

# ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΚΟΙΝΟΤΗΣ ΑΣΤΟΡΙΑΣ

## Hellenic Orthodox Community of Astoria



His Grace Bishop Athenagoras of Nazianzos,  
Archiepiscopal Vicar of Astoria  
Protopresbyter Anargyros Stavropoulos, Proestamenos  
V. Rev. Archimandrite Petros Gomez, Assistant Priest  
Rev. Presbyter Gregory Gounardes, Assistant Priest  
Mr. Nikolaos Papaioannou, Parish Council President

**SAINT DEMETRIOS CATHEDRAL**    **STS. CATHERINE & GEORGE CHURCH**  
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**ΚΥΡΙΑΚΗ 17 ΜΑΪΟΥ 2026 - SUNDAY, MAY 17, 2026**  
**ΚΥΡΙΑΚΗ ΤΟΥ ΤΥΦΛΟΥ- SUNDAY OF THE BLIND MAN**

### Message from the Archiepiscopal Vicar of Astoria

*Sunday of the Blind Man – May 17*  
*(John 9:1-38)*

Beloved brothers and sisters in Christ, **Christ is Risen!**

This Sunday, we encounter a man who was born blind. He sits at the side of the road, unseen and neglected. He has never seen the light of day. Yet it is this man whom Christ notices and approaches.

In contrast to the mentality of society, Christ makes it clear that a person's disability is not a punishment, but a challenge and an invitation to salvation for all. Every illness and every disability becomes an opportunity for the power and love of God to be revealed.

What follows is a new act of creation. Christ takes clay, anoints the man's eyes, and sends him to wash in the pool of Siloam, which means "sent." The man obeys. He goes, washes, and returns seeing.

The way this miracle takes place reminds us of the miracle of Creation, when God formed man from the dust of the earth. Here, the same Lord who created us essentially forms the eyes of this man. Today, that same Lord who created us recreates us on the day of our Baptism. The clay and the water foreshadow our Baptism, our spiritual rebirth.

But the miracle does not end at the pool of Siloam. What follows is a trial. The religious leaders interrogate the man, pressure his parents, and finally, blinded spiritually, reject him.

When Christ finds him again, He asks him: "Do you believe in the Son of Man?" Without hesitation, the man confesses: "Lord, I believe." And he worships Him.

But what do all these things mean for us?

We, too, live in a world that often loses its spiritual light. Slowly, our own souls begin to struggle to see clearly. Instead of showing love and understanding for the suffering of others, we

Message from the Archbishopial Vicar of Astoria (Continued)

often look for someone to blame. We care more about keeping certain rules than helping the person standing before us. Or, we forget all that God has done in our lives.

Yet Christ does not wait for us to become perfect before coming near us. He meets us exactly as we are. He comes to open the eyes of our souls so that we may truly see God and our neighbor.

Through our Baptism, we are anointed and receive new life. Baptism introduces us into a spiritual life, one that we are called to walk together with Christ. And every Divine Liturgy is a new opportunity to draw near to Christ, to be illumined once again, to worship Him, to unite ourselves to Him, and to rediscover the light that we so often lose amid the difficulties and noise of everyday life.

The blind man did nothing extraordinary in order to be healed. He simply trusted Christ and obeyed His word. He went, washed, and returned seeing.

Christ asks the same of us: to trust Him. For even in the deepest darkness of life, He can bring light. He continues to heal us, to transform us, and to lead us into true life, if only we open our hearts to Him and allow Him to touch us.



With paternal love in the Risen Lord,  
† Bishop Athenagoras of Nazianzos

*Κυριακή του Τυφλού – 17 Μαΐου  
(Ιωάννης 9:1-38)*



Αγαπητοί αδελφοί και αδελφές εν Χριστώ, **Χριστός Ανέστη!**

Αυτή την Κυριακή, συναντούμε έναν εκ γενετής τυφλό. Κάθεται στην άκρη του δρόμου, άορατος και παραμελημένος. Δεν είδε ποτέ το φως της ημέρας. Αυτόν τον άνθρωπο προσέχει και πλησιάζει ο Χριστός.

Ο Χριστός, σε αντίθεση με την αντίληψη της κοινωνίας, διευκρινίζει ότι η αναπηρία κάθε ανθρώπου δεν είναι τιμωρία αλλά πρόκληση και πρόσκληση σωτηρίας για όλους. Κάθε ασθένεια και κάθε αναπηρία είναι μια ευκαιρία να φανερωθεί η δύναμη και η αγάπη του Θεού.

Αυτό που ακολουθεί είναι μία νέα πράξη δημιουργίας. Ο Χριστός παίρνει πηλό, χρίει τους οφθαλμούς του ανθρώπου και τον στέλνει να νιφθεί στην κολυμβήθρα του Σιλωάμ, που σημαίνει «απεσταλμένος». Ο άνθρωπος υπακούει. Πηγαίνει, νίβεται και επιστρέφει βλέποντας.

Ο τρόπος που έγινε το θαύμα μας παραπέμπει στο θαύμα της Δημιουργίας, όταν ο Θεός έπλασε τον άνθρωπο από χώμα. Εδώ, ο ίδιος Κύριος που μας δημιούργησε πλάθει ουσιαστικά τους οφθαλμούς αυτού του ανθρώπου. Σήμερα, ίδιος Κύριος που μας έπλασε

**Welcome to the Hellenic Orthodox Community  
of Sts. Demetrios, Catherine and George!**

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



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



το Βάπτισμά μας, την πνευματική αναγέννηση μας.

