



Saints Constantine and Helen
Greek Orthodox Church of
Washington, DC

November 30, 2014
Andrew the First Called Apostle



Thank You!



A reception for our Psalti, Mr. Stavros Antoniou, will take place today immediately following the Divine Liturgy in St. Andrew's Hall. Please join us as we show our gratitude and appreciation for his dedicated service to our Church and wish him all the best as he and his family embark on a new chapter in their life.

Μια δεξίωση για τον Ψάλτη μας κ. Σταύρο Αντωνίου θα λάβει χώρα μετά την Θεία Λειτουργία σήμερα στην αίθουσα του Αγίου Ανδρέα ως ένδειξη ευγνωμοσύνης και εκτίμησης των υπηρεσιών του στην ενορία μας καθώς του ευχόμαστε κάθε καλό στη νέα πορεία της ζωής του.



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!



Fr. Michael

301-502-2850



Fr. Jason

301-502-3762



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 Απολυτίκιο. 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.

Του Αποστόλου. Ηχος Δ'

Ὡς τῶν Ἀποστόλων Πρωτόκλητος, καὶ τοῦ Κορυφαίου αὐτάδελφος, τὸν Δεσπότην τῶν ὅλων Ἄνδρέα ἰκέτευε, εἰρήνην τῇ οἰκουμένῃ δωρήσασθαι, καὶ ταῖς ψυχαῖς ἡμῶν τὸ μέγα ἔλεος.

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 τῇ χειρὶ σου παρέθετο ἦν περισῶζε διὰ παντὸς ἐν εἰρήνῃ, πρεσβείαις τῆς Θεοτόκου, μόνε Φιλάνθρωπε.

Απολυτίκιον Αγ. Ανδρέα

Ὡς τῶν Ἀποστόλων Πρωτόκλητος, καὶ τοῦ Κορυφαίου αὐτάδελφος, τὸν Δεσπότην τῶν ὅλων Ἄνδρέα ἰκέτευε, εἰρήνην τῇ οἰκουμένῃ δωρήσασθαι, καὶ ταῖς ψυχαῖς ἡμῶν τὸ μέγα ἔλεος.

Κοντάκιον. Ηχος Γ'

Ἡ Παρθένος σήμερον, τὸν προαιώνιον Λόγον, ἐν Σπηλαίῳ ἔρχεται, ἀποτεκεῖν ἀπορρήτως. Χόρευε ἡ οἰκουμένη ἀκουτισθεῖσα, δόξασον μετὰ Ἄγγελων καὶ τῶν Ποιμένων, βουληθέντα ἐποφθῆναι, Παιδίον νέον, τὸν πρὸ αἰώνων Θεόν.

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 Apostle. Mode 4

As first called of the Apostles and brother of Peter the Preeminent, O Andrew, intercede with the Master of all to grant peace to the whole world, and great mercy to our souls.

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 3

On this day the Virgin Maid * goes to the grotto to give birth * to the pre-eternal Word * in an ineffable manner. * Dance for joy, all the inhabited earth, on hearing. * Glorify along with Angels and with the shepherds * Him who willed that He appear as * a newborn Child, * the pre-eternal God.

ΑΠΟΣΤΟΛΟΣ

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Δ' 9 - 16⁹

Αλλ' ημείς οι Απόστολοι κάθε άλλο παρά βασιλείαν και δόξαν έχομεν κερδήσει στον κόσμον αυτόν. Διότι νομίζω, ότι ο Θεός ημάς τους Αποστόλους μας έχει δείξει εις τα μάτια όλων των ανθρώπων σαν τους πιο τελευταίους, σαν καταδικασμένους εις θάνατον, που βαδίζουν στον τόπον της εκτελέσεως. Διότι εγίναμεν παράδοξον θέαμα εις όλον τον κόσμον, στους αγγέλους που θαυμάζουν, και στους ανθρώπους που χλευάζουν. ¹⁰ Ημείς οι Απόστολοι θεωρούμεθα από τους ανθρώπους του κόσμου μωροί και ανόητοι δια το όνομα του Χριστού. Σεις όμως είσθε φρόνιμοι και συνετοί εν Χριστώ! Ημείς είμεθα ασθενείς και αδύνατοι. Σεις όμως είσθε ισχυροί και ακατανίκητοι! Σεις είσθε ένδοξοι, ημείς δε περιφρονημένοι και εξουθενωμένοι. ¹¹ Από την ημέραν που ελάβαμεν το αποστολικόν αξίωμα και μέχρις αυτής της ώρας, ζώμεν ανάμεσα στο πλήθος από τλαιπωρίας και περιπετείας. Και πεινώμεν και διψώμε· και δεν έχομεν ρούχα δια να προφυλαχθώμεν από τας κακοκαιρίας και δεχόμεθα ραπίσματα και γρονθοκοπήματα, και συνεχώς μετακινούμεθα από τόπου εις τόπον, χωρίς να έχομεν πουθενά σταθεράν παραμονήν. ¹² Και κοπιάζομεν εργαζόμενοι με τα ίδια μας τα χέρια. Όταν οι άπιστοι μας εμπαιίζουν και μας υβρίζουν ημείς τους ευλογούμεν και ευχόμεθα αγαθά δι' αυτούς. Όταν μας καταδιώκουν, δεικνύομεν μακροθυμίαν και υπομονήν απέναντί των. ¹³ Όταν μας δυσφημούν και μας διαβάλλουν, ημείς προσπαθούμεν με λόγια καλωσύνης και αγάπης να τους καταπραύνωμεν και τους ημερώσωμεν. Σαν τα πλέον ρυπαρά πράγματα του κόσμου έχομεν γίνει, σαν αποσπογγίσματα για πέταμα θεωρούμεθα εις τα μάτια όλων έως την στιγμήν αυτήν. ¹⁴ Με αυτά που σας γράφω δεν θέλω να σας πικράνω και εντροπιάσω, αλλά σαν παιδιά μου αγαπητά σας συμβουλεύω. ¹⁵ Διότι έστω και αν έχετε παρά πολλούς παιδαγωγούς και διδασκάλους κατά Χριστόν, δεν έχετε όμως πολλούς πατέρας. Ένας είναι ο πατέρας σας, εγώ. Διότι εγώ, με τον φωτισμόν και την δύναμιν του Χριστού, σας έχω γεννήσει πνευματικώς εις την νέαν ζωήν δια μέσου του Ευαγγελίου. ¹⁶ Σας παρακαλώ, λοιπόν, σαν παιδιά μου αγαπημένα, να γίνεσθε μιμηταί μου.

