



ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ  
**SAINT DEMETRIOS**  
GREEK ORTHODOX CHURCH + UPPER DARBY, PA



METROPOLIS OF  
NEW JERSEY

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14 ΟΚΤΩΒΡΙΟΥ · OCTOBER 2018

ΠΑΤΕΡΩΝ ΤΗΣ Ζ' ΟΙΚΟΥΜΕΝΙΚΗΣ ΣΥΝΟΔΟΥ · FATHERS OF THE 7TH ECUMENICAL COUNCIL  
ΑΓΙΟΥ ΙΓΝΑΤΙΟΥ ΤΟΥ ΑΓΑΛΛΙΑΝΟΥ, ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΜΕΘΥΜΝΗΣ ΤΟΥ ΘΑΥΜΑΤΟΥΡΓΟΥ  
ST. IGNATIUS, ARCHBISHOP OF METHYMNA, THE WONDERWORKER

\*\*\*Τὰ λείψανα τοῦ Ἀγίου θὰ ἐκτεθοῦν γιὰ προσκύνηση μετὰ τὴν Θεία  
Λειτουργία. · The Saint's relics will be set out for veneration after Liturgy.\*\*\*

ΜΝΗΜΟΣΥΝΑ · MEMORIALS

Εὐθύμιος Τσιούρης · Efthimios Tsiouris (40 ἡμέραι)  
Θεόδωρος Κάρας · Theodoros Karas (10 ἔτη)

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ · SCHEDULE OF SERVICES

ΑΓΙΟΥ ΑΠΟΣΤΟΛΟΥ ΛΟΥΚΑ · ST. LUKE THE APOSTLE

\*\*\*Ἀκολουθίαι εἰς τὸν Ἱ.Ν. Ἀγίου Λουκᾶ, Broomall\*\*\*

\*\*\*Services to be held at St. Luke G.O.C., Broomall\*\*\*

Τετάρτη, 17 Ὀκτωβρίου Ἑσπερινός 7.00 μ.μ.  
Wednesday, 17 October Vespers 7.00 p.m.

Πέμπτη, 18 Ὀκτωβρίου Ὅρθρος 9.00 π.μ. · Θεία Λειτουργία 10.00 π.μ.  
Thursday, 18 October Orthros 9.00 a.m. · Divine Liturgy 10.00 a.m.

ΣΤ' ΚΥΡΙΑΚΗ ΛΟΥΚΑ · SIXTH SUNDAY OF LUKE

Κυριακή, 21 Ὀκτωβρίου Ὅρθρος 8.45 π.μ. · Θεία Λειτουργία 10.00 π.μ.  
Sunday, 21 October Orthros 8.45 a.m. · Divine Liturgy 10.00 a.m.

## AT THE ENTRANCE OF THE GOSPEL WE SING

ΑΝΑΣΤΑΣΙΜΟΝ, ΗΧΟΣ Γ΄

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 ἄδου ἐρρύσατο ἡμᾶς, καὶ  
παρέσχε τῷ κόσμῳ τὸ μέγα ἔλεος.

ΤΩΝ ΠΑΤΕΡΩΝ, ΗΧΟΣ Γ΄

Ὑπερδεδοξασμένος εἶ, Χριστέ ὁ Θεὸς  
ἡμῶν, ὁ φωστῆρας ἐπὶ γῆς τοὺς  
Πατέρας ἡμῶν θεμελιώσας, καὶ δι'  
αὐτῶν πρὸς τὴν ἀληθινὴν πίστιν,  
πάντας ἡμᾶς ὁδηγήσας·  
πολυεύσπλαγχνε, δόξα σοι.

ΤΟΥ ΙΕΡΑΡΧΟΥ, ΗΧΟΣ Α΄

Τὸν ποιμενάρχην Μηθύμνης  
Ἰγνάτιον ἄσμασι, τὸν μετὰ πάντων  
Ἀγίων δοξασθέντα ἐν θαύμασιν,  
ὑμνήσωμεν ἀπαύστως οἱ πιστοί,  
συμφώνως ἐν τῇ τούτου ἑορτῇ καὶ  
ὡς πλεῖστα κατιδόντες ὑπ' αὐτοῦ,  
θεραπευθέντα πάθη ἐκβοήσωμεν·  
Δόξα τῷ σὲ δοξάσαντι· Δόξα τῷ σὲ  
στεφανώσαντι· Δόξα τῷ ἐνεργοῦντι  
διὰ σοῦ πᾶσιν ἰάματα.

ΤΟΥ ΝΑΟΥ, ΗΧΟΣ Γ΄

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 Ἅγιε, Μεγαλομάρτυς  
Δημήτριε, Χριστὸν τὸν Θεὸν ἰκέτευε,  
δωρήσασθαι ἡμῖν τὸ μέγα ἔλεος.

