



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



METROPOLIS OF
NEW JERSEY

REV. GREGORY GILBERT · PRESIDING PRIEST
FRGRIGORIS@GMAIL.COM

229 POWELL LANE · UPPER DARBY, PA 19082
TELEPHONE: 610.352.7212

10 ΜΑΡΤΙΟΥ · MARCH 2019

ΤΗΣ ΤΥΡΙΝΗΣ · CHEESEFARE SUNDAY

ΚΟΔΡΑΤΟΥ ΤΟΥ ΕΝ ΚΟΡΙΝΘΩ ΚΑΙ ΤΩΝ ΣΥΝ ΑΥΤΩ ΜΑΡΤΥΡΩΝ

ST. KODRATOS AND THOSE MARTYRED WITH HIM

ΜΝΗΜΟΣΥΝΑ · MEMORIAL SERVICES

Μιχαήλ Καπετανάκης · Michalis Kapetanakis (1 χρόνος)

Δέσποινα Μορκίδου · Despina Morkides (3 χρόνια)

Ευγενία Πάφφας · Evgenia Paffas (10 χρόνια)

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ · SCHEDULE OF SERVICES

Κυριακή, 10 Μαρτίου

Sunday, 10 March

6.00 μ.μ.

6.00 p.m.

ΚΑΤΑΝΥΚΤΙΚΟΣ ΕΣΠΕΡΙΝΟΣ

FORGIVENESS VESPERS

Δευτέρα, 11 Μαρτίου

Monday, 11 March

6.00 μ.μ.

6.00 p.m.

ΜΕΓΑ ΑΠΟΔΕΙΠΝΟΝ

GREAT COMPLINE

Τετάρτη, 13 Μαρτίου

Wednesday, 13 March

9.00 π.μ.

9.00 a.m.

9Η ΩΡΑ & ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ

9TH HOUR & PRESANCTIFIED LITURGY

Παρασκευή, 15 Μαρτίου

Friday, 15 March

7.00 μ.μ.

7.00 p.m.

1Η ΣΤΑΣΙΣ ΧΑΙΡΕΤΙΣΜΩΝ

1ST SALUTATIONS TO THE THEOTOKOS

ΨΥΧΟΣΑΒΒΑΤΟΝ · SATURDAY OF SOULS

Σάββατον, 16 Μαρτίου

Sάββατον, 16 March

Όρθρος 8.45 π.μ. · Θεία Λειτουργία 10.00 π.μ.

Orthros 8.45 a.m. · Divine Liturgy 10.00 a.m.

ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ · SUNDAY OF ORTHODOXY

Κυριακή, 17 Μαρτίου

Sunday, 17 March

Όρθρος 8.45 π.μ. · Θεία Λειτουργία 10.00 π.μ.

Orthros 8.45 a.m. · Divine Liturgy 10.00 a.m.

AT THE ENTRANCE OF THE GOSPEL WE SING

ΑΝΑΣΤΑΣΙΜΟΝ, ΠΛΑΓΙΟΣ Δ΄

Ἐξ ὕψους κατήλθες ὁ εὐσπλαγχνος,
ταφήν κατεδέξω τριήμερον, ἵνα ἡμᾶς
ἐλευθερώσης τῶν παθῶν. Ἡ ζωὴ καὶ
ἡ Ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

RESURRECTIONAL, PLAGAL IV

You descended from on high, O
compassionate One, and
condescended to be buried for three
days, so that from the passions You
might set us free. Our life and
resurrection, O Lord, glory be to You.

ΤΟΥ ΝΑΟΥ, ΗΧΟΣ Γ΄

Μέγαν εὔρατο 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.

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
Lyaio'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.

ΚΟΝΤΑΚΙΟΝ, ΠΛΑΓΙΟΣ Β΄

Τῆς σοφίας ὀδηγέ, φρονήσεως
χορηγέ, τῶν ἀφρόνων παιδευτά, καὶ
πτωχῶν ὑπερασπιστά, στήριξον,
συνέτισον τὴν καρδίαν μου Δέσποτα.
Σὺ δίδου μοι λόγον, ὁ τοῦ Πατρὸς
Λόγος· ἰδοὺ γὰρ τὰ χεῖλη μου, οὐ μὴ
κωλύσω ἐν τῷ κράζειν σοι· Ἐλεῆμον,
ἐλέησόν με τὸν παραπεσόντα.