Όμως το θαύμα δεν τελειώνει στην κολυμβήθρα του Σιλωάμ. Αυτό που ακολουθεί είναι μία δοκιμασία. Οι θρησκευτικοί άρχοντες ανακρίνουν τον άνθρωπο, πιέζουν τους γονείς του και τελικά, τυφλωμένοι πνευματικά, τον απορρίπτουν.

Όταν ο Χριστός τον βρίσκει ξανά τον ρωτά: «Πιστεύεις στον Υιό του Ανθρώπου;» Ο άνθρωπος ομολογεί χωρίς δισταγμό: «Πιστεύω, Κύριε». Και Τον προσκυνάει.

Τί όμως σημαίνουν όλα αυτά για εμάς;

Ζούμε κι εμείς μέσα σε έναν κόσμο που πολλές φορές χάνει το πνευματικό του φως. Έτσι, σιγά σιγά, και η δική μας ψυχή δυσκολεύεται να δει καθαρά. Αντί να δείχνουμε αγάπη και κατανόηση στον πόνο του άλλου, συχνά ψάχνουμε ποιος φταίει. Πολλές φορές ενδιαφερόμαστε περισσότερο να τηρηθούν κάποιοι κανόνες παρά να βοηθήσουμε τον άνθρωπο που βρίσκεται μπροστά μας. Άλλες φορές ξεχνάμε όλα όσα έχει κάνει ο Θεός στη ζωή μας.

Ο Χριστός όμως δεν περιμένει να γίνουμε τέλειοι για να έρθει κοντά μας. Μας συναντά όπως ακριβώς είμαστε. Έρχεται να ανοίξει τα μάτια της ψυχής μας, για να μπορέσουμε να δούμε αληθινά τον Θεό και τον συνάνθρωπό μας.

Με το Βάπτισμά μας χρισθήκαμε και λάβαμε νέα ζωή. Το Βάπτισμα μας εισάγει σε μία ζωή πνευματική και καλούμαστε να την βαδίσουμε μαζί με τον Χριστό. Και κάθε Θεία Λειτουργία είναι μια νέα ευκαιρία να πλησιάσουμε τον Χριστό, να φωτιστούμε ξανά, να Τον προσκυνήσουμε, να ενωθούμε μαζί Του και να βρούμε το φως που πολλές φορές χάνουμε μέσα στις δυσκολίες και τον θόρυβο της καθημερινότητας.

Ο εκ γενετής τυφλός δεν έκανε κάτι σπουδαίο για να θεραπευτεί. Απλώς εμπιστεύτηκε τον Χριστό και υπάκουσε στον λόγο Του. Πήγε, πλύθηκε και γύρισε βλέποντας.

Το ίδιο ζητά και από εμάς ο Χριστός: να Τον εμπιστευτούμε. Γιατί ακόμη και μέσα στο πιο πυκνό σκοτάδι της ζωής, Εκείνος μπορεί να φέρει το φως. Συνεχίζει να μας θεραπεύει, να μας αλλάζει και να μας οδηγεί στην αληθινή ζωή, αρκεί να Του ανοίξουμε την καρδιά μας και να Του επιτρέψουμε να μας αγγίξει για να ανοίξουν τα μάτια της ψυχής μας.

Με την αγάπη του αναστημένου Χριστού και ευχές πατρικές,  
† Ο Ναζιανζού Αθηναγόρας

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

05/17/2026

Αρετής Μελάνη  
Θεοδώρου Μανεσή  
Βασιλικής Μάρκου

*Μνημόσυνα Κοριακής*  
*Αγίων Αικατερίνης & Γεωργίου*  
*Memorials - Sts. Catherine & George*

05/17/2026

Χρήστου Καλέτση  
Αλέξανδρου Κωνσταντάρα  
Παναγή Όρκουλα  
Σοφίας Μακρή  
Ευας Ζακάκη  
Γεωργίου Χαραλαμπόπουλου  
Μαρίκας Μαστρομιχάλη  
Πέτρου Γαλάτουλα  
Χριστόφορου Rondolet



ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ  
ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΕΓΚΥΚΛΙΟΣ

Αριθμ. Πρωτ.: 194/2026

**Αρχιεπισκοπική Έγκύκλιος για την Κυριακή της ΑΧΕΠΑ.**

17 Μαΐου 2026

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

*«καὶ τὸ τῶν Ἑλλήνων ὄνομα πεποίηκεν μηκέτι τοῦ γένους,  
ἀλλὰ τῆς διανοίας δοκεῖν εἶναι»  
(Ἰσοκράτους, Πανηγυρικός 50.4-6).*

Προσφιλεῖς ἀδελφοὶ καὶ ἀδελφές ἐν τῷ ἀναστάντι Χριστῷ,

Χριστὸς Ἀνέστη!

