

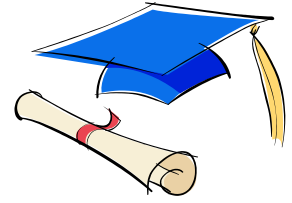


Saints Constantine and Helen  
Greek Orthodox Church



June 29, 2014  
Peter and Paul the Holy Apostles

# Honoring our Recent College Graduates



Jenny Chakalakis  
Maria Kafarakis  
Alex Koutras  
Maria Lappas

Elias Mavromatis  
Mattie Mayes  
Vicki Mihailides  
Kristina-Maria Paspalis  
Chrystyna Pittas  
Victoria Pittas  
Maria Romas  
Elaina Straub  
Kathryn Tiches  
Marilena Tripoulas  
Michael G. Recachinas

Montgomery College  
University of Mississippi - BBA Managerial Finance  
Towson University - BS Kinesiology/Exercise  
Georgetown University - BA Government &  
Environmental Science  
Virginia Tech - B.S.B. Information Technology  
University of Virginia - BS Psychology & Sociology  
University of Maryland - BS Environmental Science & Policy  
University of Maryland - BS Elementary Education  
University of Maryland - BA Sociology  
Montgomery College - AA General Studies  
University of Maryland - BA English  
Saint Mary's College of Maryland—BA Sociology  
Frostburg University - MA Teaching  
University of Maryland - MA Education  
University of Virginia - BS Electrical Engineering &  
Computer Science





## **THE MISSION OF THE STS. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH OF WASHINGTON DC**

IN SILVER SPRING, MARYLAND IS TO PROCLAIM THE GOSPEL OF CHRIST, TO TEACH AND SPREAD THE ORTHODOX CHRISTIAN FAITH, TO ENERGIZE, CULTIVATE AND GUIDE THE LIFE OF THE CHURCH ACCORDING TO THE ORTHODOX CHRISTIAN FAITH AND SACRED TRADITION. THE CHURCH SANCTIFIES THE FAITHFUL THROUGH THE DIVINE WORSHIP, ESPECIALLY THE HOLY EUCHARIST AND OTHER SACRAMENTS, BUILDING THE SPIRITUAL AND ETHICAL LIFE OF THE FAITHFUL IN ACCORDANCE WITH THE HOLY SCRIPTURES, SACRED TRADITION, THE DOCTRINES AND CANONS OF THE ECUMENICAL AND LOCAL SYNODS, THE CANONS OF THE HOLY APOSTLES AND FATHERS OF THE CHURCH AND OF ALL OTHER SYNODS RECOGNIZED BY THE ORTHODOX CHURCH, AS INTERPRETED BY THE GREAT CHURCH OF CHRIST IN CONSTANTINOPLE. THE CHURCH SERVES AS A BEACON, CARRIER AND WITNESS OF THE MESSAGE OF CHRIST TO ALL PERSONS, THROUGH DIVINE WORSHIP, PREACHING, TEACHING AND LIVING THE ORTHODOX CHRISTIAN FAITH.

### **YOUR PRIESTS ARE AVAILABLE TO YOU 24/7.**

Please use their cell phones for anything you need that pertains to your spiritual journey.

**Fr. Michael: (301) 502-2850 - Email: [fm@papouli.net](mailto:fm@papouli.net)**

**Fr. Jason: (301) 502-3762**

### **ΟΙ ΙΕΡΕΙΣ ΣΑΣ ΕΙΝΑΙ ΣΤΗ ΔΙΑΘΕΣΗ ΣΑΣ 24/7.**

Παρακαλείσθε να τους καλείτε  
στα κινητά τηλέφωνα για  
ποιαδήποτε ανάγκη σας σχετική  
με τη πνευματική σας πορεία.

Σας ευχαριστούμε!



## ΥΜΝΟΙ ΤΗΣ ΗΜΕΡΑΣ

### **Αναστάσιμο Απολυτίκιον. Ηχος Β΄**

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ Ζωὴ ἢ ἄθάνατος, τότε τὸν Ἄδην ἐνέκρωσας τῇ ἀστραπῇ τῆς Θεότητος, ὅτε δὲ καὶ τοὺς τεθνεῶτας ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ Δυνάμεις τῶν ἐπουρανίων ἐκραύαζον· Ζωοδότα Χριστέ ὁ Θεὸς ἡμῶν δόξα σοι.

### **Τῶν Αποστόλων. Ηχος Δ΄**

Οἱ τῶν Αποστόλων πρωτόθρονοι, καὶ τῆς Οἰκουμένης διδάσκαλοι, τῷ Δεσπότη τῶν ὅλων πρεσβεύσατε, εἰρήνην τῇ οἰκουμένῃ δωρήσασθαι, καὶ ταῖς ψυχαῖς ἡμῶν τὸ μέγα ἔλεος.

### **Απολυτίκιον Αγ. Κωνσταντίνου & Ελένης**

Τοῦ Σταυροῦ σου τὸν τύπον ἐν οὐρανῷ θεασάμενος, καὶ ὡς ὁ Παῦλος τὴν κλήσιν οὐκ ἐξ ἀνθρώπων δεξάμενος, ὁ ἐν βασιλεύσιν, Ἀπόστολός σου Κύριε, Βασιλεύουσαν πόλιν τῇ χειρὶ σου παρέθετο ἦν περίσῳζε διὰ παντὸς ἐν εἰρήνῃ, πρεσβείαις τῆς Θεοτόκου, μόνη Φιλάνθρωπε.

### **Απολυτίκιον Αγ. Ανδρέα**

Ὡς τῶν Αποστόλων Πρωτόκλητος, καὶ τοῦ Κορυφαίου ἀτάδελφος, τὸν Δεσπότην τῶν ὅλων Ἀνδρέα ἰκέτευε, εἰρήνην τῇ οἰκουμένῃ δωρήσασθαι, καὶ ταῖς ψυχαῖς ἡμῶν τὸ μέγα ἔλεος.

### **Κοντάκιον. Ηχος Β΄**

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδης, ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἰκεσίαν, ἢ προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμώντων σε.

## HYMNS OF THE DAY

### **Resurrectional Apolytikion. Mode 2**

When You descended unto death, O Lord who yourself are immortal Life, then did You mortify Hades by the lightning flash of Your Divinity. Also when You raised the dead from the netherworld, all the Powers of the heavens were crying out: O Giver of life, Christ our God, glory be to You.

### **For the Apostles. Mode 4**

Preeminent Apostles and teachers of the universe, intercede with the Master of all, to grant peace to the whole world, and great mercy to our souls.

### **Apolytikion of Sts. Constantine & Helen**

Having seen the image of Thy Cross in Heaven, and like Paul, having received the call not from men, Thine apostle among kings entrusted the commonwealth to Thy hand, O Lord. Keep us always in peace, by the intercessions of the Theotokos, O only Friend of man.

