

# ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΚΟΙΝΟΤΗΣ ΑΣΤΟΡΙΑΣ

## Hellenic Orthodox Community of Astoria



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**KYPIAKH 2, IOYNIΟΥ 2024 - SUNDAY JUNE 2, 2024**

**Ε' ΑΠΟ ΤΟΥ ΠΑΣΧΑ (ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ) - 5<sup>th</sup> SUNDAY OF THE SAMARITAN WOMAN**

### THE EYE-WITNESSES

The Church does not invite people to simply accept with the mind, as a "principle" or "postulate", that Christ was both man as well as God. It does not ask for "faith" in the sense of individual mental submission to a "supernatural" given. It gives the testimony of the experience of the first "eyewitnesses" of the "Appearance" of God in the person of Christ, and invites people to participate experientially in a way of being that verifies the testimony of the "eyewitnesses". The Samaritan woman, who is referred to in the Gospel passage according to John, is precisely an eyewitness, who through her personal relationship with the Lord, after the conversation she had, freely testified to her countrymen that Christ is the Son of God and Savior of the world.

### Personal freedom

The Gospel of the Church is founded on this primary revelation: Christ is the Son and Word of God the Father; He does not exist for Himself, He does not claim existential autonomy, His existence is a testimony and manifestation of the Father's person. And this existential testimony of the person of the Word becomes accessible to the ecclesiastical experience thanks to the intervention of a third personal hypostasis: the Spirit of God, the Comforter. The Spirit activates the testimony of the Word not as simple information from God the Father, but as a life-giving potential, open to every personal being who will accept adoption: he will accept to realize with God the same relationship of life that the Son has with the Father.

### Man's way of existence

Thus, the Gospel of the Church, the new message it brings to human history, is summed up in this fundamental sentence-calling: Let man also exist in the way of God, the way of freedom from all necessity of decay and death, the way of love, of self-transcendence. To be conformed with the way of existence of the divine personal Hypostases, to stop deriving existence from nature, his biological and psychological individuality which is corrupt and mortal, to transfer the possibility of being to the freedom of personal relationship, to life as a loving communion. This proposal - calling is not a simple moral exhortation. The moral exhortations and the corresponding moral efforts are not enough to change the way of being of the mortal person. No matter how much the individual person cultivates a perfect ethos of mutual support and selflessness, no matter how many virtues he develops, he will not cease to be mortal - "to defeat his own nature is not one of the likely things." The Samaritan woman confesses, during her dialogue with Christ, her wandering during the age of this world, her mortality and her failure, for this reason she entrusts the hope of existence in the infinite love and mercy of the Holy Triune God, thus leading her life to the knowledge of God, which essentially makes her free. Thus, Saint Photini emerges as a herald of the Kingdom of God, of the Living Water, a witness and one equal to the apostles."

## ΟΙ ΑΥΤΟΠΤΕΣ ΜΑΡΤΥΡΕΣ

Ἡ Ἐκκλησία δέν καλεῖ τούς ἀνθρώπους νά δεχτοῦν ἀπλῶς μέ τήν νόηση, ὡς «ἀρχή» ἢ «ἀξίωμα», ὅτι ὁ Χριστός ἦταν τόσο ἄνθρωπος ὅσο καί Θεός. Δέν ζητάει «πίστη» μέ τήν ἔννοια τῆς ἀτομικῆς νοητικῆς ὑποταγῆς σέ ἕνα «ὑπερφυσικό» δεδομένο. Καταθέτει τήν μαρτυρία τῆς ἐμπειρίας τῶν πρώτων «αὐτοπτῶν μαρτύρων» τῆς «Ἐπιφανείας» τοῦ Θεοῦ στό πρόσωπο τοῦ Χριστοῦ, καί καλεῖ τούς ἀνθρώπους νά μετάσχουν ἐμπειρικά σέ ἕναν τρόπο ὑπάρξεως πού ἐπαληθεύει τήν μαρτυρία τῶν «αὐτοπτῶν μαρτύρων». Ἡ Σαμαρείτιδα γυναίκα, πού ἀναφέρεται στήν κατά Ἰωάννην εὐαγγελική περικοπή, εἶναι ἀκριβῶς μιᾶ ἀυτοπτῆς μάρτυς, πού μέσα ἀπό τήν προσωπική της σχέση μέ τόν Κύριο, μετά τήν συνομιλία πού εἶχαν, μαρτύρησε ἐλεύθερα στούς ὁμοεθνεῖς της ὅτι ὁ Χριστός εἶναι ὁ Υἱός τοῦ Θεοῦ καί Σωτήρ τοῦ κόσμου.

### Ἡ προσωπική ἐλευθερία

Τό Εὐαγγέλιο τῆς Ἐκκλησίας θεμελιώνεται σέ αὐτή τήν πρωταρχική ἀποκάλυψη: Ὁ Χριστός εἶναι ὁ Υἱός καί Λόγος τοῦ Θεοῦ Πατρός· δέν ὑπάρχει γιά τόν ἑαυτό Του, δέν διεκδικεῖ ὑπαρκτική αὐτονομία, ἡ ὑπαρξή Του εἶναι μαρτυρία καί φανέρωση τοῦ προσώπου τοῦ Πατρός. Καί αὐτή ἡ ὑπαρκτική μαρτυρία τοῦ προσώπου τοῦ Λόγου γίνεται προσιτή στήν ἐκκλησιαστική ἐμπειρία χάρις στήν παρέμβαση μιᾶς τρίτης προσωπικῆς ὑποστάσεως: τοῦ Πνεύματος τοῦ Θεοῦ, τοῦ Παρακλήτου. Τό Πνεῦμα ἐνεργεῖ τήν μαρτυρία τοῦ Λόγου ὄχι ὡς ἀπλή πληροφορία τοῦ Θεοῦ Πατρός, ἀλλά ὡς ζωοποιό δυνατότητα, ἀνοιχτή σέ κάθε προσωπική ὑπαρξή πού θά δεχτεῖ τήν υἰοθεσία: θά δεχτεῖ νά πραγματοποιήσει μέ τόν Θεό τήν ἴδια σχέση ζωῆς πού ἔχει ὁ Υἱός μέ τόν Πατέρα.