EPISTLE

The reading is from St. Paul's Letter to the Corinthians 4:9-16

Brethren, God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off-scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.

ΕΥΑΓΓΕΛΙΟ

ΚΑΤΑ ΙΩΑΝΝΗΝ Α' 35 - 52³⁵ Την επομένην ημέραν έστεκε πάλιν ο Ιωάννης στον τόπον αυτόν και δύο από τους μαθητάς του. ³⁶ Και καθώς με απέραντον σεβασμόν εκύτταξε τον Ιησούν, που περιπατούσε κάπου εκεί, λέγει: "ίδού ο αμνός του Θεού". ³⁷ Και οι δύο μαθηταί του ήκουσαν τα λόγια του αυτά και ηκολούθησαν τον Ιησούν. ³⁸ Εγύρισε δε ο Ιησούς και όταν τους είδε να τον ακολουθούν, λέγει εις αυτούς. ³⁹ "Τι ζητείτε;" Εκείνοι

δε του είπαν· “ραββί-που σημαίνει εις τα ελληνικά διδάσκαλε-που μένεις;”⁴⁰ Είπεν εις αυτούς· “ελάτε και ιδέτε που μένω”. Ηλθαν, λοιπόν, και είδαν που μένει και έμειναν κοντά του την ημέραν εκείνην. Η ώρα δε ήτο τέσσαρες το απόγευμα.⁴¹ Ενας δε από τους δύο, που ήκουσαν τα όσα ο Ιωάννης είπε περί του Ιησού και ηκολούθησαν αυτόν, ήτο ο Ανδρέας, ο αδελφός του Σιμωνος Πετρου.⁴² Αυτός, λοιπόν, πρώτος ευρίσκει τον αδελφόν του τον Σιμονα και του λέγει· “ευρήκαμεν τον Μεσσίαν, όνομα που ερμηνεύεται εις την ελληνικήν Χριστός”.⁴³ Και ωδήγησεν αυτόν προς τον Ιησούν. Και ο Ιησούς αφού τον εκύτταξε με βλέμμα βαθύ και στοργικόν είπε· “συ είσαι Σιμων, ο υιός του Ιωνά· συ θα ονομασθής Κηφάς, όνομα που ερμηνεύεται εις την ελληνικήν Πετρος”.⁴⁴ Την άλλην ημέραν απεφάσισεν ο Χριστός να αναχωρήση από την Ιουδαίαν δια την Γαλιλαίαν. Ευρίσκει τον Φίλιππον (μαθητήν και αυτός του Βαπτιστού, από τον οποίον πολλά είχε ακούσει περί του Μεσσίου) και του λέγει· “έλα κοντά μου”.⁴⁵ Ο δε Φίλιππος κατήγετο από την Βηθσαϊδά, από την πατρίδα του Ανδρέου και του Πετρου.⁴⁶ Ευρίσκει ο Φίλιππος τον Ναθαναήλ και του λέγει· “αυτόν που έγραψε ο Μωϋσής στον Νομον και προανήγγειλαν οι προφήται εις τα προφητικά των βιβλία τον ευρήκαμεν· είναι ο Ιησούς, ο υιός του Ιωσήφ, από την Ναζαρέτ”.⁴⁷ Ο Ναθαναήλ όμως είπεν εις αυτόν· “από την Ναζαρέτ είναι δυνατόν να βγη κάτι καλόν;” Λεγει εις αυτόν ο Φίλιππος· “έλα και ιδέ μόνος σου, δια να πεισθής”.⁴⁸ Είδεν ο Ιησούς τον Ναθαναήλ να έρχεται προς αυτόν και λέγει περί αυτού· “ιδού ένας γνήσιος Ισραηλίτης, στον οποίον δεν υπάρχει πονηρία”.⁴⁹ Λεγει εις αυτόν ο Ναθαναήλ· “από που με γνωρίζεις;” Απήντησεν ο Ιησούς και του είπε· “προτού σε φωνάξη ο Φίλιππος, όταν ήσουνα κάτω από την συκήν, μακριά από κάθε ανθρώπινον μάτι, εγώ σε είδα”.⁵⁰ Απεκρίθη τότε ο Ναθαναήλ και του είπε· “Διδάσκαλε, συ είσαι ο Υιός του Θεού, συ είσαι ο Βασιλεύς του Ισραήλ, τον οποίον, σύμφωνα με τις προφητείες, περιμέναμεν”.⁵¹ Του απήντησεν δε ο Ιησούς· “Διότι σου είπα ότι σε είδα κάτω από την συκήν, πιστεύεις; Θα ιδης ακόμη μεγαλύτερα από αυτά”.⁵² Και εν συνεχεία λέγει προς αυτόν, ώστε να ακούσουν και οι άλλοι μαθηταί· “σας διαβεβαιώνω, ότι από τώρα θα ιδετε ανοικτόν τον ουρανόν και τους αγγέλους του Θεού ν' ανεβαίνουν και να κατεβαίνουν, να συνοδεύουν και να υπηρετούν τον υιόν του ανθρόπου (ο οποίος ως Θεός είναι κύριος και των αγγέλων)”.