### **Apolytikion of St. Andrew**

As first of the Apostles to be called, O Andrew, brother of him (Peter) who was foremost, beseech the Master of all to grant the world peace and our souls great mercy.

### **Kontakion. Mode 2**

O Protection of Christians unshamable, mediation with the Creator immovable, we sinners beg you, do not despise the voices of our prayers, but anticipate, since you are good, and swiftly come unto our aid as we cry out to you with faith: Hurry to intercession, and hasten to supplication, O Theotokos who defend now and ever those who honor you.

## ΑΠΟΣΤΟΛΟΣ

**ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' ΙΑ' 21** - 33<sup>21</sup> Προς εντροπήν και ταπεινώσιν μου το λέγω, σαν να υπήρξαμεν ημείς ασθενείς και αδύνατοι μεταξύ σας, και δεν μπορούσαμε τάχα να κάμωμεν όσα οι ψευδαπόστολοι σας έκαμαν. Σας λέγω όμως τούτο· εις οτιδήποτε τολμά να καυχηθή κανείς τολμά και εγώ· με αφροσύνην το λέγω αυτό. <sup>22</sup> Είναι Εβραίοι εκείνοι; Και εγώ είμαι Εβραίος· είναι Ισραηλίται, απόγονοι του Ισραήλ, δηλαδή του πατριάρχου Ιακώβ; Είμαι και εγώ. Καυχώνται ότι είναι απόγονοι του Αβραάμ; Είμαι και εγώ. <sup>23</sup> Καυχώνται ότι είναι υπηρέται του Χριστού· ομιλώ σαν παραλογιζόμενος αυτήν την στιγμήν· είμαι εγώ παραπάνω από αυτούς διάκονος του Χριστού. Το απέδειξε όλη μου η ζωή ως Αποστόλους του Χριστού. Διότι εγώ υπεβλήθην εις κόπους περισσότερους από οιαδήποτε άλλον· υπέμεινα πληγές αναρίθμητες στο σώμα μου, ερρίφθην εις τας φυλακάς και έμεινα φυκλακισμένος περισσότερο από κάθε άλλον· πολλές φορές αντίκρουσα εμπρός μου τον θάνατον. <sup>24</sup> Από τους Ιουδαίους πέντε φορές εμαστιγώθην με σαράντα παρά μια μαστιγώσεις κάθε φοράν. <sup>25</sup> Τρεις φορές εκτυπήθηκα με ράβδους· μια φορά ελιθοβολήθηκα· τρεις φορές εναυάγησα· επί ένα ημερονύκτιον έμεινα ναυαγός εις την θάλασσαν. <sup>26</sup> Εργάσθηκα δια το Ευαγγέλιον του Κυρίου με κουραστικές και μακρές οδοιπορίες πολλές φορές, με κινδύνους από ποτάμια και μάλιστα κατά τον χειμώνα που επλημμύριζαν. Αντίκρουσα κινδύνους από ληστές, κινδύνους από τους ομοεθνείς μου Εβραίους, κινδύνους από εθνικούς και ειδωλολάτρας, κινδύνους μέσα εις τας πόλεις, κινδύνους μέσα σε έρημης περιοχές, κινδύνους εις την θάλασσαν, κινδύνους εκ μέρους ψευδαδελφών, που υπεκρίνοντο, ότι είναι Χριστιανοί. <sup>27</sup> Εξεπλήρωσα μέχρι σήμερα την αποστολήν μου με κόπον και μόχθον, με αγρυπνίες πολλές φορές, με πείναν και δίψαν, με νηστείες και στερήσεις πολλές φορές, με το ψύχος του χειμώνα και με τα λίγα ρούχα, που είχα για να καλύπτω την γυμνότητά μου. <sup>28</sup> Και δια να μη αναφέρω τόσα και τόσα άλλα, με εταλαιπωρούσε και με έρριπτε εις στενοχωρίαν η καθημερινή πίεσις και ενόχλησις εχθρών και φίλων, όπως επίσης και η αγωνιώδης φροντίδα δια τας Εκκλησίας. <sup>29</sup> Ποίος Χριστιανός ασθενεί και δεν ασθενει μαζί του και δεν συμπάσχω και εγώ; Ποίος σκοντάπτει και πίπτει και δεν καιομαι και εγώ μέσα εις αυτήν την θλίψιν; <sup>30</sup> Εάν όμως πρέπει να καυχηθώ, θα καυχηθώ δια την ασθενείαν και αδυναμίαν μου μέσα στους πειρασμούς και τους διωγμούς. <sup>31</sup> Ο Θεός και πατήρ του Κυρίου ημών Ιησού Χριστού, που είναι ευλογημένος και δοξασμένος στους αιώνας, γνωρίζει ότι δεν ψεύδομαι, αλλ' ότι αυτά που θα σας πω είναι απολύτως αληθινά. <sup>32</sup> Εις την Δαμασκόν ο διοικητής ο διωρισμένος από τον βασιλέα Αρέταν εφρουρούσε την πόλιν των Δαμασκητών, επειδή ήθελε να με συλλαβή· <sup>33</sup> και από κάποιο παράθυρο, μέσα εις ένα καλάθι πλεγμένο με σχοινί με κατέβασαν έξω από το τοίχος και εξέφυγα από τα χέρια του.

**ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' ΙΒ' 1** - 9<sup>1</sup> Να καυχηθώ δια τόσα και τόσα άλλα, που υπέστην και έπραξα δια το Ευαγγέλιον, δεν με συμφέρει από πνευματικής απόψεως. Θα προχωρήσω όμως εις οράματα και αποκαλύψεις, που έλαβα εκ μέρους του Κυρίου. <sup>2</sup> Γνωρίζω ένα άνθρωπον, που εξόυσε εν Χριστώ, και ο οποίος προ δεκατεσσάρων ετών· είτε ευρίσκειτο στο σώμα του κατά την ώραν εκείνην δεν γνωρίζω· είτε ήτο εκτός του σώματος, δεν γνωρίζω, ο Θεός το γνωρίζει· είχαν αρπαγή και αναληφθ έως τον τρίτον ουρανόν. <sup>3</sup> Και γνωρίζω, ότι αυτός ο άνθρωπος· είτε με το σώμα του έξω από το σώμα του, δεν γνωρίζω, ο Θεός γνωρίζει· <sup>4</sup> ότι ηρπάγη έως στον παράδεισον και ήκουσε λόγους, τους οποίους ανθρωπινή γλώσσα δεν ημπορεί να διατυπώση και τους οποίους δεν είναι επιτρεμμένον στον άνθρωπον να τους είπη και τους αποκαλύψη. <sup>5</sup> Δια τον άνθρωπον αυτόν θα καυχηθώ, που τον έτιμησε τόσον πολύ ο Θεός. Δια τον ευατόν μου όμως δεν θα καυχηθώ, παρά μόνον δια τας ασθενείας μου, όπως αυτά αφάνησαν εις τας περιόδους των διωγμών και των κινδύνων. <sup>6</sup> Εάν όμως θελήσω να καυχηθώ δια τους αγώνας μου και δια τα έργα, τα οποία με την βοήθειαν του Θεού υπέρ του Ευαγγελίου έκαμα, δεν θα είμαι άφρων, διότι θα πω την αλήθειαν. Διστάζω όμως και αποφεύγω να το πράξω, μήπως τυχόν κανείς σχηματίση δι' εμέ ιδέαν ανωτέραν, από ο,τι βλέπεις εις εμέ η απ' ο,τι ακούει από εμέ. <sup>7</sup> Και ένεκα του πολλού πλήθους των αποκαλύψεων, δια να μη υπερηφανεύωμαι, επέτρεψεν ο Θεός και μου εδόθη σκληρό αγκάθι στο σώμα, άγγελος δηλαδή του σατανά, δια να με γρονθοκοπή και να με ταλαιπωρή, ανίατος ασθένεια δια να μη το παρώ πάνω μου. <sup>8</sup> Δια την θλίψιν και δοκιμασίαν αυτήν τρεις φορές παρεκάλεσα τον Κυριον να μου την απομακρύνη. <sup>9</sup> Και ο Κυριος μου είπε· "σου αρκεί η χάρις μου· διότι η δύναμις μου φαίνεται ολοένα και τελειοτέρα μέσα εις την ανθρωπινήν αδυναμίαν με τα μεγάλα και θαυμαστά έργα που κατορθώνει". Με πολύ μεγάλην εσωτερικήν γλυκύτητα και ευχαρίστησιν θα καυχώμαι περισσότερο δια τας ασθενείας μου, ώστε να μένω έτσι εις την ταπεινοφροσύνην, δια να κατοικήση εις εμέ η δύναμις του Χριστού.

## EPISTLE

### **St. Paul's Second Letter to the Corinthians 11:21-33; 12:1-9**

BRETHREN, whatever anyone dares to boast of -- I am speaking as a fool -- I also dare to boast of that. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they servants of Christ? I am a better one -- I am talking like a madman -- with far greater labors, far more imprisonments, with

countless beatings, and often near death. Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant? If I must boast, I will boast of the things that show my weakness. The God and Father of the Lord Jesus, he who is blessed for ever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped his hands. I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven -- whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise -- whether in the body or out of the body I do not know, God knows -- and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

## EΥΑΓΓΕΛΙΟ

### **ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΙΣ΄ 13 - 19<sup>13</sup>**

Όταν δε ήλθεν ο Ιησούς εις τα μέρη της Καισαρείας, την οποίαν είχε επεκτείνει και εξωραΐσει ο Ηρώδης ο Φίλιππος, ερώτησε τους μαθητάς του λέγων· "τι λένε οι άνθρωποι, ότι είμαι εγώ, ο υίός του ανθρώπου;" <sup>14</sup> Εκείνοι δε είπαν· "άλλοι μιν λένε ότι είσαι ο Ιωάννης ο Βαπτιστής, άλλοι δε ο Ηλίας, και άλλοι ότι είσαι ο Ιερεμίας η ένας από τους προφήτας". <sup>15</sup> Λεγει εις αυτούς· "σεις όμως οι μαθηταί μου ποίος λέτε, ότι είμαι;" <sup>16</sup> Απεκρίθη δε ο Σίμων ο Πετρος και είπε· "Συ είσαι ο Χριστός, ο υίός του Θεού του αιωνίου, που έχει ζωήν και διδει ζωήν". <sup>17</sup> Και ο Ιησούς απήντησε και του είπε· "μακάριος είσαι, Σίμων υιέ του Ιωνά, διότι την ομολογίαν, που έκαμες, δεν σου την εφανέρωσε αίμα και σαρξ, δηλαδή κάποιος άνθρωπος, αλλά ο Πατήρ μου ο επουράνιος. <sup>18</sup> Και εγώ δε σου λέγω τούτο· ότι συ είσαι Πετρος και επάνω εις αυτήν την πέτραν της ομολογίας σου θα οικοδομήσω ασάλευτον την Εκκλησίαν μου, και πύλαι Αδου (δηλαδή όλαι αι κακαί δυνάμει του πονηρού διαβόλου και των διεστραμμένων ανθρώπων), δεν θα υπερσχύσουν και δεν θα κατορθώσουν τίποτε εναντίον της. <sup>19</sup> Και θα σου δώσω τα κλειδιά της βασιλείας των ουρανών, θα σου δώσω δηλαδή την εξουσίαν, ώστε όποιο αμάρτημα δεν θα συγχωρήσης συ εις την γην, θα είναι ασυγχώρητον και στους ουρανούς· και αμάρτημα το οποίον συ θα συγχωρήσης επάνω εις την γην, θα είναι συγχωρημένον στους ουρανούς".

## GOSPEL

### **The Gospel of Matthew 16:13-19**

At that time, Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

## SAINTS AND FEASTS



### **29 Ιουνίου - Πρωτοκορυφαίων Αποστόλων Πέτρου & Παύλου**

Ο Πέτρος καταγόταν από τη Βηθσαϊδά της Γαλιλαίας και ήταν γιος του Ιωνά, αδελφός του Αποστόλου Ανδρέα του Πρωτόκλητου. Ο Πέτρος και ο Ανδρέας ήταν ψαράδες στη λίμνη Γεννησαρέτ. Είχε νυμφευθεί στην Καπερναούμ, όπου έμενε οικογενειακά μαζί με την πεθερά του. Όπως μας πληροφορεί το Ευαγγέλιο, όταν ο Ιησούς έφθασε στη λίμνη της Γεννησαρέτ συνάντησε τους δυο αδελφούς Πέτρο και Ανδρέα οι οποίοι έριχναν τα δίχτυα τους. Αμέσως μετά την κλήση τους, άφησαν τα δίχτυα και τις οικογένειές τους και τον ακολούθησαν. Ψάρας στο επάγγελμα, ήταν τύπος αυθόρμητος, ορμητικός, και τη ζωή του κοντά στο Χριστό τη μαθαίνουμε από τα τέσσερα Ευαγγέλια, ενώ την αποστολική του δράση, από