RESURRECTIONAL, TONE III

Let the heavens sing for joy, and let  
everything on earth be glad. For  
with His Arm the Lord has worked  
power. He trampled death under foot  
by means of death; and He became  
the firstborn from the dead. From  
the maw of Hades He delivered us;  
and He granted the world His great  
mercy.

FOR THE HOLY FATHERS, MODE III

Supremely blessed are You, O Christ  
our God. You established the holy  
Fathers upon the earth as beacons,  
and through them You have guided  
us all to the true Faith, O greatly  
merciful One, glory be to You.

FOR ST. IGNATIUS OF METHYMNA, MODE I

The good shepherd of Methymna, O  
you faithful, let us praise in hymns  
unceasing, Ignatios, glorified among  
the saints for his miracles, and on  
this day of his feast, as we have seen  
him heal many infirmities, let us cry:  
“Glory to Him for your miracles;  
glory to Him who through you  
effects cures for all.”

FOR OUR PATRON SAINT, MODE III

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.

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

O Protection of Christians that never  
falls, intercession with the Creator that  
never fails, we sinners beg you, do not  
ignore the voices of our prayers. O  
good Lady, we implore you, quickly  
come unto our aid, when we cry out to  
you with faith. Hurry to intercession,  
and hasten to supplication, O  
Theotokos who protect now and ever  
those who honor you.

### READING FROM THE APOSTLE: TITUS 3.8-15

Προκείμενον· Εὐλογητὸς εἶ Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν.

Στίχος· Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν.

Τέκνον Τίτε, πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα  
φροντίζωσιν καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες θεῷ. ταῦτά ἐστιν καλὰ καὶ  
ὠφέλιμα τοῖς ἀνθρώποις· μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔριν καὶ μάχας  
νομικὰς περιΐστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι. αἰρέτικὸν ἄνθρωπον μετὰ μίαν  
καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει,  
ὢν αὐτοκατάκριτος. Ὅταν πέμψω Ἀρτεμᾶν πρὸς σέ ἢ Τυχικόν, σπούδαςον ἐλθεῖν  
πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι. Ζηνᾶν τὸν νομικὸν καὶ  
Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη. μανθανέτωσαν δὲ καὶ οἱ  
ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.  
Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. Ἀσπασαί τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις  
μετὰ πάντων ὑμῶν.

*Prokeimenon: For You are righteous in all You did for us.*

*Verse: The reading is from Paul's Letter to Titus.*

Titus, my son, the saying is sure. I desire you to insist on these things, so that those  
who have believed in God may be careful to apply themselves to good deeds; these  
are excellent and profitable to men. But avoid stupid controversies, genealogies,  
dissensions, and quarrels over the law, for they are unprofitable and futile. As for a  
man who is factious, after admonishing him once or twice, have nothing more to do  
with him, knowing that such a person is perverted and sinful; he is self-condemned.  
When I send Artemas or Tychicos to you, do your best to come to me at Nicopolis, for  
I have decided to spend the winter there. Do your best to speed Zenas the lawyer and  
Apollon on their way; see that they lack nothing. And let our people learn to apply  
themselves to good deeds, so as to help cases of urgent need, and not to be  
unfruitful. All who are with me send greeting to you. Greet those who love us in the  
faith. Grace be with you all. Amen.

READING FROM THE GOSPEL: Luke 10.9-16

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό· καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱκμάδα· καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αὐτὰ ἀκανθαὶ ἀπέπνιξαν αὐτό. καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· Τίς εἷη ἡ παραβολὴ αὕτη; ὁ δὲ εἶπεν· Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι καὶ ἀκούοντες μὴ συνιῶσιν. Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν οἱ ἀκούσαντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσι. τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσι καὶ καρποφοροῦσιν ἐν ὑπομονῇ. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

The Lord said this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when his disciples asked him what this parable meant, he said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As he said these things, he cried out, "He who has ears to hear, let him hear."



# GREEK ORTHODOX METROPOLIS OF NEW JERSEY

## ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Πρός τόν εὐλαβέστατον Ἱερόν Κληρόν,  
Τούς Ἐντιμοτάτους Ἀρχοντας τοῦ Οἰκουμενικοῦ ἡμῶν Πατριαρχείου,  
Τούς Προέδρους καί τά Μέλη τῶν Ἐκκλησιαστικῶν Συμβουλίων,  
Τάς Προέδρους καί τά Μέλη τῶν Φιλοπτώχων Ἀδελφοτήτων,  
Τούς διδάσκοντας καί διδασκομένους τῶν Κατηχητικῶν καί Ἑλληνικῶν Σχολείων,  
Τάς Ὁργανώσεις τῆς Νεολαίας καί ἅπαν τό Χριστεπώνυμον πλήρωμα τῶν εὐσεβῶν Ὁρθόδοξων  
Χριστιανῶν τῆς Ἱερᾶς Μητροπόλεως Νέας Ἱερσέης.

