

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

Mr. Nicholaos Papaioannou, Parish Council President

SAINT DEMETRIOS CATHEDRAL

30-11 30th Drive, Astoria, NY 11102

SS. CATHERINE & GEORGE CHURCH

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ΩΡΕΣ ΓΡΑΦΕΙΟΥ: Δευτέρα-Παρασκευή 9.00 π.μ. - 4.00 μ.μ.

Office Hours: Monday-Friday 9.00 a.m. - 4.00 p.m.

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ΚΥΡΙΑΚΗ 23 ΑΥΓΟΥΣΤΟΥ 2026 - SUNDAY, AUGUST 23, 2026
ΚΥΡΙΑΚΗ ΙΒ' ΤΟΥ ΜΑΤΘΑΙΟΥ- SUNDAY 12TH OF MATTHEW



ΑΓΙΟΣ ΚΟΣΜΑΣ
Ο ΑΙΤΩΛΟΣ

Ο Άγιος Κοσμάς ο Αιτωλός γεννήθηκε το 1714 κοντά στη Ναύπακτο. Σπούδασε στο Άγιο Όρος και αργότερα έγινε μοναχός και ιερομόναχος στη Μονή Φιλοθέου. Βλέποντας ότι οι υπόδουλοι Έλληνες κινδύνευαν να χάσουν την πίστη, τη γλώσσα και την ταυτότητά τους, αφιερώθηκε στο ιεραποστολικό και εκπαιδευτικό έργο.

Με την άδεια του Οικουμενικού Πατριαρχείου, περιόδευσε σε πολλές περιοχές της Ελλάδας και της Ηπείρου, κηρύττοντας τον λόγο του Θεού και ενισχύοντας την πίστη του λαού. Όπου περνούσε, ίδρυε σχολεία και εκκλησίες, τονίζοντας τη σημασία της χριστιανικής παιδείας. Το κήρυγμά του διακρινόταν για την απλότητα, τη θεία χάρη και τον προφητικό του χαρακτήρα.

Το 1779 συνελήφθη και απαγχονίστηκε στο Κολικόντασι της Βορείου Ηπείρου. Η Εκκλησία τον αναγνώρισε επίσημα ως άγιο το 1961 και τον ονόμασε Ισαπόστολο, τιμώντας τη μεγάλη προσφορά και το μαρτύριό του. Η μνήμη του τιμάται στις 24 Αυγούστου.



SAINT PHANOURIOS

Little is known of the holy Martyr Phanurius, except that which is depicted concerning his martyrdom on his holy icon, which was discovered in the year 1500 among the ruins of an ancient church on Rhodes, when the Moslems ruled there. Thus he is called "the Newly Revealed." The faithful pray to Saint Phanurius especially to help them recover things that have been lost, and because he has answered their prayers so often, the custom has arisen of baking a Phaneropita ("Phanurius-Cake") as a thanks-offering. His feast day is celebrated on August 27.

Κυριακή IB' τοῦ Ματθαίου
Sunday 12th of Mathew
Epistle Reading

Προκείμενον. Ἦχος γ'. Ψαλμὸς 46.

Ψάλατε τῷ Θεῷ ἡμῶν, ψάλατε, ψάλατε
τῷ βασιλεῖ ἡμῶν, ψάλατε.

Στίχ. Πάντα τὰ ἔθνη κροτήσατε χεῖρας,
ἀλαλάξατε τῷ Θεῷ ἐν φωνῇ
ἀγαλλιάσεως.

**Πρὸς Κορινθίους Α' Ἐπιστολῆς
Παύλου (15:1 – 11) τὸ ἀνάγνωσμα**

Ἀδελφοί, γνωρίζω ὑμῖν τὸ εὐαγγέλιον
ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε,
ἐν ᾧ καὶ ἐστήκατε, δι' οὗ καὶ σώζε-
σθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ
κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ
ἐπιστεύσατε. παρέδωκα γὰρ ὑμῖν ἐν
πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς
ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν
κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη, καὶ ὅτι
ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς
γραφάς, καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς
δώδεκα· ἔπειτα ὤφθη ἐπάνω πεντα-
κοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ
πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ
ἐκοιμήθησαν· ἔπειτα ὤφθη Ἰακώβῳ,
εἶτα τοῖς ἀποστόλοις πᾶσιν· ἔσχατον δὲ
πάντων ὥσπερ ἐν τῷ ἐκτρώματι ὤφθη
κἀμοί. ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν
ἀποστόλων, ὃς οὐκ εἰμι ἱκανὸς κα-
λεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν
ἐκκλησίαν τοῦ Θεοῦ· χάριτι δὲ Θεοῦ
εἰμι ὃ εἰμι· καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ
οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον
αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δέ,
ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. εἴτε
οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτω κηρύσσο-
μεν καὶ οὕτως ἐπιστεύσατε.