Σήμερα, ὅπως ἐσπάζουμε τὴν ἐτήσια Κυριακὴ τῆς Ἑλληνοαμερικανικῆς Ἐκπαιδευτικῆς καὶ Προοδευτικῆς Ὄργανωσης, δηλαδὴ τῆς ΑΧΕΠΑ, ἀναλογιζόμαστε καὶ ἀναγνωρίζουμε τὴν προσφορά τῆς στὶς κοινότητές μας· καὶ ὄχι μόνο στὴν Ὁμογένεια, ἀλλὰ καὶ στὴν εὐρύτερη ἀμερικανικὴ κοινωνία. Αὐτὸ συμβαίνει, διότι,

ὅπως παρατήρησε ὁ Ἰσοκράτης πρὶν σχεδὸν 2.400 χρόνια, τὸ νὰ εἶναι κανεὶς Ἕλληνας ἀποτελεῖ πολιτισμικὸ γεγονός. Ἡ ΑΧΕΠΑ, μὲ δέσμευση καὶ περηφάνια γιὰ τὶς κοινὲς ἔθνικες, πολιτιστικὲς καὶ γλωσσικὲς μας ρίζες, κατανοεῖ συγχρόνως καὶ τὴν συμπεριληπτικότητα ποὺ καλλιεργεῖ ἢ λαμπρὴ Ἑλληνικὴ κληρονομιά.

Ἡ ΑΧΕΠΑ ἀντικατοπτρίζει αὐτὸ τὸ εὖρος καὶ τὴ συμπερηλιπτικότητα τῆς ἀποστολῆς της, ἐντάσσοντας στὶς τάξεις της μέλη ἀπὸ ὅλα τὰ στρώματα τῶν κοινοτήτων μας, ἀνεξαρτήτως προελεύσεως. Μὲ αὐτὸν τὸν τρόπο, ἡ ΑΧΕΠΑ εὐθυγραμμίζεται πλήρως μὲ τοὺς ὑψηλότερους στόχους καὶ τὰ ιδεώδη τοῦ Ἑλληνικοῦ πνεύματος καὶ βεβαίως, μὲ τὸ φιλόξενο πνεῦμα τοῦ Ὁρθοδόξου Χριστιανισμοῦ. Συνεργαζόμενη στενὰ μὲ τὶς τοπικὲς κοινότητες, ἡ ΑΧΕΠΑ διευρύνει τὴν ἐμβέλεια τῶν κοινοτήτων αὐτῶν καὶ ὁδηγεῖ ὅλο καὶ περισσότερους ἀνθρώπους στὴν ποιμνὴ τοῦ μεγάλου ποιμένου, τοῦ ἀναστάντος Κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ἐπομένως, τὴν Κυριακὴ τῆς ΑΧΕΠΑ, ἄς εὐχαριστήσουμε τὸ Θεὸ γιὰ τὶς πολλὲς καὶ πολυποίκιλες προσφορὲς ποὺ φέρνει αὐτὸς ὁ ζωτικὸς ὀργανισμὸς στὴ ζωὴ τῆς Ἐκκλησίας μας καὶ σὲ ὅλο τὸν κόσμο. Οἱ Ἕλληνες ἐκτείνονται σὲ ὅλη τὴν οἰκουμένη μὲ τὴ μοναδικὴ ἐυφυΐα ποὺ γέννησε τόσο τὸν δυτικὸ πολιτισμὸ ὅσο καὶ τὴ χριστιανικὴ Ἐκκλησία ὡς παγκόσμια μεταμορφωτικὴ δύναμη. Ἡ ΑΧΕΠΑ ὑπηρετεῖ καὶ τοὺς δύο αὐτοὺς σκοποὺς, ἀπὸ τὶς ἀκτὲς τῆς Ἀμερικῆς μέχρι τὰ νερά τοῦ Βοσπόρου. Εἶθε ὁ Θεὸς νὰ εὐλογεῖ τὸ ὑψηλὸ ἔργο τους!

Χριστὸς ἀνέστη!

Μετὰ πατρικῆς ἐν τῷ ἀναστάντι Κυρίῳ ἀγάπης,

*† ὁ Ἀμερικῆς Ἐλπιδοφόρος*

† ὁ Ἀμερικῆς Ἐλπιδοφόρος

### Troparion for the Feast Plagal First Mode

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life.

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζῶν ἡμισησάμενος.

### Resurrectional Apolytikion Plagal First Mode

As the Father and Spirit are unoriginate, \* so the Word, who was born from the Virgin for us. \* Let us praise Him, O believers, and let us worship Him. \* For our salvation He was pleased \* to be crucified in the flesh, \* and to undergo death, \* and to resurrect the dead, by His glorious resurrection.

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν· ὅτι ἠυδόκησε σαρκί, ἀνελεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγειραὶ τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ ἀναστάσει αὐτοῦ.

### Apolytikion for St. Demetrios in the Third Mode

All the world has you, its mighty champion, \* fortifying us in times of danger, \* and defeating our foes, O Victorious One. \* So, as you humbled Lyaios's arrogance \* by giving courage to Nestor in the stadium, \* thus, O holy Great-martyr Demetrios, \* to Christ our God pray fervently, \* beseeching Him to grant us His great mercy.

