

ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΚΟΙΝΟΤΗΣ ΑΣΤΟΡΙΑΣ

Hellenic Orthodox Community of Astoria



His Grace Bishop Athenagoras of Nazianzos,
Archiepiscopal Vicar of Astoria
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SAINT DEMETRIOS CATHEDRAL

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ΚΥΡΙΑΚΗ 16 ΑΥΓΟΥΣΤΟΥ 2026 - SUNDAY, AUGUST 16, 2026
ΚΥΡΙΑΚΗ ΙΑ' ΤΟΥ ΜΑΤΘΑΙΟΥ- SUNDAY 11TH OF MATTHEW

Μνημόσυνα Κυριακής
Αγίου Δημητρίου
Memorials - Saint Demetrios

8/16/2026



Νικολάου Τσαμουδάκη

Λάμπρου Βεργή

Άννας Καμμά

Κωνσταντίνου Καλλίνικου

Ιωάννου Διακουμάκη

Παναγιώτου Κλιδέρη

Μνημόσυνα Κυριακής
Αγίων Αικατερίνης και Γεωργίου
Memorials - Sts. Catherine & George

8/16/2026



Γεωργίου Σακέτου

Βίκτωρος Τζορμπατζόγλου

Κυριακή ΙΑ΄ τοῦ Ματθαίου
Sunday 11th of Mathhew
Epistle Reading

Προκείμενον. Ἦχος β΄. Ψαλμὸς 117.

Ἰσχύς μου καὶ ὕμνησίς μου ὁ Κύριος,
καὶ ἐγένετό μοι εἰς σωτηρίαν.

Στίχ. Παιδεύων ἐπαίδευσέ με ὁ Κύριος,
καὶ τῷ θανάτῳ οὐ παρέδωκέ με.

Πρὸς Κορινθίους Α΄ Ἐπιστολῆς
Παύλου (9:2 – 12) τὸ ἀνάγνωσμα

Ἀδελφοί, ἡ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί. Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ Κυρίου καὶ Κηφᾶς; ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται· οὐ φιμώσεις βοῦν ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ Θεῷ; ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινα δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

Prokeimenon. Mode 2. Psalm 117.

The Lord is my strength and my song,
and He became my salvation.

Verse: *The Lord chastened and corrected me, but He did not give me up to death.*

The reading is from Paul's First Letter
to the Corinthians (9:2 – 12)

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife as sister, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material things? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Ἐκ τοῦ κατὰ Ματθαῖον ἀγίου
Εὐαγγελίου (17:14 – 23) τὸ
ἀνάγνωσμα

The Gospel According to
Matthew (17:14 – 23)

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦπραθῆναι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος προσεκύνη αὐτῷ λέγων· κύριε, μακροθύμησον ἐπ’ ἐμοὶ καὶ πάντα σοὶ ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὑρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων· ἀπόδος μοι εἴ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ’ ἐμοὶ καὶ ἀποδώσω σοι. ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με. οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ.

The Lord said this parable: “The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Lord, have patience with me, and I will pay you everything.’ And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ So his fellow servant fell down and besought him, ‘Have patience with me, and I will pay you.’ He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the torturers, till he should pay all his debt.

Gospel Reading

Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

So also my heavenly Father will do to everyone of you, if you do not forgive your brother from your heart.”