Prokeimenon. Mode 3. Psalm 46.

Sing praises to God; sing praises; sing
praises to our King; sing praises.

Verse: *Oh, clap your hands, all you na-
tions; shout to God with the voice of
rejoicing.*

**The reading is from Paul's First Let-
ter to the Corinthians (15:1 – 11)**

Brethren, I would remind you in what
terms I preached to you the gospel,
which you received, in which you
stand, by which you are saved, if you
hold it fast — unless you believed in
vain. For I delivered to you as of first
importance what I also received, that
Christ died for our sins in accordance
with the scriptures, that he was buried,
that he was raised on the third day in
accordance with the scriptures, and
that he appeared to Cephas, then to the
twelve. Then he appeared to more than
five hundred brethren at one time, most
of whom are still alive, though some
have fallen asleep. Then he appeared to
James, then to all the apostles. Last of
all, as to one untimely born, he ap-
peared also to me. For I am the least of
the apostles, unfit to be called an apos-
tle, because I persecuted the church of
God. But by the grace of God I am
what I am, and his grace toward me
was not in vain. On the contrary, I
worked harder than any of them,
though it was not I, but the grace of
God which is with me. Whether then it
was I or they, so we preach and so you
believed.

Ἐκ τοῦ κατὰ Ματθαῖον ἀγίου
Εὐαγγελίου (19:16 – 26) τὸ
ἀνάγνωσμα

The Gospel According to
Matthew (19:16 – 26)

Τῷ καιρῷ ἐκείνῳ, νεανίσκος τις προσῆλθε τῷ Ἰησοῦ γονυπετῶν αὐτῷ καὶ λέγων· Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός. εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς. λέγει αὐτῷ· ποίας; ὁ δὲ Ἰησοῦς εἶπε· τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ; ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα λέγοντες· τίς ἄρα δύναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.

At that time, a young man came up to Jesus, kneeling and saying, “Good Teacher, what good deed must I do, to have eternal life?” And he said to him, “Why do you call me good? One there is who is good. If you would enter life, keep the commandments.” He said to him, “Which?” And Jesus said, “You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and You shall love your neighbor as yourself.” The young man said to him, “All these I have observed from my youth; what do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this he went away sorrowful; for he had great possessions. And Jesus said to his disciples, “Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When the disciples heard this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”

ΠΡΟΓΡΑΜΜΑ ΤΗΣ ΕΒΔΟΜΑΔΟΣ

Κυριακή 23 Αυγούστου 2026

ΚΥΡΙΑΚΗ ΙΒ΄ ΤΟΥ ΜΑΤΘΑΙΟΥ

I. N. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ—I. N.
ΑΓΙΩΝ ΑΙΚΑΤΕΡΙΝΗΣ ΚΑΙ ΓΕΩΡΓΙΟΥ
7:30 π.μ. Όρθρος, Θεία Λειτουργία, και
Μνημόσυνα

ΠΟΛΙΤΙΣΤΙΚΟ ΚΕΝΤΡΟ
7.00 μ.μ. Μέγας Έσπερινός

Δευτέρα 24 Αυγούστου 2026

ΤΟΥ ΑΓΙΟΥ ΚΟΣΜΑ ΤΟΥ ΑΙΤΩΛΟΥ

ΠΟΛΙΤΙΣΤΙΚΟ ΚΕΝΤΡΟ
7:30 π.μ. Όρθρος και Θεία Λειτουργία

Τετάρτη 26 Αυγούστου 2026

I. N. ΑΓΙΩΝ ΑΙΚΑΤΕΡΙΝΗΣ ΚΑΙ ΓΕΩΡΓΙΟΥ
7:00 μ.μ. Μέγας Έσπερινός και Φανουρόπιτες

Πέμπτη 27 Αυγούστου 2026

ΤΟΥ ΑΓΙΟΥ ΦΑΝΟΥΡΙΟΥ

I. N. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ—I. N.
ΑΓΙΩΝ ΑΙΚΑΤΕΡΙΝΗΣ ΚΑΙ ΓΕΩΡΓΙΟΥ
7:30 π.μ. Όρθρος, Θεία Λειτουργία και Φανουρόπιτες