Μέγαν εὐρατο ἐν τοῖς κινδύνοις, σὲ ὑπέρμαχον ἢ οἰκουμένη, Ἀθλοφόρε τὰ ἔθνη τροπούμενον. Ὡς οὖν Λυαίου καθεῖλες τὴν ἔπαρσιν, ἐν τῷ σταδίῳ θαρρῦνας τὸν Νέστορα, οὕτως Ἅγιε, Μεγαλομάρτυς Δημήτριε, Χριστὸν τὸν Θεὸν ἰκέτευε, δωρήσασθαι ἡμῖν τὸ μέγα ἔλεος.

### Apolytikion for St. Catherine in the Plagal First Mode

Let us praise and extol the all-lauded Bride of Christ,\* the Protectress of Sinai, divine Saint Catherine,\* as the one who gives aid and her assistance to us;\* for she brilliantly suppressed the impious orators,\* with the sword of the Spirit.\* And being crowned as a martyr,\* she asks that all receive the great mercy.

Τὴν πανεύφημον νύμφην Χριστοῦ ὑμνήσωμεν, Αἰκατερίναν τὴν θεῖαν καὶ πολιοῦχον Σινᾶ, τὴν βοήθειαν ἡμῶν καὶ ἀντίληψιν, ὅτι ἐφίμωσε λαμπρῶς, τοὺς κομπσοὺς τῶν ἀσεβῶν, τοῦ Πνεύματος τῆ μαχαίρα, καὶ νῦν ὡς Μάρτυς στεφθεῖσα, αἰτεῖται πᾶσι τὸ μέγα ἔλεος.

### Apolytikion for St George in the Fourth Mode

As the one renowned for setting captives free and for defending those in poverty, the physician of the sick and the champion of emperors, great and victorious Martyr George, intercede with Christ our God, beseeching Him to save our souls.

Ὡς τῶν αἰχμαλώτων ἐλευθερωτῆς, καὶ τῶν πτωχῶν ὑπερασπιστῆς, ἀσθενούντων ἰατρός, βασιλέων ὑπέρμαχος, Τροπαιοφόρε Μεγαλομάρτυς Γεώργιε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

### Kontakion in the Plagal Fourth Mode

Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

Εἰ καὶ ἐν τάφῳ κατήλθες Ἀθάνατε, ἀλλὰ τοῦ ἄδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητῆς, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγγάμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Κυριακή Τοῦ Τυφλοῦ  
Sunday of Blind Man  
Epistle Reading

Προκείμενον. Ἦχος πλ. α΄. Ψαλμὸς 11.

Σύ, Κύριε, φυλάξαις ἡμᾶς καὶ διατηρήσαις ἡμᾶς.  
Στίχ. Σῶσόν με, Κύριε, ὅτι ἐκλέλοιπεν ὁσῖος.

Πράξεων τῶν Ἀποστόλων τὸ ἀνάγνωσμα  
(16:16 – 34) τὸ ἀνάγνωσμα

Ἐν ταῖς ἡμέραις ἐκεῖναις, ἐγένετο πορευομένων ἡμῶν τῶν ἀποστόλων εἰς προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη. αὕτη κατακοιουθήσασα τῷ Παύλῳ καὶ τῷ Σίλῳ ἔκραζε λέγουσα· οὗτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. τοῦτο δὲ ἐποιοεῖ ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ’ αὐτῆς, καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον· οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὕσι. καὶ συνεπέστη ὁ ὄχλος κατ’ αὐτῶν. καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίσειν, πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγελίαν τοιαύτην εἰληφὼς ἔβαλεν αὐτούς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνου τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι. ἄφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου, ἀνεώχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι καὶ πάντων τὰ δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους. ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων· μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε. αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλῳ, καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη· κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπον· πιστεύσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα, ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἠγαλλίασατο παυοικὶ πεπιστευκὸς τῷ Θεῷ.

Prokeimenon. Mode pl. 1. Psalm 11.

You shall guard us, O Lord; You shall preserve us.  
Verse: Save me, O Lord, for the holy man has ceased.

The reading is from the Acts of the Apostles  
(16:16 – 34)

In those days, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, “These men are servants of the Most High God, who proclaim to us the way of salvation.” And this she did for many days. But Paul was annoyed, and turned and said to the spirit, “I charge you in the name of Jesus Christ to come out of her.” And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, “These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice.” The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one’s fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, “Do not harm yourself, for we are all here.” And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, “Men, what must I do to be saved?” And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.” And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

**Ἐκ τοῦ κατὰ Ἰωάννην (9:1 – 38) ἁγίου**  
**Εὐαγγελίου τὸ ἀνάγνωσμα**

Τῷ καιρῷ ἐκεῖνῳ παράγων ὁ Ἰησοῦς εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ῥαββί, τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ; ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἤμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῆ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾖ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν ἔπτυσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ καὶ εἶπεν αὐτῷ· ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθε βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι δὲ ὅτι ὁμοῖος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι ἐγὼ εἰμι. ἔλεγον οὖν αὐτῷ· πῶς ἀνεῳχθῆσάν σου οἱ ὀφθαλμοί; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς καὶ εἶπέ μοι· ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. εἶπον οὖν αὐτῷ· ποῦ ἐστίν ἐκεῖνος; λέγει· οὐκ οἶδα. Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον· πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσι τῷ τυφλῷ πάλιν· σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἠνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ἀπεκρίθησαν δὲ αὐτοῖς οἱ