τις πράξεις των Αποστόλων. Έγραψε και δύο Καθολικές Επιστολές, μέσα στις οποίες να τι προτρέπει τους χριστιανούς: «Νήψατε, γρηγορήσατε, ο αντίδικος υμών διάβολος ως λέων ωρούμενος περιπατεί ζητών τίνα καταπίη» (Α΄ Πέτρου, ε΄ 8). Δηλαδή εγκρατευθείτε, γίνετε άγρυπνοι και προσεκτικοί. Διότι ο αντίπαλος και κατήγορός σας ο διάβολος, σαν λιοντάρι που βρυχάται, περιπατεί με μανία και ζητάει ποιον να τραβήξει μακριά από την πίστη και να τον καταπιεί. Μετά την Ανάληψη του Κυρίου, ο Πέτρος, δίδασκε το Ευαγγέλιο στην Ιουδαία, στην Αντιόχεια, στον Πόντο, στην Γαλατία, στην Καππαδοκία, στην Ασία και τη Βιθυνία. Κατά την παράδοση (που σημαίνει ότι δεν είναι απόλυτα ιστορικά διασταυρωμένο) έφτασε μέχρι την Ρώμη, όπου επί Νέρωνος (54-68μ.Χ.) υπέστη μαρτυρικό θάνατο, αφού τον σταύρωσαν χιαστί, με το κεφάλι προς τα κάτω περί το έτος 64 μ.Χ.

Ο δε Παύλος γεννήθηκε στην Ταρσό της Κιλικίας σε ένα χωριό που ονομάζεται Γίσχαλα και στην αρχή ήταν σκληρός διώκτης του Χριστιανισμού. Το 36 μ.Χ. περίπου, όταν κάποτε μετέβαινε στη Δαμασκό για να διώξει και εκεί χριστιανούς, έγινε θαύμα στο οποίο φανερώθηκε ο Χριστός, ο οποίος τον πρόσταξε να πάει στον Ανανία ο οποίος τον κατήχησε και τον βάπτισε. Έτσι, έγινε ο μεγαλύτερος κήρυκας του Ευαγγελίου, θυσιάζοντας μάλιστα και την ζωή του γι' αυτό. Ονομάστηκε ο πρώτος μετά τον Ένα και Απόστολος των Εθνών, λόγω των τεσσάρων μεγάλων αποστολικών περιοδοιών του. Είναι ο ιδρυτής της Εκκλησίας της Ελλάδος. Συνέγραψε 14 επιστολές προς τις Εκκλησίες τις οποίες εκείνος ίδρυσε. Τη ζωή του με τις περιπέτειές του θα τα δει κανείς, αν μελετήσει τις Πράξεις των Αποστόλων, αλλά και τις 14 Επιστολές του στην Καινή Διαθήκη. Ο Απόστολος Παύλος θέλει κάθε χριστιανός, όπως και ο ίδιος, να αισθάνεται και να λέει: «ζω δε ουκέτι εγώ, ζη δε εν εμοί Χριστός» (Προς Γαλάτας β΄ 20). Δηλαδή, δε ζω πλέον εγώ, ο παλαιός άνθρωπος, αλλά ζει μέσα μου ο Χριστός. Και ακόμα, «τα πάντα και εν πάσι Χριστός» (Προς Κολασσαείς γ΄ 11). Να διευθύνει, δηλαδή, όλες τις εκδηλώσεις της ανθρώπινης ζωής μας ο Χριστός. Ο Απόστολος Παύλος υπέστη μαρτυρικό θάνατο (χωρίς να είναι απόλυτα ιστορικά διασταυρωμένο) δι' αποκεφαλισμού στη Ρώμη μεταξύ των ετών 64 - 67 μ.Χ.

### **June 29 - Holy Apostles Peter & Paul**

The divinely-blessed Peter was from Bethsaida of Galilee. He was the son of Jonas and the brother of Andrew the First-called. He was a fisherman by trade, unlearned and poor, and was called Simon; later he was renamed Peter by the Lord Jesus Christ Himself, Who looked at him and said, "Thou art Simon the son of Jonas; thou shalt be called Cephas (which is by interpretation, Peter)" (John 1:42). On being raised by the Lord to the dignity of an Apostle and

becoming inseparable from Him as His zealous disciple, he followed Him from the beginning of His preaching of salvation up until the very Passion, when, in the court of Caiaphas the high priest, he denied Him thrice because of his fear of the Jews and of the danger at hand. But again, after many bitter tears, he received complete forgiveness of his transgression. After the Resurrection of Christ and the descent of the Holy Spirit, he preached in Judea, Antioch, and certain parts of Asia, and finally came to Rome, where he was crucified upside down by Nero, and thus he ascended to the eternal habitations about the year 66 or 68, leaving two Catholic (General) Epistles to the Church of Christ.

Paul, the chosen vessel of Christ, the glory of the Church, the Apostle of the Nations and teacher of the whole world, was a Jew by race, of the tribe of Benjamin, having Tarsus as his homeland. He was a Roman citizen, fluent in the Greek language, an expert in knowledge of the Law, a Pharisee, born of a Pharisee, and a disciple of Gamaliel, a Pharisee and notable teacher of the Law in Jerusalem. For this cause, from the beginning, Paul was a most fervent zealot for the traditions of the Jews and a great persecutor of the Church of Christ; at that time, his name was Saul (Acts 22:3-4). In his great passion of rage and fury against the disciples of the Lord, he went to Damascus bearing letters of introduction from the high priest. His intention was to bring the disciples of Christ back to Jerusalem in bonds. As he was approaching Damascus, about midday there suddenly shone upon him a light from Heaven. Falling on the earth, he heard a voice saying to him, "Saul, Saul, why persecutest thou Me?" And he asked, "Who art Thou, Lord?" And the Lord said, "I am Jesus Whom thou persecutest; it is hard for thee to kick against the pricks." And that heavenly voice and brilliance made him tremble, and he was blinded for a time. He was led by the hand into the city, and on account of a divine revelation to the Apostle Ananias (see Oct. 1), he was baptized by him, and both his bodily and spiritual eyes were opened to the knowledge of the Sun of Righteousness. And straightway - O wondrous transformation! - beyond all expectation, he spoke with boldness in the synagogues, proclaiming that "Christ is the Son of God" (Acts 9:1-21). As for his zeal in preaching the Gospel after these things had come to pass, as for his unabating labors and afflictions of diverse kinds, the wounds, the prisons, the bonds, the beatings, the stonings, the shipwrecks, the journeys, the perils on land, on sea, in cities, in wildernesses, the continual vigils, the daily fasting, the hunger, the thirst, the nakedness, and all those other things that he endured for the Name of Christ, and which he underwent before nations and kings and the Israelites, and above all, his care for all the churches, his fiery longing for the salvation of all, whereby he became all things to all men, that he might save them all if possible, and because of which, with his heart aflame, he continuously traveled throughout all parts, visiting them all, and like a bird of heaven flying from Asia and Europe, the West and East, neither staying nor abiding in any one place - all these things are related incident by incident in the Book of the Acts, and as he himself tells them in his Epistles. His Epistles, being fourteen in number, are explained in 250 homilies by the divine Chrysostom and make manifest the loftiness of his thoughts, the abundance of the revelations made to him, the wisdom given to him from God, wherewith he brings together in a wondrous manner the Old with the New Testaments, and expounds the mysteries thereof which had been concealed under types; he confirms the doctrines of the Faith, expounds the ethical teaching of the Gospel, and demonstrates with exactness the duties incumbent upon every rank, age, and order of man. In all these things his teaching proved to be a spiritual trumpet, and his speech was seen to be more radiant than the sun, and by these means he clearly sounded forth the word of truth and illumined the ends of the world. Having completed the work of his ministry, he likewise ended his life in martyrdom when he was beheaded in Rome during the reign of Nero, at the same time, some say, when Peter was crucified.