Σάββατο 29 Αυγούστου 2026

**ΤΗΣ ΑΠΟΤΟΜΗΣ ΤΙΜΙΑΣ ΚΕΦΑΛΗΣ ΤΟΥ
ΑΓΙΟΥ ΠΡΟΔΡΟΜΟΥ ΚΑΙ ΒΑΠΤΙΣΤΟΥ
ΙΩΑΝΝΟΥ**

I. N. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ—I. N.
ΑΓΙΩΝ ΑΙΚΑΤΕΡΙΝΗΣ ΚΑΙ ΓΕΩΡΓΙΟΥ
7:30 π.μ. Όρθρος και Θεία Λειτουργία

Κυριακή 30 Αυγούστου 2026

ΚΥΡΙΑΚΗ ΙΓ΄ ΤΟΥ ΜΑΤΘΑΙΟΥ

I. N. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ—I. N.
ΑΓΙΩΝ ΑΙΚΑΤΕΡΙΝΗΣ ΚΑΙ ΓΕΩΡΓΙΟΥ
7:30 π.μ. Όρθρος, Θεία Λειτουργία, και
Μνημόσυνα

ACTIVITIES OF THE WEEK

Sunday, August 23 2026

SUNDAY 12TH OF MATTHEW

SAINT DEMETRIOS—SAINTS
CATHERINE AND GEORGE
7:30 a.m. Orthros, Divine Liturgy, and
Memorials

HELLENIC CULTURAL CENTER (CRESCENT)
7:00 p.m. Great Vespers

Monday August 24, 2026

ST. KOSMAS OF AETOLIA

HELLENIC CULTURAL CENTER (CRESCENT)
7:00 a.m. Orthros and Divine Liturgy

Wednesday, August 26, 2026

SAINTS CATHERINE AND GEORGE

7:00 p.m. Great Vespers and
Phanouropita

Thursday, August 27, 2026

ST. PHANOURIOS

SAINT DEMETRIOS—SAINTS
CATHERINE AND GEORGE
7:00 a.m. Orthros, Divine Liturgy, and
Phanouropita

Saturday, August 29, 2026

**THE BEHEADING OF THE HONORABLE HEAD
OF THE HOLY FORERUNNER AND BAPTIST JOHN**

SAINT DEMETRIOS—SAINTS
CATHERINE AND GEORGE
7:00 a.m. Orthros and Divine Liturgy

Sunday, August 30 2026

SUNDAY 13TH 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 Third Mode

Let the heavens be glad. Let the earth rejoice exceedingly. For the Lord has shown strength with his arm. He trampled death by death. He became the first-born of the dead. Out of the belly of Hades, He has rescued us, and to the world He has granted the great mercy.

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιάσθω τὰ ἐπίγεια, ὅτι ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, ὁ Κύριος· ἐπάτησε τῷ θανάτῳ τὸν θάνατον· πρωτότοκος τῶν νεκρῶν ἐγένετο· ἐκ κοιλίας ᾄδου ἐρρύσατο ἡμᾶς, καὶ παρέσχε τῷ κόσμῳ τὸ μέγα ἔλεος.

Apolytikon 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.

Apolytikon 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.

Apolytikon 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 κομψοὺς τῶν ἀσεβῶν, τοῦ Πνεύματος τῇ μαχαίρᾳ, καὶ νῦν ὡς Μάρτυς στεφθεῖσα, αἰτεῖται πᾶσι τὸ μέγα ἔλεος.

Apolytikon 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.



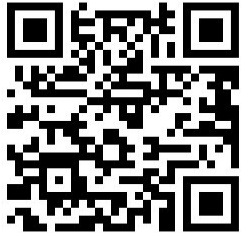
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YAL

Conference

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OCTOBER 9-12, 2026

YOUNG ADULTS AGES 18-35 | **REGISTRATION OPENS JULY 13, 2026**



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

8/23/2026



Ιωάννας Νικολέλη

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

8/23/2026



**Νικολάου Χρηστάκου
Αθανασίου Τρσέρμπη
Ζακελίνας Κουτρούπη
Βασιλείου Χατζάκου
Δημητρίου Κουτσιβού
Θωμά Κουτσιβού
Γεωργίου Χουλιάρα**

Οι εγγραφές στα προγράμματα της Κοινότητάς μας θα πραγματοποιηθούν το Σάββατο 12 Σεπτεμβρίου 2026.