ΚΟΝΤΑΚΙΟΝ, PLAGAL II

O guide to wisdom, provider of
prudence, disciplinarian of fools, and
defender of the poor, fortify and
discipline my heart, O Master; You,
give me a word, O Word of the
Father. For behold, I will not hinder
my lips from crying to You: O
merciful Lord, have mercy on me
who have fallen.

READING FROM THE APOSTLE: 1 CORINTHIANS 8.8-9.2

Προκείμενον· Εύξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν.

Στίχος· Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.

Ἀδελφοί, νῦν ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. Ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. Ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκοτίου καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. Ὡς ἐν ἡμέρᾳ εὐσημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ, ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιῆσθε εἰς ἐπιθυμίας. Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ Κυρίῳ στήκει ἢ πίπτει, σταθήσεται δέ· δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτόν.

Prokeimenon: Pray and return to the Lord Your God.

Verse: In Judah God is known; His name is great in Israel.

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for God is able to make him stand.

READING FROM THE GOSPEL: MATTHEW 6.14-21

Εἶπεν ὁ Κύριος· Ἐὰν ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡσπερ οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· ὅπου γὰρ ἐστὶν ὁ θησαυρός ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

The Lord said, “If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.”

+ Β Α Ρ Θ Ο Λ Ο Μ Α Ι Ο Σ

ΕΛΕΩ ΘΕΟΥ

ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ - ΝΕΑΣ ΡΩΜΗΣ

ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ

ΠΑΝΤΙ ΤΩ ΠΛΗΡΩΜΑΤΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣ,

ΧΑΡΙΣ ΕΙΗ ΚΑΙ ΕΙΡΗΝΗ

ΠΑΡΑ ΤΟΥ ΣΩΤΗΡΟΣ ΚΑΙ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ,

ΠΑΡ' ΗΜΩΝ ΔΕ ΕΥΧΗ, ΕΥΛΟΓΙΑ ΚΑΙ ΣΥΓΧΩΡΗΣΙΣ

* * *

Χάριτι τοῦ πανδώρου Θεοῦ, ἐφθάσαμεν καί ἐφέτος εἰς τήν Ἁγίαν καί Μεγάλην Τεσσαρακοστήν, εἰς τό στάδιον τῶν ἀσκητικῶν ἀγώνων, διά νά καθάρωμεν ἑαυτούς, συνεργοῦντος τοῦ Κυρίου, ἐν προσευχῇ, ἐν νηστεία καί ταπεινώσει, καί νά εὐτρεπισθῶμεν πρός ἔνθεον βίωσιν τῶν σεπτῶν Παθῶν καί ἑορτασμόν τῆς λαμπροφόρου Ἐγέρσεως τοῦ Σωτήρος Χριστοῦ.

Μέσα εἰς ἓνα κόσμον πολλαπλῶν συγχύσεων, ἡ ἀσκητική πείρα τῆς Ὁρθοδοξίας ἀποτελεῖ τιμαλφέστατον πνευματικόν κεφάλαιον, ἀνεξάντλητον πηγὴν θεογνωσίας καί ἀνθρωπογνωσίας. Ἡ εὐλογημένη ἄσκησις, τό πνεῦμα τῆς ὁποίας διαποτίζει σύνολον τόν καθ' ἡμᾶς τρόπον τοῦ βίου, - «Ἀσκητισμός εἶναι ὀλόκληρος ὁ Χριστιανισμός»-, δέν ἀποτελεῖ προνόμιον τῶν ὀλίγων ἢ τῶν ἐκλεκτῶν, ἀλλά «ἐκκλησιαστικόν γεγονός», κοινόν ἀγαθόν, κοινήν εὐλογίαν, καί κοινήν κλήσιν διά πάντας ἀνεξαιρέτως τούς πιστούς. Οἱ ἀσκητικοί ἀγῶνες δέν εἶναι, βεβαίως, αὐτοσκοπός, δέν ἰσχύει ἡ ἀρχή «ἡ ἄσκησις διά τήν ἄσκησιν». Ὁ στόχος εἶναι ἡ ὑπέρβασις τοῦ ἰδίου θελήματος καί τοῦ «φρονήματος τῆς σαρκός», ἡ μετάθεσις τοῦ κέντρου τῆς ζωῆς ἀπό τήν ἀτομικήν ἐπιθυμίαν καί τό «δικαίωμα» εἰς τήν «οὐ ζητοῦσαν τά ἑαυτῆς» ἀγάπην, κατὰ τό βιβλικόν, «μηδεὶς τό ἑαυτοῦ ζητεῖτω, ἀλλά τό τοῦ ἑτέρου ἕκαστος».