### Ὁ τρόπος ὑπάρξεως τοῦ ἀνθρώπου

Ἔτσι τό Εὐαγγέλιο τῆς Ἐκκλησίας, τό καινούργιο γιά τήν ἀνθρώπινη ἱστορία ἄγγελμα πού κομίζει, συνοψίζεται σέ αὐτή τήν θεμελιώδη πρόταση-κλήση: Νά ὑπάρξει καί ὁ ἄνθρωπος μέ τόν τρόπο τοῦ Θεοῦ, τόν τρόπο τῆς ἐλευθερίας ἀπό κάθε ἀναγκαιότητα φθορᾶς καί θανάτου, τόν τρόπο τῆς ἀγάπης, τῆς αὐθυπέμβασης. Νά συσχηματιστεῖ μέ τόν τρόπο ὑπάρξεως τῶν θείων προσωπικῶν ὑποστάσεων, νά πάψει νά ἀντλεῖ τήν ὑπαρξή ἀπό τήν φύση, τήν βιολογική καί ψυχολογική του ἀτομικότητα πού εἶναι φθαρτή καί θνητή, νά μεταθέσει τήν δυνατότητα τῆς ὑπάρξεως στήν ἐλευθερία τῆς προσωπικῆς σχέσεως, στήν ζωή ὡς ἀγαπητική κοινωνία. Αὐτή ἡ πρόταση – κλήση δέν εἶναι μιᾶ ἠθική ἀπλῶς προτροπή. Οἱ ἠθικές προτροπές καί οἱ ἀντίστοιχες ἠθικές προσπάθειες δέν ἀρκοῦν γιά νά μεταβάλουν τόν τρόπο τῆς ὑπάρξεως τοῦ θνητοῦ ἀτόμου. Ὅσο κι ἂν καλλιιεργήσει ὁ ἀτομικός ἄνθρωπος ἕνα τέλειο ἦθος φιλαλληλίας καί ἀνιδιοτελείας, ὅσες ἀρετές κι ἂν ἀναπτύξει, δέν θά πάψει νά εἶναι θνητός – «τήν γάρ φύσιν ἑαυτοῦ νικῆσαι τίνα τῶν οὐκ ἐνδεχομένων ἐστί». Ἡ Σαμαρείτιδα γυναίκα ὁμολογεῖ, κατά τόν διάλογό της μέ τόν Χριστό, τήν περιπλάνησή της κατά τόν αἰῶνα τοῦ κόσμου τούτου, τήν θνητότητα καί τήν ἀστοχία της, γι' αὐτό καί ἀναθέτει τήν ἐλπίδα τῆς ὑπάρξεως στήν ἄπειρη ἀγάπη καί τό ἔλεος τοῦ Ἁγίου Τριαδικοῦ Θεοῦ, ὀδηγώντας ἔτσι τήν ζωή της στήν θεογνωσία, πού τήν καθιστᾷ οὐσιαστικά ἐλεύθερη. Ἔτσι ἡ Ἁγία Φωτεινή ἀναδεικνύεται κήρυκας τῆς Βασιλείας τοῦ Θεοῦ, τοῦ Ζῶντος ὕδατος, μάρτυς καί ἰσαπόστολος.

† Ο. Φ. Α.



*Ὡς ἐμεγαλύνθη τὰ ἔργα σου Κύριε, πάντα ἐν σοφίᾳ ἐποίησας.*

*Στίχ. Εὐλόγει ἡ ψυχὴ μου τὸν Κύριον.*

**Πράξεις Αποστόλων 11:19-30 τὸ ἀνάγνωσμα**

Ἐν ταῖς ἡμεραῖς ἐκείναις, διασπαρέντες οἱ Ἀπόστολοι ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίους. Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. Καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεῦσας ἐπέστρεψεν ἐπὶ τὸν κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὄρα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας· ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ· ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως· καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ. Ἐξῆλθεν δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητήσῃ Σαῦλον, καὶ εὐρῶν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναθροῖσθαι τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίζουσαν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφηταὶ εἰς Ἀντιόχειαν. Ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος, ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. Τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις, ὄρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

*O Lord, how manifold are your works. You have made all things in wisdom.*

*Verse: Bless the Lord, O my soul.*

**The reading is from Acts of the Apostles 11:19-30**

In those days, those apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him,

and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

**Ἐκ τοῦ Κατὰ Ἰωάννην 4:5-42 Εὐαγγελίου τὸ Ἀνάγνωσμα**

Τῷ καιρῷ ἐκείνῳ, ἔρχεται ὁ Ἰησοῦς εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ· ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἕκτη. Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλησάσα ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πιεῖν. Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσι. Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρεῖτιδος; Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ἤδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, δός μοι πιεῖν, σὺ ἂν ἤησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. Λέγει αὐτῷ ἡ γυνὴ· Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἄλλομένου εἰς ζωὴν αἰώνιον. Λέγει πρὸς αὐτόν ἡ γυνὴ· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. Λέγει αὐτῷ ἡ γυνὴ· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πιστευσόν μοι ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Ἄλλ' ἔρχεται ὥρα, καὶ νῦν ἐστὶν, ὅτε οἱ ἀληθινοὶ προσκυνῶνται προσκυνήσουσι τῷ πατρί ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνῶντας αὐτόν. Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνῶντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐτῷ ἡ γυνὴ· Οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.

λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι ὁ λαλῶν σοι. Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναῖκός ἐλάλει· οὐδεὶς μέντοι εἶπε, τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς; Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις· Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτις οὗτός ἐστιν ὁ Χριστός; Ἐξῆλθον οὖν ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν. Ἐν δὲ τῷ μεταξύ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· Ῥαββί, φάγε. Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν, ἢν ὑμεῖς οὐκ οἴδατε. Ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μή τις ἤνεγκεν αὐτῷ φαγεῖν; Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. Οὐχ ὑμεῖς λέγετε ὅτι ἐτι τετράμηνης ἐστὶ καὶ ὁ θερισμὸς ἔρχεται; Ἴδου λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. Καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπεύρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπεύρων καὶ ἄλλος ὁ θερίζων. Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὁ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκεῖνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναίκος, μαρτυρούσης ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. Ὡς οὖν ἦλθον πρὸς αὐτόν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλῶν πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου ὁ Χριστός.

### **The Gospel According to John 4:5-42**

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw." There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that the Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I who speak to you am he." Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" So the woman left her water jar, and went away into the city and said to the people, "Come, see a man who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to him. Meanwhile the disciples besought him, saying "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Has anyone brought him food?" Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony. "He told me all that I ever did." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of your words that we believe, for we have heard ourselves, and we know that this is indeed Christ the Savior of the world."



**ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ  
ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΕΓΚΥΚΛΙΟΣ**

Αριθμ. Πρωτ. 143/2024

**Αρχιεπισκοπική Έγκύκλιος για την Κυριακή της Έθνικής Αδελφότητας των  
Πρεσβυτερών.**

2 Ιουνίου 2024

Πρός τους Σεβασμιωτάτους και Θεοφιλεστάτους Αρχιερείς, τους Εύλαβεστάτους  
Ίερείς και Διακόνους, τις Πρεσβυτέρες και τις Διακόνισσες, τους Μοναχούς και τις  
Μοναχές, τους Προέδρους και τὰ Μέλη τῶν Κοινοτικῶν Συμβουλίων, τους  
Ἐντιμολογιωτάτους Ἀρχοντες τοῦ Οἰκουμενικοῦ Πατριαρχείου, τὰ μέλη τῆς  
Ἠγεσίας τῶν 100, τὰ Ἡμερήσια καὶ Απογευματινὰ Σχολεῖα, τις Φιλοπτώχους  
Αδελφότητες, τὴ Νεολαία, τις Ἑλληνορθόδοξες Ὄργανώσεις καὶ ὁλόκληρο τὸ  
Χριστεπώνυμο πλήρωμα τῆς Ἱερᾶς Αρχιεπισκοπῆς Ἀμερικῆς.

«Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός»;  
(κατὰ Ἰωάννην 4:29)

Προσφιλεῖς ἀδελφοὶ καὶ ἀδελφές ἐν Χριστῷ,

Χριστὸς ἀνέστη!

Τὸ γεγονός ὅτι ἡ Κυριακὴ ἡ ἀφιερωμένη στὴν Ἐθνικὴ Αδελφότητα τῶν  
Πρεσβυτερῶν συμπίπτει ἐφέτος μὲ τὴν Κυριακὴ τῆς Σαμαρείτιδος εἶναι πράγματι  
ἐξαιρετικό. Διότι ἡ διήγηση τῆς Σαμαρείτιδος, ἡ ὁποία μαρτύρησε ἐν τέλει γιὰ τὸ  
Χριστὸ μαζί μὲ τοὺς συντρόφους τῆς, ἀποτελεῖ μία ὑψηλὴ θεολογικὴ ἀποκάλυψη σὲ  
αὐτὴ, ὡς δοχεῖο τῆς Σοφίας, ἂν καὶ ὁ βίος τῆς, στὰ ἀρχικὰ στάδια τουλάχιστον,  
ἀπείχε πολὺ ἀπὸ τὸ θαυμάσιο βίῳ τῶν γυναικῶν τῆς Ἐκκλησίας μας, οἱ ὁποῖες εἶναι  
σύζυγοι τῶν κληρικῶν μας.

Οἱ πρεσβυτέρες τῆς ἐκκλησίας μας, εἶναι τὰ δοχεῖα ἐκεῖνα τῆς σοφίας τοῦ  
Ἁγίου Πνεύματος, τῶν ὁποίων ἡ συνεισφορὰ στὴ ζωὴ τῶν ἐνοριῶν μας εἶναι  
δυσαναπλήρωτη. Πολλές κατέχουν εὐρεία θεολογικὴ παιδεία, ἐνῶ ὅλες διαθέτουν  
βαθιὰ βιωματικὴ γνώση, ὥστε νὰ βλέπουν τὴ λειτουργία τῆς ἐνορίας σφαιρικὰ, τόσο  
δηλαδὴ ἀπὸ τὴ σκοπιὰ τοῦ λειτουργοῦ, ὅσο καὶ ἀπὸ αὐτὴ τοῦ πιστοῦ. Ἡ προσφορὰ  
τῶν πρεσβυτερῶν στὶς κοινότητές μας εἶναι ἀνεκτίμητη καὶ διακριτικὴ, ἀφήνοντας



