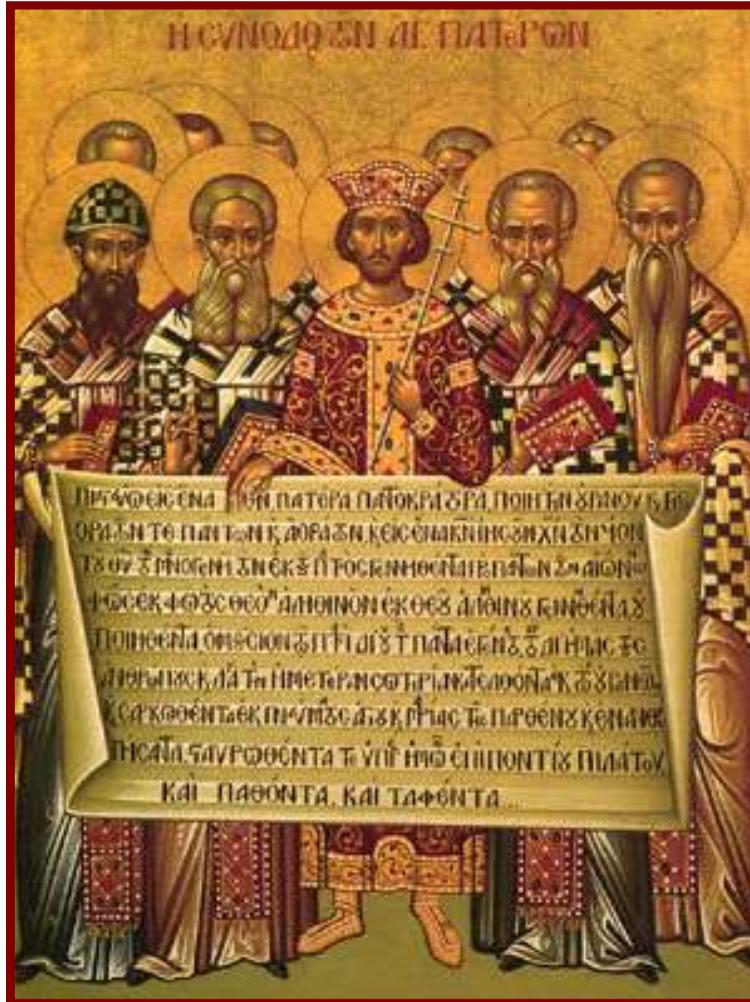




Saints Constantine and Helen
Greek Orthodox Church



July 13, 2014
Sunday of the Holy Fathers



I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages...



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

IN SILVER SPRING, MARYLAND 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 anything you need that pertains to your spiritual journey.

Fr. Michael: (301) 502-2850 - Email: fm@papouli.net

Fr. Jason: (301) 502-3762

ΟΙ ΙΕΡΕΙΣ ΣΑΣ ΕΙΝΑΙ ΣΤΗ ΔΙΑΘΕΣΗ ΣΑΣ 24/7.

Παρακαλείσθε να τους καλείτε
στα κινητά τηλέφωνα για
οποιαδήποτε ανάγκη σας σχετική
με τη πνευματική σας πορεία.

Σας ευχαριστούμε!



ΥΜΝΟΙ ΤΗΣ ΗΜΕΡΑΣ

Αναστάσιμο Απολυτίκιον. Ηχος δ΄

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

Ηχος πλ. δ΄

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

Απολυτίκιον Αγ. Κωνσταντίνου & Ελένης

Τοῦ Σταυροῦ σου τὸν τύπον ἐν οὐρανῷ θεασάμενος, καὶ ὡς ὁ Παῦλος τὴν κλήσιν οὐκ ἐξ ἀνθρώπων δεξάμενος, ὁ ἐν βασιλεύσιν, Ἀπόστολός σου Κύριε, Βασιλεύουσαν πόλιν τῆ χειρὶ σου παρέθετο ἦν περίσῳζε διὰ παντὸς ἐν εἰρήνῃ, πρεσβείαις τῆς Θεοτόκου, μόνε Φιλάνθρωπε.