**The reading is from the holy Gospel**  
**according to John (9:1 – 38)**

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. I must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world.” As he said this, he spat on the ground and made clay of the spittle and anointed the man’s eyes with the clay, saying to him, “Go, wash in the pool of Siloam” (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, “Is not this the man who used to sit and beg?” Some said, “It is he”; others said, “No, but he is like him.” He said, “I am the man.” They said to him, “Then how were your eyes opened?” He answered, “The man called Jesus made clay and anointed my eyes and said to me, ‘Go to Siloam and wash’; so I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.” They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, “He put clay on my eyes and I washed, and I see.” Some of the Pharisees said, “This man is not from God, for he does not keep the sabbath.” But others said, “How can a man who is a sinner do such signs?” There was a division among them. So they again said to the blind man, “What do you say about him, since he has opened your eyes?” He said, “He is a prophet.” The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, “Is this your son, who you say was born blind? How then does he now

## Gospel Reading

γονεῖς αὐτοῦ καὶ εἶπον· οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα, ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλὸς ἐστιν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἀμαρτωλὸς ἐστιν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ εἰ μαθητὴς ἐκεῖνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί. ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἀνέφεξέ μου τοὺς ὀφθαλμούς. οἶδαμεν δὲ ὅτι ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρῶν αὐτὸν εἶπεν αὐτῷ· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; ἀπεκρίθη ἐκεῖνος καὶ εἶπε· καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· καὶ ἐώρακας αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη· πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

see?” His parents answered, “We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself.” His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be the Christ he was to be put out of the synagogue. Therefore his parents said, “He is of age, ask him.” So for the second time they called the man who had been blind, and said to him, “Give God the praise; we know that this man is a sinner.” He answered, “Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see.” They said to him, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?” And they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out. Jesus heard that they had cast him out, and having found him he said, “Do you believe in the Son of God?” He answered, “And who is he, sir, that I may believe in him?” Jesus said to him, “You have seen him, and it is he who speaks to you.” He said, “Lord, I believe”; and he worshiped him.

