό σε εκείνους από μας, που ήρθαμε στην Ορθόδοξη Εκκλησία από περιβάλλοντα μη Ορθόδοξα. Οι «εξομολογήσεις» μας αποτελούνταν κάποτε από ημιεπίσημες, μοναχικές, μουρμουριστές προσευχές επάνω στα μαξιλάρια μας ή σε τυχαίες συγκεντρώσεις για ποιμα-ντικές «συμβουλές» μ' ένα γιατρό της ψυχής, ο οποίος δεν είχε ούτε την ικανότητα ούτε την εξουσία να αποφανθεί.

Σ' όσους μεγαλώσαμε στις περισσότερες προτεσταντικές «εκκλησίες» δεν μας προσφερόταν ούτε ιερέας ούτε καθο-δήγηση ούτε υπευθυνότητα και ούτε τακτική υπόμνηση για εξομολόγηση. Είχαμε πολύ λίγες ευκαιρίες ή τακτική ενεργητική ενθάρρυνση να αυξηθούμε, να μάθουμε και να ξεκι-νήσουμε ανανεωμένοι. Δεν είχαμε τους βίους των αγίων για να μας εμπνεύσουν στην καθημερινή ζωή. Είμασταν απο-στερημένοι από τη σοφή ευσπλαχνία της ιστορικής Εκκλησίας. Είμασταν στερημένοι από την συσσωρευμένη ποιμα-ντική σοφία των δύο χιλιάδων χρόνων. Μόνοι και έρημοι, με μόνη βοήθεια την οποιαδήποτε θεολογική ή ψυχολογική ιδιοτροπία, που χρησιμοποιούσε ο πάστοράς μας για να αλλάζει «θεραπευτικά» τη συμπεριφορά μας, είμασταν στε-ρημένοι από το μυστήριο της μετανοίας, το οποίο όλοι οι χριστιανοί το θεωρούσαν δεδομένο καθ' όλη τη διάρκεια της ζωής της Εκκλησίας.

Εμείς είχαμε τη Βίβλο να μας καθοδηγεί αλλά τον περισσότερο χρόνο τον χρησιμοποιού-σαμε συζητώντας για το τι σήμαινε αυτή για μας. Ίσως συνέβαινε σε μας τους ορφανούς Προτεστάντες εκείνο που έλεγε ο άγιος Μάρκος ο Ασκητής, όταν έγραφε ότι «είναι επικίνδυνο να ζης απομονωμένος και ιδιόρρυθμα, χωρίς τη μαρτυρία άλλων και μαζί με ανθρώπους, που είναι άπειροι στον πνευματικό αγώνα»¹⁵.

Η Ιερά Παράδοσις διδάσκει ότι ο Χριστός καλεί τα παιδιά του να ζουν με αγιότητα. Από ευσπλαχνία ο Χριστός θεμελίωσε την Εκκλησία, για να μας βοηθήσει να επιτύχουμε το σκοπό μας, τον προσωπικό αγιασμό, που απαιτεί σκληρό αγώνα, έφ' όσον είμαστε υπεύθυνοι, για να μη στηριζόμαστε σε ευσεβιστικούς κανόνες, που επινόησαν οι θεωρούμενοι Συντηρητικοί. Η Εκκλησία δεν προσδοκά να αγιασθούμε με τις δικές μας φτωχές και μεμονωμένες προσπάθειες. Αντίθετα μας διδάσκει ότι δεν μπορούμε να αυξηθούμε ενώπιον του Θεού, εάν κρύβουμε τις ανεξομολόγητες κρυφές αμαρτίες. Στο γεγονός αυτό αναφέρεται ο άγιος Ιερώνυμος:

(Η συνέχεια στο επόμενο Κυριακάτικο Δελτίο.)



How Everyone Should Prepare For Confession (part B)

An Excerpt from *Exomologetarion: A Manual of Confession*,
by St. Nikodemos the Hagiorite.

The aspects of repentance

Know secondly that the aspects of repentance are three: contrition, confession, and satisfaction.[27]

Contrition

Contrition is sorrow and perfect grief of the heart,[28] which comes about in a person who, on account of the sins committed, disappointed God and transgressed His divine Law. This contrition comes only to the perfect and those who are sons of God, because it only proceeds from the love for God, just as a son repents simply because he disappointed his father, and not because he was deprived of his inheritance or because he will be ousted from his father's house. Concerning this the divine Chrysostom says:

“Groan after you have sinned, not because you are to be punished (for this is nothing), but because you have offended your Master, one so gentle, one so kind, one Who loves you so much and longs for your salvation as to have given even His Son for you. On account of this, groan.”[29]

Affliction

Related to contrition is affliction, which is also a sorrow and imperfect grief of the heart, which comes about, not because a person disappointed God by his sins, but because that person was deprived of divine grace, lost Paradise, and gained hell. This affliction belongs to the imperfect, that is, to the hired hands and slaves, because it proceeds not out of love for God, but out of fear and out of love for themselves, just as a hired hand repents on account of losing his wage and a slave repents because he fears the disciplines of his master.[30]

So you also, my brother sinner, if you wish to acquire this contrition and affliction in your heart, and through these for your repentance to be pleasing to God, you must do the following.