νά προβληθεῖ μάλλον τὸ ἔργο τῶν συζύγων τους, συνεχίζοντας μία παράδοση, ποὺ ξεκινάει ἀπὸ τὴν Παναγία μας καὶ ὅλες τὶς ἁγίες γυναῖκες τῆς Ἐκκλησίας, μέχρι καὶ σήμερα. Αὐτὲς μαζί μὲ τὶς ἄλλες γυναῖκες τῆς ἐκκλησίας μας, οἱ ὁποῖες διακονοῦν εἴτε ὡς μέλη τῶν κοινοτικῶν συμβουλίων, εἴτε ὡς μέλη τῆς Φιλοπτώχου Ἀδελφότητος, εἴτε σὲ ἄλλες διακονίες ποὺ τοὺς ἀναθέτει ἡ Ἐκκλησία, καλοῦν τοὺς πιστοὺς σὲ μία διαρκῆ ἀναζήτηση τοῦ Χριστοῦ καὶ τῶν ἀκτίστων ἐνεργειῶν τοῦ Θεοῦ, σὲ πρόσωπα, σὲ μέρη ἢ σὲ γεγονότα, ἐρωτώντας μαζί μὲ τὴν ἁγία Φωτεινὴ: «μήτι οὗτός ἐστιν ὁ Χριστός»;

Ἐπομένως, ἄς ἀκοῦμε τὶς συμβουλές τῶν πρεσβυτερῶν μας μὲ προσοχὴ καὶ σεβασμό, ἐπωφελούμενοι ἀπὸ τὴ γνήσια σοφία τους καὶ ἄς τὶς τιμήσουμε, εἰδικὰ αὐτὴ τὴν Κυριακὴ τῆς Ἐθνικῆς Ἀδελφότητος τῶν Πρεσβυτερῶν, εὐγνώμονες γιὰ τὴν μεγάλη καὶ πολυσχιδῆ συνεισφορά τους στὴ ζωὴ τῆς Ἐκκλησίας μας.

Μετὰ πολλῆς πατρικῆς ἐν Κυρίῳ ἀναστάντι ἀγάπης

Ὁ Ἀμερικῆς Ἐλπιδοφόρος

+ Ὁ Ἀμερικῆς Ἐλπιδοφόρος



GREEK ORTHODOX ARCHDIOCESE OF AMERICA  
ARCHEPISCOPAL ENCYCLICAL

Prot. No. 143/2024

**Archebiscopal Encyclical on the National Sisterhood of Presvyteres Sunday**

June 2, 2024

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

Come! See a man who told me everything I have ever done! Could this be the Christ?  
*(John 4:29)*

My beloved sisters and brothers in Christ,

Christ is Risen!

The fact that this year's National Sisterhood of Presvyteres Sunday falls on the Sunday of the Samaritan Woman is most auspicious, indeed. For in the narrative of Saint Photini, who was ultimately martyred for her faith with her companions, we behold a wisdom-holder of the highest order, even though her beginnings were less than ideal — certainly far less than those wondrous women of our Church who are the spouses of our clergy.

The Presvyteres of our Church are wisdom-holders, ones whose contribution to the life of our parishes is truly indispensable. Many possess deep theological education, and all have the profound experiential knowledge of seeing the parish from a panoramic perspective, i.e., from the point of view of the minister and those ministered unto. The offerings of our Presvyteres to our communities are invaluable; for they manifest a perspective that is inherent in the Church through the Panagia and countless women Saints, but is sometimes diminished on account of the clergy. Together with all their sisters in the parishes, who assume roles from the Parish Council to the philanthropies of Philoptochos, our Presvyteres call the entire Body of the Faithful to see God's activities and energies in persons, places and events, as they query along with Saint Photini, "Could this be the Christ?"



Therefore, let us listen with attention and respect to our Presvyteres, and benefit from the well-gained wisdom that they hold. Let us hold them in honor on this National Sisterhood of Presvyteres Sunday, thankful for their many and diverse contributions to the life of our Church.

With paternal love in the Risen Lord,

Ὁ Ἀμερικῆς Ἐπιτοποφῶρος

† ELPIDOPHOROS  
Archbishop of America

## STEWARDSHIP – MEMBERSHIP 2024

We wanted to take this opportunity to express our deepest appreciation to you for your support to our community by renewing your stewardship pledge for the current year. Your contribution is greatly appreciated and assists us in the maintenance of the community's programs and services. We are also grateful for all your moral support and participation in your community life. May the blessings of our Lord be with you and your family. We wish you healthy and renewed strength for the approaching Fall season. We thank the 350 parish families who have fully/partially fulfilled their stewardship/membership commitment to Saint Demetrios Cathedral/Sts. Catherine & George Greek Orthodox Church as of 2024.

## ΠΡΟΓΡΑΜΜΑ "ΕΚΟΥΣΙΑΣ ΕΙΣΦΟΡΑΣ" 2024

Έχετε ανανεώσει την οικονομική σας προσφορά για το 2024; Εάν όχι, κατατάξατε το όνομά σας στην κατάσταση των ενοριτών που έχουν τακτοποιήσει την οικονομική τους υποχρέωση προς την ενορία, συμπληρώνοντας την κάρτα και επιστρέφοντάς την στο γραφείο μας, μαζί με το δώρο της αγάπης σας. Ευχαριστούμε τις 350 οικογένειες που εκπλήρωσαν την υπόσχεσή των για το 2024.