Ἀγαπητοί ἐν Χριστῷ ἀδελφοί,

Γιά περισσότερους ἀπό δεκαεπτὰ αἰῶνες, τό σεπτό Οἰκουμενικό Πατριαρχεῖο Κωνσταντινουπόλεως ἀγκαλιάζει τούς ὀρθόδοξους πιστούς σέ ὁλόκληρη τήν οἰκουμένη μέ πίστη, ἀγάπη, φροντίδα καί ποιμαντική εὐαισθησία, καθὼς στοχεύει στήν ἐξασφάλιση τῆς εἰρήνης καί τῆς ἐνότητας σέ ὅλο τόν ὀρθόδοξο κόσμο. Ἕνας ἀπό τούς κεντρικούς ρόλους τοῦ Οἰκουμενικοῦ Πατριάρχου Κωνσταντινουπόλεως εἶναι ἡ διαφύλαξη, μέ τή χάρη τοῦ Ἁγίου Πνεύματος, τῆς ἐνότητας τῆς Μίας, Ἁγίας, Καθολικῆς καί Ἀποστολικῆς Ἐκκλησίας. Μία εὐθύνη πού δέχεται πρόθυμα καί πολύ σοβαρά, καθὼς ὁ ρόλος αὐτός ἀπαιτεῖ εἰλικρινῆ ἀγάπη, ἀπεριόριστη πίστη, ἰσχυρή ἡγεσία καί ἀντικειμενικότητα στή λήψη ἀποφάσεων. Σπάνια ἡ σωστή ἀπόφαση εἶναι καί ἡ εὐκολη, πράγμα το ὁποῖο ἰσχύει γιά τήν ὑφιστάμενη ἐκκλησιαστική κατάσταση στήν Οὐκρανία.

Ἀπό τόν 10<sup>ο</sup> αἰῶνα, ὑπῆρξε μία ζωντανή ὀρθόδοξη κοινότητα, πού εἶναι γνωστή σήμερα ὡς Οὐκρανία, καί ὁ λαός αὐτῆς τῆς περιοχῆς ἦταν γνωστός ὡς «Κιεβωῶσοι». Ἡ ὀρθόδοξη «Κιεβωσσία», μέ ἐκκλησιαστικό κέντρο τῆ Μητρόπολη Κιέβου, ἦταν καί εἶναι ὑπό τήν κανονική δικαιοδοσία τοῦ Οἰκουμενικοῦ Πατριαρχείου Κωνσταντινουπόλεως. Αὕτη ἡ Μητρόπολη ὑπῆρξε ἐπί δεκαετίες τό ἐκκλησιαστικό κέντρο τῆς τοπικῆς Οὐκρανικῆς Ἐκκλησίας καί, ἀκόμη καί μετά τήν ἀνύψωση σέ Πατριαρχεῖο τῆς Ἐκκλησίας τῆς Ρωσίας τό 1589(ἀνεξάρτητα τό πῶς ἔλαβε τήν Πατριαρχική ἀξία μέ «ἀνορθόδοξο» τρόπο, αὐτό ἀποτελεῖ μιά ἄλλη ἱστορία), ἡ Μητρόπολη Κιέβου παρέμεινε ὑπό τήν κανονική δικαιοδοσία τοῦ σεπτοῦ Οἰκουμενικοῦ Πατριαρχείου. Λόγω τῶν ἱστορικῶν συνθηκῶν ὅμως, τό 1686 τό Οἰκουμενικό Πατριαρχεῖο χορήγησε στόν Πατριάρχη Μόσχας τή δυνατότητα νά χειροτονεῖ τόν ἐκάστοτε Μητροπολίτη Κιέβου, ἐφόσον εἶχε τήν κανονική ἄδεια τοῦ Οἰκουμενικοῦ Πατριάρχου, καί ὁ ὁποῖος θά ἦταν καί Ἐξαρχός του καί θά μνημόνευε τοῦ ὀνόματός του κατά τήν τέλεση τῆς Θείας Λειτουργίας στό «Ἐν πρώτοις μνήσθητι Κύριε», κάτι πού καταδεικνύει τήν κανονική ὑπαγωγή του στήν Ἐκκλησία τῆς Κωνσταντινουπόλεως.

. Τό Οικουμενικό Πατριαρχεῖο Κωνσταντινουπόλεως οὐδέποτε παραχώρησε δικαιοδοσία ἐξουσίας ἐπὶ τῆς Μητροπόλεως Κιέβου καὶ τῆς σημερινῆς Οὐκρανίας στό Πατριαρχεῖο Μόσχας.