ΠΡΟΓΡΑΜΜΑ ΤΗΣ ΕΒΔΟΜΑΔΟΣ

Κυριακή 16 Αὐγούστου 2026

ΚΥΡΙΑΚΗ ΙΑ΄ ΤΟΥ ΜΑΤΘΑΙΟΥ

I. N. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ—I. N.

ΑΓΙΩΝ ΑΙΚΑΤΕΡΙΝΗΣ ΚΑΙ ΓΕΩΡΓΙΟΥ

7:30 π.μ. Ὁρθρος, Θεία Λειτουργία, καὶ Μνημόσυνα

Κυριακή 23 Αὐγούστου 2026

ΚΥΡΙΑΚΗ ΙΑ΄ ΤΟΥ ΜΑΤΘΑΙΟΥ

I. N. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ—I. N.

ΑΓΙΩΝ ΑΙΚΑΤΕΡΙΝΗΣ ΚΑΙ ΓΕΩΡΓΙΟΥ

7:30 π.μ. Ὁρθρος, Θεία Λειτουργία, καὶ Μνημόσυνα

ACTIVITIES OF THE WEEK

Sunday, August 16 2026

SUNDAY 11TH OF MATTHEW

SAINT DEMETRIOS—SAINTS

CATHERINE AND GEORGE

7:30 a.m. Orthros, Divine Liturgy, and Memorials

Sunday, August 23 2026

SUNDAY 11TH OF MATTHEW

SAINT DEMETRIOS—SAINTS

CATHERINE AND GEORGE

7:30 a.m. Orthros, Divine Liturgy, and Memorials

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:



Resurrectional Apolytikion in the Second Mode

When You descended unto Death, O Lord, You who are immortal Life put Hades to death, by the lightning of Your divinity. And when You raised the dead from the netherworld, all the hosts of heaven sang aloud to You, "O Christ God, Giver of life, glory to You!"

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ ζωὴ ἡ ἀθάνατος, τότε τὸν ἄδην ἐνέκρωσας, τῇ ἀστραπῇ τῆς θεότητος· ὅτε δὲ καὶ τοὺς τεθνεώτας, ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστέ, ὁ Θεὸς ἡμῶν δόξα σοι.

Apolytikion for the Dormition First Mode

You gave birth yet preserved your virginity. You fell asleep in death yet did not desert the world, O Theotokos. You were transported to life, as you are Mother of Life and, by virtue of your intercessions, deliver our souls from death.

Ἐν τῇ Γεννήσει, τὴν παρθενίαν ἐφύλαξας. Ἐν τῇ Κοιμήσει, τὸν κόσμον οὐ κατέλιπες Θεοτόκε. Μετέστης πρὸς τὴν ζωὴν, Μήτηρ ὑπάρχουσα τῆς ζωῆς, καὶ ταῖς πρεσβείαις ταῖς σαῖς λυτρουμένη, ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

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 Lyaïos'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 εὗρατο ἐν τοῖς κινδύνοις, σὲ ὑπέρμαχον ἢ οἰκουμένη, Ἀθλοφόρε τὰ ἔθνη τροπούμενον. Ὡς οὖν Λυαίου καθεῖλες τὴν ἔπαρσιν, ἐν τῷ σταδίῳ θαρρύνας τὸν Νέστορα, οὕτως Ἄγιε, Μεγαλομάρτυς Δημήτριε, Χριστὸν τὸν Θεὸν ἱκέτευε, 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 κομποὺς τῶν ἀσεβῶν, τοῦ Πνεύματος τῇ μαχαίρᾳ, 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 ἐλευθερωτής, καὶ τῶν πτωχῶν ὑπερασπιστής, ἀσθενούντων ἱατρός, βασιλέων ὑπέρμαχος, Τροπαιοφόρε Μεγαλομάρτυς Γεώργιε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Kontakion in the Plagal Second Mode

The Theotokos is undying in intercession.* Immovable is our hope in her for protection. * Neither death nor burial prevailed over her. * As she is Mother of Life, she was removed to life by Him, * the Lord who lived in her evervirgin womb.

Τὴν ἐν πρεσβείαις ἀκοίμητον Θεοτόκον, καὶ προστασίαις ἀμετάθετον ἐλπίδα, τάφος καὶ νέκρωσις οὐκ ἐκράτησεν· ὥς γὰρ ζωῆς Μητέρα, πρὸς τὴν ζωὴν μετέστησεν, ὁ μήτραν οἰκήσας ἀειπάρενον.