GOSPEL

The Gospel of John 1:35-52

At that time, John was standing with two of his disciples; and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!" The two disciples heard him say this, and they followed Jesus. Jesus turned, and saw them following, and said to them, "What do you seek?" And they said to him, "Rabbi" (which means Teacher), "Where are you staying?" He said to them, "Come and see." They came and saw where he was staying; and they stayed with him that day, for it was about the tenth hour. One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother. He first found his brother Simon, and said to him, "We have found the Messiah" (which means Christ). He brought him to Jesus. Jesus looked at him, and said, "So you are Simon the son of John? You shall be called Cephas" (which means Peter). The next day Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

Συμβολον Της Πίστewος

Πιστεῶ εἰς ἕνα Θεόν, Πατέρα, Παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων. Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων· φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί, δι' οὗ τὰ πάντα ἐγένετο. Τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου καὶ ἐνανθρωπήσαντα. Σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα καὶ ταφέντα. Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς Γραφάς. Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς. Καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος. Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, τὸ ζῶσιον, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρί καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. Εἰς μίαν, Ἁγίαν, Καθολικὴν καὶ Ἀποστολικὴν Ἐκκλησίαν. Ὁμολογῶ ἕν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Προσδοκῶ ἀνάστασιν νεκρῶν. Καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

The Nicene Creed

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. Light of Light, true God of true God, begotten not created, of one essence with the Father through Whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate. He suffered and was buried. And He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father. And He will come again with glory to judge the living and dead. His kingdom shall have no end. And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets. In one, holy, catholic, and apostolic Church. I confess one baptism for the forgiveness of sins. I look for the resurrection of the dead and the life of the age to come. Amen.

Κυριακή Προσευχή

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου. Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

The Lord's Prayer

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

ΕΥΧΕΣ ΠΡΟ ΤΗΣ ΘΕΙΑΣ ΚΟΙΝΩΝΙΑΣ

Πιστεῶ, Κύριε, καὶ ὁμολογῶ ὅτι σὺ εἰ ἀληθῶς ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτος εἰμὶ ἐγώ. Ἐτι πιστεῶ, ὅτι τοῦτο αὐτὸ ἐστὶ τὸ ἀχράντον Σῶμα σου καὶ τοῦτο αὐτὸ ἐστὶ τὸ τίμιον Αἷμα σου. Δέομαι οὖν σου, ἐλέησόν με καὶ συγχώρησον μοι τὰ παραπτώματά μου, τὰ ἐκούσια καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν γνώσει καὶ ἀγνοίᾳ, καὶ ἀξίωσόν με ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Ἴδού βαδίζω πρὸς Θεῖαν Κοινωνίαν, Πλαστουργέ, μὴ φλέξης με τὴ μετουσία, Πυρ γὰρ ὑπάρχεις τοὺς ἀναξίους φλέγον. Ἀλλ' οὖν κάθαρσόν με πάσης με κηλίδος.

Τοῦ Δείπνου σου τοῦ μυστικοῦ, σήμερον, Υἱέ Θεοῦ, κοινωνῶν με παράλαβε, οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἶπω, οὐ φίλημα σοὶ δώσω, καθάπερ ὁ Ἰούδας, ἀλλ' ὡς ὁ Ληστής ὁμολογῶ σοι. Μνήσθητι μου Κύριε, ἐν τῇ βασιλείᾳ σου.

Θεουργόν Αίμα φρίζον, άνθρωπε βλέπων, Άνθραξ γαρ εστί τους αναξίους φλέγων, Θεού το Σώμα, και θεοί με, και τρέφει, Θεοί το πνεύμα, τον δε νουν τρέφει ξένως.

Έθελζας πόθω με Χριστέ, και ηλλοίωσας τω θείω έρωτι, αλλά κατάφλεξον πυρί αύλω τας αμαρτίας μου, και εμπλησθήναι της εν σοι τρυφής καταξίωσον, ίνα τας δύο σκιρτών μεγαλύνω, Αγαθέ, παρουσίας σου.

Εν ταις λαμπρότησι των αγίων σου, πως εισελεύσομαι ο ανάξιος; Εάν γαρ τολμήσω συνεισελθειν εις τον νυμφώνα, ο χιτών με ελέγχει. Ότι ουκ έστι του γάμου, και δέσμιος εκβαλούμαι υπό των Αγγέλων, καθάρισον, Κύριε, τον ρύπον της ψυχής μου, και σώσον με, ως φιλόανθρωπος.

Δέσποτα φιλόανθρωπε, Κύριε Ιησού Χριστέ, ο Θεός μου, μη εις κρίμα μοι γένοιτο τα Άγια ταύτα, δια το ανάξιον είναι με, αλλ' εις κάθαρσιν και αγιασμόν ψυχής τε και σώματος, και εις αρραβώνα μελλούσης ζωής και βασιλείας. Εμοί δε το προσκολλάσθαι τω Θεώ αγαθόν εστί, τίθεσθαι εν τω Κυρίω την ελπίδα της σωτηρίας μου.

Του Δείπνου σου του μυστικού, σήμερα, Υιέ Θεού, κοινωνόν με παράλαβε, ου μη γαρ τοις εχθροίς σου το μυστήριον είπω, ου φίλημα σοι δώσω, καθάπερ ο Ιούδας, αλλ' ως ο Ληστής ομολογώ σοι. Μνήσθητι μου Κύριε, εν τη βασιλεία σου.