Μέ τίς γεωπολιτικές ὁμως ἀλλαγές πού ἐπῆλθαν τόν περασμένο αἰῶνα, εἰσῆλθε καί ἡ δυσπιστία καί ἡ διαφωνία στίς τάξεις τῶν ὀρθόδοξων χριστιανῶν τῆς Οὐκρανίας σέ τέτοιο βαθμό, ὥστε, κατά τή δεκαετία τοῦ 1990, νά ὑπάρχουν τρεῖς ὁμάδες ὀρθόδοξων χριστιανῶν: Μία πού ἀνῆκε στό Πατριαρχεῖο Μόσχας, μέ ἐπικεφαλῆς τόν Μητροπολίτη Ὀνούφριο καί ἄλλες δύο ἀνεξάρτητες, τό Οὐκρανικό σχισματικό Πατριαρχεῖο ὑπό τόν Φιλάρετο καί ἡ «Αὐτοκέφαλη Ἐκκλησία» ὑπό τόν Μακάριο. Ἡ διαίρεση αὐτή συνεχίζεται καί, ἐνῶ τό Οἰκουμενικό Πατριαρχεῖο προσευχόταν συνεχῶς νά ἐπιλύσουν τό ζήτημα ἐσωτερικά οἱ ἐκκλησιαστικές δυνάμεις στήν Οὐκρανία, κατέστη προφανές ὅτι ἡ παρέμβαση τοῦ Οἰκουμενικοῦ Πατριαρχείου, τόσο ὡς Μητέρας Ἐκκλησίας τῶν Οὐκρανῶν Ὀρθόδοξων, ὅσο καί ὡς **ΠΡΩΤΟΘΡΟΝΗΣ ΕΚΚΛΗΣΙΑΣ**, ἦταν ἀπαραίτητη γιά τή διαφύλαξη τῆς ἐνότητας τῶν ὀρθόδοξων.

Εἶναι πολύ σημαντικό νά γνωρίζουμε αὐτή τή σύντομη ἱστορία τῆς Ὀρθόδοξου Ἐκκλησίας στήν Οὐκρανία, γιά νά κατανοήσουμε τή σημερινή κατάσταση -εἰδικά ἀφοῦ πολλοί πιστοί τῆς Ἑλληνικῆς Ὀρθόδοξου Μητροπόλεως Νέας Ἱερσέης ἐνδιαφέρονται νά μάθουν γιά τό ζήτημα αὐτό- ἀλλά καί ἐπειδή γίνεται μιά προσπάθεια ἀπό κάποιες «ἐκκλησιαστικές παρουσίες» στή χώρα μας νά παραπληροφορήσουν καί νά παραπλανήσουν ὄχι μόνο τοὺς ὀρθόδοξους πιστοὺς μας, ἀλλά καί τοὺς πιστοὺς τῶν ἄλλων θρησκείων καί ὁμολογιῶν, δηλαδή τό σύνολο τῆς κοινῆς γνώμης, σχετικά μέ τήν ἱστορία καί τήν κανονική ὀρθότητα.

Ἡ Αὐτοῦ Θειοτάτη Παναγιότης, ὁ Οἰκουμενικός Πατριάρχης κ.κ. Βαρθολομαῖος, καί ἡ περί Αὐτόν Ἁγία καί Ἱερά Σύνοδος ἐπιθυμοῦν νά θεραπεύσουν αὐτή τή διαίρεση ἐντός τῆς Ἐκκλησίας, ἔτσι ὥστε τὰ ἀπολωλότα πρόβατα νά ἐπιστρέψουν στά ἐνενῆντα ἐννέα καί ὁ Κύριός μας «**τά τέκνα τοῦ Θεοῦ τά διασκορπισμένα συναγάγῃ εἰς ἓν**» (Ἰω. ια', 52). Ἡ συγκεκριμένη ἀπόφαση τῆς Αὐτοῦ Θειοτάτης Παναγιότητος καί τῆς περί Αὐτόν Ἁγίας καί Ἱερᾶ Συνόδου γιά τήν ἀποκατάσταση τῆς ἀντικανονικότητος δέν εἶναι ἡ εὐκολὴ ἐπιλογή, ἀλλά μιά δύσκολη καί ἐπιβεβλημένη λύση. Πρέπει νά ἀντιληφθοῦμε ὅτι αὐτές οἱ δύσκολες ἀποφάσεις λαμβάνονται μέ σκοπὸ τὴν θεραπεία καί τήν ἀποκατάσταση τῆς κανονικότητος, μέ πνεῦμα ἀγάπης καί εἰρήνης, προκειμένου νά διασφαλιστεῖ ἡ ἐνότητα τοῦ ἐκκλησιαστικοῦ σώματος, ἓνα προνόμιο καί μιά εὐθύνη πού κατακύρωσαν οἱ Οἰκουμενικές Σύνοδοι στὴ Μητέρα Ἐκκλησία τῆς Κωνσταντινουπόλεως.