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 **490** 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 **490** 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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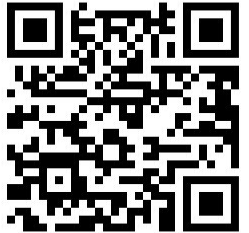
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Παρακαλούμε να ενημερώνετε το Γραφείο της Κοινότητας εάν κάποιο μέλος της Οικογένειας σας βρίσκεται στο νοσοκομείο, νοσηλεύεται εκεί ή είναι αποκλεισμένο στο σπίτι λόγω ασθένειας, έτσι ώστε κάποιος από τους Ιερείς μας να το επισκεφτεί.

ΔΙΑΚΟΝΙΕΣ ΤΗΣ ΚΟΙΝΟΤΗΤΑΣ ΜΑΣ

Όλοι οι οργανισμοί και οι διακονίες της Κοινότητάς 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 Κοινότητάς 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, Τρισάγιων ή Αρτοκλασιών, ώστε να προγραμματίζουμε έγκαιρα την διεξαγωγή τους.

Η ΙΣΤΟΣΕΛΙΔΑ ΤΗΣ ΚΟΙΝΟΤΗΤΑΣ

Σας παρακαλούμε να επισκεφθείτε την ιστοσελίδα της Κοινότητας στην διεύθυνση: www.saintdemetriosastoria.com για τις τελευταίες ενημερώσεις σε ότι αφορά την δράση της Κοινότητάς μας, αλλά και για θέματα που αφορούν την Ελληνική Ορθόδοξη πίστη μας.

ΠΛΑΤΦΟΡΜΕΣ ΚΟΙΝΩΝΙΚΗΣ ΔΙΚΤΥΩΣΗΣ

Ακολουθείστε μας στις πλατφόρμες κοινωνικής δικτύωσης για ενημερώσεις σχετικά με τις ιερές ακολουθίες και τις εκδηλώσεις του Σχολείου και της Κοινότητάς μας.



@stdemetriosastoria



Saint Demetrios Cathedral of Astoria



Saint Demetrios Cathedral Astoria

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 artoclasties, please call the Church Office in order to make the necessary arrangements.

CHURCH WEBSITE

Visit our church website at www.saintdemetriosastoria.com for new information, updates and to learn more about our Greek Orthodox Faith.

SOCIAL MEDIA

Follow us on our social media platforms for updates on liturgical services and community and school events!