Αὐτό τό πνεῦμα κυριαρχεῖ καθ' ὅλην τήν μακράν ἱστορικήν πορείαν τῆς Ὁρθοδοξίας. Εἰς τό *Νέον Μητερικόν* συναντῶμεν μίαν ὑπέροχον περιγραφὴν αὐτοῦ τοῦ ἦθους τῆς παραιτήσεως ἀπό τό «ἐμόν» ἐν ὀνόματι τῆς ἀγάπης: «Παρέβαλόν ποτε σκητιῶται τῇ ὀσίᾳ Σάρρα, ἡ δέ παρέθηκεν αὐτοῖς κανίσκιον μετά χρείων· οἱ δέ γέροντες ἀφέντες τά καλά, ἔφαγον τά σαπρά. Εἶπε δέ αὐτοῖς ἡ τιμία Σάρρα· ὄντως ἐν ἀληθείᾳ, σκητιῶταί ἐστε». Αὐτή ἡ κατανόησις καί ἡ θυσιαστική χρῆσις τῆς ἐλευθερίας εἶναι ξένη πρός τό πνεῦμα τῆς ἐποχῆς μας, τό ὁποῖον ταυτίζει τήν ἐλευθερίαν μέ ἀτομικὰς διεκδικήσεις καί δικαιωματισμόν. Ὁ

σύγχρονος «αυτόνομος» άνθρωπος δέν θά ἔτρωγε τούς σαπρούς καρπούς, ἀλλά τούς καλούς, καί θά ἦτο βέβαιος ὅτι τοιουτοτρόπως ἐκφράζει καί χρησιμοποιεῖ αὐθεντικῶς καί ὑπευθύνως τήν ἐλευθερίαν του.

Εἰς τό σημεῖον αὐτό εὐρίσκεται ἡ ὑψίστη ἀξία τῆς ὀρθοδόξου θεωρήσεως τῆς ἐλευθερίας διά τόν σύγχρονον ἄνθρωπον. Πρόκειται περί μᾶς ἐλευθερίας, ἡ ὁποία δέν ἀπαιτεῖ ἀλλά μοιράζεται, δέν διεκδικεῖ ἀλλά θυσιάζεται. Ὁ ὀρθόδοξος πιστός γνωρίζει ὅτι ἡ αὐτονομία καί αὐτάρκεια δέν ἀπελευθερώνουν τόν ἄνθρωπον ἀπό τόν κλοιόν τοῦ ἐγώ, τῆς αὐτοπραγματώσεως καί τῆς αὐτοδικαιώσεως. Ἡ ἐλευθερία, «ἡ Χριστός ἡμᾶς ἠλευθέρωσεν», ἐνεργοποιεῖ τās δημιουργικάς δυνάμεις τοῦ ἀνθρώπου, πραγματώνεται ὡς ἄρνησις τοῦ αὐτοεγκλεισμοῦ, ὡς ἀπροϋπόθετος ἀγάπη καί κοινωνία τῆς ζωῆς.

Τό ὀρθόδοξον ἀσκητικόν ἦθος δέν γνωρίζει διχασμούς καί δυϊσμούς, δέν ἀπορρίπτει τήν ζωήν, ἀλλά τήν μεταμορφώνει. Ἡ δυϊστική θεώρησις καί ἀπόρριψις τοῦ κόσμου δέν εἶναι χριστιανική. Ὁ γνήσιος ἀσκητισμός εἶναι φωτεινός καί φιλόανθρωπος. Εἶναι χαρακτηριστικόν τῆς ὀρθοδόξου αὐτοσυνειδησίας, ὅτι ἡ περίοδος τῆς νηστείας εἶναι διαποτισμένη ἀπό σταυροαναστάσιμον χαράν. Καί οἱ ἀσκητικοί ἀγῶνες τῶν ὀρθοδόξων, ὅπως καί συνολικῶς ἡ καθ' ἡμᾶς πνευματικότητα καί ἡ λειτουργική ζωή, ἀναδίδουν τό ἄρωμα καί τό φῶς τῆς Ἀναστάσεως. Ὁ Σταυρός εὐρίσκεται εἰς τό κέντρον τῆς ὀρθοδόξου εὐσεβείας, δέν εἶναι ὅμως τό τελικόν σημεῖον ἀναφοράς τῆς ζωῆς τῆς Ἐκκλησίας. Αὐτό εἶναι ἡ ἀνεκκλάλητος χαρά τῆς Ἀναστάσεως, ὁδόν πρός τήν ὁποίαν ἀποτελεῖ ὁ Σταυρός. Κατά ταῦτα, καί εἰς τήν περίοδον τῆς Μεγάλης Τεσσαρακοστῆς, ἡ βιωματική πεμπουσία τῶν Ὄρθοδόξων παραμένει ὁ πόθος τῆς «κοινῆς ἀναστάσεως».