*Visit our "Orthodox Martyria Bookstore"  
at Saint Demetrios Cathedral*

Charcoal \* Incense \* Icons \* Books

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«Ορθόδοξος Μαρτυρία» στον Καθεδρικό  
Ναό του Αγίου Δημητρίου*

Καρβουνάκια \* Λιβάνι \* Εικόνες \* Βιβλία



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Thank you for your support!**



***Μνημόσυνα Κυριακής  
Αγίου Δημητρίου  
Memorials - Saint Demetrios***

**6/2/2024**



Νικολάου Ανδριώτη  
Δέσποινας Ποέρου  
Χρήστου και Μελπομένης Χριστοφόρου  
Μαρίας και Ευαγγέλου Ρούσσου

***Μνημόσυνα Κυριακής  
Αγίας Αικατερίνης & Γεωργίου  
Memorials - Sts. Catherine & George***

**6/2/2024**



Αικατερίνης Χρησίδου  
Αλκμήνης Μεγγισοπούλου  
Γεωργίου Γεωργίου  
Πολυξένης Σαγιάννη  
Ορθοδοξίας Χριστοφόρου

### **HOSPITAL/NURSING VISITATION**

Please notify the Church office if a family member is in the hospital, nursing home or a shut-in, so that our priests may visit them.

### **CHURCH ORGANIZATIONS**

All church organizations are asked to submit their calendar, meetings, articles announcements and information to the Church office by Wednesday of any giving week.

### **MEMORIALS AND 40 DAY BLESSINGS**

We ask all parishioners to notify the Church office at least one week before a Memorial Service or 40 Day Blessing. For 40 day blessing of infants, memorial, trisagia or artoclasies, please call the Church Office in order to make the necessary arrangements.

### **CHURCH WEBSITE**

Visit our church website at [www.saintdemetriosastoria.com](http://www.saintdemetriosastoria.com) for new information, updates and to learn more about our Greek Orthodox Faith.

### **ALTAR BOYS:**

The Altar Boys serve our Lord faithfully and reverently every Sunday and during the many special Holy Days of our Holy Orthodox Church. Monthly gatherings will be held by the parish priest to instill within the Altar Boys the understanding of serving the Altar with humility as well as the duties and responsibilities that come with it.

### **ΕΠΙΣΚΕΨΕΙΣ ΣΕ ΝΟΣΟΚΟΜΕΙΑ ΚΑΙ ΟΙΚΟΥΣ ΑΠΟΚΑΤΑΣΤΑΣΗΣ**

Παρακαλούμε να ενημερώνεται το Γραφείο της Κοινότητας εάν κάποιο μέλος της Οικογένειας σας βρίσκεται στο νοσοκομείο, νοσηλεύεται εκεί ή είναι αποκλεισμένο στο σπίτι λόγω ασθένειας, έτσι ώστε κάποιος από τους Ιερείς μας να το επισκεφτεί.

### **ΔΙΑΚΟΝΙΕΣ ΤΗΣ ΚΟΙΝΟΤΗΤΑΣ ΜΑΣ**

Όλοι οι οργανισμοί και οι διακονίες της Κοινότητας μας παρακαλούνται όπως παραδίδουν στο Γραφείο της Κοινότητας το πρόγραμμα τους, για τις συνεδριάσεις τους, τα κείμενα που θα ήθελαν να δημοσιευθούν καθώς και όποια άλλη πληροφορία επιθυμούν, να στέλνονται μέχρι την Τετάρτη.

### **ΜΝΗΜΟΣΥΝΑ ΚΑΙ ΤΕΛΕΤΕΣ ΣΑΡΑΝΤΙΣΜΟΥ ΒΡΕΦΩΝ**

Παρακαλούμε όπως τα μέλη της Κοινότητας μας, να ενημερώνουν το Γραφείο της Κοινότητας, τουλάχιστον μια εβδομάδα νωρίτερα πριν από το Μνημόσυνο ή το ραντεβού για τον Σαραντισμό των Βρεφών.

Σας παρακαλούμε να τηλεφωνείτε στο Γραφείο της Κοινότητας σχετικά με την παραγγελία Μνημοσύνων, Τρισαγίων ή Αρτοκλασιών, ώστε να προγραμματίσουμε έγκαιρα την διεξαγωγή τους.

### **Η ΙΣΤΟΣΕΛΙΔΑ ΤΗΣ ΚΟΙΝΟΤΗΤΑΣ**

Σας παρακαλούμε να επισκεφτείτε την ιστοσελίδα της Κοινότητας στην διεύθυνση:

<https://saintdemetriosastoria.com/> για τις τελευταίες ενημερώσεις σε ότι αφορά την δράση της Κοινότητας μας, αλλά και για θέματα που αφορούν την Ελληνική Ορθόδοξη πίστη μας.

### **ΤΑ ΙΕΡΟΠΑΙΔΑ**

Τα παιδιά που υπηρετούν στο Ιερό την Κυριακή και τις ειδικές Ημέρες των Εορτών της Ορθόδοξης Εκκλησίας μας, θα παρακολουθούν ειδικές μηνιαίες συναντήσεις με τους Ιερείς έτσι ώστε να κατανοούν την σημασία της συμμετοχής τους στις ιερές ακολουθίες και να υπηρετούν με αξιοπρέπεια τα καθήκοντα και τις υποχρεώσεις που απορρέουν από την συμμετοχή τους.



**Welcome to the Hellenic Orthodox Community of St. Demetrios:**

We welcome all our visitors this morning and thank you for praying with us during the Divine Liturgy. **While Holy Communion may only be received by prepared and baptized Christians**, our non-Orthodox guests are welcome to join us in receiving blessed bread (Antidoron) from the priest at the conclusion of the Di-

To follow along during our Divine Services please scan the QR Code:



**FESTIVAL APPRECIATION**

Dear Parishioners,

On behalf of Father Gedeon, the Parish Council President, Parish Council and the Festival Committee, I would like to thank all who supported our festival with your attendance, your donations and especially for all the time each and everyone of you gave to make this community event such a success.