**ΠΡΟΓΡΑΜΜΑ ΤΗΣ ΕΒΔΟΜΑΔΟΣ**

**Κυριακή 17 Μαΐου 2026**

**ΚΥΡΙΑΚΗ ΤΟΥ ΤΥΦΛΟΥ**

I. N. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ - I. N. ΑΓΙΩΝ ΑΙ-  
ΚΑΤΕΡΙΝΗΣ & ΓΕΩΡΓΙΟΥ

**8:00 π.μ.** Όρθρος, Θεία Λειτουργία, Μνημό-  
συνα και Κατηχητικό σχολείο

**ΦΕΣΤΙΒΑΛ ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ**

**12.00 μ.μ. - 10.00 μ.μ.**

**Τετάρτη 20 Μαΐου 2026**

**ΑΠΟΔΟΣΙΣ ΤΟΥ ΠΑΣΧΑ**

I. N. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ - I. N. ΑΓΙΩΝ ΑΙ-  
ΚΑΤΕΡΙΝΗΣ & ΓΕΩΡΓΙΟΥ

**8:00 π.μ.** Όρθρος και Θεία Λειτουργία

I. N. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ

**7:00 μ.μ.** Μέγας Έσπερινός

**Πέμπτη 21 Μαΐου 2026**

**ΤΗΣ ΑΝΑΛΗΨΕΩΣ ΤΟΥ ΚΥΡΙΟΥ  
ΤΩΝ ΑΓΙΩΝ ΙΣΑΠΟΣΤΟΛΩΝ  
ΚΩΝΣΤΑΝΤΙΝΟΥ ΚΑΙ ΕΛΕΝΗΣ**

I. N. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ - I. N. ΑΓΙΩΝ ΑΙ-  
ΚΑΤΕΡΙΝΗΣ & ΓΕΩΡΓΙΟΥ

**8:00 π.μ.** Όρθρος και Θεία Λειτουργία

**Παρασκευή 22 Μαΐου 2026**

**ΤΩΝ ΑΓΙΩΝ ΝΕΟΜΑΡΤΥΡΩΝ  
ΠΑΥΛΟΥ ΚΑΙ ΔΗΜΗΤΡΙΟΥ ΤΩΝ ΕΝ  
ΤΡΙΠΟΛΕΙ**

I. N. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ

**8:00 π.μ.** Όρθρος και Θεία Λειτουργία

**Κυριακή 24 Μαΐου 2026**

**ΚΥΡΙΑΚΗ ΤΩΝ 318 ΑΓΙΩΝ ΠΑΤΕΡΩΝ  
ΤΗΣ Α΄ ΟΙΚΟΥΜΕΝΙΚΗΣ ΣΥΝΟΔΟΥ**

I. N. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ - I. N. ΑΓΙΩΝ ΑΙ-  
ΚΑΤΕΡΙΝΗΣ & ΓΕΩΡΓΙΟΥ

**8:00 π.μ.** Όρθρος, Θεία Λειτουργία, Μνημό-  
συνα και Κατηχητικό σχολείο

**ACTIVITIES OF THE WEEK**

**Sunday, May 17, 2026**

**SUNDAY OF THE BLIND MAN**

SAINT DEMETRIOS - SAINTS CATHERINE  
& GEORGE

**8:00 a.m.** Orthros, Divine Liturgy, Memorials  
and Sunday school

**ANNUAL FESTIVAL**

**12:00 p.m. - 11.00 p.m.**

**Wednesday, May 20, 2026**

**APODOSIS OF PASCHA**

SAINT DEMETRIOS - SAINTS CATHERINE  
& GEORGE

**8:00 a.m.** Orthros and Divine Liturgy

SAINT DEMETRIOS

**7:00 p.m.** Great Vespers

**Thursday, May 21, 2026**

**ASCENSION OF THE LORD  
THE EQUAL-TO-THE-APOSTLES  
STS. CONSTANTINE AND HELEN**

SAINT DEMETRIOS - SAINTS CATHERINE  
& GEORGE

**8:00 a.m.** Orthros and Divine Liturgy

**Friday, May 22, 2026**

**THE HOLY NEW-MARTYRS PAUL  
AND DEMETRIOS OF TRIPOLI**

SAINT DEMETRIOS

**8:00 a.m.** Orthros and Divine Liturgy

**Sunday, May 24, 2026**

**SUNDAY OF THE 318 FATHERS OF THE  
1ST ECUMENICAL COUNCIL**

SAINT DEMETRIOS - SAINTS CATHERINE  
& GEORGE

**8:00 a.m.** Orthros, Divine Liturgy, Memorials  
and Sunday school

## STEWARDSHIP MINISTRY—MEMBERSHIP 2026

We express our deepest appreciation to you for your continued 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 this New Year! We thank the **208** parish families who have fully/partially fulfilled their stewardship/membership commitment to Saint Demetrios Cathedral/Sts. Catherine & George Greek Orthodox Church as of 2026.

## ΠΡΟΓΡΑΜΜΑ ΕΚΟΥΣΙΑΣ ΕΙΣΦΟΡΑΣ 2026

Εκφράζουμε βαθύτατες ευχαριστίες για την υποστήριξή σας στην κοινότητά μας μέσω της ανανέωσης της ετήσιας εισφοράς σας για το τρέχον έτος. Η συμβολή σας είναι εξαιρετικά σημαντική στη διατήρηση των προγραμμάτων και των υπηρεσιών της κοινότητας. Είμαστε ευγνώμονες για όλη την ηθική υποστήριξή σας και τη συμμετοχή σας στη ζωή της κοινότητάς μας. Είθε ο Κύριος να σκέπει εσάς και την οικογένειά σας. Ευχόμαστε υγεία και δύναμη για το Νέο Έτος! Ευχαριστούμε τις **208** οικογένειες που έχουν πλήρως ή μερικώς προσφέρει την συνδρομή τους για το 2026 στον Καθεδρικό Ναό του Αγίου Δημητρίου και στην Ελληνορθόδοξη Εκκλησία Αγίων Αικατερίνης και Γεωργίου.



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*Sounds of*  
**CONSTANTINOPLE**

Romanos the Melodist Chanters' Society of Greater New York  
under the direction of Dr. Demetrios Kehagias

WHO  
Honored guest will be  
His Eminence  
METROPOLITAN MYRON  
OF NEW ZEALAND

WHEN  
WEDNESDAY, JUNE 10, 2026  
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Homeless Run 4/16/2026

Margarita Neocleous Skoufris

On Friday evening, not only did we distribute the usual necessities, but more importantly we stopped to listen.

Our brothers and sisters welcomed us with hugs and as the beautiful weather was a plus, we were able to talk and share our news.

We were also blessed to have with us Father Micah Breland. Presbytera Rachel and their 4 beautiful children.

Everyone was very happy to have him present and spoke with him at length.

We distributed 160 meals of different pasta, hot coffee, water, cookies, granola bars, as well as socks and underwear.

We would like to thank Father Micah, Presbytera Rachel, our volunteers, Keith, Herman, and Timothy, and everyone in our community for their continued support.

April Run Sponsor: Xios Neolaia, the Youth Chapter of the Chian Federation

Monetary Donation used to buy new men's and women's undershirts and underwear: Ioanna Pavlakis in memory of her father, Ioannis Pavlakis

New Jackets: Athena Konstantelos

Donation on new men's and women's jackets from Free Country, worth \$2500

Meal prep: Angeliki Marinos, Maria Kotsis, and Eirini Cheras

Socks: Bombas

New Underwear and Undershirts: Jean Paul

Please join us for our next Run on Friday, May 29th which will be sponsored by our own St Demetrios GOYA