Απολυτίκιον Αγ. Ανδρέα

Ὡς τῶν Ἀποστόλων Πρωτόκλητος, καὶ τοῦ Κορυφαίου ἀδελφός, τὸν Δεσπότην τῶν ὄλων Ἀνδρέα ἰκέτευε, εἰρήνην τῇ οἰκουμένη δωρήσασθαι, καὶ ταῖς ψυχαῖς ἡ μῶν τὸ μέγα ἔλεος.

Κοντάκιον. Ηχος Β΄

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 πρεσβείαν, καὶ σπεῦσον εἰς ἰκεσίαν, ἢ προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμώντων σε.

HYMNS OF THE DAY

Resurrectional Apolytikion. Mode 4

When the women Disciples of the Lord had learned from the Angel the joyful message of the Resurrection and had rejected the ancestral decision, they cried aloud to the Apostles triumphantly: Death has been despoiled, Christ God has risen, granting His great mercy to the world.

Mode 8

Supremely blessed are You, O Christ our God. You established the holy Fathers upon the earth as beacons, and through them You have guided us all to the true Faith, O greatly merciful One, glory be to You.

Apolytikion of Sts. Constantine & Helen

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.

Apolytikion of St. Andrew

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.

Kontakion. Mode 2

O Protection of Christians unshamable, mediation with the Creator immovable, we sinners beg you, do not despise the voices of our prayers, but anticipate, since you are good, and swiftly come unto our aid as we cry out to you with faith: Hurry to intercession, and hasten to supplication, O Theotokos who defend now and ever those who honor you.

ΑΠΟΣΤΟΛΟΣ

ΠΡΟΣ ΤΙΤΟΝ Γ' 8-15

⁸ Αυτός δε ο λόγος, που σου γράφω, είναι κατά πάντα αληθινός και αξιόπιστος. Και περί αυτών των μεγάλων αληθειών θέλω να διαβεβαιώνης και να πείθης τους Χριστιανούς, δια να φροντίζουν, όσοι έχουν πιστεύσει στον Θεόν, να μη μένουν εις την απλήν πίστιν, αλλά να πρωτοστατούν με ζήλον εις τα καλά έργα. Αυτά δε που είπα παραπάνω είναι έργα τα καλά και τα ωφέλιμα στους ανθρώπους. ⁹ Να αντιπαρέρχεσαι δε και να αποφεύγης τας ανοήτους συζητήσεις και τας γενεαλογίας περί ευγενούς καταγωγής και τας φιλονεικίας και τας μάχας γύρω από τα ζητήματα του Ιουδαϊκού νόμου· διότι όλα αυτά είναι ανωφελή και μάταια. ¹⁰ Αιρετικόν άνθρωπον, ο οποίος ύστερα από πρώτην και δευτέραν συμβουλήν μένει με πείσμα εις την πλάνην του, παράτησέ τον και μη συζητής πλέον μαζί του. ¹¹ Γνωρίζων, ότι ο τοιούτος έχει πλέον παρεκκλίνει από την αλήθειαν και διαστροφή και αμαρτάνει, ελεγχόμενος και καταδικαζόμενος από τον ίδιον τον ευατόν του, από την συνείδησίν του. ¹² Όταν στείλω εις σε τον Αρτεμάν η τον Τυχικόν, φρόντισε με κάθε τρόπον να έλθης να με συναντήσης εις την Νικόπολιν, διότι εκεί έχω αποφασίσει να περάσω τον χειμώνα. ¹³ Τον Ζηναν τον νομικόν και τον Απολλώ να τους κατευοδώσης και να τους εφοδιάσης με πολλήν επιμέλειαν, ώστε να μη τους λείπη τίποτε στο ταξίδι των. ¹⁴ Ας φροντίζουν δε και όλοι οι ιδικοί μας να πρωτοστατούν εις τα καλά έργα και μάλιστα εις τας επειγούσας ανάγκας των αδελφών, δια να μη μένουν άκαρποι. ¹⁵ Σε χαιρετούν όλοι όσοι είναι μαζί μου· χαιρέτησε όλους εκείνους, που μας αγαπούν δια της πίστεως του Χριστού. Η χάρις του Θεού, ας είναι με όλους σας. Αμήν.

EPISTLE

St. Paul's Letter to the 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.