As one Orthodox Christian family, we celebrated and shared our faith and community with all who came to support our parish festival. Everyone experienced our Greek culture by tasting our delicious food, watched our talented children present the traditional Greek dances and the opportunity to visit and tour our beautiful St. Demetrios Cathedral Church. It was truly a family experience for all.

We look forward to celebrating with you again next year. Again, thank you for your love and support.

In His Service,

Protopresbyter Anargyros Stavropoulos  
Ieratikos Proestamenos

Αγαπητοί μας Ενορίτες,

Εκ μέρους του πατρός Γεδεών, της προέδρου του Εκκλησιαστικού Συμβουλίου και των μελών, καθώς επίσης της Οργανωτικής Επιτροπής του Φεστιβάλ, σας ευχαριστούμε για την υποστήριξη σας. Ευχαριστούμε όλους, και τον κάθε ένα ξεχωριστά για τις δωρεές σας και πιο πολύ για την βοήθεια και προσφορά σας για την επιτυχία του Φεστιβάλ.

Ως μια Ορθόδοξη Χριστιανική Οικογένεια, γιορτάσαμε και μοιραστήκαμε την πίστη μας με όλους όσους ήρθαν και υποστήριξαν το ενοριακό μας Φεστιβάλ. Όλοι βίωσαν τον Ελληνικό μας πολιτισμό, δοκιμάζοντας τα παραδοσιακά φαγητά μας, παρακολούθησαν τους παραδοσιακούς χορούς που χόρεψαν τα παιδιά μας, και την ευκαιρία να περιηγηθούν στον Καθεδρικό μας Ναό του Αγίου Δημητρίου. Ήταν πραγματικά μια καλή εμπειρία για όλους μας.

Ανυπομονούμε να γιορτάσουμε ξανά μαζί σας του χρόνου. Σας ευχαριστούμε και πάλι για την αγάπη και υποστήριξη σας.

Με αγάπη Χριστού,

Πρωτοπρεσβύτερος Ανάργυρος Σταυρόπουλος  
Ιερατικώς Προϊστάμενος

## ΠΡΟΓΡΑΜΜΑ ΤΗΣ ΕΒΔΟΜΑΔΟΣ

### Κυριακή, 2 Ιουνίου, 2024

ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ

ΑΓΙΟΣ ΔΗΜΗΤΡΙΟΣ -ΑΓΙΑ ΑΙΚΑΤΕΡΙΝΗ

8:00 π.μ. Όρθρος και Θεία Λειτουργία

### Τετάρτη, 5 Ιουνίου, 2024

ΑΓΙΟΣ ΔΗΜΗΤΡΙΟΣ

6:00 μ.μ. Παράκλησης της Παναγίας

### Πέμπτη, 6 Ιουνίου, 2024

ΑΓΙΟΣ ΔΗΜΗΤΡΙΟΣ

1:00μ.μ «Κύκλος» Μελέτης Αγίας Γραφής στα  
Ελληνικά, Αγιασμός και γεύμα.

### Σάββατο, 8 Ιουνίου, 2024

ΑΓΙΟΣ ΔΗΜΗΤΡΙΟΣ

Αποφοίτηση Ελληνικού Απογευματινού Σχολείου

Αγίου Δημητρίου

11:00 π.μ.

### Κυριακή, 9 Ιουνίου, 2024

ΤΟΥ ΤΥΦΛΟΥ

ΑΓΙΟΣ ΔΗΜΗΤΡΙΟΣ -ΑΓΙΑ ΑΙΚΑΤΕΡΙΝΗ

8:00 π.μ. Όρθρος και Θεία Λειτουργία

## ACTIVITIES OF THE WEEK

### Sunday, June 2, 2024

THE SAMARITAN WOMAN

SAINT DEMETRIOS-SAINT CATHERINE

8:00 a.m. Orthros, Divine Liturgy

### Wednesday, June 5, 2024

SAINT DEMETRIOS

6:00 p.m. Paraklesis to the Theotokos

### Thursday, June 6, 2024

SAINT DEMETRIOS

1:00p.m. "Kyklos" (Bible Study in Greek),  
Agiasmos & fellowship lunch.

### Saturday, June 8, 2024

SAINT DEMETRIOS

Greek Afternoon School

Graduation

11:00 a.m.

### Sunday, June 9, 2024

SUNDAY OF THE BLIND MAN

SAINT DEMETRIOS-SAINT CATHERINE

8:00 a.m. Orthros, Divine Liturgy

## ΑΝΑΚΟΙΝΩΣΕΙΣ-ANNOUNCEMENTS

### GENERAL ASSEMBLY- ΓΕΝΙΚΗ ΣΥΝΕΛΕΥΣΗ

Δευτέρα, 17 Ιουνίου, 2024 στην αίθουσα του Αγίου Δημητρίου.

Σε περιπτώσει μη απαρτίας, η Γενική Συνέλευση θα επαναληφθεί την Δευτέρα, 24 Ιουνίου στις 7:00 μ.μ.

\*\*\*

Monday, June 17th, 2024 in our St. Demetrios church hall.

In case of no quorum, a second General Assembly will be held on Monday, June 24th, 2024, at 7:00 P.M.

### Divine Services Summer Schedule - Καλοκαιρινό Ωράριο Ακολουθιών

Όρθρος και Θεία Λειτουργία 7:30 π.μ.