ΜΑΪΟΣ 2026

ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ  
ΚΟΙΝΟΤΗΣ ΑΣΤΟΡΙΑΣ  
ΚΑΘΕΔΡΙΚΟΣ ΝΑΟΣ ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ  
ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΩΝ ΑΙΚΑΤΕΡΙΝΗΣ & ΓΕΩΡΓΙΟΥ

| Κυριακή   | Δευτέρα                                      | Τρίτη   | Τετάρτη  | Πέμπτη   | Παρασκευή  | Σάββατο   |
|---|--|---|--|--|--|---|
|   |  |   |  |  | 1<br>9:00 π.μ. Μικρός<br>Άγιασμός<br>(2 ναούς)   | 2   |
| 3<br>ΚΥΡΙΑΚΗ ΤΟΥ<br>ΠΑΡΑΛΥΤΟΥ<br>8:00 π.μ. Όρθρος, Θεία<br>Λειτουργία, Μνημόσυνα<br>και Κατηχητικό Σχο-<br>λείο (2 ναούς)   | 4  | 5   | 6<br>ΜΕΣΟΠΕΝΤΗ-<br>ΚΟΣΤΗΣ<br>8:00 π.μ. Όρθρος<br>και Θεία Λειτουργία<br>(2 ναούς)<br><br>6:00 π.μ. Τερά<br>Παράκληση<br>(Ι.Ν. Αγ. Δημη-<br>τρίου)          | 7<br>1:00 μ.μ. Κύκλος<br>Μελέτης Αγίας<br>Γραφής στα<br>Έλληνικά και<br>γεῶμα<br>5:00 μ.μ. Μελέτη<br>Αγίας Γραφής στα<br>Αγγλικά<br>(Ι.Ν. Αγ. Δημητρί-<br>ου)  | 8<br>ΤΟΥ ΙΩΑΝΝΟΥ<br>ΤΟΥ<br>ΘΕΟΛΟΓΟΥ<br>8:00 π.μ. Όρθρος και<br>Θεία Λειτουργία<br>(Ι.Ν. Αγ. Δημητρίου)   | 9   |
| 10<br>ΚΥΡΙΑΚΗ ΤΗΣ<br>ΣΑΜΑΡΕΪΤΙΔΟΣ<br>8:00 π.μ. Όρθρος, Θεία<br>Λειτουργία, Μνημόσυνα<br>και Κατηχητικό Σχο-<br>λείο (2 ναούς)   | 11<br>ΠΡΟΕΤΟΙΜΑΣΙΑ<br>ΦΕΣΤΙΒΑΛ<br>(ΟΛΗ ΜΕΡΑ) | 12<br>ΠΡΟΕΤΟΙΜΑΣΙΑ<br>ΦΕΣΤΙΒΑΛ<br>(ΟΛΗ ΜΕΡΑ)                      | 13<br>ΠΡΟΕΤΟΙΜΑ-<br>ΣΙΑ ΦΕΣΤΙΒΑΛ<br>(ΟΛΗ ΜΕΡΑ)<br>6:00 μ.μ. Τερά<br>Παράκληση<br>(Ι.Ν. Αγ. Δημη-<br>τρίου)   | 14<br>ΦΕΣΤΙΒΑΛ<br>ΑΓΙΟΥ<br>ΔΗΜΗΤΡΙΟΥ<br>4:30 μ.μ. Άγιασμός<br>Φεστιβάλ<br>(5:00-11:00 μ.μ.)  | 15<br>ΦΕΣΤΙΒΑΛ ΑΓΙΟΥ<br>ΔΗΜΗΤΡΙΟΥ<br>(5:00-11:00 μ.μ.)   | 16<br>ΦΕΣΤΙΒΑΛ ΑΓΙΟΥ<br>ΔΗΜΗΤΡΙΟΥ<br>(1:00-11:00 μ.μ.)                                  |
| 17<br>ΚΥΡΙΑΚΗ ΤΟΥ ΤΥ-<br>ΦΛΟΥ<br>8:00 π.μ. Όρθρος, Θεία<br>Λειτουργία, Μνημόσυνα<br>και Κατηχητικό Σχο-<br>λείο (2 ναούς)<br><br>ΦΕΣΤΙΒΑΛ<br>ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ<br>(12:00-10:00 μ.μ.)  | 18   | 19  | 20<br>ΑΠΟΔΟΣΙΣ<br>ΤΟΥ<br>ΠΑΣΧΑ<br>8:00 π.μ.<br>Όρθρος και<br>Θεία Λειτουργία<br>(2 ναούς)<br><br>7:00 μ.μ. Μέγας<br>Έσπερινός<br>(Ι.Ν. Αγ. Δημη-<br>τρίου) | 21<br>ΑΝΑΛΗΨΕΩΣ<br>ΤΩΝ ΑΓΙΩΝ<br>ΚΩΝΣΤΑΝΤΙ-<br>ΝΟΥ ΚΑΙ Ε-<br>ΛΕΝΗΣ<br>8:00 π.μ.<br>Όρθρος και<br>Αρχιερατική<br>Θεία Λειτουργία<br>(2 ναούς)                    | 22<br>ΤΩΝ ΑΓΙΩΝ ΝΕ-<br>ΟΜΑΡΤΥΡΩΝ<br>ΠΑΥΛΟΥ ΚΑΙ<br>ΔΗΜΗΤΡΙΟΥ<br>ΤΩΝ ΕΝ ΤΡΙΠΟ-<br>ΛΗ<br>8:00 π.μ. Όρθρος<br>και Θεία Λειτουργία<br>(Ι.Ν. Αγ. Δη-<br>μητρίου) | 23<br><br>Greek Orthodox<br>Archdiocesan Dis-<br>trict Olympics                         |
| 24<br>ΚΥΡΙΑΚΗ ΤΩΝ<br>318 ΑΓΙΩΝ ΠΑΤΕ-<br>ΡΩΝ ΤΗΣ Α΄ ΟΙΚΟΥ-<br>ΜΕΝΙΚΗΣ ΣΥΝΟΔΟΥ<br>8:00 π.μ. Όρθρος, Θεία<br>Λειτουργία, Μνημόσυνα<br>και Κατηχητικό Σχο-<br>λείο (2 ναούς)<br>Greek Orthodox<br>Archdiocesan Dis-<br>trict Olympics | 25<br>MEMORIAL DAY                           | 26<br>6:00 μ.μ. Τερό Εὐχέ-<br>λαιο<br>(Ι.Ν. Αγ. Αικατερί-<br>νης) | 27<br>6:00 μ.μ. Τερό<br>Εὐχέλαιο (Ι.Ν. Αγ.<br>Δημητρίου)   | 28<br>1:00 μ.μ. Κύκλος<br>Μελέτης Αγίας<br>Γραφής στα<br>Έλληνικά και<br>γεῶμα<br>5:00 μ.μ. Μελέτη<br>Αγίας Γραφής στα<br>Αγγλικά<br>(Ι.Ν. Αγ. Δημητρί-<br>ου) | 29   | 30<br>ΨΥΧΟΣΑΒΒΑΤΟ<br>8:00 π.μ. Όρθρος,<br>Θεία Λειτουργία και<br>Μνημόσυνα<br>(2 ναούς) |
| 31<br>ΠΕΝΤΗΚΟΣΤΗ<br>8:00 π.μ. Όρθρος, Θεία<br>Λειτουργία, και Κατηχη-<br>τικό Σχολείο (2 ναούς)   |  |   |  |  |  |   |