## CHURCH ANNOUNCEMENTS

**PHILOPTOCHOS:** Coffee hour today is offered by Fr. Jason and Presbytera Alexandra Houck in honor of their son Paul's nameday. Χρόνια πολλά Παύλο!

**BIBLE STUDY:** Bible Study will resume at a later date in a new location TBA.

**SUMMER HOURS:** 7:00-8:15am Orthros/Ορθρος, 8:15-10:00am Divine Liturgy/Θ.Λειτουργία.

**COLLEGE GRADUATES:** Today, Sunday, June 29th, we will be honoring our college graduates from 2013 and 2014.

**PROSPHORO & COMMANDARIA WINE:** If you would like to donate Prosporo or Commandaria wine when submitting names for Commemoration at the Prothesis, or for a Trisagion/Memorial it would be greatly appreciated.

**VACATION CHURCH SCHOOL:** Our Vacation Church School will be held 9 am to noon on Monday – Thursday August 18-21st. Please don't hesitate to contact Fr. Jason for any questions or suggestions you may have.

**HOPE/JOY:** "Pizza party and play by the pond." After Liturgy on Sunday, July 13<sup>th</sup>. Join us for lunch, play time, and a little talk with Fr. Jason at the beautiful grounds behind St. Andrew's. Approximately 10:30-11:45 AM. Please RSVP to Fr. Jason at [fatherjason@schgocdc.org](mailto:fatherjason@schgocdc.org). Phone: 301-502-3762.



**A Goya day full of fun and fellowship with family and friends at Hershey Park.**



**Our Goyans and young teens enjoying Ionian Village!**



## PRAYER LIST



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

*Eleni, Maria, Simeon, Nikitas, Andreas, Constantine, Maria, Andreas, Pavlos, Elena, Elaine, Presbyteria Flora, Harry*

## PRAYER FOR A SICK PERSON

Heavenly Father, physician of our souls and bodies, who have sent Your only-begotten Son and our Lord Jesus Christ to heal every sickness and infirmity, visit and heal me Your servant from all physical and spiritual ailments through the grace of Your Christ. Grant me patience in this sickness, strength of body and spirit, and recovery of health. Lord, You have taught us through Your word to pray for each other that we may be healed. I pray that You heal me as Your servant and grant me the gift of complete health. For You are the source of healing and to You I give glory, Father, Son and Holy Spirit. Amen.

## ANNOUNCEMENT FOR FUTURE GOD PARENTS



All Orthodox Christians planning to become  
A God Parent must be able to recite the Creed  
**by memory.**

You may recite our Symbol of Faith in either English or Greek.

## 40-DAYS BABY BLESSING



For your convenience we are letting you know that you can make an appointment to church your baby on the 40th day after its birth, no matter what day that might be. There is no reason that you have to inconvenience the mom and the baby, waiting in the back of the Narthex until the priest is available on a Sunday ONLY. Make an appointment to come to church when it is convenient for you at a time that will not disrupt the baby's routine. ANY day you would like. 9am through 6pm by appointment. Bring the entire family or come just with your husband and the baby. Whatever you want. No waiting no inconvenience. More private time with the priest to talk about the future baptism if you wish. Call the office for an appointment.



**Father Michael is available to you for confession at any time.**

**Please call  
Father Michael  
at his cell phone,  
at (301) 502-2850.**

**Εἶναι κανεῖς Ἀρρωστος?**

**Are Any of You Sick?**

**Come to the Church for Healing**

**Ελάτε στην Εκκλησία γιά Θεραπεία**



**The Holy Mystery  
of Anointing with Oil  
will be administered  
Wednesday, July 2  
at 6:00pm.**

**Το Μυστήριο του Αγίου Ευχελαίου  
Θα γίνει την Τετάρτη, 2 Ιουλίου  
στις 6:00μμ**

**PARAKLESIS TO THE THEOTOKOS**  
**ΠΑΡΑΚΛΗΣΗ ΣΤΗΝ ΘΕΟΤΟΚΟ**



**6:00 PM WEDNESDAY EVENINGS**  
**6:00 MM ΤΕΤΑΡΤΕΣ ΑΠΟΓΕΥΜΑ**

**Most Holy Theotokos save us.**

**With many temptations surrounding me, Searching for salvation, I have hastened unto you; O Mother of the Word, and ever-Virgin, From all distress and dangers deliver me.**

**Υπεραγια Θεοτοκε σωσον ημας.**

**Πολλοῖς συνεχόμενος πειρασμοῖς, πρὸς σὲ καταφεύγω, σωτηρίαν ἐπιζητῶν· ὼ Μῆτερ τοῦ Λόγου καὶ Παρθένε, τῶν δυσχερῶν καὶ δεινῶν με διάσωσον.**

Icon: End of 13th Century. Triglia, M. Asia. Smisthonian Museum, Gallery of Art (Exhibition).