Registration for our Community's ministries will take place on Saturday, September 12, 2026.



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FOR ALL**



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Discover the Greek Language,
Heritage, and Culture.

**REGISTRATION HAS
BEGUN!**
SECURE YOUR SPOT TODAY!

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ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΚΟΙΝΟΤΗΣ ΑΣΤΟΡΙΑΣ

ΚΑΘΕΔΡΙΚΟΣ ΝΑΟΣ ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ
ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΩΝ ΑΙΚΑΤΕΡΙΝΗΣ & ΓΕΩΡΓΙΟΥ

ΑΥΓΟΥΣΤΟΣ 2026

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. Catherine)	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 15:1-11*

Fr. George Parsenios (HCHC '96)



“According to the Scriptures...”

St. Paul's letters were not written to us: when we read them, we are reading someone else's mail. But these letters sit at the heart of sacred Scripture, because St. Paul never gave his readers a simple solution to solve a single problem. Rather, he used each individual problem as an example of how to solve every problem. To paraphrase a common expression, he didn't feed his readers for a single day by simply giving them a fish. He fed them for the rest of their lives by teaching them how to fish. Consequently, he has taught us how to fish as well. In today's epistle reading, we see St. Paul laying the groundwork to correct errors about the Resurrection that had crept into the Corinthian Church. He addressed this issue in the rest of chapter 15. It is not entirely clear what the Corinthians thought about the Resurrection, but whatever they thought was wrong. In response to

their error, St. Paul shows us how to resolve not only this problem, but every problem that Christians might face. First, he grounds his teaching in the tradition of the Church when he says, “I delivered to you what I also received.” Paul did not invent the Gospel, and he is not changing the Gospel. He received the Gospel from those who were before him—and indeed, from Christ Himself (Gal. 1:11-12)—and he passes it on without alteration. Second, he grounded his teaching about the Resurrection in the Bible, saying that Jesus died and rose “according to the Scriptures.” The teaching of the Church is grounded in Scripture and Tradition. Following the example of the great Apostle Paul, in responding to question we encounter—from something mundane or murky that puzzles us, to an elaborate heresy that menaces us—we must ground our theological work in Scripture and Tradition.

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



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

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FROM THE ORIGINAL GREEK: *neôkoros* (νεωκόρος)

What does “sacristan” mean?

Fr. George Parsenios (HCHC '96)



The person who cares for and cleans a Greek Orthodox Church is traditionally referred to as the *νεωκόρος*/*neôkoros*. The title is usually translated into English as “sacristan,” but the word *νεωκόρος*/*neôkoros* is not original to Christianity. The term was a title for a temple attendant in ancient Greek religion. It comes from the Greek word *ναός* (an older variant of *ναός*/*naos*), which means “temple,” and from the verb *κορέω*/*koreô*, which means “to sweep” or “to clean.” As the name implies, the *neôkoros* was among the priestly crew assigned to a

temple, and his job was to keep the sanctuary clean and supplied with its necessary vessels. In some times and places, other duties fell to the *neôkoros* as well. Interestingly, the term *neôkoros* would come to designate not only people who were custodians of a temple, but entire cities who were the caretakers of major religious centers. In the Acts of the Apostles 19:35, an official from the city of Ephesus proudly says that the city of Ephesus is known throughout the world as the *neôkoros* of the temple of Artemis. Roman emperors would give the title *neôkoros* to cities which had built temples in honor of the emperor himself, sometimes more than once to compound the honor.



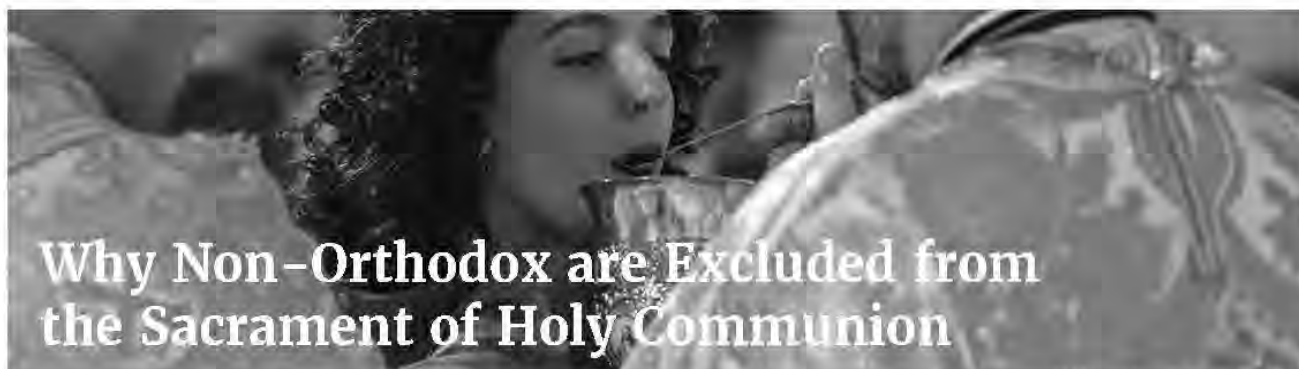
St. Catherine's Monastery, Mt. Sinai (1898).
Library of Congress