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

**MAY 2026**

| Sun  | Mon                              | Tue   | Wed   | Thu   | Fri   | Sat  |
|--|----------------------------------|---|---|---|---|--|
|  |                                  |   |   |   | 1<br>9:00 a.m.<br>Agiasmos<br>(in both churches)  | 2  |
| 3<br>Sunday of the Paralytic<br>8:00 a.m. Orthros, Divine Liturgy, Memorials and Sunday School<br>(in both churches)   | 4                                | 5   | 6<br>Mid-Pentecost<br>8:00 a.m. Orthros and Divine Liturgy<br>(in both churches)<br>6:00 p.m. Paraklesis<br>(St. Demetrios)       | 7<br>1:00 p.m. Kyklos (Bible Study in Greek) & Lunch<br>5:00 p.m. Bible Study in English<br>(St. Demetrios)                   | 8<br>St. John the Theologian<br>8:00 a.m. Orthros and Divine Liturgy<br>(St. Demetrios)                         | 9  |
| 10<br>Sunday of the Samaritan Woman<br>8:00 a.m. Orthros, Divine Liturgy, Memorials and Sunday School  | 11<br>FESTIVAL PREP<br>(ALL DAY) | 12<br>FESTIVAL PREP<br>(ALL DAY)                | 13<br>FESTIVAL PREP<br>(ALL DAY)<br>6:00 p.m. Paraklesis<br>(St. Demetrios)   | 14<br>ANNUAL FESTIVAL<br>4:30 p.m. Blessing of the Water for Festival Opening<br>(5:00-11:00 p.m.)                            | 15<br>ANNUAL FESTIVAL<br>(5:00-11:00 p.m.)  | 16<br>ANNUAL FESTIVAL<br>(1:00-11:00 p.m.)                               |
| 17<br>Sunday of the Blind Man<br>8:00 a.m. Orthros, Divine Liturgy, Memorials and Sunday School<br>(in both churches)<br>ANNUAL FESTIVAL<br>(12:00-10:00 p.m.)               | 18                               | 19  | 20<br>APODOSIS OF PASCHA<br>8:00 a.m. Orthros and Divine Liturgy<br>(Both Churches)<br>7:00 p.m. Great Vespers<br>(St. Demetrios) | 21<br>HOLY ASCENSION<br>STs. CONSTANTINE AND HELEN<br>8:00 a.m. Orthros and Hierarchical Divine Liturgy<br>(in both churches) | 22<br>HOLY NEW MARTYRS PAUL AND DEMETRIOS OF TRIPOLI<br>8:00 a.m. Orthros and Divine Liturgy<br>(St. Demetrios) | 23<br>Greek Orthodox Archdiocesan District Olympics                      |
| 24<br>Sunday of 318 Fathers of the 1st Ecumenical Council<br>8:00 a.m. Orthros, Divine Liturgy, Memorials and Sunday School<br>Greek Orthodox Archdiocesan District Olympics | 25<br>MEMORIAL DAY               | 26<br>6:00 p.m. Holy Unction<br>(St. Catherine) | 27<br>6:00 p.m. Holy Unction<br>(St. Demetrios)   | 28<br>1:00 p.m. Kyklos (Bible Study in Greek) & Lunch<br>5:00 p.m. Bible Study in English<br>(St. Demetrios)                  | 29  | 30 The Saturday of Souls<br>8:00 a.m. Orthros, Divine Liturgy, Memorials |
| 31<br>Pentecost<br>8:00 a.m. Orthros, Divine Liturgy and Sunday School<br>(in both churches)   |                                  |   |   |   |   |  |