Orthros and Divine Liturgy 7:30 a.m.



HELLENIC ORTHODOX COMMUNITY OF ASTORIA  
SAINT DEMETRIOS CATHEDRAL \* SAINTS CATHERINE AND GEORGE GREEK ORTHODOX CHURCH

JUNE 2024

Sun

Mon

Tue

Wed

Thu

Fri

Sat

							1
2 SUNDAY OF THE SA-MARITAN WOMAN 8:00a.m. Orthros & Divine Liturgy. (Both Churches)	3	4	5	6	7	8	
9 SUNDAY OF THE BLIND MAN 8:00a.m. Orthros & Divine Liturgy. (Both Churches)	10	11	12 APODOSIS OF PASCHA 8:00a.m. Orthros & Divine Liturgy. (Both churches)	13 HOLY ASCENSION 8:00a.m. Orthros & Divine Liturgy. (St. Demetrios)	14	15	
16 HOLY 318 FATHERS 8:00a.m. Orthros & Divine Liturgy. (Both Churches)	17	18	19	20	21	22 SATURDAY OF SOULS 8:00a.m. Orthros, Divine Liturgy & Memorials (Both Churches)	
23 HOLY PENTECOST 7:30a.m. Orthros, Divine Liturgy & G. Vespers (Both Churches)	24 THE HOLY SPIRIT 7:30a.m. Orthros & Divine Liturgy. (Both Churches)	25	26	27	28	29 PETER & PAUL, THE APOSTOLES 7:30a.m. Orthros & Divine Liturgy. (Both Churches)	
30 THE 12 HOLY APOSTOLES 7:30a.m. Orthros, Divine Liturgy & G. Vespers			6:00p.m. Paraklesis (St. Demetrios)	6:00p.m. Paraklesis (St. Demetrios)	6:00p.m. Great Vespers & Artoklasia for the Feast Of St. Nikita the Nysirian		



Κυριακή	Δευτέρα	Τρίτη	Τετάρτη	Πέμπτη	Παρασκευή	Σάββατο
2 ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ 8π.μ. Όρθρος & Θεία Λειτουργία (2 ναούς)	3	4	5	6	7	8
9 ΤΟΥ ΤΥΦΛΟΥ 8π.μ. Όρθρος & Θεία Λειτουργία (2 ναούς)	10	11	12 ΑΠΟΔΟΣΙΣ ΤΟΥ ΠΑΣΧΑ 8π.μ. Όρθρος & Θεία Λειτουργία (2 ναούς) 6:00 μ.μ. Παράκλησης της Παναγίας. (Αγ. Δημήτριος)	13 ΑΝΑΛΗΨΕΩΣ 8π.μ. Όρθρος & Θεία Λειτουργία (Αγ. Δημήτριος) 1:00 μ.μ. Κύκλος Μελέτης Αγίας Γραφής στα Ελληνικά & γερμα	14	15
16 ΤΩΝ 318 ΠΑΤΕΡΩΝ 8:00π.μ. Όρθρος & Θεία Λειτουργία (2 ναούς)	17	18	19	20	21	22 ΨΥΧΟΣΑΒΒΑΤΟ 8:00π.μ. Όρθρος, Θεία Λειτουργία & Μνημόσυνα (2 ναούς)
23 ΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ 7:30π.μ. Όρθρος, Θεία Λειτουργία & Μ. Εσπερινός (2 ναούς)	24 ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ 7:30π.μ. Όρθρος, Θεία Λειτουργία & Μ. Εσπερινός (2 ναούς)	25	26	27	28	29 ΠΕΤΡΟΥ & ΠΑΥΛΟΥ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 7:30π.μ. Όρθρος & Θεία Λειτουργία (2 ναούς)
30 ΤΩΝ 12 ΑΠΟΣΤΟΛΩΝ 7:30π.μ. Όρθρος & Θεία Λειτουργία (2 ναούς)						

# REGISTRY

## Weddings

**May 11th**

Alvin Chung and Diana Litsas  
Koumbara: Stephanie Litsas

## Baptisms

**May 12th**

Miltiades, son of Constantinos Michailidis and Kristine Savage  
The Godparent was Nicholas Xagorarakis

**May 18th**

Antonios, son of Ioannis Markesinis and Georgia Marinopoulos  
The Godparent was Fotios Marinopoulos

Anastasia, daughter of Antonios Voulamandis and Maria Zawadzki  
The Godparent was Justine Ivan

Athena, daughter of Antonios Voulamandis and Maria Zawadzki  
The Godparent was Petre Ivan

**May 19th**

Eleni, daughter of George Lambrakos and Anastasia Vlahopoulos  
The Godparents were Spiros and Maria Peppas

Nefeli-Flora, daughter of Dionysios Psarris and Aglaia Psarridou  
The Godparents were Aikaterini Maggana and Andreas Giannoukakis

**May 26th**

Penelope, daughter of Charilaos Panagi and Vanessa L. Zdesar  
The Godparent was Evgenia Tsangouri

**May 28th**

Athena, daughter of Jason George and Camila C. Gripp  
The Godparent was Martin Caca

Ioannis, daughter of Jason George and Camilla C. Gripp  
The Godparent was Kristina Cuckali

**NA ZHΣOYN!**



Hellenic Orthodox Community of Astoria  
**Saint Demetrios Greek-American School**  
*Αἰὲν Ἀριστεύειν | Ever to Excel*