Τό Οἰκουμενικό Πατριαρχεῖο, ἀγαπητοί μου ἀδελφοί, θά παραχωρήσει Αὐτοκεφαλία στήν Ὀρθόδοξη Ἐκκλησία τῆς Οὐκρανίας. Πρόσφατα, ὁ Οἰκουμενικός Πατριάρχης Βαρθολομαῖος, ἀναφερόμενος στό ζήτημα τῆς Οὐκρανίας, εἶπε τὰ ἑξῆς: «**Εἶναι δικαίωμά της νά λάβει τό καθεστῶς τῆς Αὐτοκεφαλίας καί ἀπὸ τὴν ἄλλη πλευρὰ εἶναι δικαίωμα, καί μάλιστα ἀποκλειστικό δικαίωμα τοῦ Οἰκουμενικοῦ μας Πατριαρχείου, νά χορηγῇ τό Αὐτοκέφαλον, ὅπως τό ἐχορήγησε σέ ὅλες τίς νεώτερες Ὀρθόδοξες Ἐκκλησίες, ἀρχῆς γενομένης ἀπὸ τῆς Ρωσίας, τόν 16<sup>ο</sup> αἰῶνα, καί μέχρι τῆς Ἐκκλησίας τῆς Τσεχίας καί**

**Σλοβακίας...** » τό 1998. Ὁ Οὐκρανικός λαός, τέκνα καί αὐτοί τῆς Μητρός Ἐκκλησίας, τόσο ὅσοι ζοῦν ἐντός τῆς κανονικότητος, ὅσο καί οἱ εὐρισκόμενοι ἀνεξαρτήτως τῆς θελήσεώς τους ἐκτός αὐτῆς, ἐπιθυμοῦν διακαῶς νά τερματιστεῖ αὐτή ἡ διαίρεση καί εὐλαβῶς παρακαλοῦν τό Οἰκουμενικό Πατριαρχεῖο, μέ τή χορήγηση τοῦ Αὐτοκεφάλου, νά τερματίσει τήν ἐκκλησιαστική κρίση πού τούς εἶχε ἐπιβληθεῖ καί νά ἐπαναφέρει τήν ποθητή ἐνότητα στό σύνολο τοῦ Οὐκρανικοῦ λαοῦ. Πώς θά μποροῦσε, ἀγαπητοί μου ἀδελφοί, ἡ φιλόστοργος Μητέρα Ἐκκλησία νά ἀρνηθεῖ τό αἶτημα ἑνός λαοῦ; Ὁ Κύριός μας δέν εἶναι Κύριος τῆς διαίρεσης, ἀλλά Θεός τῆς ἐνότητας. Εἶναι ὁ Κύριος τῆς ἀγάπης. Εἶναι ὁ Ἄρχων τῆς εἰρήνης. Εἶναι ὁ Θεός τοῦ ἐλέους.

Γι' αὐτό, ἄς προσευχόμαστε γιά τόν πνευματικό μας ἡγέτη καί Πατέρα, τόν Οἰκουμενικό Πατριάρχη κ.κ. Βαρθολομαῖο, ὁ ὁποῖος ἐπὶ εἰκοσιεπτά ὁλόκληρα ἔτη ἀγωνίζεται καί ἀναλώνεται ὑπερασπιζόμενος τά δίκαια τῆς Ἐκκλησίας, ἀναζητῶντας καί προωθῶντας τήν ἐνότητα καί τήν εἰρήνην σέ ὅλο τόν ὀρθόδοξο κόσμο. Ἄς προσευχόμαστε ἐπίσης καί γιά τὰ Μέλη τῆς Ἀγίας καί Ἱερᾶς Συνόδου -στήν ὁποία συμμετέχω τήν τρέχουσα περίοδο ὡς Συνοδικός πάρεδρος-, ὅπου μελετοῦμε αὐτά τὰ εὐαίσθητα ποιμαντικά ζητήματα μέ μεγάλη φροντίδα καί ἀγάπη, καί πάνω ἀπ' ὅλα μέ πίστη στόν Τριαδικό Κύριο καί Θεό μας. Ἄς προσευχηθοῦμε γιά τόν Οὐκρανικό λαό, ὁ ὁποῖος ἐπιδιώκει τήν εἰρήνην καί τήν ἐνότητα στήν πίστη *«ἵνα πάντες ἐν ᾧσι»* (Ἰω. ιζ', 21).