PRAYERS BEFORE HOLY COMMUNION

I believe, Lord, and I confess, that You are truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am the first. Moreover, I believe that this is Your immaculate Body, and that this is Your precious Blood. Wherefore, I pray to You: have mercy on me, and forgive me my transgressions, those voluntary and involuntary, those in word, those in deed, those in knowledge and those in ignorance; and make me worthy to partake of Your immaculate Mysteries without condemnation, for the remission of sins and life everlasting. Amen.

Behold, I approach for divine Communion;

Creator, burn me not as I partake;

For You are Fire, which burns the unworthy.

But, rather, cleanse me from every impurity.

Of Your Mystical Supper, Son of God, receive me today as a communicant; for I will not speak of the Mystery to Your enemies; nor will I give You a kiss, as did Judas, but like the thief I confess You: Remember me, Lord, when You come into Your Kingdom!

Be awe-stricken, O man, beholding the deifying Blood;

For it is a lighted Coal that burns the unworthy.

The divine Body both deifies and nourishes me;

It deifies the spirit, and wondrously nourishes the mind.

You have smitten me with yearning, O Christ, and by Your divine zeal You have changed me; but burn away my sins with immaterial Fire, and make me worthy to be filled with delight in You; that, leaping for joy, O good One, I may magnify Your two comings.

Into the brilliant company of Your saints, how shall I the unworthy enter? For if I dare to enter into the bridal chamber, my garment betrays me, for it is not a wedding garment, and I shall be bound and cast out by the Angels; Lord, cleanse my soul of pollution, and save me, for You love mankind.

Master, Who loves mankind, Lord Jesus Christ my God, do not let these Holy Things be to me for judgment because of my unworthiness, but rather may they be for the purification and sanctification of soul and body, and as a pledge of the life and Kingdom to come. For it is good for me to cleave to God, to put my hope of salvation in the Lord.

Of Your Mystical Supper, Son of God, receive me today as a communicant; for I will not speak of the Mystery to Your enemies; nor will I give You a kiss, as did Judas, but like the thief I confess You: Remember me, Lord, when You come into Your Kingdom! Remember me, Master, when You come into Your Kingdom! Remember me, Holy One, when You come into Your Kingdom!

Barbara the Great Martyr - December 4



Saint Barbara was from Heliopolis of Phoenicia and lived during the reign of Maximian.

She was the daughter of a certain idolater named Dioscorus. When Barbara came of age, she was enlightened in her pure heart and secretly believed in the Holy Trinity. About this time Dioscorus began building a bath-house; before it was finished he was required to go away to attend to certain matters, and in his absence Barbara directed the workmen to build a third window in addition to the two her Father had commanded. She also inscribed the sign of the Cross with her finger upon the marble of the bath-house, leaving the saving sign cut as deeply into the marble as if it had been done with an iron too. (When the Synaxarion of Saint Barbara was written, the marble of the bath-house and the cross inscribed by Saint Barbara were still preserved, and many healings were worked there.) When Dioscorus returned, he asked why the third window had been added; Barbara began to declare to him the mystery of the Trinity. Because she refused to renounce her faith, Dioscorus tortured Barbara inhumanely, and after subjecting her to many sufferings he beheaded her with his own hands, in the year 290.

Άγιος Σάββας ο Ηγιασμένος - 5 Δεκεμβρίου



Ο Άγιος Σάββας καταγόταν από το χωριό Μουταλάσκη της Καππαδοκίας και ήταν γιος ευσεβών γονέων, του Ιωάννη και της Σοφίας . Από πολύ νωρίς γνώρισε τις θείες βουλές και αποφάσισε να αφιερωθεί στο μοναστικό βίο. Είχε τόση πίστη που κάποτε μπήκε σε ένα κλίβανο πυρός από τον οποίο βγήκε αβλαβής με τη βοήθεια του Θεού.

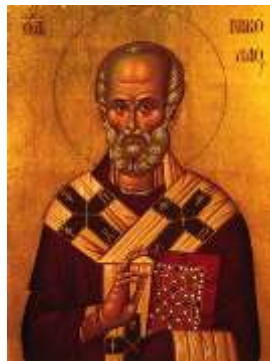
Όταν ήταν δεκαοχτώ ετών έφυγε από το μοναστήρι των Φλαβιανών και πήγε στα Ιεροσόλυμα. Από εκεί κατευθύνθηκε προς την έρημο της Ανατολής για να συναντήσει τον Μέγα Ευθύμιο (βλέπε 20 Ιανουαρίου).

Ο Ευθύμιος τον έστειλε σε ένα κοινόβιο, το οποίο διηύθυνε ο όσιος Θεόκτιστος (βλέπε 3 Σεπτεμβρίου). Ο Άγιος Σάββας κατά την παραμονή του στο κοινόβιο έλαμψε λόγω του χαρακτήρα του και των αρετών του. Μάλιστα ήταν τόσο σοβαρός και ηθικός - παρά το νεαρόν της ηλικίας - που προσαγορεύτηκε παιδαριόγερонтas από τον Μέγα Ευθύμιο. Ο Άγιος Σάββας όσο μεγάλωνε τροφοδοτούσε όλο και περισσότερο το πνεύμα του, γι' αυτό και τιμήθηκε με το χάρισμα της θαυματουργίας.