THIS WEEK'S LOOK AT CHURCH HISTORY

A Season of Creation

The Orthodox liturgical year begins on September 1st. In the past, this date coincided with the beginning of the Byzantine civil year, known as the Indiction. Recent decades, however, have seen September 1st acquire a fresh, though no less authentically Orthodox significance. Since 1989, the Ecumenical Patriarchate has recognized September 1st as a Day of Prayer for Creation—acknowledging the full gravity of the present ecological crisis but calling for repentance rather than retribution, and counseling hope rather than fear.

Apart from issuing an annual Indiction encyclical addressing themes relevant to creation care, Ecumenical Patriarch Bartholomew commissioned the foremost hymnographer of Mt. Athos, Gerasimos Mikrayiannanites (who has since been canonized), to specially compose an Office of Vespers for the Preservation of Creation. By 1992, the Day of Prayer for Creation was officially a Pan-Orthodox phenomenon. Soon, the World Council of Churches (2008) and the Roman Catholic Church (2015) followed the Orthodox Church's lead, establishing a “Season of Creation” stretching from September 1st to October 4th, concluding on the feast of St. Francis of Assisi.



Why Non-Orthodox are Excluded from the Sacrament of Holy Communion

Photographer: Brittainy Newman

Fr. Charles Bell, Ph.D

In the light of Church history, the question might better be asked, "Why does anyone allow for 'open communion?'" From the very beginning the Eucharist was offered only to baptized and chrismated believers. The second century writing known as *The Didache* instructs believers to "let no one eat or drink from your Eucharist except those who are baptized in the Lord's Name." So restricted were the Eucharistic meetings of Christians in the first centuries that rumors arose among the pagans that they were actually involved in human sacrifice and cannibalism.

Even reformed churches practiced closed communion. Only baptized believers who had undergone examination by the leaders of the churches were admitted to the Lord's Supper. In times past, communion tokens were used to gain admission to the sacrament in the Church of Scotland and also in Methodist churches.

The Orthodox Church does not consider it sufficient to express belief in Jesus to be admitted to the sacrament. Many heretics believe in Jesus. Arius, the fourth century heretic, believed in Jesus. Jehovah's Witnesses, Mormons and Hindus believe in Jesus. But none of these believes in the One Lord Jesus Christ known and proclaimed by the One Holy Catholic and Apostolic Church.

In the historic understanding of the Church, Communion has always been understood as the goal, the climax and expression of our unity in Christ. Today there are over 25,000 denominations worldwide and among them are many different views of Jesus.

Orthodox Christians practice closed communion, not for triumphalistic reasons, but for very important theological reasons. In doing so they follow the practice of the ancient Church; a practice that was retained by the Reformers. "Open communion" was a relatively recent innovation and an exception to the practice of the Church beginning in the New Testament period.

In our pluralistic American culture, we object to anything that excludes. We have been taught that all faiths are relative in their claims. One denomination is said to be as good as another, and the Orthodox Church appears to be just one more "denomination." However, the Orthodox Church pre-dates denominations, and the practice of the Orthodox Church pre-dates the practices of later Christian denominations by at least 1500 years.



FAITH IN ACTION

Make it Personal. Only by the grace of God are we worthy to receive Holy Communion. Pray the Prayer before Holy Communion each Sunday before coming forward to receive the sacrament.



MAZE

Camel in the Needle

Help the camel find the tiny needle! This maze teaches an important lesson from Jesus' lesson that we heard in today's Gospel: it can be hard for people who are too focused on their riches to follow God's path. God wants us to love Him more than our possessions. When we trust God and share with others, our hearts become lighter, and we can follow the path He has for us.

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