Ἐπιπλέον, ἄς προσευχόμαστε γιά ὅσους, **γιά λόγους γνωστούς στοὺς ἰδίους ἀλλά καί στόν ὑπόλοιπο κόσμο**, ἀντιτίθενται **προκλητικά στήν ἐπίτευξη τῆς πολυπόθητης ἐνότητας τοῦ Οὐκρανικοῦ λαοῦ**. Εὐχόμαστε ὅλοι οἱ ἀντιτιθέμενοι νά ἀνοίξουν τά μάτια τῆς ψυχῆς τους, νά ἀντιληφθοῦν καί νά ἀναγνωρίσουν τήν ἀλήθεια καί νά ἀποδεχθοῦν τίς ἀποφάσεις τοῦ Οἰκουμενικοῦ Πατριαρχείου Κωνσταντινουπόλεως, οἱ ὁποῖες στηρίζονται σέ ἱστορικά γεγονότα. Κλείνοντας, ἄς ἐπαναλάβουμε τήν εὐχή πού διαβάζεται ἀπό τόν ἱερέα σέ κάθε Θεία Λειτουργία: *«Κύριε, ὁ Θεός ἡμῶν...ἔνωσον αὐτούς τῇ Ἀγίᾳ Σου Καθολικῇ καί Ἀποστολικῇ Ἐκκλησίᾳ καί συγκαταρίθμησον αὐτούς τῇ ἐκλεκτῇ Σου ποιμένῃ»*

Μετά πατρικῶν εὐχῶν καί τῆς ἐν Κυρίῳ ἀγάπης

Ο ΜΗΤΡΟΠΟΛΙΤΗΣ

† Ὁ Νέας Ἱερσέης ΕΥΑΓΓΕΛΟΣ





# GREEK ORTHODOX METROPOLIS OF NEW JERSEY

## ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

### Ecclesiastical Situation in Ukraine

The Very Reverend and Reverend Clergy

Honorable Archons of the Ecumenical Patriarchate, Esteemed Members of the Metropolitan Council, Esteemed Members of the Parish Councils, Philoptochos Sisterhood, Faculty and Students of the Catechetical and Greek Afternoon Schools, Directors and Participants of all Youth Organizations, and all devout Orthodox Christians of the Greek Orthodox Communities of our Holy Metropolis of New Jersey

My Beloved in the Lord,

For the past seventeen centuries, the Ecumenical Patriarchate of Constantinople has embraced all the Orthodox faithful throughout the oikoumene with faith, love, care, and pastoral sensitivity as it has aimed to ensure peace, unity, and healing throughout the Orthodox world. One of the central roles of the Ecumenical Patriarch of Constantinople, is safeguarding the unity of the One, Holy, Catholic and Apostolic Church, the Holy Orthodox Church with which he has been entrusted by the Grace of the Holy Spirit. This is a responsibility that he accepts willingly and most seriously since this role requires sincere love, unfettered faith, strong leadership and objectiveness in making decisions. The right decision is rarely the easy decision and this holds true for the current ecclesiastical situation in Ukraine.

Since the 10<sup>th</sup> century, there existed a vibrant Orthodox community in what is known as present day Ukraine and the people of this area were known as the Kievan Rus'. The Orthodox Kievan Rus', with their ecclesiastical center being the Metropolis of Kiev, was and remains under the canonical jurisdiction of the Ecumenical Patriarchate of Constantinople. This Metropolis had been the ecclesiastical center of the local Ukrainian Church for several centuries and, even with the establishment of the Patriarchate of Moscow in 1589 (the manner with which the Patriarchate of Moscow acquired the status of a Patriarchate is another matter), the Metropolis of Kiev remained under the canonical jurisdiction of the Ecumenical Patriarchate. Due to exigent historical circumstances, in 1686 the Ecumenical Patriarchate granted the Patriarch of Moscow the ability to ordain the Metropolitan of Kiev providing he had the canonical permission of the Ecumenical Patriarch. The Metropolitan of Kiev would serve as Exarch of the Ecumenical Patriarch, and would commemorate the Ecumenical Patriarch as *"among the first"* at the celebration of every Divine Liturgy, which proclaims and affirms unequivocally his canonical dependence to the Mother Church of Constantinople, and the Ecumenical Patriarch.