Το χάρισμα αυτό το επιστράτευσε στην υπηρεσία των φτωχών και των ασθενών και έτσι επιτέλεσε σημαντικότερα έργα. Για την αγιότητα της ζωής του και για τη μεγάλη του φήμη, είχε σταλεί από τον Πατριάρχη Ιεροσολύμων δυο φορές πρεσβευτής στην Κωνσταντινούπολη, προς

το βασιλιά Αναστάσιο και έπειτα προς τον Ιουστινιανό. Σε ηλικία ενενήντα τεσσάρων ετών, το 534 μ.Χ., ανήλθε προς Κύριον εν ειρήνη. Το 584 μ.Χ., το Λείψανο του Αγίου Σάββα ανακομίσθηκε αδιάφθορο όταν ανοίχθηκε ο τάφος του για να ενταφιαστεί ο Ηγούμενος Κασσιανός. Αρχικά διαφυλάχθηκε στη Μονή του και στη συνέχεια μεταφέρθηκε στην Κωνσταντινούπολη, κατά την περίοδο των Αραβικών επιδρομών. Για τον χρόνο άφιξης του στη Βενετία επικρατούν δύο παραδόσεις. Σύμφωνα με την πρώτη το Λείψανο είχε μεταφερθεί στην Κωνσταντινούπολη, απ' όπου το 1026 μ.Χ. το έκλεψε ο Βενετός ευγενής Πέτρος Centranico (έπειτα Δόγης, 1026 - 1031 μ.Χ.), επί των ημερών του Δόγη Tribunio Menio (982 - 1026 μ.Χ.), το μετέφερε στη Βενετία και το κατέθεσε στο Ναό του Αγίου Αντωνίνου. Κατά την δεύτερη παράδοση το Λείψανο δεν μεταφέρθηκε ποτέ στην Κωνσταντινούπολη, αλλά διαφυλάχθηκε στον Άγιο Ιωάννη της Άκρας, απ' όπου μεταφέρθηκε από τούς Γενουάτες στην ανταγωνίστρια της Βενετίας πόλη τους. το 1257 μ.Χ. οι Βενετοί πέτυχαν να μεταφέρουν το Λείψανο στη Βενετία. Η παρουσία του Λειψάνου του Αγίου Σάββα στη Βενετία επιβεβαιώνεται από την σχετική ομολογία του Σαββαΐτου Μοναχού Σωφρονίου στον Μητροπολίτη Ρωσίας Άγιο Μακάριο, το 1547 μ.Χ. Το 1965 μ.Χ., μετά από ενέργειες του Πατριάρχου Βενεδίκτου, η ρωμαιοκαθολική Εκκλησία επέστρεψε το Λείψανο στο Πατριαρχείο Ιεροσολύμων και φυλάσσεται έκτοτε στη Μονή του.

Nicholas the Wonderworker, Archbishop of Myra - December 6



This Saint lived during the reign of Saint Constantine the Great, and reposed in 330. As a young man, he desired to espouse the solitary life. He made a pilgrimage to the holy city Jerusalem, where he found a place to withdraw to devote himself to prayer. It was made known to him, however, that this was not the will of God for him, but that he should return to his homeland to be a cause of salvation for many. He returned to Myra, and was ordained bishop. He became known for his abundant mercy, providing for the poor and needy, and delivering those who had been unjustly accused. No less was he known for his zeal for the truth. He was present at the First Ecumenical Council of the 318 Fathers at Nicaea in 325; upon hearing the blasphemies that Arius brazenly uttered against the Son of God, Saint Nicholas struck him on the face. Since the canons of the Church forbid the clergy to strike any man at all, his fellow bishops were in perplexity what disciplinary action was to be taken against this hierarch whom all revered. In the night our Lord Jesus Christ and our Lady Theotokos appeared to certain of the bishops, informing them that no action was to be taken against him, since he had acted not out of passion, but extreme love and piety. The Dismissal Hymn for holy hierarchs, The truth of things hath revealed thee to thy flock ... was written originally for Saint Nicholas. He is the patron of all travellers, and of sea-farers in particular; he is one of the best known and best loved Saints of all time.

CHURCH ANNOUNCEMENTS

PHILOPTOCHOS: The Holy Nativity is quickly approaching and with this comes the Philoptochos Society's Annual Christmas Luncheon. We are in need of Raffle Donations and Santa's Gifts for the event. If you would like to donate, please contact Jennifer Georgopoulos at 301-807-4274 (jgeorgopoulos@verizon.net) or Heidi Mantzouranis at 717-579-5005 (bolighl@aol.com). The deadline for gift submission is today. A big thank you to those who have already donated for this year's event!

The Annual Philoptochos Christmas Luncheon is scheduled for Saturday, December 6 at Normandie Farm Restaurant (see attached flyer and reservation request form). Don't miss it, it gets better and better every year!

The Philoptochos Christmas Bake Sale will be Sunday, December 21! Get your baking skills ready! Finikia, koulourakia, paximathia, galatobouleko, Christmas cookies and other goodies, we'll take them all, and then some! Please let Harriet Maroules or Helen Thornberg know if you can donate pastry for the bake sale!

GREEK SCHOOL CHRISTMAS PROGRAM: The Greek School Christmas Program will take place on December 22nd at St. Andrews Cathedral church. The program will start at 4:30 p.m. You are all invited to come and enjoy our students as they perform traditional Christmas songs and carols.

Το Χριστουγεννιάτικο πρόγραμμα του ελληνικού σχολείου των Αγίων Κωνσταντίνου και Ελένης θα πραγματοποιηθεί στις 22 Δεκεμβρίου στον Ιερό Ναό του Αγίου Αντρέα. Το πρόγραμμα θα ξεκινήσει στις 4:30 μ.μ. Ελάτε να απολαύσετε τους μικρούς και τους μεγαλύτερους μαθητές του σχολείου που θα τραγουδήσουν παραδοσιακά Χριστουγεννιάτικα τραγούδια και Χριστουγεννιάτικα κάλαντα.

GOYA: The GOYAns are selling Chocolate Covered, Cinnamon, and Plain Pecans for \$12 a bag! Thank you for your support.