ΕΥΑΓΓΕΛΙΟ

ΚΑΤΑ ΜΑΤΘΑΙΟΝ Ε΄ 14-19

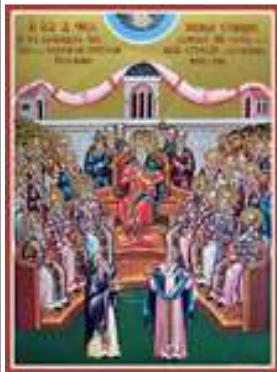
¹⁴ Σεις με το φωτεινόν σας παράδειγμα και τα λόγια του Ευαγγελίου είσθε το πνευματικόν φως της ανθρωπότητος. Οπως δε μία πόλις που είναι κτισμένη επάνω στο όρος, δεν ημπορεί να κρυφθή, έτσι και ο ιδικός σας βίος θα υποπίπτη, είτε το θέλετε είτε όχι, εις την αντίληψιν των ανθρώπων. ¹⁵ Και όταν ανάπτουν λύχνον οι άνθρωποι, δεν τον θέτουν κάτω από τον κάδον, αλλά επάνω στον λυχνοστάτην, ώστε να φωτίζη όλους εκείνους που ευρίσκονται μέσα στο σπίτι. ¹⁶ Το φως λοιπόν (που επήρατε από εμέ και είναι τώρα ιδικόν σας) έτσι ας λάμψη εμπρός στους ανθρώπους, δια να ίδουν τα καλά σας έργα και δοξάσουν τον Πατέρα σας τον ουράνιον, που έχει τέτοια ενάρετα τέκνα. ¹⁷ Μη νομίσετε ότι ήλθα να καταλύσω τον νόμον του Μωϋσέως η την διδασκαλίαν των προφητών. Δεν ήλθα να καταλύσω αυτά, αλλά να τα τηρήσω, να τα εκπληρώσω και να τα ολοκληρώσω εις ένα τέλειον νόμον. ¹⁸ Διότι σας διαβεβαιώ με πάσαν επισημότητα, ότι έως ότου υπάρχη ο ουρανός και η γη, ούτε ένα γιώτα η ένα κόμμα, δεν θα παραπέση από τον νόμον, μέχρι την στιγμήν που όλα θα επαληθεύσουν και θα πραγματοποιηθούν εις την ζωήν και το έργον μου. ¹⁹ Εκείνος λοιπόν, που θα παραβή μίαν από τας εντολάς αυτάς, που φαίνονται μικραί και ασήμαντοι, και διδάξη έτσι τους ανθρώπους, θα ονμασθή ελάχιστος εις την βασιλείαν των ουρανών. Εκείνος όμως που θα αγωνισθή να τηρήση όλας τας εντολάς και διδάξη την τήρησιν αυτών και στους ανθρώπους, αυτός θα ανακηρυχθή μέγας εις την βασιλείαν των ουρανών.

GOSPEL

The Gospel of 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."

SAINTS AND FEASTS



13 Ιουλίου - Μνήμη της Δ' Οικουμενικής Συνόδου

Την Κυριακή μεταξύ της 13ης έως 19ης Ιουλίου εορτάζεται η μνήμη της Δ' Οικουμενικής Συνόδου που έγινε στη Χαλκηδόνα κατά των Μονοφυσιτών το έτος 451 μ.Χ. Άλλες πηγές αναφέρουν, ότι η μνήμη είναι βασικώς των Αγίων Πατέρων της Δ' Οικουμενικής Συνόδου και σε κάποια φάση γιορτάστηκαν και των άλλων Συνόδων, δηλαδή των:

α) των 318 της Α' Συνόδου, που έγινε στη Νίκαια κατά των Αρειανών το έτος 325 μ.Χ.

β) των 150 της Β' Συνόδου, που έγινε στην Κωνσταντινούπολη κατά των Πνευματομάχων το έτος 381 μ.Χ.,

γ) των 200 της Γ' Συνόδου, που έγινε στην Έφεσο κατά του Νεστορίου το έτος 431 μ.Χ.,

δ) των 630 της Δ' Συνόδου, που έγινε στη Χαλκηδόνα κατά των Μονοφυσιτών το έτος 451 μ.Χ.,

ε) των 165 της Ε' Συνόδου κατά του Ωριγένη και των οπαδών του, το έτος 553 μ.Χ.,

στ) των 170 της ΣΤ' Συνόδου, που έγινε στην Κωνσταντινούπολη κατά των Μονοθελητών το έτος 680 μ.Χ. και

ζ) των 367 της Ζ' Συνόδου, που έγινε στη Νίκαια κατά των εικονομάχων το έτος 781 μ.Χ.

July 13 - 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.



13 Ιουλίου - Σύναξη Αρχαγγέλου Γαβριήλ

Τῶν σῶν ἀγαθῶν ὥσπερ οὐκ ἔχω κόρον,
Ὡς οὐδ' ἑορτῶν, Γαβριήλ Ἄρχων Νόων.
Τῇ δεκάτῃ δὲ τρίτῃ συναγόχεν ὧδε Γαβριήλ.

Βιογραφία

Να, συν τοις ἄλλοις, πως ἡ Εκκλησία υμνεῖ τον αρχάγγελο Γαβριήλ σ' αὐτή τη γιορτή του:

«Θρόνω παριστάμενος τῆς τρισηλίου Θεότητος καὶ πλουσίως λαμπόμενος, ταῖς θείαις λαμπρότησι, ταῖς ἐκπεμπομέναις, ἀπαύστως ἐκεῖθεν, τοὺς ἐπὶ γῆς χαρμονικῶς, χοροστατοῦντας καὶ εὐφημοῦντας σέ, παθῶν ἀγλῦος λύτρωσαι, καὶ φωτισμῶ καταλάμπρυνον, Γαβριήλ Ἀρχιστράτηγε, πρεσβευτὰ τῶν ψυχῶν ἡμῶν.

Τῶν ἀσωμάτων λειτουργῶν ὡς πρωτεύων, τὸ πρὸ αἰῶνων ὀρισθὲν ὄντως μέγα, σὺ Γαβριήλ πεπίστευσαι μυστήριον, τόκον τὸν ἀπόρρητον, τῆς ἁγίας Παρθένου, Χαῖρε, προσφωνῶν αὕτη, ἡ κεχαριτωμένη. Χρεωστικῶς σὲ ὄθεν οἱ πιστοί, ἐν εὐφροσύνῃ ἀεὶ μακαρίζαμεν».

Για ποιον λόγο γίνεται μνεία την Συνάξεως του Αρχαγγέλου Γαβριήλ, δεν γνωρίζουμε. Ίσως να συνδέεται με κάποια ευεργεσία του Αρχαγγέλου που ποίησε αυτή την ημέρα στους Χριστιανούς ή να συνδέετε με το γεγονός ότι η Εκκλησία της Κωνσταντινουπόλεως ήθελε να δείξει με αυτή την εορτή την αφοσίωση της στον Αρχάγγελο Γαβριήλ και αυτό ίσως να έγινε περί τον 9ο μ.Χ. αιώνα.

Ἀπολυτίκιον

Ἦχος δ'. Ταχὺ προκατάλαβε.

Ὡς θεῖος Ἀρχάγγελος, τῶν νοερῶν στρατιῶν, Τριάδος τὴν ἔλλαμψιν, καθυποδέχη λαμπρῶς, Γαβριήλ Ἀρχιστράτηγε, ὄθεν ἐκ πάσης βλάβης, καὶ παντοίας ἀνάγκης, σῶζε ἀπατραπρώτους, τοὺς πιστῶς σὲ τιμώντας, καὶ πόθῳ ἀνευφημοῦντας, τὰ σὰ θαυμάσια.

July 13 - Synaxis of Archangel Gabriel

It is believed that the Synaxis of the Archangel Gabriel was transferred to this day from March 26 so that it could be celebrated more festively than in the period of the Great Fast; and, in fact, all the miracles of the Archangel are celebrated on this feast day, which has been listed here in the church books since the ninth century.

CHURCH ANNOUNCEMENTS



HOPE/JOY: “Pizza party and play by the pond.” After Liturgy today, Sunday, July 13th. Join us for lunch, play time, and a little talk with Fr. Jason at the beautiful grounds behind St. Andrew’s. Approximately 10:30-11:45AM.