@stdemetriosastoria



Saint Demetrios Cathedral Astoria



Saint Demetrios Cathedral Astoria



ΑΥΓΟΥΣΤΟΣ 2026

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

Κυριακή	Δευτέρα	Τρίτη	Τετάρτη	Πέμπτη	Παρα-	Σάββατο
						1
2 Θ' ΜΑΤΘΑΙΟΥ 7:30 π.μ. Όρθρος, Θεία Λειτουργία και Μνημόσυνα (2 ναούς) Μέγας Παρακλητικός Κανών της Παναγίας 5:00 μ.μ. (Ι.Ν. Αγ. Δημητρίου) 7:00 μ.μ. (Ι.Ν. Αγ. Αικατερίνης)	3 Μικρός Παρακλητικός Κανών της Πα- ναγίας 7:00 μ.μ. (Ι.Ν. Αγ. Δημητρίου)	4 Μέγας Παρακλητικός Κανών της Παναγίας 7:00 μ.μ. (Ι.Ν. Αγ. Αικατερίνης)	5 5:30 μ.μ. Μέγας Έσπερινός (Ι.Ν. Αγ. Δημη- τρίου)	6 ΜΕΤΑΜΟΡΦΩΣΙΣ ΤΟΥ ΣΩΤΗΡΟΣ 7:30 π.μ. Όρθρος, Θεία Λειτουργία και Άρτοκλασία (2 ναούς) Μέγας Παρακλητικός Κανών της Παναγίας 7:00 μ.μ. (Ι.Ν. Αγ. Δημητρίου)	7 Μικρός Παρα- κλητικός Κανών της Παναγίας 7:00 μ.μ. (Ι.Ν. Αγ. Αικατερίνης)	8
9 Ι' ΜΑΤΘΑΙΟΥ 7:30 π.μ. Όρθρος, Θεία Λειτουργία και Μνημόσυνα (2 ναούς) Μέγας Παρακλητικός Κανών της Παναγίας 5:00 μ.μ. (Ι.Ν. Αγ. Αϊκατε- ρίνης) 7:00 μ.μ. (Ι.Ν. Αγ. Δημη- τρίου)	10 Μικρός Παρα- κλητικός Κανών της Παναγίας 7:00 μ.μ. (2 να- ούς)	11 Μέγας Παρακλη- τικός Κανών της Παναγίας 7:00 μ.μ. (2 ναούς)	12 Μικρός Παρα- κλητικός Κανών της Παναγίας 7:00 μ.μ. (2 ναούς)	13 Μέγας Παρακλητικός Κανών της Παναγίας 7:00 μ.μ. (2 ναούς)	14 6:00μ.μ. Μέγας Έσπερινός (Ι.Ν. Αγ. Δημη- τρίου) 7:00μ.μ. Μέγας Έσπερινός και έγκώμια της Παναγίας (Ι.Ν. Αγ. Αϊκατε- ρίνης)	15 ΚΟΙΜΗΣΙΣ ΤΗΣ ΘΕΟΤΟΚΟΥ 7:30 π.μ. Όρθρος, Θεία Λειτουργία και Άρτοκλασία (2 να- ούς)
16 ΙΑ' ΜΑΤΘΑΙΟΥ 7:30 π.μ. Όρθρος, Θεία Λειτουργία και Μνημόσυνα (2 ναούς)	17	18	19	20	21	22
23 ΙΒ' ΜΑΤΘΑΙΟΥ 7:30 π.μ. Όρθρος, Θεία Λειτουργία και Μνημόσυνα (2 ναούς) 7:00μ.μ. Μέγας Έσπερινός (Πολιτιστικό Κέντρο Αστορίας)	24 ΤΟΥ ΑΓΙΟΥ ΚΟΣΜΑ ΤΟΥ ΑΙΤΩΛΟΥ 7:30 π.μ. Όρθρος και Θεία Λει- τουργία (Πολιτιστικό Κέντρο Αστορίας)	25	26 7:00μ.μ. Μέγας Έσπερινός (Ι.Ν. Αγ. Αϊκατερίνης)	27 ΤΟΥ ΑΓΙΟΥ ΦΑΝΟΥ- ΡΙΟΥ 7:30 π.μ. Όρθρος και Θεία Λειτουργία (2 να- ούς)	28	29 Μνήμη Αποτομής Τίμιας Κεφαλής του Γεωργίου Βαπτιστού 7:30 π.μ. Όρθρος και Θεία Λειτουργία (2 ναούς)
30 ΙΓ' ΜΑΤΘΑΙΟΥ 7:30 π.μ. Όρθρος, Θεία Λειτουργία και Μνημόσυνα (2 ναούς)	31 Κατάθεσις της τιμίας Ζώνης της Θεοτόκου 7:30 π.μ. Όρθρος και Θεία Λει- τουργία (Ι.Ν. Αγ. Δημη- τρίου)					