SUPPORT ORTHODOX MISSIONS ON GIVING TUESDAY, DECEMBER 2ND!: Tuesday, December 2nd is Giving Tuesday. On behalf of those who have yet to be reached with the Christian Faith, the Orthodox Christian Mission Center (OCMC) prayerfully asks that you make a gift in support of Orthodox missions on Giving Tuesday! Donate online at www.ocmc.org or by phone at 1-877-463-6784!

CHRISTMAS CONCERT: Come share the spirit of Christmas with our St. George Greek Orthodox family! Our annual Christmas concert, held at St. George on Dec. 13, 2014 at 7pm, will feature Maestro Ed Polochick and the acclaimed Concert Artists of Baltimore. Paul Mavromihilas, our own choir director, will sing in the concert. Reception will be served during intermission followed by a sing-along. Proceeds from this concert will benefit the rebuilding of St. Nicholas Greek Orthodox Shrine that was destroyed on 9/11. Come show your support in helping St. Nicholas become a beacon of our faith. Tickets are sold in advance and range from \$15 - 50. (\$15 for students, \$25 for general, \$50 for premium) Please call the church office: 301-469-7990 for ticket information.

PRAYER LIST



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

Maria, Simeon, Nikitas, Andreas, Constantine, Maria, Andreas, Pavlos, Elena, Elaine, Presbyteria Flora, Harry, Maria, Aspasia, Panagiota, Kostas, Chrisanthi, Louis, Katy, Fr. Peter, and Alexi

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.



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 today is chanted for the repose of the soul of **George Frangou**, beloved husband of Barbara Frangou. Loving and devoted father of Arianna and Lucas Frangou. Cherished brother of the late Maria (George), Sylvia, Eva (George), Pauline (Nicholas) and Christina.

The repose of the souls of **Nicholas Tzavelis**, devoted father, **Hariklia Tzavelis**, beloved mother and **Basil Tzavelis**, adored brother of Helen Granito (Francis) of Crofton, MD. Adored grandparents & uncle of Hannah and Francis III.

The repose of the soul of **Helene Davant**, beloved wife of the late Mr. Norman Davant. Adored aunt of Reverend Father Michael & Presvytera Vivian Eaccarino.

May their memory be eternal! Today's coffee hour is offered by the families.

FUTURE MEMORIALS

December 14, 2014
December 28, 2014
January 20, 2015

Mr. Christos A. Papageorge
Mrs. Penelope Xeron
Mr. Dimitrios Lazaris

1 Year
6 month
3 Years

GOD IS GOOD. ALL THE TIME.

By Jim Liebelt

And we know that God causes everything to work together for the good of those who love God and are called according to his purpose for them. –Romans 8:28 (NLT)

“God is so good.” Most of us have heard this phrase before. It’s a phrase often heard within the Christian community. And, without question, the phrase is true! Still, almost always, the phrase is connected with another positive statement, like: “We won the lottery! God is so good!” Or, “My house was spared in the tornado. God is so good.” These examples may overstate the case, but you get the picture.

We tend to notice God’s goodness when things are going well; when everyone in our family is healthy, when we get a raise at work, when rain doesn’t ruin our picnic. But what about when a child or spouse gets cancer? What about when we lose a job, or our marriage heads for the rocks? When was the last time you heard someone say, “I can’t afford to pay my mortgage this month, but God is so good”?

It’s entirely appropriate to reflect on God’s goodness in the good times. And, there’s nothing to be happy about when difficult life circumstances come our way. Circumstances, however, *never* determine God’s character. God is good. All the time. Period.

In this life, there is no escaping pain. It comes in all different kinds, shapes, colors and personalities. It falls on us without warning or concern for our schedules and regardless of how much pain we are already facing. Sometimes, just when you feel you can’t handle another ounce of pain, one of life’s dump-trucks stops by and drops a load of it right on your doorstep. Pain is an equal opportunity distributor. No one avoids pain. Pain happens.

Here’s an important reminder even in times of pain: God is good. God always provides growth opportunities for us in the midst of pain. God uses the painful experiences of our lives to build character. if we respond appropriately. In James 1:2-3 we read, *Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything.*

God also wants us to use what He teaches us in the painful seasons of our lives for the benefit of others: *Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. (2 Corinthians 1:3-4)*

The challenge today—and everyday—for us who follow Christ, is to be able to say *whatever our circumstances*, “God is good.” May God give us grace to trust in His goodness in the good and bad times alike.

GOING DEEPER:

What circumstances in your life do you find it difficult to think that God is good?

FURTHER READING

Job 1:1 – 2:10; 2 Corinthians 11:23-28; Philippians 1:12

LOVE OF MONEY AND GREED ARE PREEMINENTLY SINFUL

DISPOSITIONS OF THE SOUL TOWARDS GOD AND OTHERS

(Part B)

The greedy and the miserly, always aiming at an egoistic pleasure, no longer look toward their neighbor; they cease to regard him as an equal and brother. They reject him who shares their nature, notes St Ambrose (15). They exclude and deprive their neighbor of the dignity conferred upon him by God, refusing to rank him among their companions, as St John Chrysostom observes (16).

Love of money and greed give birth to an aversion of other men (17), and even make the one they possess pitiless and cruel (18). These passions constantly provoke arguments and disputes (19). St John Climacus writes in the Ladder, 17.14, that love of money produces hatred, thefts, envy, separations, storms, remembrance of wrongs, hard-hardheartedness, and murders. This passion is even the 'source of wars', writes St Basil.

Love of money and greed constitute a true illness of the soul. It is practically incurable if one allows it to develop and take root within oneself. St John Chrysostom warns, 'If we do not stop this passion from the beginning, once it has entered it strikes us with an illness that can no longer be healed (20). In similar manner, the Fathers do not hesitate to see in these two passions forms of madness (21).