SAVE THE DATE: Saturday, November 8th, 2014. Sts. Constantine and Helen Greek Orthodox Church presents *'Rockin' through the Ages' Dance*. Featuring the band "Soul-Easy" at "The Ballroom" 3701 Rossmoor Blvd. Silver Spring, MD.

BIBLE STUDY: Bible Study will resume at a later date in a new location TBA.

SUMMER HOURS: 7:00-8:15am Orthros/Ορθρος, 8:15-10:00am Divine Liturgy/Θ.Λειτουργία.

PROSPHORO & COMMANDARIA WINE: If you would like to donate Prosporo or Commandaria wine when submitting names for Commemoration at the Prothesis, or for a Trisagion/Memorial it would be greatly appreciated.

VACATION CHURCH SCHOOL: Our Vacation Church School (pre-k through 12th grade) will be held 9 am to noon on Monday – Thursday August 18-21st. Please don't hesitate to contact Fr. Jason for any questions or suggestions you may have at (301) 502-3762 or at fatherjason@schgocdc.org. We are still looking for volunteers - please let Fr. Jason know if you can help.

ABOUT RECEIVING HOLY COMMUNION IN THE ORTHODOX CHURCH:

As an extension of our hospitality and outreach ministries, we welcome all who have come to worship with us today. Whether you are an Orthodox Christian, an inquirer to the faith or a first-time guest in an Orthodox Church, we are pleased to have you with us and thankful for the opportunity to share and bear witness to this ancient and timeless Faith. In accordance with the holy canons and traditions of the Church, please note that Holy Communion and the other Holy Mysteries (Sacraments) are received only by those who are baptized and chrismated (confirmed) Orthodox Christians who have properly prepared through prayer, fasting and confession. All others are invited receive the antidoron (blessed bread) and a blessing from the priest at the conclusion of the Divine Liturgy. The antidoron is not a sacramental offering, but is blessing and a reflection of the agape (love) feast that followed worship in the ancient Christian Church. Please join our parish family for hospitality after the holy services and allow us to meet and welcome you. Interested in joining or learning more about the Orthodox Christian Faith? Please see Father Michael after the Liturgy.

PRAYER LIST



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

Eleni, Maria, Simeon, Nikitas, Andreas, Constantine, Maria, Andreas, Pavlos, Elena, Elaine, Presbyteria Flora, Harry

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.



HOW TO FOLLOW
THE CHURCH SERVICES
ON YOUR SMART PHONE/IPAD:



Open your smart phone/iPad.

Turn on Wifi.

Wifi Name: **Greek Orthodox**

Password: **Greekwireless**

Go to a browser. Type in www.ematins.org

Tap on www.agesinitiatives.com/dcs/public/dcs/

Find the date.

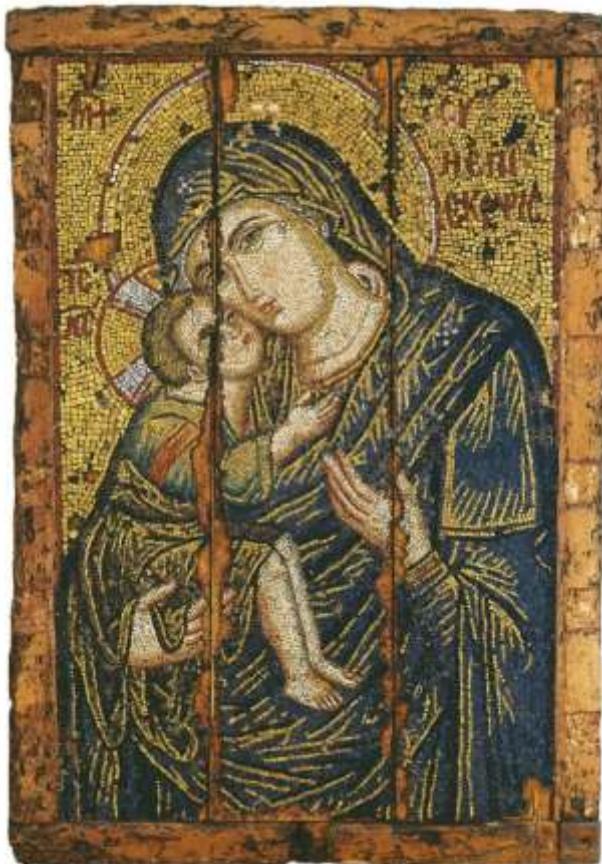
You will see **Matins**. Tap on **GR-EN Text/Music**.

When **Matins** is completed go back to the Table of Contents and tap on **Divine Liturgy**.

Tap on **GR-EN Text/Music**.

Follow the Divine Liturgy complete in either Greek or English.

PARAKLESIS TO THE THEOTOKOS
ΠΑΡΑΚΛΗΣΗ ΣΤΗΝ ΘΕΟΤΟΚΟ



6:00 PM WEDNESDAY EVENINGS
6:00 MM ΤΕΤΑΡΤΕΣ ΑΠΟΓΕΥΜΑ

Most Holy Theotokos save us.

With many temptations surrounding me, Searching for salvation, I have hastened unto you; O Mother of the Word, and ever-Virgin, From all distress and dangers deliver me.

Υπεραγια Θεοτοκε σωσον ημας.

Πολλοῖς συνεχόμενος πειρασμοῖς, πρὸς σὲ καταφεύγω, σωτηρίαν ἐπιζητῶν· ὼ Μητὲρ τοῦ Λόγου καὶ Παρθένε, τῶν δυσχερῶν καὶ δεινῶν με διάσωσον.

Icon: End of 13th Century. Triglia, M. Asia. Smithsonian Museum, Gallery of Art (Exhibition).

What Do Your Spiritual Fathers Expect from Their Spiritual Children?

- To call us **ON THE DAY OF BIRTH** to come to the hospital to offer prayer.
 - To call us **ON THE EIGHTH DAY** to come to your home to offer prayer in the **NAMING** of the baby. To come to the church **ON THE COMPLETION OF 40 DAYS** to offer prayer for the mom and to “**CHURCH**” the baby.
 - To call us to pray with you if there is a **MISCARRIAGE**.
 - To call us to offer prayer **AT THE ADOPTION OF CHILDREN**.
 - To bring your baby for the **MYSTERION OF BAPTISM**.
 - To come to your clergy for pre-marriage guidance and to **BLESS** your engagement with the **SERVICE of BLESSING THE ENGAGEMENT**. (Informal Blessing of Rings)
 - To come to the church to have your **MARRIAGE BLESSED IN THE CHURCH**.
 - To come to the church often for the **MYSTERION OF HOLY CONFESSION**.
 - To come to the church often for the **MYSTERION OF HOLY EUCHARIST**.
 - To invite your clergy to your home for **THE OFFICE OF HOLY UNCTION** (in the home)
 - To call us to come to visit those who are sick either in the home, hospital or special care facility and to pray the **SERVICE OF THE VISITATION OF THE SICK**. We want to pray with you prior to an operation and want to give thanks to God after the operation.
 - To pray with you if there is a perceived need to **PRAY AGAINST THE EVIL EYE**.
 - To call us if there is a need for an **EXORCISM**.
 - To be called immediately when **someone is near death**.
 - To be called immediately upon death for the **TRISAGION PRAYER**.
 - To pray the **TRISAGION PRAYER** at the funeral home the night before a funeral, **FUNERAL SERVICE IN THE CHURCH** upon someone **FALLING ASLEEP IN THE LORD**.
 - To go to the cemetery on the 9th day after someone has **FALLEN ASLEEP IN THE LORD** for a **TRISAGION PRAYER SERVICE**.
 - To pray a **40 DAY MEMORIAL SERVICE** in the church, preferably on a Saturday, after someone has **FALLEN ASLEEP IN THE LORD**. Prayers for those who have fallen asleep should be offered up often.
 - To pray an **ARTOKLASIA** for the health and gratitude of God’s blessings on your family.
 - To come to your home to **BLESS it (AGIASMO)** at least once per year.
 - To come to your business to pray and **BLESS THE BEGINNING OF ANY BUSINESS UNDERTAKING**.
 - To offer prayer at a **WEDDING ANNIVERSARY**.
 - To offer prayer for those who are suffering **DEPRESSION**.
 - To BLESS A VEHICLE**, old or new.
 - To invite us to your home to spend time together and get to know each other better**.
 - To come to the church to receive what is basically the only thing we as clergy truly have to offer, the **BLESSINGS OF OUR LORD** and to engage in spiritual direction.
 - To love the Lord your God with all your heart**, and with all your soul, and with all your mind, and with all your strength.
 - To love your neighbor as yourself**.
- And the final wish that we your clergy ask of you, our spiritual children, is your prayers. This is love. Fathers Michael and Jason*