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

AUGUST 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
2 9th Sunday of Matthew 7:30 a.m. Orthros, Divine Liturgy (Both Churches) Great Paraklesis 5:00p.m. (St. Demetrios) 7:00p.m. (St. Catherine)	3 Small Paraklesis 7:00p.m. (St. Demetrios)	4 Great Paraklesis 7:00p.m. (St. Catherine)	5 5:30 p.m. Great Vespers Transfiguration of Lord (St. Demetrios)	6 TRANSFIGURATION OF LORD 7:30 a.m.Orthros and Divine Liturgy. (Both Churches) Great Paraklesis 7:00p.m. (St. Demetrios)	7 Small Paraklesis 7:00p.m. (St. Catherine)	8
9 10th Sunday of Matthew 7:30 a.m. Orthros, Divine Liturgy (Both Churches) Great Paraklesis 5:00p.m. (St. Catherine) 7:00p.m. (St. Demetrios)	10 Small Paraklesis 7:00 p.m. (Both Churches)	11 Great Paraklesis 7:00 p.m. (Both Churches)	12 Small Paraklesis 7:00 p.m. (Both Churches)	13 Great Paraklesis 7:00 p.m. (Both Churches)	14 6:00 p.m. Great Vespers for feast of Dormition of the Holy Theotokos (St. Demetrios) 7:00 p.m. Great Vespers and Lamentations and Epitaphios of the Holy Theotokos (St. Demetrios)	15 DORMITION OF THE HOLY THEOTOKOS 7:30a.m. Orthros and Divine Liturgy. (Both Churches)
16 11th Sunday of Matthew 7:30 a.m. Orthros, Divine Liturgy (Both Churches)	17	18	19	20	21	22
23 12th Sunday of Matthew 7:30 a.m. Orthros, Divine Liturgy (Both Churches) 7:00 p.m. Great Vespers (Hellenic Cultural Center)	24 ST. KOSMAS OF AITOLA 7:30a.m. Orthros and Divine Liturgy (Hellenic Cultural Center)	25	26 7:00 p.m. Great Vespers for feast of St. Phanourios. (St. Catherine)	27 ST. PHANOURIOS 7:30a.m. Orthros and Divine Liturgy (Both Churches)	28	29 THE BEHEADING OF ST JOHN THE BAPTISM 7:30a.m. Orthros & Divine Liturgy. (Both Churches)
30 13th Sunday of Matthew 7:30 a.m. Orthros, Divine Liturgy (Both Churches)	31 The Placing of the Honorable Sash of the Most Holy Theotokos 7:30 a.m. Orthros, Divine Liturgy (St. Demetrios)					



DIAKONIA

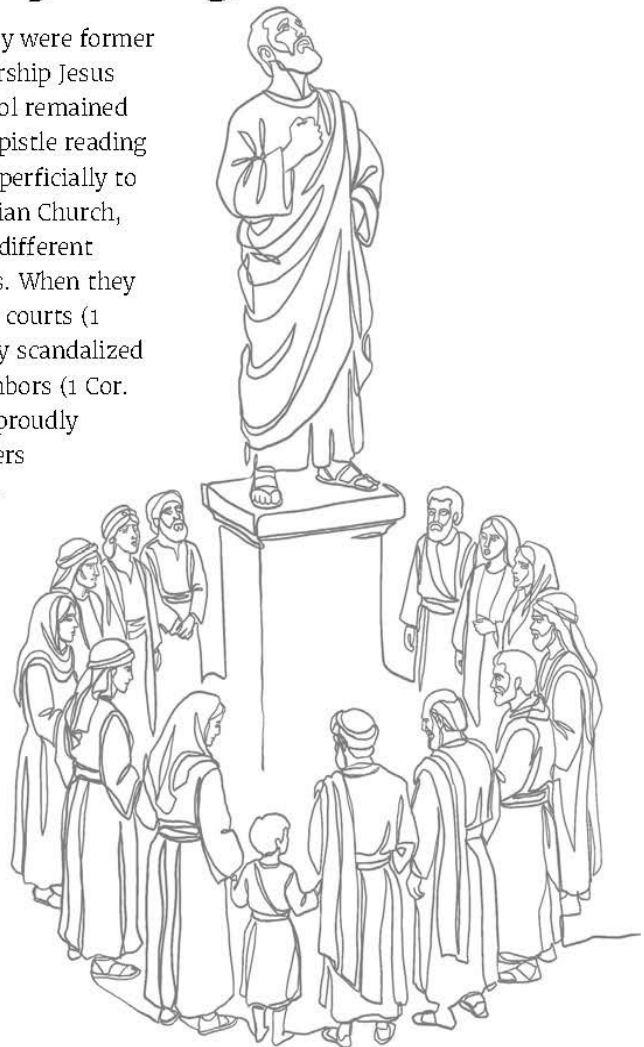
A National Ministry of the Greek Orthodox Archdiocese of America