## What Do Your Spiritual Fathers Expect from Their Spiritual Children?

- To call us **ON THE DAY OF BIRTH** to come to the hospital to offer prayer.
  - To call us **ON THE EIGHTH DAY** to come to your home to offer prayer in the NAMING of the baby. To come to the church **ON THE COMPLETION OF 40 DAYS** to offer prayer for the mom and to “CHURCH” the baby.
  - To call us to pray with you if there is a **MISCARRIAGE**.
  - To call us to offer prayer **AT THE ADOPTION OF CHILDREN**.
  - To bring your baby for the **MYSTERION OF BAPTISM**.
  - To come to your clergy for pre-marriage guidance and to **BLESS** your engagement with the **SERVICE of BLESSING THE ENGAGEMENT**. (Informal Blessing of Rings)
  - To come to the church to have your **MARRIAGE BLESSED IN THE CHURCH**.
  - To come to the church often for the **MYSTERION OF HOLY CONFESSION**.
  - To come to the church often for the **MYSTERION OF HOLY EUCHARIST**.
  - To invite your clergy to your home for **THE OFFICE OF HOLY UNCTION** (in the home)
  - To call us to come to visit those who are sick either in the home, hospital or special care facility and to pray the **SERVICE OF THE VISITATION OF THE SICK**. We want to pray with you prior to an operation and want to give thanks to God after the operation.
  - To pray with you if there is a perceived need to **PRAY AGAINST THE EVIL EYE**.
  - To call us if there is a need for an **EXORCISM**.
  - To be called immediately when **someone is near death**.
  - To be called immediately upon death for the **TRISAGION PRAYER**.
  - To pray the **TRISAGION PRAYER** at the funeral home the night before a funeral, **FUNERAL SERVICE IN THE CHURCH** upon someone **FALLING ASLEEP IN THE LORD**.
  - To go to the cemetery on the 9th day after someone has **FALLEN ASLEEP IN THE LORD** for a **TRISAGION PRAYER SERVICE**.
  - To pray a **40 DAY MEMORIAL SERVICE** in the church, preferably on a Saturday, after someone has **FALLEN ASLEEP IN THE LORD**. Prayers for those who have fallen asleep should be offered up often.
  - To pray an **ARTOKLASIA** for the health and gratitude of God’s blessings on your family.
  - To come to your home to **BLESS it (AGIASMO)** at least once per year.
  - To come to your business to pray and **BLESS THE BEGINNING OF ANY BUSINESS UNDERTAKING**.
  - To offer prayer at a **WEDDING ANNIVERSARY**.
  - To offer prayer for those who are suffering **DEPRESSION**.
  - To BLESS A VEHICLE**, old or new.
  - To invite us to your home to spend time together and get to know each other better**.
  - To come to the church to receive what is basically the only thing we as clergy truly have to offer, the **BLESSINGS OF OUR LORD** and to engage in spiritual direction.
  - To love the Lord your God with all your heart**, and with all your soul, and with all your mind, and with all your strength.
  - To love your neighbor as yourself**.
- And the final wish that we your clergy ask of you, our spiritual children, is your prayers. This is love. Fathers Michael and Jason*

**July 4, 2014**

**Independence Day**



To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,

On this Independence Day we offer thanksgiving and praise to God for the freedom we have as human beings created in His divine image and as citizens of a nation that values, protects and promotes freedom as essential to human life, well-being, and potential. As Orthodox Christians we know and affirm that God is the source of our freedom because He is the absolutely Free and the Creator of genuine freedom.

In view of this basic truth we can understand the importance of our cherished religious freedom in the United States of America and our support for religious freedom around the world. Religious freedom affirms the fundamental human characteristic of freedom and creates the proper conditions for worshipping God.

The emphasis on religious freedom as a gift from God also relates to the fact that we have been created for relationship – relationship with God and with each other. We are social beings, and it follows that we have been created by God to give social expression to our beliefs through our worship. As communities of faith we gather freely without fear of reprisal or persecution. We live and serve together, inviting others to hear the truth of the Gospel. In freedom we follow the tenets of our Orthodox faith, sharing truth without prohibitions or restrictions so that others might receive the blessings of grace and an abundant life in Christ.

Finally, we know that freedom, religious freedom in particular, is founded on truth and is essential to our human and communal existence because God created us with a free will. We have the freedom to believe in Him or to reject this belief. We have the freedom to accept and live in His revealed truth or to deny it. Religious freedom provides the space to search, question and discuss. We are able to seek the truth without coercion. We are not threatened by force, burdened by the threat and pain of torture, or bound by intolerant and discriminatory laws. We are truly free as intended by God to ask, to seek, to find, and to choose.

On this day we join with many throughout this nation in celebration of freedom and in honor of those who have sacrificed their lives to protect it. As our faith guides us in understanding the vital significance of freedom, we affirm religious freedom as an essential value. We offer a witness of the blessings of this freedom. We continue our tireless efforts on behalf of our beloved Ecumenical Patriarchate for religious freedom. And we recognize that this freedom is an indispensable right for every human being on earth.

May we use our freedom responsibly and strengthen our witness of the source of freedom, offering to all the truth of the Gospel and the love of Christ.

With paternal love in Him,

†DEMETRIOS

Archbishop of America

## **ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΕΓΚΥΚΛΙΟΣ**

Αριθ. Πρωτ. 109 /14

4 Ιουλίου 2014

Ήμέρα Άνεξαρτησίας

Πρός τούς Σεβασμιωτάτους καί Θεοφιλεστάτους Άρχιερεῖς, τούς Εὐλαβεστάτους Ἱερεῖς καί Διακόνους, τούς Μοναχούς καί Μοναχές, τούς Προέδρους καί Μέλη τῶν Κοινοτικῶν Συμβουλίων, τούς Ἐντιμοτάτους Ἄρχοντες τοῦ Οἰκουμενικοῦ Πατριαρχείου, τά Ἡμερήσια καί Ἀπογευματινά Σχολεῖα, τίς Φιλοπτώχους Ἀδελφότητες, τήν Νεολαία, τίς Ἑλληνορθόδοξες Ὄργανώσεις καί ὁλόκληρο τό Χριστεπώνυμον πλήρωμα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικής.

Άγαπητοί μου ἀδελφοί καί ἀδελφές ἐν Χριστῷ,

Αὐτή τήν Ἡμέρα Άνεξαρτησίας, εὐγνωμονοῦμε καί δοξάζουμε τόν Θεό γιά τήν ἐλευθερία τήν ὁποία ἀπολαμβάνουμε ὡς ἄνθρωποι πλασμένοι κατ' εἰκόνα Του καί ὡς πολίτες ξένος ἔθνους τό ὁποῖο ἐκτιμᾷ, προστατεύει καί προωθεῖ τήν ἐλευθερία ὡς σημαντικό στοιχεῖο τῆς ἀνθρώπινης ζωῆς, τῆς εὐημερίας καί τοῦ ἀνθρώπινου δυναμικοῦ. Ὡς Ὀρθόδοξοι Χριστιανοί, γνωρίζουμε καί προσμαρτυροῦμε ὅτι ὁ Θεός εἶναι ἡ πηγὴ τῆς ἐλευθερίας μας διότι Ἐκεῖνος εἶναι ὁ ἀπολύτως Ἐλεύθερος καί Δημιουργός τῆς ἀληθινῆς ἐλευθερίας.