**The Ecumenical Patriarchate of Constantinople has never ceded jurisdictional authority of the Metropolis of Kiev and present day Ukraine to the Patriarchate of Moscow.** With geopolitical



changes over the last century, distrust and disunity plagued the ranks of Orthodox Christians in Ukraine to the extent that, by the mid 1990's, there were three groups of Orthodox Christians; one group being a part of the Patriarchate of Moscow, headed by Metropolitan Onoufrios, and the other two independents (the Ukrainian schismatic "patriarchate" under Filaret, and the "autocephalous church" under Makarios). This division persists and, whereas the Ecumenical Patriarchate has prayed unceasingly that the ecclesiastical powers in Ukraine would resolve this issue internally, it has become apparent that the intervention of the Ecumenical Patriarchate, as both the Mother Church of the Ukrainian Orthodox and as the First Among Equals who safeguards Orthodox unity, is essential. It is crucial to know and comprehend this brief history of the Orthodox Church in Ukraine to understand today's situation especially since many faithful in the Greek Orthodox Metropolis of New Jersey have been inquiring about the issue at hand, and also since there is an effort by some ecclesiastical presences in this country to misinform the Orthodox faithful concerning history and canonical correctness.

His All-Holiness Ecumenical Patriarch Bartholomew and the Holy and Sacred Synod of the Ecumenical Patriarchate desire to heal this division within the Church so that the sheep who had been lost can return to the ninety-nine, and so that our Lord may *"gather together in one the children of God who were scattered abroad"* (Jn. 11:52). This decision of His All-Holiness and the Holy and Sacred Synod endeavoring to correct the uncanonical situation is not being taken because it is the easy option, but because it is the difficult and necessary solution. We must acknowledge and understand that these decisions are being made in the spirit of healing, love, peace, canonical correctness in order to safeguard the unity of the ecclesial body, a challenge and responsibility entrusted to the Mother Church of Constantinople.

The Ecumenical Patriarchate my beloved faithful **will** grant autocephaly to the Ukrainian Orthodox Church. As stated in the words of His All-Holiness Ecumenical Patriarch Bartholomew, *"It is her right to receive the status of autocephaly and...it is the right, and indeed the exclusive right of our Ecumenical Patriarchate, to grant the autocephaly just as it was granted to all the newer Orthodox Churches, beginning with Russia in the 16<sup>th</sup> century, to the Church of Czech and Slovakia in 1998."* The Ukrainian people, all children of the Mother Church, the Ecumenical Patriarchate of Constantinople, those within the fold and those who have over the decades have fallen out of it, have **expressed the desire to end this division with their brothers by repeatedly petitioning for the Ecumenical Patriarchate to take the necessary steps, which would end the ecclesiastical colonialism which had been imposed on them. How could we say no to ending this or any division in the Body of Christ and restoring its unity?** Our Lord is not the Lord of division, but the God of unity. He is the Lord of love. He is the Prince of peace. He is the God of mercy.

Let us continue to pray for and with our spiritual Leader and Father, His All-Holiness Ecumenical Patriarch Bartholomew, who for the past twenty seven years as our Ecumenical Patriarch, has and continues to do that which is right by seeking and promoting unity and peace throughout the Orthodox world. Let us pray for the Members of the Holy and Sacred Synod, one of whom I am, as we continue deliberating these pastorally sensitive issues with great care and love, and above all, faith in our Triune Lord and God. And let us pray for all the people of Ukraine who seek peace and unity in the faith, so that they all **"may be one"**. Further, let us pray for those who for reasons, **known to them**

**and the rest of the world**, are being openly defiant. May they too see with the eyes of their soul, come to the knowledge of and acknowledge the truth, by embracing the decisions of the Ecumenical Patriarchate of Constantinople and His All Holiness, based of course on the centuries old historic facts and Patriarchal documents which exist. Finally, let us reiterate the prayer heard at the Divine Liturgy, *“O Lord, our God...unite them to Your Holy, Catholic, and Apostolic Church and number them together among your elect flock.”*

With Paternal Love and Blessings,



† E V A N G E L O S  
Metropolitan of New Jersey

*To be distributed through your parish email list serv, printed in your parish bulletin and posted on your parish website.*



The Rev. Gregory Gilbert  
Presiding Priest

Αἰδ. Γρηγόριος Γκίλμπερτ  
Ἱερατικῶς Προϊστάμενος

### ΠΡΟΣΚΛΗΣΙΣ

Ὁ Αἰδ. Γρηγόριος Γκίλμπερτ, ἐκ μέρους τοῦ Διοικητικοῦ Συμβουλίου, σᾶς προσκαλεῖ νὰ τιμήσετε μὲ τὴν παρουσίαν σας τὴν Ἱερὰν Πανήγυριν τοῦ Ἱεροῦ μας Ναοῦ μὲ τὸ ἀκόλουθον πρόγραμμα:

#### Πέμπτη 25 Οκτωβρίου: Παραμονὴ τῆς ἑορτῆς

7.00 μ.μ. Μέγας Πανηγυρικός Ἑσπερινός,  
χοροστατοῦντος

τοῦ Σεβασμιωτάτου Μητροπολίτου Νέας Ἱερσέης, κ. Εὐαγγέλου

**\*\*Θὰ ἀκολουθήσει δεξίωσις πρὸς τὸν Ἱερὸν κλῆρον καὶ τὸ Ἑκκλησίασμα προσφερόμενη ἀπὸ τὴν φιλόπτωχον Ἀδελφότητα.**

#### Παρασκευὴ 26 Ὀκτωβρίου: Ἀνήμερα τῆς ἑορτῆς

9.00 π.μ. Ὁρθρος 10.00 π.μ. Θεία Λειτουργία

**\*\*Ἡ Φιλόπτωχος Ἀδελφότης θὰ παραθέσει γεῦμα.**



# SAINT·DEMETRIOS·GREEK·ORTHODOX·CHURCH

## ΙΕΡΟΣ·ΝΑΟΣ·ΑΓΙΟΥ·ΔΗΜΗΤΡΙΟΥ



The Rev. Gregory Gilbert  
Presiding Priest

Αιδ. Γρηγόριος Γκίλμπερτ  
Τερατικῶς Προϊστάμενος

### INVITATION

The Rev. Gregory Gilbert, on behalf of the Parish Council, invites you to honor us with your presence at the Feast of our Patron, Saint Demetrios the Myrrh-Streamer. The schedule is as follows:

#### **Thursday, 25 October: Eve of the Feast**

7:00 pm – Great Festal Vespers

His Eminence, Metropolitan Evangelos of New Jersey, presiding

**\*\*Our Philoptochos will offer a Light Reception for the congregation**

#### **Friday, 26 October: Feast of St. Demetrios the Myrrhstreamer**

9:00 a.m.: Orthros

10:00 a.m.: Divine Liturgy

**\*\*Following the Divine Liturgy our Philoptochos will offer a Complimentary Luncheon for all present.**

# SAINT DEMETRIOS ANNUAL GREEK SCHOOL HARVEST PARTY!



Pizza\*snacks\*games\*face painting\*  
cupcake decorating station

Sunday, October 21<sup>st</sup>  
Small Hall - 4:00 - 7:00pm

Admission \$8 per person

Children 2 and under are free

**Please no scary costumes or masks**

All are welcome!

*DVYC proudly invites all of  
HOPE & JOY*

*for an A-MAZE-ING time!!!*

*October 27th, 2018                      1 pm - 5 pm*

*Arasapha's Farm*

*1835 Middletown Road Glenn Mills, PA*

*Admission Fee: \$13.00 for children*

*Adults Free except maze is a \$5.00 fee*

*\*mention St. George for these prices!!!*

*Contact: Anthoula Psihalinos @ annyp06@yahoo.com*

*Unfortunately, once again a hurricane has disrupted the everyday lives of innocent people. Millions had to flee their homes with the death toll rising to 43. Hurricane Florence continues to wreck havoc on the Carolinas.*

*Please help us in giving hope to the victims of Hurricane Florence.*

*Items they are desperately in need of are:*

*washcloths, razors, travel shaving cream, travel shampoo, travel mouthwash, deodorant & any baby supplies.*

*"Share with the Lord's people who are in need. Practice hospitality."*

*Romans 12:13*





*The Greater Philadelphia Committee of IOCC invites you to the*  
**SEVENTH ANNUAL BENEFIT BANQUET**  
**Sunday, October 21, 2018**

3:30 pm Hors d'Oeuvres & Silent Auction ~ 5:00 pm Dinner & Program

*Come and learn about IOCC's programs around the world,  
 including a special presentation about our US programs.*

Adelphia Restaurant ~ Pan Athenian Grand Ballroom  
 1750 Clements Bridge Rd. | Deptford, NJ 08096

For tickets and sponsorships, see your parish rep or visit

**[iocc.org/philadelphia](http://iocc.org/philadelphia)**

Or make checks out to IOCC and mail to  
 Connie Bandy, 2147 Robin Dr., Warrington, PA 18976



Tickets: \$65 per person

The following sponsorship opportunities are available:

- Grand Benefactor (\$5,000+) . . . . . Will receive 12 tickets
- Great Benefactor (\$2,000) . . . . . Will receive 10 tickets
- Benefactor (\$1,000) . . . . . Will receive 8 tickets
- Sponsor (\$500) . . . . . Will receive 6 tickets
- Patron (\$350) . . . . . Will receive 4 tickets
- Friend (\$200) . . . . . Will receive 2 tickets

*Sponsorships received by Oct. 7 will be recognized in the program.*

REGISTER ONLINE AT

**[iocc.org/philadelphia](http://iocc.org/philadelphia)**

**Pick up tickets from your parish rep:**

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Or mail a check (payable to IOCC) to Connie Bandy  
 2147 Robin Drive • Warrington, PA. 18976

Questions? Contact Connie Bandy:  
 215.343.4709 • hbckb@msn.com

**INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES**