



Saints Constantine and Helen
Greek Orthodox Church of
Washington, DC

August 10, 2014
9th Sunday of Matthew



**THE FAST OF THE PANAGIA
AUGUST 1st-15th
ΝΗΣΤΕΙΑ ΤΟΥ ΔΕΚΑΠΕΝΤΑΥΓΟΥΣΤΟΥ**



**ALL WEEKDAY AND SATURDAY SERVICES WILL TAKE PLACE
AT STS. CONSTANTINE & HELEN CHAPEL - NORWOOD PROPERTY**

**DORMITION VESPERS AND LITURGY WILL TAKE PLACE
AT ST ANDREW'S UKRAINIAN ORTHODOX CATHEDRAL**



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!





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



Step 1: Open your smart phone/iPad.

Step 2: Turn on WiFi.

Step 3: Select WiFi name: **Greek Orthodox**

Step 4: Use password: **greekwireless**

Step 5: Launch a browser. Type in www.ematins.org

Step 6: Tap on www.agesinitiatives.com/dcs/public/dcs/

Step 7: Select the date of the service.

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

Step 8: When **Matins** is completed go back to the Table of Contents and tap on **Divine Liturgy**.

Tap on GR-EN Text/Music.

You're done...

Follow the Divine Liturgy complete in either Greek or English.

ΥΜΝΟΙ ΤΗΣ ΗΜΕΡΑΣ

Αναστάσιμο Απολυτίκιον. Ηχος πλ. Δ'

Ἐξ ὕψους κατήλθες ὁ εὐσπλαγχνος, ταφήν καταδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης τῶν παθῶν. Ἡ ζωὴ καὶ ἡ Ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

Της Εορτής. Ηχος Βαρύς

Μετεμορφώθης ἐν τῷ ὄρει Χριστὲ ὁ Θεός, δεῖξας τοῖς Μαθηταῖς σου τὴν δόξαν σου, καθὼς ἠδυναντο. Λάμπρον καὶ ἡμῖν τοῖς ἀμαρτωλοῖς, τὸ φῶς σου τὸ αἰδίου, πρεσβείαις τῆς Θεοτόκου, φωτοδότα 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 περίσωζε διὰ παντὸς ἐν εἰρήνῃ, πρεσβείαις τῆς Θεοτόκου, μόνε Φιλάνθρωπε.

Απολυτίκιον Αγ. Ανδρέα

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

Κοντάκιον

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.

HYMNS OF THE DAY

Resurrectional Apolytikion. Mode pl. 4

You descended from on high, O compassionate One, and condescended to be buried for three days, so that from the passions You might set us free. Our life and resurrection, O Lord, glory be to You.

For the Feast. Grave Mode

You were transfigured upon the mountain, O Christ our God, showing to Your disciples Your glory as much as they could bear. Do also in us, sinners though we may be, shine Your everlasting light, by the intercessions of the Theotokos, O Giver of light. Glory 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

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.

ΑΠΟΣΤΟΛΟΣ

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Γ' 9 - 17

Ο Απολλώς, λοιπόν, και εγώ είμεθα μεταξύ μας ένα, συνεργάται του Θεού δια την ιδικήν σας σωτηρίαν. Σεις δε είσθε αγρός και ιδιοκτησία του Θεού, που καλλιεργείται από αυτόν τον ίδιον. Είσθε οικοδόμημα του Θεού, που εις την πραγματικότητα κτίζεται από τον ίδιον τον Θεόν με όργανά του ημάς. ¹⁰ Συμφωνα δε με την χάριν και την αποστολήν που μου έδωσεν ο Θεός μεταξύ των εθνών, εγώ, σαν σοφός αρχιτέκτων φωτισμένος από τον Θεόν, έχω θέσει ακλόνητον θεμέλιον εις την Κορινθον και άλλος κτίζει επάνω στο θεμέλιον αυτό. Ο καθένας όμως ας βλέπη και ας προσέχη πως κτίζει επάνω στο θεμέλιον. ¹¹ Δεν πρέπει δε να ασχολήται με νέαν θεμελίωσιν, διότι κανένας δεν ημπορεί να βάλη άλλο θεμέλιο αγκωνάρι εκτός από εκείνο που έχει ήδη τεθή και κείται εις την βάσιν της οικοδομής· και αυτός είναι ο Ιησούς Χριστός. ¹² Εάν δε κανείς κτίζει επάνω στο θεμέλιον αυτό πολύτιμα υλικά, όπως είναι ο χρυσός, ο άργυρος, οι πολύτιμοι λίθοι, η κτίξη ξύλα, χορτάρι και καλάμια, ¹³ ας έχη υπ' όψιν του, ότι του καθενός οικοδόμου θα γίνη φανερόν το έργον και η αξία του. Διότι η μεγάλη εκείνη ημέρα της κρίσεως θα το φανερώση ολοκάθαρα. Επειδή θα συνοδεύεται αυτή με την θείαν δικαιοσύνην, η οποία σαν φως θα αποκαλύπτη και σαν πυρ θα κατακαίη κάθε τι το ευτελές και σάπιο. Και του καθενός το έργον τι είναι και τι αξίζει, θα το φανερώση η δικαία κρίσις του Θεού που ομοιάζει με την φωτιά. ¹⁴ Εάν, λοιπόν, το έργον που ένας οικοδόμησε επάνω στο θεμέλιον, στον Χριστόν, μένη άθικτον από την φωτιά, καθ' ο στερεόν και ανθεκτικόν, αυτός θα λάβη μισθόν. ¹⁵ Εάν όμως κάποιου άλλου το έργον κατακαή και γίνη στάκτη, αυτός θα ζημιωθή, διότι οι κόποι του θα πάνε χαμένοι. Ο ίδιος όμως ίσως σωθή με πολύ μεγάλην δυσκολίαν, σαν εκείνον που διέρχεται ανάμεσα από τας φλόγας. (Θα σωθή εάν η δικαιοσύνη του Θεού τον κρίνη, τουλάχιστον δια την καλήν του διάθεσιν, άξιον συγνώμης και σωτηρίας). ¹⁶ Σεις οι Κορίνθιοι είσθε αυτό το πνευματικόν οικοδόμημα, δια το οποίον ομιλώ. Σας ερωτώ, λοιπόν· δεν γνωρίζετε, ότι είσθε πράγματι πνευματικός ναός του Θεού και ότι το πνεύμα του Θεού κατοικεί μέσα σας και μεταξύ σας; ¹⁷ Εάν, λοιπόν, κανείς με τας φιλονεικίας και τας διαιρέσεις καταστρέφη τον ναόν του Θεού, ας γνωρίζη αυτός, ότι θα τον καταστρέψη ο Θεός. Διότι ο ναός του Θεού είναι άγιος, ιερόν αφιέρωμα στον Θεόν. Τετοιος δε άγιος ναός του Θεού είσθε σεις.

EPISTLE

The reading is from St. Paul's First Letter to the Corinthians. 3:9-17

BRETHREN, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder. I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw - each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

ΕΥΑΓΓΕΛΙΟ

Ἐκ τοῦ κατὰ Ματθαῖον 14:22-34

Και αμέσως ο Ιησούς ηνάγκασε τους μαθητάς να εισέλθουν στο πλοῖον και να πάνε προ αυτού στο απέναντι μέρος, μέχρις ότου αυτός απολύσει τα πλήθη του λαού. (Τούτο δε το έκαμε δια να μη παρασυρθούν και οι μαθηταί από τον άκριτον ενθουσιασμόν των ανθρώπων αυτών, που ήθελαν να τον ανακηρύξουν βασιλέα).²³ Αφού δε διέλυσε τα πλήθη, ανέβη στο όρος, δια να προσευχηθή μόνος και απερίσπαστος. Όταν δε άρχισε να νυκτώνη, ήτο μόνος.²⁴ Το δε πλοῖον ευρίσκετο στο μέσον της θαλάσσης και εταλαιπωρείτο πολύ από τα κύματα, διότι ήτο αντίθετος ο άνεμος.²⁵ Κατά δε τα χαράματα, το τέταρτον τρίωρον της νυκτός, κατά τον χρόνον που η τέταρτη βάρδια των φρουρών ανελάμβανε υπηρεσίαν, ήλθεν ο Ιησούς προς τους μαθητάς περιπατών επάνω εις την θάλασσαν.²⁶ Όταν δε τον είδαν οι μαθηταί να περιπατή επάνω εις την θάλασσαν, εταράχθησαν και έλεγαν ότι είναι φάντασμα και από τον φόβον έκραξαν.²⁷ Αμέσως όμως ωμίλησεν ο Ιησούς προς αυτούς και τους είπε· “θάρρος, εγώ είμαι· μη φοβείσθε”.²⁸ Απεκρίθη δε εις αυτόν ο Πέτρος και είπε· “Κυριε, εάν είσαι συ, διάταξέ με να έλθω προς σε περιπατών επάνω εις τα νερά”.²⁹ Ο δε Κυριος του είπε· “έλα”. Κατέβηκε ο Πέτρος από το πλοῖον και επεριπάτησε επάνω εις τα νερά, δια να έλθη στον Ιησούν.³⁰ Όταν όμως είδε τον άνεμον ισχυρόν, εφοβήθη, εκλονίσθη η πίστις του, ήρχισε να βυθίζεται και εφώναξε δυνατά λέγων· “Κυριε σώσε με”.³¹ Αμεσως δε ο Ιησούς άπλωσε το χέρι του, τον έπιασε και του είπε· ολιγόπιστε διατί εκλονίσθης εις την πίστιν και εδειλίασες;”³² Όταν δε ανέβησαν στο πλοῖον, έπαυσε ο άνεμος.³³ Οι μαθηταί, που ήσαν στο πλοῖον, ήλθαν, εγονάτισαν με σεβασμόν προς αυτόν και είπαν· “αληθινά συ είσαι Υιός του Θεού”.³⁴ Και αφού διέσχισαν την θάλασσαν, ήλθαν εις την χώραν της Γεννησαρέτ.

GOSPEL

The Gospel of Matthew 14:22-34

At that time, Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying "Take heart, it is I; have no fear."

And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they entered the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.

SAINTS AND FEASTS



The Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary - August 15

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.

These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God (see Oct. 3 and 4).

Κοίμησις της Θεοτόκου - 15 Αυγούστου

Όπως είναι γνωστό, επάνω από το Σταυρό ο Κύριος μας Ιησούς Χριστός, έδωσε εντολή και

SAINTS AND FEASTS

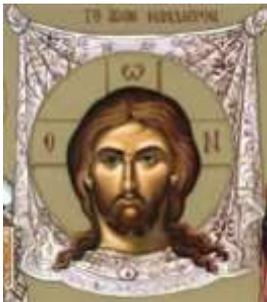
την Παναγία μητέρα του παρέλαβε ο Ιωάννης ο Ευαγγελιστής στο σπίτι του, όπου διέμενε μαζί με τον αδελφό του Ιάκωβο και τη μητέρα του Σαλώμη, συγγενή της Θεοτόκου. Όταν δε ήλθε η στιγμή να τελειώσει την επίγεια ζωή της, άγγελος Κυρίου (η παράδοση λέει ότι ήταν ο Αρχάγγελος Γαβριήλ) της το έκανε γνωστό τρεις μέρες πριν.

Η χαρά της Θεοτόκου υπήρξε μεγάλη, διότι θα συναντούσε το μονογενή της Υιό και Θεό όλων των ανθρώπων. Πήγε, λοιπόν, και προσευχήθηκε στο όρος των Ελαιών, όπου συνήθιζε να προσεύχεται και ο Κύριος Ιησούς. Έπειτα, γύρισε στο σπίτι του Ιωάννη, όπου έκανε γνωστή την επικείμενη κοίμηση της.

Η παράδοση αναφέρει ότι την τρίτη ημέρα από την εμφάνιση του αγγέλου, λίγο πριν κοιμηθεί η Θεοτόκος, οι Απόστολοι δεν ήταν όλοι στα Ιεροσόλυμα, αλλά σε μακρινούς τόπους όπου κήρυτταν το Ευαγγέλιο. Τότε, ξαφνικά νεφέλη τους άρπαξε και τους έφερε όλους μπροστά στο κρεβάτι, όπου ήταν ξαπλωμένη η Θεοτόκος και περίμενε την κοίμηση της. Μαζί δε με τους Αποστόλους ήλθε και ο Αρεοπαγίτης Διονύσιος, ο Άγιος Ιερόθεος ο διδάσκαλος του Διονυσίου, ο Απόστολος Τιμόθεος, και οι λοιποί θεόσοφοι Ιεράρχες.

Όταν εκοιμήθη, με ψαλμούς και ύμνους την τοποθέτησαν στο μνήμα της Γεσθημανή. Επειδή, κατά θείαν οικονομίαν, ένας από τους Αποστόλους (ο Θωμάς όπως λέει η παράδοση) δεν ήταν παρών στην κηδεία της Θεομήτορος, ζήτησε να ανοιχτεί ο τάφος ώστε να προσκυνήσει και αυτός το Σώμα της Θεοτόκου.

Έτσι, μετά από τρεις ημέρες, άνοιξαν τον τάφο και έκπληκτοι διαπίστωσαν ότι η Παναγία αναστήθηκε σωματικά και ανελήφθη στους ουρανούς. Και βέβαια, όλη η ανθρωπότητα, με ευγνωμοσύνη για τις πρεσβείες της στο Σωτήρα Χριστό, αναφωνεί: «Χαίρε, ώ Μήτηρ τής ζωής».



Translation of the Image of Our Lord and God and Savior, Jesus Christ - August 16

When the fame of our Lord Jesus Christ came to Abgar, the ruler of Edessa, who was suffering from leprosy, Abgar sent a messenger named Ananias, through him asking the Savior to heal him of his disease, while bidding Ananias bring back a depiction of Him. When Ananias came to Jerusalem, and was unable to capture the likeness of our Lord, He, the Knower of hearts, asked for water, and having washed His immaculate and divine face, wiped it dry with a certain cloth, which He gave to Ananias to take to Abgar; the form of the Lord's face had been wondrously printed upon the cloth. As soon as Abgar received the cloth, which is called the Holy Napkin

SAINTS AND FEASTS

(Mandyllion), he revered it with joy, and was healed of his leprosy; only his forehead remained afflicted. After the Lord's Death, Resurrection, and Ascension, the Apostle Thaddaeus (see Aug. 21) came to Edessa, and when he had baptized Abgar and all his men, Abgar's remaining leprosy also was healed. Abgar had the holy image of our Savior fixed to a board and placed at the city gate, commanding that all who entered the city reverence it as they passed through. Abgar's grandson, however, returned to the worship of the idols, and the Bishop of Edessa learned of his intention to replace the Holy Napkin with an idol. Since the place where it stood above the city gate was a rounded hollow, he set a burning lamp before the Holy Napkin, put a tile facing it, then bricked up the place and smoothed it over, so that the holy icon made without hands was no longer to be seen, and the ungodly ruler gave no further thought to it.

With the passage of time, the hidden icon was forgotten, until the year 615, when Chosroes II, King of Persia, was assaulting the cities of Asia, and besieged Edessa. The Bishop of Edessa, Eulabius, instructed by a divine revelation, opened the sealed chamber above the city gate and found the Holy Napkin complete and incorrupt, the lamp burning, and the tile bearing upon itself an identical copy of the image that was on the Holy Napkin. The Persians had built a huge fire outside the city wall; when the Bishop approached with the Holy Napkin, a violent wind fell upon the fire, turning it back upon the Persians, who fled in defeat. The Holy Napkin remained in Edessa, even after the Arabs conquered it, until the year 944, when it was brought with honor and triumph to Constantinople in the reign of Romanus I, when Theophylact was Ecumenical Patriarch. The Holy Napkin was enshrined in the Church of the most holy Theotokos called the Pharos. This is the translation that is celebrated today.

Ανάμνηση της Εισόδου της Αχειροτεύκτου μορφής του Κυρίου εκ της Εδεσσηνών πόλεως εις την Βασιλίδα - 16 Αυγούστου

Ο Σ. Ευστρατιάδης, για την περίπτωση αυτή, γράφει τα εξής στο Αγιολόγιό του: «*Ἡ τῆς ἀχειροποίητου εἰκόνας τοῦ Χριστοῦ ἀνακομιδὴ ἐκ τῆς Ἐδέσσης, ἔνθα ἐφυλάττετο μετὰ τῆς ἐπιστολῆς τοῦ Αὐγάρου, ἐγένετο ἐπὶ τῆς βασιλείας Ρωμανοῦ τοῦ Λεκαπνοῦ τὸ 944 καὶ κατετέθη εἰς τὸν ἐν Βλαχέρναις ναὸν τῆς Θεοτόκου, ἐξ οὗ μετετέθη εἰς τὸν ἐν Φόρω ναὸν τῆς Θεοτόκου, κατὰ δὲ τὸ 967 Νικηφόρος ὁ Φωκᾶς μετεκόμισεν ἐξ Ἐδέσσης καὶ τὴν κέραμον, ἐφ' ἧς ἀπετυπώθη ὡσαύτως ἡ εἰκὼν τοῦ Χριστοῦ, διὰ τὸ εἶναι ταύτην πλησίον τῆς ἀχειροποίητου εἰκόνας ἐν Ἐδέσσει ἐν τῷ αὐτῷ τόπῳ. Τὴν περὶ τῆς εἰκόνας παράδοσιν διέσωσεν ὁ Ἱστορικὸς Εὐσέβιος (Ἐκκλ. Ἰστ. βιβλ. Α', κεφ. ιγ'). Ἡ εἰκὼν ἀπεστάλη ὑπὸ τοῦ Κυρίου πρὸς τὸν τοπάρχην Ἐδέσσης Αὐγαρον διὰ τοῦ ἀποστόλου Ἀνανίου μετ' ἐπιστολῆς τοῦ Κυρίου πρὸς τὸν Αὐγαρον εἰς ἀπάντησιν προηγουμένης ἐπιστολῆς τοῦ τοπάρχου (ἴδ. ταύτας ἐν τοῖς Μηναίοις καὶ τοῖς Συναξαρισταῖς)».*

CHURCH ANNOUNCEMENTS

PHILOTOCHOS-2014 FALL FESTIVAL VOLUNTEER REGISTRATION: Our Annual Greek Festival is made possible by the combined efforts of many volunteers, just like you! The success of our festival depends on the support of all our parishioners, friends and guests. Proceeds from our festival will assist our Church in continuing its programs and ministries. Please set aside some time to help the church during this major fund-raiser. Contact Nikki Pappas during Coffee Hour after the Divine Liturgy today, or call her at 301-949-0035, on her cell-301-633-6076 or by email npgreekschool@hotmail.com to volunteer. She will also have sign-up sheets available today for your convenience. Please also check with Olympia Koskinas for sign-up sheets as well.

GOYA: Sunday, August 24th GOYA Board Elections and Meeting. GOYA will be hosting a " Breakfast Items" food drive to support a local food pantry from August 1st- 31st. Please donate non perishable items such as boxed cereal, juice boxes, breakfast bars, oatmeal, individual apple sauce/ fruit cup, peanut butter, jelly. Please do not buy Costco size items as space is limited. Please place in the box in the church hall. Thank you!

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

PRAYER LIST



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

Eleni, Maria, Simeon, Nikitas, Andreas, Constantine, Maria, Andreas, Pavlos, Elena, Elaine, Presbyteria Flora , Harry, Maria, Aspasia, Panagiota, Kostas, Hariklia, Chrisanthi, Louis and Helene

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



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.



CONFESSION

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

**Please call
Father Michael
on his cell phone,
(301) 502-2850**

MEMORIAL SERVICE

The memorial service is chanted for the repose of the soul of:

Mrs. Penelope Xeron, (40 Days) beloved wife of George Xeron. Loving mother of Efthimios "Mike" Xeron (Dolly) and Sophia C. Tromm(Bobby). Cherished grandmother of Nicole Elizabeth, Robert Eugene Jr. and Penelope Sophia.

Mrs. Eleni Gerolemou, (3 Years) beloved wife of the late Nicholas Gerolemou. Loving mother of John, Zenon and Kosta Gerolemou, Barbara Frangou and Iphigenia (Chris) Christoforou. Adored grandmother of Arianna, Alexi, Demetri, Lucas, Elena and Isabella.

May their memory be eternal! The Coffee Hour today is offered by the families.

FUTURE MEMORIALS

August 17, 2014

Nicholas Stamos

(40 Days)



So, How Cool Are You?

By Archimandrite Paul Papadopoulos

Unbelief, is not cool.

Sin, is not cool.

To simply exist for your desires, is not cool.

To talk without doing, is not cool.

To live in the shell of your "ego", is not cool.

To do something because "most do it", is not cool

Cool is to dive into heavens inaccessible to many.

Cool is to ascend the worlds of virtue and watchfulness.

Cool is to be able to see your mistakes.

Cool is to say sorry.

Cool is to live for others.

Cool is to belong to God.

Source: Translated by John Sanidopoulos.

Why Do We Light Candles in Church?



One of the first things a newcomer notice in an Orthodox church is how the faithful light candles before the icons. One may wonder, why do we light candles in church as we offer up our prayers?

Here are six reasons handed down to us from St Symeon of Thessaloniki (c.1381–1429):

As the candle is pure (pure beeswax), so also should our hearts be pure.

As the pure candle is supple (as opposed to the paraffin), so also should our souls be supple until we make it straight and firm in the Gospel.

As the pure candle is derived from the pollen of a flower and has a sweet scent, so also should our souls have the sweet aroma of Divine Grace.

As the candle, when it burns, mixes with and feeds the flame, so also we must struggle to achieve theosis.

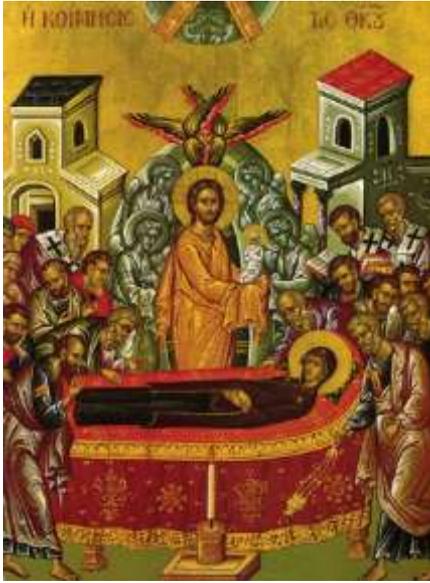
As the burning candle illuminates the darkness, so must the light of Christ within us shine before men that God's name be glorified.

As the candle gives its own light to illuminate a man in the darkness, so also must the light of the virtues, the light of love and peace, characterize a Christian. The wax that melts symbolizes the flame of our love for our fellow men.

So let us pray that the Light of Christ may illumine us as well!

The Mother of Life and the Mother of Us All

By Protopresbyter Fr. George Papavarnavas



Every year on August 15th we celebrate the Koimisis (Dormition or Repose) and Metastasis (Translocation or Translation) of the Theotokos (Bearer of God), and it is called the Summer Pascha (Easter). If the memory of a saint is the cause of joy and celebration for the entire Church Community, the Dormition of the Theotokos is the resplendent joy and celebration of the entire Orthodox universe.

The Panagia (All-Holy One) is the Mother of Christ and therefore the Mother of Life and the cause of human salvation. "You were transposed to life and exist as the Mother of Life." Yet she also, like all people, had to pay the "common debt", to meet death, which is not a creation of God, but the result of sin. Of course, the Resurrection of Christ abolished death and the souls of the just have a foretaste of Paradise. Their bodies will resurrect spiritually and incorruptibly at the Second Coming of Christ and each will be united with their own souls. However, by divine concession and philanthropy, there is a temporal separation of the soul from the body, so that evil would not be immortal. The human body dissolves in the grave until the common resurrection. But for the divine vessel body of the Panagia, the body that contained for nine months and nursed as an infant God the Word, it was not possible for it to be held in the grave. Three days after her dormition "Christ, whom she bore without seed, translocated her to those dwellings". Her body was resurrected and united with her pure soul and, spiritually and incorruptibly, ascended into the heavens, to be forever unto the ages of ages near her Son and God. "Wherefore dying, you were raised by your Son to live unto the ages" (Cosmas the Poet, First Ode in the Canon of the Dormition of the Theotokos).

In the last mystery of her life, her glorious Dormition, there must have been present all the "eyewitness and servants of the Lord", namely the Apostles and Holy Hierarchs, such as Dionysius the Areopagite and his teacher Saint Hierotheos, the first Bishop of Athens. That's why they gathered in a miraculous manner from the ends of the inhabited universe to send off her God-Receiving and most-refined body. "Assembled from all parts by divine power, they came to Zion, and sped on her way to heaven she who is higher than the cherubim" (Doxastikon of Great Vespers for the Dormition of the Theotokos).

The Translocation of the Theotokos, or her Resurrection and the Ascension of her body, is attested to by many of the God-bearing Fathers of our Church, such as Saints Andrew of Crete, John of Damascus, Gregory Palamas, Mark of Ephesus, Theodore the Studite and others. The hymnology of our Church also highlights this event when we festively chant: "The Theotokos, who is unsleeping in her intercessions and our firm hope in her protection, the tomb and death could not hold, she who is the Mother of Life, and she was translocated to life by the One Who dwelt in the ever-virgin" (Kontakion for the Feast of the Dormition of the Theotokos).

The departure of the Theotokos was glorious, as well as her entire life. Naturally she also knew pain, since this is interwoven with the life of man after the fall. There is no circumstance in which a person can go without pain in this life, which is why it is important how we face these setbacks and tribulations that cause pain. The way we face these things is related to our mindset and the entire personality of each person. Illness and death are the endpoint signs of human life and in these circumstances it is difficult for someone to pretend. Thus our spiritual state is revealed; who we really are. The repose of the saints, as well as their entire lives, is something amazing. You will see a person calm, serene, peaceful, without stress or terror, waiting for their departure from this life with such longing, such as someone who is away from their homeland for many years and now, finally, they are returning to the place they love.

The people of God are not afflicted by their sorrows, but rather they widen their minds and hearts and open up new horizons, as the Scripture says, "in tribulation you widened me" (Ps. 4:2 LXX) and "we are afflicted in every way, but not saddened" (2 Cor. 4:8). Someone sanctified said: "The person who saddens me has yet to be born." Therefore, the problem in life is not the afflictions, which will always exist, but the way we treat them. And this method should be such that it helps us to avoid confusion and despair and preserve peace in our soul. Such things the long experience of the Church suggests: absolute trust in God's will and resorting to prayer to the Mother of Life and the Mother of us all.

Source: *Ekklesiastiki Paremvasi*, "Η ΜΗΤΕΡΑ ΤΗΣ ΖΩΗΣ", August 1997. Translated by John Sanidopoulos.

The Mother of God as "Eye" and "Earth"



By His Eminence Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

Every feast of the Mother of God is a matter of joy for the entire Church, precisely because the Panagia glorified the human race, by becoming the person who donated her flesh for the Incarnation of the Second Person of the Holy Trinity, the Word of God. The Fathers of the Church, the holy hymnographers and the iconographers compete to present the value of our Panagia, who is the joy of Angels, the glory of Saints, as well as the protection of all people who suffer and are burdened from various problems which are closely related to human life.

Among the many festivals of the Mother of God, an important position is held for the feast of the Dormition of the Theotokos, which acquires great importance and value both in terms of its content, since the Panagia defeated corruption and death by the power of Christ, as well as the time it is celebrated, which is why it is called the Summer Pascha.

By participating in this great celebration of the Mother of God, I would like to present two images used by the sacred Nicholas Cabasilas to show the most revered, most pure and holy person of our Panagia.

One image presents the authentic person and work of our Panagia, which is the image of the eye. Indeed, the entire human nature, with the Panagia, acquired an eye. "Now has the nature of man actively received an eye." Before the Panagia was born and accepted with obedience to become the Mother of Christ, human nature was blind, it could not see God. Of course, there were the Prophets of the Old Testament who did see God, but this was temporary, since they could not overcome death. Thus, in general the entire human nature, after the sin of Adam, was akin to a blind man, since he wandered to the left and to the right, worshiping false gods. And this was natural, since man abandoned the true God and was spiritually blinded. The worship of idols was a consequence of the loss of the worship and knowledge of the true God. Hence, that which the Prophets and Righteous of the Old Testament desired to see were seen by human nature in the person of the Panagia.

The Panagia is the spiritual eye of the universe. Just as only to the eye light is given and thereby other members of the body receive its value, so only to the Panagia was the true light given, and through her,

who is the eye of the universe, all members, that is all of mankind, was offered light.

The other image associated with the work of our Panagia is the creation of man. It is known that God created man after taking soil from the earth and then breathing into it a soul. The earth contributed, since from there God took matter to form and build the body, but it did not do it of herself, because the earth does not have freedom to be asked and to make a decision.

This image is adjusted towards the recreation of man which occurred through Christ from the Panagia, but with a difference. Namely, the Panagia is the new earth from which the new man was created, but while the earth in the first creation of man did not participate by her will, since she did not have freedom, the Panagia in the second creation attracted the Craftsman and Creator Himself with her virtue and her life, and she gave movement to the hand of the Creator to the regeneration of the human race. Therefore, the Panagia is the supplicator for us to God, before the Supplicator even came, that is the Holy Spirit.

These two images show the greatness of the Panagia, as well as the great and significant work she did for human nature. This is why we at every feast of the Mother of God, especially at this present feast of the Dormition of the Mother of God, we attach our love. Through her we see the love of God and deal with the problems that plague us. Through her we eliminate all our spiritual blindness and acquire the knowledge of God. Through the Theotokos God reconstructed the human race, and we of the Church taste this regeneration. Our life takes on another meaning and context. This is why our love towards the Panagia is a reciprocation of what she did and still does for us.

Every person has their story and problems. For all of these we must flee to the Panagia, who is alive and hears our prayers. This is not a pipe-dream or utopia, but a reality. Our people have extensive experience on this subject. We see, hear and feel the Panagia in the difficult moments of life. This tradition must be cultivated by us. Because we as a people have something deeper and more meaningful; we have a living relationship with God, the Panagia and the Saints. And it is a fact that the whole world today has need of this perspective, which is the only possible way to lead us along the one-way streets of this life, and the impasses of the current unambiguous and therefore tumultuous society.

On the occasion of today's feast let us pray that we may be found under the protection of the Mother of God, the Panagia, so that united with her, we can have the spiritual eyes to see the greatness of God, the tragedy of man, as well as the way we can effect our restoration and recreation.

Source: *Ekklesiastiki Paremvasi*, "**ΘΕΟΜΗΤΟΡΙΚΟ ΠΑΝΗΓΥΡΙ**", August 1999. Translated by John Sanidopoulos.

The Unique Eight Toned Hymn of the Dormition of the Theotokos



During Great Vespers for the feast of the Dormition of the Theotokos, a unique hymn is chanted for the Doxastikon where all eight tones unite to praise and honor the Theotokos.

This is the amazing hymn, titled "Θεαρχίῳ νεύματι" ("By divine command").

Ἦχος α΄

Δόξα... Καὶ νῦν...

Θεαρχίῳ νεύματι, πάντοθεν οἱ θεοφόροι Ἀπόστολοι, ὑπὸ νεφῶν μεταρσίως αἰρόμενοι.

Ἦχος πλ. α΄

Καταλαβόντες τὸ πανάχραντον, καὶ ζωαρχικόν σου σκῆνος, ἐξόχως ἠσπάζοντο.

Ἦχος β΄

Αἰ δὲ ὑπέρτατοι τῶν οὐρανῶν Δυνάμεις, σὺν τῷ οικείῳ Δεσπότη παραγενόμεναι.

Ἦχος πλ. β΄

Τὸ θεοδόχον καὶ ἀκραιφνέστατον σῶμα προπέμπουσι, τῷ δέει κρατούμεναι, ὑπερκοσμίως δὲ προΰχοντο, καὶ ἀοράτως ἐβῶν, ταῖς ἀνωτέραις ταξιαρχίαις· ἰδοὺ ἡ παντάνασσα θεόπαις παραγέγονεν.

Ἦχος γ΄

Ἄρατε πύλας, καὶ ταύτην ὑπερκοσμίως ὑποδέξασθε, τὴν τοῦ ἀενάου φωτὸς Μητέρα.

Ἦχος βαρὺς

Διὰ ταύτης γὰρ ἡ παγγενὴς τῶν βροτῶν σωτηρία γέγονεν, ἣ ἀτενίζειν οὐκ ἰσχύομεν, καὶ ταύτη ἄξιον γέρας ἀπονέμειν ἀδύνατον.

Ἦχος δ΄

Ταύτης γὰρ τὸ ὑπερβάλλον, ὑπερέχει πᾶσαν ἔννοιαν.

Ἦχος πλ. δ΄

Διὸ ἄχραντε Θεοτόκε, ἀεὶ σὺν ζωηφόρῳ Βασιλεῖ, καὶ τόκῳ ζῶσα, πρέσβευε διηλεκῶς, περιφρουρῆσαι καὶ σῶσαι, ἀπὸ πάσης προσβολῆς ἐναντίας τὴν νεολαίαν σου· τὴν γὰρ σὴν προστασίαν κεκτήμεθα.

Ἦχος α΄

Εἰς τοὺς αἰῶνας, ἀγλαοφανῶς μακαρίζοντες.

Tone One

Glory to the Father and to the Son and to the Holy Spirit. Both now and ever and to the ages of ages. Amen.

By divine command, the God-bearing Apostles were caught up in the air and carried on the clouds from everywhere.

Plagal of the First Tone

Reaching your most pure and life-originating body they venerated it exceedingly.

Tone Two

Present were the highest powers of heaven with their own Master.

Plagal of the Second Tone

Seized with reverent awe they escort your pure body which received God. They proceeded in a transcendent and invisible way, crying out to the heavenly ranks above, “Behold, the divine Maiden, the Queen of all is here”.

Tone Three

Open the gates and receive the Mother of the everlasting light in a manner beyond this world.

Grave Tone

Through her has come the salvation of the whole race of mortals. We are unable to look upon her and cannot render honor worthy of her.

Tone Four

Her excellence surpasses all understanding.

Plagal of the Fourth Tone

Wherefore, O pure Theotokos, who live with your Son and life-bearing King forever, ceaselessly intercede that your newborn people be protected and saved from every adverse assault; for we have your protection.

Tone One

We brightly bless you forever.

LAST WEEKS TRIVIA QUESTION:

Why does the altar in a Greek Orthodox Church face east?



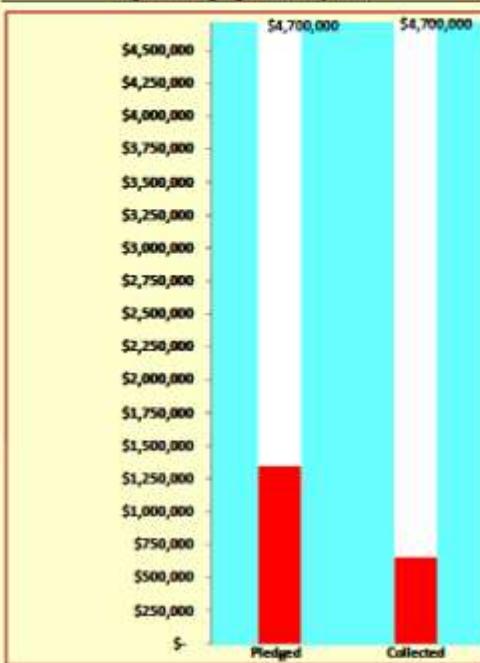
TRIVIA ANSWER:

The Greek Orthodox Church sees the east as the breaking of light over the dark. It is a symbol of Christ. The west is symbolic of the setting of light and the coming of the darkness. The orientation toward the east is an orientation toward Christ or God.

Every morning when we wake up and open our eyes, we see the sun rises from the east, bestows unto us the light of its rays, adores us with splendid illumination, filling our hearts with happiness. In the same way our Lord Jesus Christ shines as the light of the world. He is the Sun of Righteousness that shines.

Sts. Constantine & Helen Greek Orthodox Church of Washington D.C.
 Capital Fundraising Campaign and Nea Zoe Total Funding Progress
 July 31, 2014

Phase I
 Capital Campaign Goal--\$4,700,000



Nea Zoe Total Funding Progress



As you can see by the thermometers above, slow but steady progress is being made toward achieving our fundraising goal. As of the end of July we had received pledges totalling to \$1,348,233 and we had cash collections against pledges of \$657,041, leaving \$690,312 of existing pledges to be collected.

WE STILL HAVE A LONG WAY TO GO.



Nea Zoe Phase A (Church, Admin., Sm. Hall, Classrooms, etc.)

	Total Estimated (1)	Actual Costs to Date (2)	Costs to Complete = (1) - (2)
Purchase of Land (incl. closing costs)	\$ 2,608,927	\$ 2,608,927	\$ -
Architectural, Civil and Engineering	1,665,000	1,466,860	198,140
Other Costs (Permits, Fees, Contingencies, etc.)	640,000	300,948	339,052
Site Costs (Sewer, Water, Grading)	1,790,000	998,262	791,738
Estimated Contract for Phase A	8,200,000	25,036	8,174,964
Furnishings and Fixtures (excluding iconography)	500,000	-	500,000
Total Anticipated Costs	\$ 14,903,927	\$ 3,400,033	\$ 9,503,894
Nea Zoe Cash Account Balances at July 31, 2014			\$ 5,177,925
Capital Campaign Pledges to be collected at July 31, 2014			690,312
Total Funding as of July 31, 2014			\$ 5,868,237
CONSTRUCTION FUNDING GAP (Monies needed) as of July 31, 2014			\$ 3,635,657

Our total fundraising goal through the Capital Campaign is to raise \$4,700,000.

we appreciate and thank those of you that have already made your pledges and payments.