Love of money and greed are the bulimia of the soul, 'The bulimia of the soul is avarice; the more it gorges in food, the more it desires. It always stretches out beyond what it possesses' (22).

This insatiability reveals the tyrannical character of love of money and greed, which turn man into a 'slave of the things he has', writes St John Chrysostom. They enslave him to the devil more than all other passions (23). St John Chrysostom in his Commentary on the Psalms, writes that for those affected by love of money and greed, 'there is never tranquility, never security for the soul,,neither day nor night brings them any appeasement...Rather they are tormented everywhere'.

Added to this anxiety is another basic pathological effect: sadness, the depressive state of the soul. This state most often results from the thwarting of the desire to possess more...St John Chrysostom writes, 'Where is the pleasure and rest of the spirit that one finds in wealth? I avow that I see there nothing but subjects of affliction and misery...and a sorrow which gives no respite whatsoever...The attachment that lovers of money have to their riches is not proof of the satisfaction they find in them, but rather of the sickness and disorder of their mind (24). These can be translated into somatic and mental illness! (See the episode recounted by Leontius of Neapolis, The Life of St John of Cyprus XXVII.

Love of money and greed engender other disorders which affect man's vision of reality and his relationship to it. They darken the nous (25) as St Hesychius the priest explains in 'Watchfulness and Holiness 57, Avarice is a terrible scourge; it closes the eyes, and shuts the ears of him who is possessed by it. The avaricious regard others as objects. They do not give attention or consideration to anyone at all.

The incoherent character of the avaricious man's perceptions of reality is revealed in how he regards the objects of wealth themselves...paying more attention to them than they really deserve. The Fathers often recall that gold or precious stones, for example, are in fact nothing but simple stones, earth (26). The avaricious man accords them an absolute value, considering them long-lasting, even eternal, although they are all perishable and destructible.

The avaricious man thus appears as swapping the present for eternity, the perishable for the immortal, the visible for the invisible, the true goods of the kingdom - the heavenly treasure - for illusory goods, the false riches of this world, writes St John Chrysostom.

Following St Paul in 1 Timothy 6:10, the Fathers affirm that love of money is the root and mother of all evils.

The therapy of love of money and greed is non-possessiveness and alms-giving.

First, St John Cassian writes in his Institutes that, we must know the illnesses of greed and love of money, their manifestation in the soul and in our behavior, and their consequences, as described in depth by the preceding paragraphs.

Second, we must be aware of the vanity of the objects these passions pursue. As St Symeon the New Theologian states, "that all is a shadow and everything is passing". in Catecheses 19.130-143.

Third, we must be "content with what we have" Hebrews 13:5

Fourth, we must acquire a firm Faith in God. St John Climacus writes that "Unwavering faith cuts off cares" in The Ladder, step 17.12

Fifth, man must put all his hope and trust in God who is the Provider of what we need for our subsistence, and also the source of spiritual riches.

Sixth, man can observe that the more he attaches himself to spiritual goods, the more he acquires, with regards to sensual goods, one of the opposing virtues to love of money and greed: detachment. St John Climacus writes, 'He who has tasted the things on high easily despises what is below'. Ladder, step 17.6.

Man can attain to this experience only when he stops living an utterly carnal life and unites himself to God through love and the practice of the commandments. Let us remember that the aim of healing love of money and greed is to permit man to unite himself to God, and to love Him with all mind, all his soul, and all his might.

...Man's entire spiritual condition and destiny depend on the type of riches he desires to acquire and to which he is attached...'for where your treasure is', says Christ, 'there will your heart be also' Matthew 6:21

How is one healed of love of money and greed? St John Chrysostom says, "You will accomplish this if you substitute for this love[of money] the desire for the things of heaven" (27).

Non possessiveness and non-acquisitiveness are the virtues opposing love of money and greed. These signify the voluntary refusal to possess or acquire anything, save what it is strictly necessary for existence (28). It is utterly essential that such non-possessiveness be an internal disposition and spiritual attitude regarding material goods. This virtue does not consist merely on not having things. One may have things without being attached to them.

The perfection of this virtue is described by Christ when He said, "If you would be perfect, go, sell what you possess and give to the poor. Gospel of Matthew 19:21

Non-possessiveness is manifested interiorly by the absence of preoccupation with material goods.

It would be useless to be without money if we retained the intention of possessing it; for it is possible for someone who owns no money to be still in no way free from avarice, and for poverty to be of no use to him at all, if he has been unable to eliminate the vice of desire (29).

The Therapy of Almsgiving

Abbah Isaiah counsels: "Let us exercise our love in charity towards the poor, that it might save us from love of money" (30)

The virtue of almsgiving (ελεημοσύνη) - recommended several times by Christ (31), and evoked many times in St Paul's Epistles (32), and in the Acts of the Apostles (33) - consists in sharing one's goods (34), giving one's superfluity to those in need (35) and even what is necessary for oneself to those who lack (36).

St John Chrysostom in his Commentary to the Gospel of John states that, Whoever gives of what he needs is naturally closer to the perfection of this virtue than someone who gives from his abundance, and all the more so than someone who only gives a portion of this overabundance. Whoever gives from what he needs exercises great mercy'.

The Greek word ελεημοσύνη does not only mean almsgiving, but also mercy and compassion, again emphasizing one's inner disposition, an act of love.

St John Chrysostom says, "It is much less for the assuagement of indigence that God has ordained almsgiving than for the advantage to those who give alms (37).

It is not the material size of the alms that determines their value, it is only necessary that they be proportionate to the means of the giver (38). St John Chrysostom never ceases to reassure those of meagre means by underlining that God has in view first of all the goodwill they manifest and the purity of their intention. (Homilies to the Hebrews 1.4)

In order to have spiritual value, almsgiving must be done in a desinterested manner, i.e., the donor must not expect any profit of any kind, especially that which derives from self satisfaction, as the Lord said,

"Freely you received, freely give" Matthew 10:8

As St Nikolai Velimirovich writes, "One should not give alms with pride but rather with humility, considering the one to whom the alms are given to be better than oneself. Did not the Lord Himself say: Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me? (Matthew 25:40)

Theophanes the Confessor possessed a mind illumined by the light of Christ, even as a child. Once, while walking along the street, he saw a naked child freezing. He quickly removed his clothes, clothed the child and thus warmed him and brought him back to life. He then returned home naked.

His startled parents asked him: "Where are your clothes?" To this Theophanes replied: "I clothed Christ." This is why he was given the grace of Christ, and was later a great ascetic, a sufferer for the Christian Faith and a miracle-worker.

Often, when we give alms, either in someone else's name or in our own name, we cannot avoid pride which, as soon as it appears in the heart, destroys all the good deeds performed. When we give to the beggar as to a beggar and not as to Christ, we cannot avoid pride or disdain. What value is there in performing an act of mercy, while taking pride in ourselves and disdaining the man? Virtue is not a virtue when it is mixed with sin, just as milk is not milk when it is mixed with gasoline or vinegar." St Nikolai Velimirovich in The Prologue from Ochrid. Reading for September 9th.

We must also keep in mind Christ warning when He said. "So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. But when you give to the poor, do not let your left hand know what your right hand is doing, so that your giving will be in secret; and your Father who sees what is done in secret will reward you." Matthew 6:2-4

For much more on this subject of love of money, and its cure, non-possessiveness and almsgiving please read, "Therapy of Spiritual Illnesses" by Dr. Jean-Claude Larchet, which is available at **St. Kosmas Aitolos Bookstore of Sts. Constantine and Helen Greek Orthodox Church of Washington, DC**, located in our Office building, at 701 Norwood Rd, Silver Spring, MD 20905.



Stewards

as of **November 30, 2014 (315 Steward Cards)**

Stewardship cards are available in the Narthex of the Church, or you may contact the Church office, and we will gladly send one to you by mail!

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Stewards

as of **November 30, 2014 (315 Steward Cards)**

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Annual Philoptochos Christmas Luncheon 2014
Saturday, December 6, 2014
Normandie Farm Restaurant, Potomac, MD

Door prizes!
 Raffles!
 Holiday Cheer!
 Wonderful Food



11:30 Social Hour
 12:30 Luncheon

Menu:
 Chicken Coq au Van
 or
 Filet of Tilapia with
 Crab Imperial

Luncheon Tickets
\$50

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 and **Nina Alexiou** on Sundays after the Divine Liturgy.
 Please make your reservations by November 30.

NO TICKETS AT THE DOOR



Annual Philoptochos Christmas Luncheon 2014
Saturday, December 6, 2014
Normandie Farm Restaurant, Potomac, MD

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Reservation Name _____

Luncheon Tickets: \$50 per person

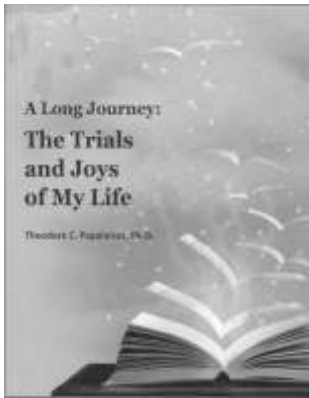
Means of Payment:

Cash _____

Party Members and Meal Preference (Fish or Chicken)

Check _____

Special Preferences Needs/Requirements



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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 Voula Vithoulkas</p>
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PARISH LIFE - Dates to Remember

<p>Monday Δευτέρα 12/01/14 Fish Allowed Κατάλυση Ιχθύος</p>	
<p>Tuesday Τρίτη 12/02/14 Fish Allowed Κατάλυση Ιχθύος</p>	
<p>Wednesday Τετάρτη 12/03/14 Strict Fast Νηστεία</p>	<p>6:00 - 7:00pm Holy Unction - Ευχέλαιο At St. Andrew Ukrainian Orthodox Cathedral</p>
<p>Thursday Πέμπτη 12/04/14 Fish Allowed Κατάλυση Ιχθύος</p>	<p>St. Barbara the Great Martyr - Αγ. Βαρβάρα η Μεγαλομάρτυς 8:30am - 11:00am Orthros & Divine Liturgy - Ορθρος & Θεία Λειτουργία At Sts. Constantine & Helen Chapel - Norwood Property</p>
<p>Friday Παρασκευή 12/05/14 Wine & Oil Allowed Κατάλυση Οίνου & Ελαίου</p>	<p>Sabbas the Sanctified - Αγ. Σάββα του Ηγιασμένου 8:30am - 11:00am Orthros & Divine Liturgy - Ορθρος & Θεία Λειτουργία 6:00 - 7:00pm Great Vespers - Μέγας Εσπερινός At Sts. Constantine & Helen Chapel - Norwood Property</p>
<p>Saturday Σάββατον 12/06/14 Fish Allowed Κατάλυση Ιχθύος</p>	<p>Nicholas the Wonderworker - Αγ. Νικολάου 8:30am - 11:00am Orthros & Divine Liturgy - Ορθρος & Θεία Λειτουργία 6:00 - 7:00pm Great Vespers - Μέγας Εσπερινός At Sts. Constantine & Helen Chapel - Norwood Property</p>
<p>Sunday Κυριακή 12/07/14 Fish Allowed Κατάλυση Ιχθύος</p>	<p>10th Sunday of Luke 7:00 - 8:15am Orthros - Ορθρος 8:15 - 10:00am Divine Liturgy - Θ. Λειτουργία At St. Andrew Ukrainian Orthodox Cathedral</p>