# *The Class of 2024*

**The Administration and the Faculty  
of  
Saint Demetrios Greek American  
High School**

**cordially invite you to attend the**

## ***Commencement Exercises***

**on Thursday, June 6, 2024**

**6:00 p.m.**

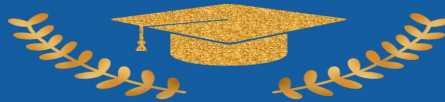
**at**

**Saint Demetrios School  
Petros G. Patrides Cultural Center  
30-03 30<sup>th</sup> Drive  
Astoria, NY 11102**

**Please RSVP by May 31, 2024  
(718) 728-1754**



HELLENIC ORTHODOX COMMUNITY OF ASTORIA  
SAINT DEMETRIOS OF ASTORIA GREEK AFTERNOON SCHOOL  
ΕΛΛΗΝΙΚΟ ΑΠΟΓΕΥΜΑΤΙΝΟ ΣΧΟΛΕΙΟ ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ ΑΣΤΟΡΙΑΣ



# **GRADUATION** *Ceremony*

**CLASS OF  
2024**

**PLEASE JOIN US**

**SATURDAY, JUNE 8TH, 2024  
AT 11:00 AM**

**AT THE PETROS G. PATRIDES CULTURAL CENTER**

for a ceremony celebrating the 2024 graduating class  
of the Saint Demetrios Greek Afternoon School.

We are so proud of all of our students and  
wish them best of luck in their future endeavors.



*You are cordially invited to*

*St. Demetrios Greek American School of Astoria*

*Kindergarten Graduation*

*at*

*St. Demetrios School  
Petros Patrides Center  
30-03 30<sup>th</sup> Drive*

*Tuesday, June 18, 2024*

*at*

**6:00 pm**

*We look forward to seeing you!*



HELLENIC ORTHODOX COMMUNITY OF ASTORIA  
ST DEMETRIOS CATHEDRAL  
SAINTS CATHERINE AND GEORGE GREEK ORTHODOX CHURCH

Join Us

HOPE

ΕΥΧΗ

JOY

OF YEAR  
PARK DAY

Sunday, June 9th, 2024

1pm till 4pm

Great Lawn at Astoria Park

In case of rain, we will meet at  
Andriotis Hall at St. Catherine's

What a wonderful year we have spent together!  
Let's celebrate the end of the year and say hello to summer  
with outdoor games, fun, some goodies and treats!

**\$5 per child**

Light refreshments and snacks will be available for purchase.



Register by 6/7/24 on Realm:

[https://onrealm.org/sdastoria/PublicRegistrations/Event?  
linkString=ZDI5Y2lyNzAtN2I3Ni00YjJlLWFmMTgtYjE4MTAwMmFIMjg3](https://onrealm.org/sdastoria/PublicRegistrations/Event?linkString=ZDI5Y2lyNzAtN2I3Ni00YjJlLWFmMTgtYjE4MTAwMmFIMjg3)



## SPOTLIGHT ON ST. DEMETRIOS ALUMNI

### Hatzoglu /Tsiros Family

As my child embarks on her new journey to college, I cannot help but reflect on my time in the St. Demetrios Community. My parents came from a small island in the Aegean, Nisyros, to live the "American Dream". They arrived with little money but big dreams. I began my educational journey at St. Catherine's in 1985 as a Kindergarten student. My parents worked hard to afford my education, and my brother's. Transitioning to St. Demetrios later on, I was fully immersed in my culture and religion. The foundation laid in these schools has shaped me into the person I am today, instilling in me the values of hard work, perseverance, and a strong connection to my roots.

After earning my Masters Degree in TESOL from St. John's University, I started my teaching career at PS 84 Queens in June of 1999. I am currently teaching 3rd grade. Throughout this time, my bond with the St. Demetrios' community remained strong. I actively participated in church events, engaged with the community, and eventually got married at St. Catherine's. Both myself and my children were baptized at St. Catherine. My foundation was deeply rooted in the values and support I received from the community, shaping my personal and professional journey. Through my experiences in education and connection with the community, I have grown both personally and academically, guided by the principles instilled in me during my time within the St. Demetrios' community.

My son, **George**, started his educational journey at St. Catherine's and later transitioned to St. Demetrios. Growing up in the embrace of our close-knit community, he thrived under the guidance of teachers who knew him by name, just as they knew me and my brother's before him. Engaging in activities like GOYA, he fostered lifelong friendships that continue to enrich his life. In 2020, he proudly graduated as Co-Salutatorian with an impressive 22 college credits to his name. Now pursuing a biology major at Queens College, he is poised to make his mark in the world with the same dedication and passion that has defined his educational journey so far. His ultimate goal is to get a Master's Degree in Pharmacology.

**Kaliopi's** journey, from humble beginnings at St. Catherine's in 3K to becoming the Valedictorian of St. Demetrios Prep, attending the Macaulay Honors Program in the fall, with 34 college credits, is a testament to her dedication and hard work. Her graduation in June marks a significant milestone not just for her, but for our entire family, who have a long history with these schools. Seeing her excel academically and take on leadership roles fills us with pride and joy. As she closes this chapter of her education, we know that she will carry the values and lessons learned within the St. Demetrios community with her wherever she goes. Kaliopi's future is bright, and we can't wait to see all that she will achieve in the years to come.

Born and raised in a close-knit community, I found my second family within the faculty and staff of both campuses where I spent most of my academic journey. The school buildings were not just structures, but places where I always felt at home. My dedication to the school community led me to serve on the Parent-Teacher Association (PTA) for many years, starting as an advisor and later taking on the role of Vice President. Through my involvement with the PTA, I was able to contribute to the betterment of the school environment and foster a stronger bond among students, parents, and educators. It was a fulfilling experience that further solidified my connection to the school and its values.



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