STS. CONSTANTINE AND HELEN OF WASHINGTON DC
GREEK ORTHODOX CHURCH

2014 GREEK FESTIVAL

SATURDAY SEPTEMBER 6 12 NOON – 9:00 PM
SUNDAY SEPTEMBER 7 12 NOON – 9:00 PM

FEATURING

AUTHENTIC GREEK FOOD

LIVE GREEK MUSIC

GREEK DANCE TROUP

MARKETPLACE



ON THE GROUNDS OF ST. ANDREW'S UKRAINIAN ORTHODOX CHURCH
15100 NEW HAMPSHIRE AVE, SILVER SPRING, MD 20905



Saints Constantine & Helen Greek Orthodox Church, Washington D.C.

Reverend Father Michael Eaccarino, Protopresbyter
Reverend Father Jason Houck, Presbyter

Festival Ad Book Sales

Festival: September 6 & September 7, 2014

Full Page. \$250

Half Page. \$150

Organization Name: _____

Address: _____

Phone #: _____

Email: _____

Paid _____ **Check #** _____ **Cash** _____

Please provide via email a PDF or JPG copy of Ad to:
(email: gadirects@hotmail.com or admin@schgocdc.org)

All ads must be submitted by August 22, 2014!!

****If you have any questions, call the church office @ (240) 389-1366**

Sts. Constantine & Helen of Washington D.C.
Nea Zoe Fundraiser

A TICHES FAMILY HOEDOWN



Saturday, September 20, 2014
12927 Unger Road
Smithsburg, Maryland

Join us for Barbecue,
Drinks and **DANCING!**

The **FUN** begins at 4pm!

\$100 per Ticket

\$75 for Ages 18-25

all proceeds go to Nea Zoe

To order tickets please contact:

Effie Tiches: etiches@gmail.com or 301.667.3700

Terri Karadimas: tdklps@aol.com or 301.520.0136

Saints Constantine and Helen Greek Orthodox Church
Of Washington, DC

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

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

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

Rev. Michael Eaccarino, Protopresbyter Email: fm@papouli.net

Rev. Jason Houck, Presbyter Email: 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>CHOIR</p> <p>Dr. Theodore Papaloizos 301-681-5648 ted@greek123.com</p>	<p>CATECHETICAL MINISTRY</p> <p>Tara Kavadias 240-476-6715 tarakavadias@yahoo.com</p>
<p>STEWARDSHIP</p> <p>Sotirios Nasios snasios@yahoo.com Kathy Matrakas 301-439-6958 klukia14@gmail.com</p>	<p>Jr. GOYA/Sr. GOYA</p> <p>Alexandra Pittas 301-704-0687 pittasa@verizon.net</p>	<p>YOUNG ADULT MINISTRY (YAL)</p> <p>Tommy Karadimas tkaradimas13@aol.com</p>
<p>GREEK LANGUAGE/ MINISTRY</p> <p>Iphigeneia Kambanis agkambanis@msn.com</p>	<p>GREEK DANCE MINISTRY</p> <p>Elaine Romas eromas@verizon.net</p>	<p>PHILOPTOCHOS</p> <p>Paraskevoula Hays 301-530-0209 voulaphilo@landmark.org</p>
<p>ADULT RELIGIOUS EDUCATION</p> <p>Fr. Jason Houck 301-502-3762 FatherJason@schgocdc.org</p>	<p>YOUNG AT HEART</p> <p>Helen Thornberg 301-949-1788 bwt602r@aol.com Christina Clifton 301-530-5478 Christina.Clifton@verizon.net</p>	<p>HOPE & JOY</p> <p>Chrystyna Pittas 301 704 0263 cpittas1@gmail.com Elizabeth Scott 301- 404 - 8871 escott2253@gmail.com</p>

PARISH LIFE - Dates to Remember

<p>Monday Δευτέρα 8/11/14 Strict Fast</p>	<p>6:00 - 7:00pm Paraklesis to the Theotokos At Sts. Constantine & Helen Chapel - Norwood Property</p>
<p>Tuesday Τρίτη 8/12/14 Strict Fast</p>	<p>6:00 - 7:00pm Paraklesis to the Theotokos At Sts. Constantine & Helen Chapel - Norwood Property</p>
<p>Wednesday Τετάρτη 8/13/14 Strict Fast</p>	<p>6:00 - 7:00pm Paraklesis to the Theotokos At Sts. Constantine & Helen Chapel - Norwood Property</p>
<p>Thursday Πέμπτη 8/14/14 Strict Fast</p>	<p>6:00 - 7:00pm Great Vespers of the Dormition of the Theotokos At St. Andrew Ukrainian Orthodox Cathedral</p>
<p>Friday Παρασκευή 8/15/14 Fish Allowed</p>	<p>The Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary 8:30 - 10:30pm Orthros & Divine Liturgy At St. Andrew Ukrainian Orthodox Cathedral</p>
<p>Saturday Σάββατον 8/16/14</p>	<p>6:00 - 7:00pm Great Vespers At Sts. Constantine & Helen Chapel - Norwood Property</p>
<p>Sunday Κυριακή 8/17/14</p>	<p>10th Sunday of Matthew 7:00 - 8:15am Orthros / Ορθρος 8:15 - 9:45am Divine Liturgy / Θ. Λειτουργία At St. Andrew Ukrainian Orthodox Cathedral</p>