REFLECTIONS FROM TODAY'S READING | 1 Corinthians 9:2-12

Fr. George Parsenios (HCHC '96)

The false idol of the selfish ego

The Christians in first-century Corinth were confused. They were former pagans who set aside their idols and their false gods to worship Jesus Christ, but their conversion was not complete. One final idol remained to be banished—the false god of their own egos. Today's epistle reading comes from 1 Corinthians, a letter where St. Paul seems superficially to deal with a dozen different problems afflicting the Corinthian Church, but he really addresses just a single problem with a dozen different symptoms—the self-centered arrogance of the Corinthians. When they had a dispute, they dragged fellow Christians into the civic courts (1 Cor. 6). When they had immoral relationships, they blithely scandalized not only their fellow Christians, but even their pagan neighbors (1 Cor. 5). When they gathered for meals, the wealthier members proudly demanded places of honor, allowing less prominent believers to go hungry (1 Cor. 11). In today's epistle reading, St. Paul responds to this arrogance by listing all the rights and freedoms that he himself could claim, but which refuses to demand for the sake of concord in the Church. In our own families and friendships—and especially in our Churches—we must also carefully weigh our words and actions, lest our selfish egos and ambitions create division in the place of peace. In our parishes, for instance, the most qualified people often refuse to serve on parish councils, because parish council debates often devolve into clashes between egos instead of pursuing the common good. Christian marriages also must be inspired by a spirit of mutual sacrifice, and not by a spirit of selfishness, with one spouse only giving and the other only taking. In all of our relationships, we must seek first to serve and not be served, imitating the self-sacrifice of our Lord and the humility of the great Apostle Paul.



Fr. George Parsenios is Professor of New Testament at Holy Cross Greek Orthodox School of Theology. www.hchc.edu

Leo

Diakonia is made possible by a generous grant from **Leadership 100**

Scan for today's service text

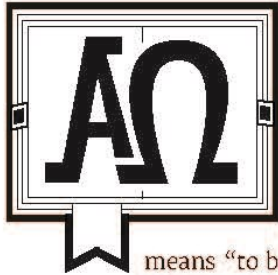
bit.ly/parishtexts



FROM THE ORIGINAL GREEK: *monastêrion* (μοναστήριον)

What does “monastery” mean?

Fr. George Parsenios (HCHC '96)



The Greek word *μοναστήριον*/*monastêrion* is rendered in English as “monastery.” It is a compound noun formed by the combination of two Greek roots. The first root is *μονάζω*/*monázō*, which means “to be alone,” from *μόνος*/*mónos*, “solitary, alone.” The second root is *τηριον*/*têrion*, derived from the Greek verb *τηρεῖν*/*têreîn*, which means “to keep” or “to cultivate.” Greek words that end in *τηριον*/*têrion* usually describe places where a certain activity is conducted. For example, a *baptistêrion* is a

place where baptisms are completed. A *thysiatêrion* is an altar on which a sacrifice (*thysia*) is performed, and a *thymiatêrion* is a vessel in which incense is burned (*thymiama*). A *monastêrion*, therefore, is a place where solitude is cultivated. This does not mean that monks and nuns live completely alone as isolated individuals. While they seek solitude from the rest of the world, most monks and nuns live in communal settings where they pray, eat, and work with other monastics. They conduct their lives separated from the world, but they do so in a community of people devoted to the cultivation of the pursuit of prayerful solitude.



Stained-glass depiction,
L'Église Saint-Irénée in Lyon, France.
Public Domain.