Ἐν ὄψει αὐτῆς τῆς βασικῆς ἀλήθειας, κατανοοῦμε τὴν σπουδαιότητα τῆς ἀσύγκριτης θρησκευτικῆς ἐλευθερίας μας στὶς Ἠνωμένες Πολιτεῖες Ἀμερικῆς καὶ τὴν ὑποστήριξή μας γιὰ ἀθρησκευτικὴ ἐλευθερία σὲ ὁλόκληρο τὸν κόσμο. Ἡ θρησκευτικὴ ἐλευθερία ἀντανაკλᾷ τὸ θεμελιώδες ἀνθρώπινο χαρακτηριστικὸ τῆς ἐλευθερίας καὶ δημιουργεῖ τίς κατάλληλες συνθῆκες γιὰ τὴν λατρεία τοῦ Θεοῦ.

Ἡ ἔμφαση στὴ θρησκευτικὴ ἐλευθερία ὡς δῶρο Θεοῦ συνδέεται ἐπίσης μὲ τὸ γεγονός ὅτι ἔχουμε πλασθεῖ ὡς ἄνθρωποι δύο σχέσεων, σχέσεως μὲ τὸν Θεὸ καὶ σχέσεως μεταξύ μας. Εἴμεθα κοινωνικά πλάσματα καὶ ἔχουμε πλασθεῖ ἀπὸ τὸν Θεὸ γιὰ νὰ ἐκφράζουμε κοινωνικά τὴν πίστη μας μέσα ἀπὸ τὴν λατρεία. Ὡς κοινότητες πίστεως, συναθροίζομεθα ἐλεύθερα χωρὶς φόβο γιὰ ἀνίποινα ἢ διωγμὸ. Ζοῦμε καὶ διακονοῦμε μαζί, προσκαλῶντας καὶ ἄλλους νὰ ἀκούσουν τὴν ἀλήθεια τοῦ Εὐαγγελίου. Ἐλεύθερα ἀκολουθοῦμε τίς ἀρχές τῆς Ὀρθοδόξου πίστεώς μας, χαιρόμαστε τὴν ἀλήθεια χωρὶς ἀπαγορεύσεις ἢ περιορισμούς ἔτσι ὥστε οἱ συνάνθρωποι μας νὰ μποροῦν νὰ λάβουν τίς εὐλογίες τῆς χάριτος καὶ τῆς περισσείας ζωῆς ἐν Χριστῷ.

Τέλος, γνωρίζουμε ὅτι ἡ ἐλευθερία, καὶ εἰδικά ἡ θρησκευτικὴ ἐλευθερία στηρίζεται στὴν ἀλήθεια καὶ εἶναι οὐσιώδης γιὰ τὴν ἀνθρώπινη καὶ κοινωνικὴ ὑπόστασή μας διότι ὁ Θεὸς μᾶς ἔπλασε γιὰ νὰ εἴμεθα ἐλεύθεροι. Εἴμεθα ἐλεύθεροι νὰ πιστεύσουμε σὲ Αὐτόν ἢ νὰ ἀπορρίψουμε τὴν πίστη Του. Εἴμεθα ἐλεύθεροι νὰ ἀποδεχθοῦμε καὶ νὰ ζήσουμε τὴν ἀποκαλυφθεῖσα ἀλήθειά Του ἢ νὰ τὴν ἀρνηθοῦμε. Ἡ θρησκευτικὴ ἐλευθερία προσφέρει τὸν χῶρο γιὰ ἀναζήτηση, ἐρωτήματα καὶ συζήτηση. Μᾶς δίδεται ἡ δυνατότητα νὰ ἀναζητήσουμε τὴν ἀλήθεια χωρὶς ἐξαναγκασμὸ. Δὲν ἀπειλοῦμεθα μὲ βία, δὲν μᾶς βαρύνει ἀπειλή καὶ πόνος βασανιστηρίων. Δὲν εἴμεθα δέσμοι ἀδιάλλακτων νόμων οἱ ὁποῖοι κάνουν διακρίσεις. Εἴμεθα ἀληθινὰ ἐλεύθεροι, ὅπως ἤθελε ὁ Θεός, νὰ ρωτοῦμε, νὰ ἀναζητοῦμε, νὰ ἀνακαλύπτουμε καὶ νὰ ἐπιλέγουμε.

Τὴν ἡμέρα αὐτὴ, ἐμεῖς καὶ πολλοὶ ἄλλοι σὲ ὁλόκληρο τὸ ἔθνος ἐορτάζουμε τὴν ἐλευθερία καὶ τιμοῦμε ἐκείνους οἱ ὁποῖοι θυσίασαν τὴ ζωὴ τους γιὰ νὰ τὴν προστατεύσουν. Ὅδηγοῦμε ἀπὸ τὴν πίστη μας στὴν κατανόηση τῆς θεμελιώδους σπουδαιότητος τῆς ἐλευθερίας, ἀνακηρύσσουμε τὴν θρησκευτικὴ ἐλευθερία ὡς ζωτικὴ ἀξία. Προσφέρουμε μαρτυρία τῶν εὐλογιῶν αὐτῆς τῆς ἐλευθερίας. Συνεχίζουμε τίς ἀκούραστες προσπάθειές μας ἐν ὀνόματι τοῦ προσφιλοῦς μας Οἰκουμενικοῦ Πατριαρχείου γιὰ τὴν ἐπίτευξη θρησκευτικῆς ἐλευθερίας. Καὶ ἀναγνωρίζουμε ὅτι αὐτὴ ἡ ἐλευθερία ἀποτελεῖ ἀναφαίρετο δικαίωμα γιὰ κάθε ἄνθρωπο ἐπὶ τῆς γῆς.

Εἶθε νὰ ἀπολαμβάνουμε τὴν ἐλευθερία ὑπεύθυνα καὶ νὰ δυναμώνουμε τὴν μαρτυρία μας γιὰ τὴν πηγὴ τῆς ἐλευθερίας, τὸν Θεὸ, προσφέροντας σὲ ὅλους τὴν ἀλήθεια τοῦ Εὐαγγελίου καὶ τὴν ἀγάπη τοῦ Χριστοῦ.

Μετά πατρικῆς ἐν Χριστῷ ἀγάπης,  
† ὁ Ἀρχιεπίσκοπος Ἀμερικῆς Δημήτριος

## In Honour of the Holy Apostles

by matushka constantina



In honour of the Apostles, whose Synaxi we will celebrate on June 30, the day after our celebration of the great beacons of the Gospel, Sts. Peter and Paul, I wanted to share this excerpt from Bishop Augoustinos Kantiotis' book *Follow Me*, p. 359:

What mission can compare to that of the Apostles, and what offering of love to theirs? In their entirety, they are the first after the One. Therefore, the Church, founded on their labours and their blood, is called the Apostolic Church. It is a name, which, so as not to remain a simple title, makes the deepest obligations on Christians of every age who are members of the One, Holy, Catholic and Apostolic Church, which Orthodoxy is. Our Church is called "Apostolic." In everything we should maintain apostolic teaching, apostolic life and polity, for woe to us if below the epigraph "Apostolic" we hide an ideology and life that does not bear the apostolic stamp.

The Apostles demolished the pagan world, enlightened nations, and created a new world. These twelve led thousands of souls to Christ. How did they do this? By their simple teaching, which sketched before their listeners Jesus Christ Crucified and Resurrected from the dead. They attracted people by the miracles they worked and through which they confirmed their divine teaching, which seemed so strange to the ears of the idolaters and Jews, for whom the preaching of the Cross was foolish and offensive. They attracted people by their holy example. In the Apostles, Christ's words found complete harmony. "Let your light so shine before men, that they may see your good works and glorify your Father in heaven" (Mt. 5:16). Through all these things - brilliant teaching, astonishing miracles, and radiant way of life - the Apostles were shown to be shining mirrors of the Logos, in which people saw the wondrous image of Jesus Christ. They were shown to be suns shining, warming, and giving life. They were shown to be the clearest proof of our religion's heavenly origin.





## **The Calling of the Apostles**

**By Nicholas Sigalas, Archaeology Student**

According to the Evangelist Luke, Jesus, after an all-night prayer on the mountain, “addressed his disciples, and from them He chose twelve, whom He also named apostles” (Luke 6:12-13). This selection occurred at the Sea of Galilee.

According to the Gospel of Matthew (Matt. 4:18-23), the Lord, as He walked on the shores of the lake, “saw two brothers, Simon called Peter and Andrew, his brother, casting a net in the sea; for they were fishermen. And he said to them, ‘Follow Me, and I will make you fishers of men.’” These people were simple, laborers with fervent faith in the Messianic traditions of Judaism and with limited education, and “they immediately left their nets and followed Him.” A little further on, Jesus “saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called to them.” Obeying the voices of their hearts, they “immediately left the boat and their father, and followed Him.”

Thus, slowly, the group of the twelve was gathered. Their number had an eschatological meaning and it had to be retained till the day of Pentecost, during which the holy Church of God was formed. As the twelve patriarchs were leaders of the twelve tribes of Israel, thus also the twelve apostles were the spiritual leaders of the new Israel. The twelve apostles are listed in four lists of the New Testament (Matt. 10:1-4/ Mark 3:13-19/ Luke 6:12-16/ Acts 1:13) and they were the following: “Simon, who is called Peter and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus and Lebbaeus, whose surname was Thaddeus; Simon the Canaanite and Judas Iscariot” (Matt. 10:2-4).

All of them were unimportant and simple people, who nevertheless certify Paul’s saying, in other words, that “God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty”(1 Cor. 1:27). And all of them, according to the promise of the Lord, on the day of Pentecost became fishers of men. Their intellect was illumined, they became all-wise and “in divine power they drew everyone” (Romanos the Melodist, On Holy Pentecost). That, as it is

imprinted also in the dismissal hymn of Pentecost, was realized with the pouring out of the Holy Spirit: “Blessed art Thou, Christ our God, who showed the fishermen to be all-wise, sending down upon them the Holy Spirit, and through them You drew the world into the net; O Philanthropic One, glory to Thee.”

Despite the persecutions, the hardships and afflictions, the twelve apostles fulfilled the work that was entrusted to them, and they crowned it with their martyric deaths. They did not yield, because they always remembered the words of their wise Teacher: “They will shower all of you with curses, casting you into prisons and binding you bitterly. They shall hand you over to the rulers. But I will not leave you orphans, for I am with you unto the close of the age. When you stand before judges, you will see Me in the middle. You are bound, and I am bound along with you. With Me, for Me you will suffer everything. You give the will, and I will struggle through you.” (Romanos the Melodist, On the Holy Apostles).

The work of the twelve apostles is unique in the history of humanity, because they achieved the transfiguration of the world according to the principles of Christianity. For this also throughout the ages they are honored in an exceptional manner by the Church: “Let us hymn the tongues of the disciples, Brethren, for not with fancy words but by divine power, they captured everyone; for they carried His cross as a fishing rod, and furthermore, they made words into nets, and fished in the world” (Romanos the Melodist, On Holy Pentecost)

Finally, the timelessness always of Jesus’ invitation to His twelve disciples is also noteworthy. It refers to the same invitation the Apostle of the Gentiles, Paul, and the circle of the Seventy disciples of the Lord received after Pentecost. The Seventy disciples correspond to the seventy presbyters of Moses and had a typological relationship with the seventy nations of the world. That same calling is addressed also to the people of contemporary times, urging them to become apostles of their time and to guide to the God-Man not only themselves but also their fellow man: “Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and humble of heart, and you will find rest for your souls. For My yoke is easy and My burden is light” (Matt. 11: 28-30).

Translated by Fr. Nicholas Palis from Πειραϊκή Ἐκκλησία June 1996, Vol. 62 (169) pp. 10-11; Edited by Irene Maginas.



Saints Constantine & Helen Greek Orthodox Church of Washington D.C.

Reverend Father Michael Eaccarino, Protopresbyter / Reverend Father Jason Houck, Presbyter

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**Niko Stamos is in this presentation!**

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**RSVP by June 29**

**Helen Thornberg**

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**Rev. Michael Eaccarino, Protopresbyter E-mail: fm@papouli.net**

**Rev. Jason Houck, Presbyter E-mail: FatherJason@schgocdc.org**

*We welcome all visitors among us always! We hope you find our worship true and reverent and our people here friendly and cordial. If you are seeking a spiritual home, we would be honored by your presence in our family. We are glad you chose to worship with us today.*

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## ***PARISH LIFE***

<b>Monday</b> <b>Δευτέρα</b> <b>6/30/14</b>	<b>Synaxis of the Holy Apostles</b> <b>8:15 – 10:45am Orthros &amp; Divine Liturgy at</b> <b>St. Peter and Paul Greek Orthodox Church,</b> <b>920 West 7th Street, Frederick MD, 21701</b>
<b>Tuesday</b> <b>Τρίτη</b> <b>7/1/14</b>	
<b>Wednesday</b> <b>Τετάρτη</b> <b>7/2/14</b> <b>Wine &amp; Oil Allowed</b>	<b>6:00 - 7:30pm Holy Unction</b>
<b>Thursday</b> <b>Πέμπτη</b> <b>7/3/14</b>	
<b>Friday</b> <b>Παρασκευή</b> <b>7/4/14</b> <b>Strict Fast</b>	<b>Independence Day</b> <b>(Office Closed)</b>
<b>Saturday</b> <b>Σάββατον</b> <b>7/5/14</b>	
<b>Sunday</b> <b>Κυριακή</b> <b>7/6/14</b>	<b>4th Sunday of Matthew</b> <b>7:00 - 8:15am Orthros / Ορθρος</b> <b>8:15 - 9:45am Divine Liturgy / Θ. Λειτουργία</b>