On Going to Church



By Saint. John Chrysostom

From the Book: “Voice of the Fathers”, Ed. By the Holy Monastery of The Paraklete, Oropos , Attica 2005

Trans. by Protopresbyter George Dion Dragas , PhD, DD, DTh

Foreword

Faith in God and participation in the Divine Liturgy, especially in the Eucharistic Assembly, constitute two inseparable realities for every lively member of the Church. The true Christian cannot live without the Divine Liturgy. The Upper Rooms of the Mystical Supper and Pentecost, whose continuation are the parish churches, constitute the places of the presence of God and of the distribution of the divine charismas par excellence. The gathering together of the faithful expresses the unity of the ecclesiastical body, which acquires a foretaste here and now of the goods of the kingdom of God. This is the truth that was stressed by the Fathers of the Church who gathered together at the 5th -6th Ecumenical Synod (691), when they ordered, that “whoever does not attend church for no serious reason and for three consecutive Sundays should be cut out of the body of the Church.”

Regular church attendance by the faithful is not a simple habit, or a formal religious duty, or a social convention, or even a psychological way out of the stifling collar of the daily routine. On the contrary, going to church is for the believer an existential need (IE: Like breathing and eating). It is the need to live truly and authentically; to meet the Source of his Life, his Creator, and to be united with Him; to express his love and piety to the Mother of God and the Saints, the friends of God; to participate in the fellowship of his spiritual brethren.

The Body and Blood of Christ, of which one partakes in the Divine Liturgy, grant the faithful Christian a fullness, which makes him feel that he is *“a fellow-citizen with the saints and a member of the household of God.”* So, when he departs from the church he has gained the power to confront the corruptibility of the daily life with the divine will and the perspective of eternal life.



In our days, when what is superficial and false super-abounds, and human hopes are constantly disproved, the Orthodox worship becomes increasingly attractive, because it opens before the people the meaning of life. At the same time, it should be acknowledged that most of the Christians are absent from the churches...

This article is a composition of select extracts, put in simple and colloquial idiom, from the Homilies of St. John Chrysostom (357-407), this great church leader, whose name and life have been closely associated with the Divine Liturgy. Reading his works, we enjoy their liveliness; we admire their timeliness; and we realize that human beings basically remain unchangeable throughout all times.

We pray, that the house of God, the parish church, becomes every believer’s house; that the Divine

Liturgy is established as the center of our existence; and that the Table of the Holy Eucharist comes to be for everyone the place where his soul is nourished and vivified.



The Church as a Spiritual Harbour

The parish churches which God established in the cities and towns are like harbours in a great ocean, which offer indescribable peace of soul to those who take shelter in them from the turbulence of secularism. Just as a leeward and calm harbour offers security to the ships that are moored in it, so the church saves from the tempest of the cares of life those who take refuge in it and offers them illumination through hearing the word of God in peace and safety.

The church is the foundation of virtue and the school of spiritual life. Stepping into just its threshold, on whatever occasion, one is delivered from the cares of daily life. Entering into it, his soul will be filled with a spiritual breath; with a quietness which induces awe and opens up the Christian life; it rejuvenates his morale by helping him to surpass the worries of the present; and it carries him from earth to heaven. If this is what one gains when there is no worship service, one can imagine what the blessing would be when the Liturgy is celebrated, during which the prophets teach, the Apostles preach the Gospel, Christ Himself appears among the believers, God the Father receives the sacrifice which is offered, the Holy Spirit supplies the exceeding rejoicing and church attendants overflow with blessings!

In the Church, the joy of those who rejoice is preserved. In the Church, the embittered find cheerfulness, the sorrowful are comforted, and the heavy-laden are granted rest. This is because in the Church one finds Christ who says, *“Come to me those who are tired and heavy laden with problems, and I will give you rest”* (Matth. 11:28). Is there anything more desirable than this voice? Is there anything sweeter than this invitation? It is to a Banquet that the Lord invites us, when he invites us to the church; when he urges us to receive rest from our labors ; when he transports us from a situation of pain to one of soothing and relief. This is because he unburdens us from the weight of our sins, and heals every distress and sorrow by granting us spiritual pleasure and joy.

Our vesture

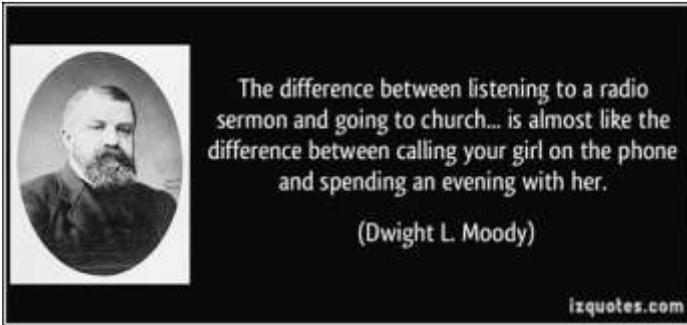


Our vesture when we go to church should also be appropriate from every side. It should be seemly and not fanciful; because what is appropriate is also modest, whereas what is fanciful is rather unseemly.

This is exactly what the Apostle Paul orders us to do, when he says: *“I want the men to pray at every place, raising clean hands to heaven, without anger and hesitation resulting from little faith. Women who pray should also wear modest vesture, beautifying themselves with modesty and prudence, rather than ornate hairdressing and golden jewelry, or diamonds, or plushy clothing. They should be furnished with whatever befits women who say that they venerate God,”* i.e.

with good deeds (I Tim. 2:8-10). If, then, women are not allowed to display what indicates wealth, far more are they not allowed to wear what excites curiosity, such as make-up, eye-coloring, walking like a rocking horse, wearing strange clothing and so on.

What can we say about women who come to church and decorate themselves with golden jewelry and affected hair-style? Have they come to a dance, or to take part in a wedding service? Golden jewelry and luxurious dressing are not needed here. They have come here to supplicate God for their sins. Why do they decorate themselves? The image they project is not of a woman who entreats. How can one groan, shed tears, pray with fervor, while being dressed in this way? Do you want to appear respectable? Put on Christ and not gold. Put on alms-giving, philanthropy, prudence, humility. **These virtues have more value than gold. They make a beautiful woman more beautiful and an ugly one beautiful.** Every woman should know that when she decorates herself too much, she becomes worse than her who is naked, because her artificial décor has covered up her natural comeliness.



Going to Church

I beg you, then, and I implore you, that you must not give preference to any other activity and care than going to church. Let us run eagerly to the church, wherever we may be found.

Take care, however, that no one enters into this sacred space, having in mind this life's concerns, or distractions, or fears. Rather, we must make our entrance to the church, after leaving all such things outside the gates of the church. The reason for this is that we come to the palace of heaven, and step on ground which shines with divine glory.

Let us first remove from our heart any resentfulness and vindictiveness, so that we can escape condemnation, when we appear before God. And let us pray, saying: "Our Father... Forgive us our debts, as we forgive our debtors". Otherwise, how can we expect Christ the Master to appear sweet and gentle towards us, when we are harsh towards our fellow human beings and refuse to forgive them? How can we raise our hands to heaven? How can we move our tongue with to pronounce the words of prayer? How can ask for forgiveness? Even if God wants to forgive our sins, we do not allow him to do so, by not forgiving our neighbor.

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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.

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PARISH LIFE

Monday Δευτέρα 7/14/14	
Tuesday Τρίτη 7/15/14	
Wednesday Τετάρτη 7/16/14 Strict Fast	6:00 - 7:00pm Paraklesis to the Theotokos
Thursday Πέμπτη 7/17/14	
Friday Παρασκευή 7/18/14 Strict Fast	
Saturday Σάββατον 7/19/14	
Sunday Κυριακή 7/20/14	6th Sunday of Matthew 7:00 - 8:15am Orthros / Ορθρος 8:15 - 9:45am Divine Liturgy / Θ. Λειτουργία