THIS WEEK'S LOOK AT CHURCH HISTORY

Saint Irenaeus of Lyons

On August 23rd, the Orthodox Church commemorates St. Irenaeus of Lyons, a second-century bishop and one of the most significant Fathers of the early Church. His apologetic text, *Against Heresies*—perhaps the first systematic presentation of the Orthodox faith—remains an essential theological resource for the Church. And as a witness of St. Polycarp (69–155) in his youth, Irenaeus stands in a line of direct succession, through St. Ignatius of Antioch (d. 108), of the Apostle John himself.

A native of the Greek-speaking city of Smyrna, Irenaeus served as a priest in Roman Gaul before being elevated to the bishopric of Lugdunum (Lyon) sometime in the 170's. Little is known of Irenaeus' episcopacy, other than that he vigorously defended the “orthodox” faith against various Gnostic “heresies” (terms he helped popularize) and perhaps died a martyr after 191.

Irenaeus also notably participated in the Quartodeciman controversy, wisely counseling Pope Victor to not hastily excommunicate the Anatolian Christian communities who customarily celebrated Easter on the Jewish Passover (the 14th day of Nisan)—a timeless lesson in tactful pastoral care.

Controversial Issues: How the Church Guides Us

Rev. Dr. Stylianos “Stanley” S. Harakas (1932–2020)



Throughout its history, the Orthodox Church has dealt with controversial issues by a process which addresses the "mind of the Church." When an issue arises for which there is no clear-cut, widely and readily acknowledged tradition, and about which there is honest divergence of opinion as to what view genuinely expresses the teaching of the Church, a process begins which may eventually lead to the formulation of an official Church teaching. A classical example from the early period of the Church is the formulation of the Church doctrines about the person of Jesus Christ, which began with the First Ecumenical Council in Nicaea (325) and concluded with the Seventh Ecumenical Council (787).

Over this four hundred and sixty-three year period, the Church clarified its understanding and teaching of the revelation regarding Jesus Christ. At the center of this process stood the Ecumenical Councils, which constituted the final and most authoritative agent for the formulation of doctrine, pending the acceptance of their decrees by the entire Church. For the Orthodox Church, this meant that such issues could not, and should not, be solved by appeal to a single bishop or leader, no matter how honored and respected he might be. It meant, rather, that the Church set its mind to resolving the issue through a corporate approach which drew on the whole tradition of the records of God's revelation.

In practice this meant reference to the Bible and to the living Tradition of the Church by persons seeking to comprehend how the tradition spoke to the new questions being raised. Questions were never raised just for intellectual curiosity nor for the sake of systematic organization. They nearly always were raised because in one way or another their outcome would bear on our salvation and the truths of the Faith. A response would be made whenever a new teaching seemed to be at variance with tradition in one way or another, and consequently not in harmony with the received tradition of revelation, even though the response might have to deal with yet undefined topics. Thus, the great Fathers of the Church, such as Athanasios, Basil, the Gregorys and Chrysostom, not only criticized the false teachings of heresiarchs such as Arius, but proposed formulations of the truth as well. These became the subject of study, debate, and finally, the decisions of Councils on every level – local, regional, provincial and ecumenical, all guided by the Holy Spirit.



PRAYER

"Lord Jesus Christ, grant me humility to seek Your truth through Your Holy Church. Help me to trust the guidance of the Holy Spirit, to honor the wisdom of Scripture and Holy Tradition, and to seek understanding in every controversial issue with love, patience, and faithfulness. Amen."



COLORING PAGE

Dormition of the Theotokos

Just For Kids!
(...and the young at heart)

Color this beautiful icon of the Dormition (Falling Asleep) of the Theotokos, which we celebrated yesterday on August 15. Surrounded by the apostles, the Mother of God peacefully rests as Christ lovingly receives her. As you color, remember God's promise of eternal life and the special place of the Theotokos in the Church! Thank you to ByziMom for providing this beautiful coloring sheet!