Confess to an experienced Spiritual Father

First, search around and learn who is the most experienced Spiritual Father, because Basil the Great says, just as people do not show their maladies and bodily wounds to just any physician, but to experienced physicians who know how to treat them, so also sins must be revealed, not to just anyone, but to those who are able to heal them: “The same fashion should be observed in the confession of sins as in the showing of bodily diseases.

As then men reveal the diseases of the body not to all or to chance comers but to those who are experienced in their treatment; so also the confession of sins ought to take place in the presence of those who are able to treat them, as it is written:

‘Ye that are strong bear the infirmities of the weak’ (Rom. 15:1)
that is, take them away by your care.”[31]

(to be continued on the next Sunday Bulletin)

Can Fasting Prevent Dementia? (part B)

November 11, 2013 By Fr. John Peck



Warning: This Article contains material that may be shocking... to non-Orthodox Christians.

Now results of other trials are revealing the benefits.

In one study, reported last year in the International Journal of Obesity, a group of obese and overweight women was put on a diet of 1,500 calories a day while another group was put on a very low 500-calorie diet for two days, then 2,000 calories a day for the rest of the week. Both groups were eating a healthy Mediterranean-style diet.

'We found that both lost about the same amount of weight and both saw a similar drop in biomarkers that increase your risk of cancer,'

says Dr Michelle Harvie, a dietitian at Manchester University who led the research.

'The aim was to find which was the most effective and we found that the women in the fasting group actually had a bigger improvement in sensitivity to insulin.' Improved insulin sensitivity means better control of blood sugar levels.'

While I don't generally promote calorie restriction, it is an important piece of the puzzle, and this type of intermittent fasting may be helpful for many – especially in light of the compelling research supporting calorie restriction. Remember, fasting does not mean abstaining from ALL food, but rather a dramatic reduction of calorie intake.

You need to cut your daily calories at least in half, but can go as low as 500-800 calories a day. The KEY to successful calorie restriction, however, lies in which calories you cut, which I will review in a moment. But first, let's take a look at some of the health benefits of intermittent fasting.

The Surprising Health Benefits of Calorie Restriction

Interestingly, some of the mechanisms largely responsible for weight loss and diabetic control when fasting are also the ones responsible for the benefits to your brain. Research suggests that calorie restriction can protect brain cells and make them more resilient against stress. This protective effect is in part due to fasting's effect on leptin and ghrelin; two hormones involved in appetite regulation. According to Professor Mattson, these hormones are also involved in the process of renewing brain cells – especially in the hippocampus – when you are not overweight.

(To be continued on the next Sunday Bulletin)



Sunday, February 9, 2014

5:00 - 8:00pm

*Dinner
Music &
Fine Wines
to taste!*

*RSVP by
February 2nd*

*A Wine Tasting
to Benefit
Nea Zoe!*

*Sts. Constantine &
Helen of DC*

*Graciously hosted by
Nick & Litsa Pantazes
at their home
14845 Mocking Bird Dr.
Darnestown, MD*

*\$100 per person
ALL Proceeds
go towards
Nea Zoe*

Effie Tiches

301.667.3700 etiches@gmail.com

Terri Karadimas

301.520.0136 tdklps@aol.com

Are Any of You Sick? **Είναι κανείς Άρρωστος;**

Come to the Church for Healing
Ελάτε στην Εκκλησία για Θεραπεία



**The Holy Mystery
of Anointing with Oil**
will be administered
Monday, December 2nd, 2013
at 6:00pm.

**Το Μυστήριο του Αγίου
Ευχελαίου**
Θα γίνει
την Δευτέρα, 2 Δεκεμβρίου
στις 6:00μμ



**Father Michael is available to you for
confession at any time.**

**Please call Father Michael
at the Church Office, (204) 389-1366,
or on his cell phone at (301) 502-2850.**

Why Do We Fast Before Nativity?

By Fr. John Peck

Friday (November 15th) we begin the Nativity Fast.

We fast before the Great Feast of the Nativity in order to prepare ourselves for the celebration of Our Lord's birth. As in the case of Great Lent, the Nativity Fast is one of preparation, during which we focus on the coming of the Savior by fasting, prayer, and almsgiving.

By fasting, we “shift our focus” from ourselves to others, spending less time worrying about what to eat, when to eat, how much to eat, and so on in order to use our time in increased prayer and caring for the poor. We learn through fasting that we can gain control over things which we sometimes allow to control us—and for many people, food is a controlling factor. We live in the only society in which an entire TV network is devoted to food! While fasting from food, however, we are also challenged to *abstain from sin*, from gossip, from jealousy, from anger, and from those other things which, while well within our control, we all too often allow to control us.

Just as we would refrain from eating a lot before going to an expensive restaurant for dinner—if we “ruin our appetite” we will enjoy the restaurant less—so too we fast before the Nativity in order to more fully feast and celebrate on the Nativity itself.

During the Nativity Fast, we are called upon to refrain from meat, dairy, fish, wine, and olive oil. There are exceptions to this rule; please consult your Church calendar. At the same time, we are challenged, within the given framework, to fast to the best of our ability, and to do so consistently. If we must modify the extent to which we fast within this framework, it is of course possible, but in every instance our fasting should be consistent and regular, for Christ does not present fasting as an option, but as a “must.” In the Gospel according to St. Matthew Christ says,

“WHEN you fast, do not be like the hypocrites,”

not “IF you fast” or “IF YOU CHOOSE to fast.” It is simply part of the Orthodox Christian life!

Finally, however, it is important to remember that we do not fast in order to lose weight or to feel better physically (although these are very nice side-effects of our fasting). We fast for our own spiritual benefit, and for the sake of our *inner* life. If we decide not to participate in the fast, we are the ones that will miss out on the blessings that God has bestowed upon us. In the fast we empty ourselves, so that God's grace will have a space in our hearts to heal and form us. Let us not reject this great gift and opportunity!

**PHILOPTOCHOS ANNUAL
CHRISTMAS BAKE SALE
SUNDAY, DECEMBER 15, 2013
FOLLOWING DIVINE LITURGY UNTIL 2PM
SWEETS & BREAD WILL BE AVAILABLE
ON FIRST COME BASIS**

BAKLAVA	\$2.50 each
FINIKIA	\$1.25 each
GALATOBOULEKO	\$2.00 each
KARITHOPITA	\$2.00 each
KOULOURAKIA	\$6.00 dozen
KOURAMBIETHES	\$1.25 each
PAXIMATHIA	\$6.00 dozen
CHRISTMAS SWEET BREAD	\$15.00 each

ACTIVE WAITING

Waiting is essential to the spiritual life. But waiting as a disciple of Jesus is not an empty waiting. It is a waiting with a promise in our hearts that makes already present what we are waiting for. We wait during Advent for the birth of Jesus. We wait after Easter for the coming of the Spirit, and after the ascension of Jesus we wait for his coming again in glory. We are always waiting, but it is a waiting in the conviction that we have already seen God's footsteps.

Waiting for God is an active, alert - yes, joyful - waiting. As we wait we remember him for whom we are waiting, and as we remember him we create a community ready to welcome him when he comes.

SUN 1	7:30 - 8:30am	* Orthros (St. Andrew Ukrainian Orthodox Cathedral 15100 New Hampshire Avenue, Silver Spring, MD 20905)
	8:25 - 10:10am	* Mark Altar Boy Group Serving (St. Andrew's) Mike Pittas – Captain, Gabriel Psallidas, Andrew Ward, Andrew Nixon
	8:30 - 10:15am	* Divine Liturgy (St. Andrew Ukrainian Orthodox Cathedral 15100 New Hampshire Avenue, Silver Spring, MD 20905)
	8:30 - 10am	* Sunday School Class (St. Andrew Ukrainian Orthodox Cathedral 15100 New Hampshire Avenue, Silver Spring, MD 20905) Liturgy and Sunday School. We offer classes for pre-school through 12th grade. Please remember to register your children in our Sunday School Program. Please contact Tara Kavadias, our Sunday School director, if you have any questions.
	10:15 - 11am	* GOYA Meeting (St. Andrew's Hall)
	10:30 - 11:15am	* Advent discussion and Craft Project (St. Andrew's Hall) After Divine Liturgy. Contact Georgie Ferentinos for more information: meyalivoryia@yahoo.com
MON 2	4:15 - 6:30pm	* Greek School (Rosa Parks Middle School)
	6 - 7pm	Holy Unction (15100 New Hampshire Avenue, Silver Spring, MD 20905) The Holy Mystery of Anointing with Oil. Το Μυστήριο του Αγίου Ευχέλαιου
TUE 3		
WED 4	4:15 - 6:30pm	* Greek School (Rosa Parks Middle School)
	6 - 8pm	* GOYA Basketball Practice (Argyle Middle School)
THU 5	12 - 1pm	* Tour of National Museum of the Marine Corps (18900 Jefferson Davis Highway, Triangle, VA 22174) Tour of National Museum of the Marine Corps, 18900 Jefferson Davis Highway, Triangle, VA 22174; free admission, free parking. Tour at 12N (20 people or less). Lunch before or after; www.usmcmuseum.org.
	7 - 8pm	St. Nicholas - Celebration at sister parish (520 South Ponca Street, Baltimore, Maryland 21224) Great Vespers for the feast day of St. Nicholas Greek Orthodox Church
FRI 6	8:30 - 10:30am	Orthros and Divine Liturgy (15100 New Hampshire Avenue, Silver Spring, MD 20905) St. Nicholas
SAT 7	11:30am - 2:30pm	Philoptochos Christmas Luncheon (Normandie Farm Restaurant, 10710 Falls Rd, Potomac, MD 20854) Saturday, December 7-Philoptochos Christmas Luncheon-Normandie Farm Restaurant