Εὐχεσθε καί προσεύχεσθε, τιμώτατοι ἀδελφοί καί τέκνα ἐν Κυρίῳ, νά ἀξιωθῶμεν, ἄνωθεν ἐπινεύσει καί ἀρωγῇ, πρεσβείαις δέ τῆς Ἁγιοπρώτου Θεοτόκου καί πάντων τῶν Ἁγίων, νά διατρέξωμεν χριστοπρεπῶς καί χριστοτερπῶς τόν δόλιχον τῆς Ἁγίας καί Μεγάλης Τεσσαρακοστῆς, ἀσκούντες μετ' εὐφροσύνης, ἐν ὑπακοῇ πρός τόν κανόνα τῆς ἐκκλησιαστικῆς παραδόσεως, τό «κοινόν ἄθλημα» τῆς παθοκτόνου νηστείας, προσκαρτεροῦντες τῇ προσευχῇ, βοηθοῦντες τοῖς πάσχουσι καί τοῖς ἐν ἀνάγκαις, συγχωροῦντες ἀλλήλοις καί «ἐν παντί εὐχαριστοῦντες», διά νά προσκυνήσωμεν εὐσεβοφρόνως τά «Ἅγια καί Σωτήρια καί Φρικτά Πάθη» καί τήν ζωηφόρον Ἀνάστασιν τοῦ Κυρίου καί Θεοῦ καί Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ, Ὡς ἡ δόξα καί τό κράτος καί ἡ εὐχαριστία εἰς τούς ἀπεράντους αἰῶνας. Ἀμήν.

Ἅγια καί Μεγάλη Τεσσαρακοστή ,βιθ'
† Ὁ Κωνσταντινουπόλεως
διάπυρος πρός Θεόν εὐχέτης πάντων ὑμῶν

CATECHETICAL HOMILY

At the Opening of Holy and Great Lent

+ BARTHOLOMEW

By God's mercy Archbishop of Constantinople-New Rome
and Ecumenical Patriarch

To the Plenitude of the Church

May the Grace and Peace of our Lord and Savior Jesus Christ be with you
Together with our Prayer, Blessing and Forgiveness

* * *

With the grace of God, the giver of all gifts, we have once again arrived at Holy and Great Lent, the arena of ascetical struggle, in order to purify ourselves with the Lord's assistance through prayer, fasting and humility, as well as to prepare ourselves for a spiritual experience of the venerable Passion and the celebration of the splendid Resurrection of Christ the Savior.

In a world of manifold confusion, the ascetic experience of Orthodoxy constitutes an invaluable spiritual asset, an inexhaustible source of divine knowledge and human wisdom. The blessed phenomenon of asceticism, whose spirit pervades our entire way of life – for “asceticism is Christianity in its entirety” – is not the privilege of the few or chosen, but an “ecclesial event,” a communal good, a shared blessing and the common vocation for all faithful without exception. The ascetical struggles, of course, are not an end in themselves; the principle that “asceticism exists for the sake of asceticism” is not valid. The purpose of asceticism is the transcendence of one's own will and the “mind of the flesh,” the transferal of the center of life from individual desire and the “right,” toward love that “does not seek its own,” in accordance with the scriptural passage: “Let no one seek his own good, but the good of the other.” (1 Cor. 10.24)

Such is the spirit that prevails throughout the long historical journey of Orthodoxy. In the *New Miterikon*, we encounter an excellent description of this ethos to renounce “our own” in the name of love: “Some hermits from Scetis once approached Amma Sarah, who offered them a container with basic provisions. The elders set aside the good food and consumed the bad. The righteous Sarah said to them: ‘You are truly monks from Scetis’” This sensitivity and sacrificial use of freedom is foreign to the spirit of our age,

which identifies freedom with individual assertions and claims for rights. Contemporary “autonomous” man would never have consumed the bad food, but only the good, convinced that in this way he expresses – while authentically and responsibly employing – individual freedom.

This is where the supreme value of the Orthodox concept of human freedom lies. It is a freedom that does not demand but shares, does not insist but sacrifices. The Orthodox believer knows that autonomy and self-sufficiency do not liberate humanity from the shackles of the ego, of self-realization and self-justification. The freedom “for which Christ has set us free” (Gal. 5.1) mobilizes our creative capacity and is fulfilled as rejection of self-enclosure, as unconditional love and communion of life.

The Orthodox ascetical ethos does not know division and dualism; it does not reject life, but rather transforms it. The dualistic vision and denial of the world is not a Christian concept. Genuine asceticism is luminous and charitable. It is a characteristic of Orthodox self-conscience that the period of fasting is permeated by the joy of the Cross and the Resurrection. Moreover, the ascetic struggle of Orthodox Christians – much like our spirituality and liturgical life in general – communicates the fragrance and radiance of the Resurrection. The Cross is found at the heart of Orthodox piety, but it is not the final point of reference in the life of the Church. Instead, the essence of Orthodox spiritual life is the ineffable joy of the Resurrection, toward which the Cross constitutes the way. Accordingly, during the period of Great Lent, the quintessence of experience for Orthodox Christians is always the yearning for the “common resurrection.”

Pray, then, precious brothers and sisters in the Lord, that we may be deemed worthy, with the grace and support from above, through the intercessions of the Theotokos, as first among the saints, and of all the saints, that we may run the race of Holy and Great Lent in a way that is fitting and joyous before Christ, joyfully exercising, in obedience to the rule of church tradition, the “common struggle” of fasting that extinguishes the passions, constantly praying, helping the suffering and needful, forgiving one another and “giving thanks for all things” (Thess. 5.18), in order that we might venerate with a devout heart the “Holy, Saving and Awesome Passion” as well as the life-giving Resurrection of our Lord, God and Savior Jesus Christ, to whom belong glory, power and thanksgiving to the endless ages. Amen.

Holy and Great Lent 2019
BARTHOLOMEW of Constantinople
Fervent supplicant for all before God



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Πρός τόν εὐλαβέστατον Ἱερόν Κληρὸν,
Τούς Ἐντιμοτάτους Ἀρχόντας τοῦ Οἰκουμενικοῦ ἡμῶν Πατριαρχείου,
Τούς Προέδρους καί τὰ Μέλη τῶν Ἐκκλησιαστικῶν Συμβουλίων,
Τάς Προέδρους καί τὰ Μέλη τῶν Φιλοπτώχων Ἀδελφοτήτων,
Τούς διδάσκοντας καί διδασκομένους τῶν Κατηχητικῶν καί Ἑλληνικῶν Σχολείων,
Τάς Ὄργανώσεις τῆς Νεολαίας καί ἅπαν τό Χριστεπώνυμον πλήρωμα τῶν εὐσεβῶν
Ὁρθοδόξων Χριστιανῶν τῆς Ἱερᾶς Μητροπόλεως Νέας Ἱερσέης.

«Ἰδοῦ καιρός εὐπρόσδεκτος, ἰδοῦ καιρός μετανοίας»
(Ἰδιόμελο Ἀποστίχων Ἑσπερινοῦ Κυριακῆς τῆς Τυρινῆς)

Ἀγαπητοί ἐν Χριστῷ ἀδελφοί,

Ἀπό σήμερα τό ἀπόγευμα, μέ τόν Κατανυκτικό Ἑσπερινό τῆς Συγχωρήσεως, ἀρχίζει ἡ Μεγάλη Τεσσαρακοστῆ, ἡ κατανυκτικότερη περίοδος τοῦ ἐκκλησιαστικοῦ ἔτους, πού στόχο ἔχει νά μᾶς βοηθήσει νά προετοιμαστοῦμε γιά τὰ μεγάλα γεγονότα τοῦ Πάθους καί τῆς Ἀναστάσεως τοῦ Κυρίου μας. Ὁ ἱερός ὕμνωδός παρομοιάζει τήν περίοδο αὐτή μέ στάδιο, πού ἀνοίγει τίς πύλες του στούς ἀθλητές, προσκαλώντας τους νά ἀθληθοῦν. Ἔτσι καί ἡ Ἐκκλησία μας, καλεῖ ὅλους ἐμᾶς τούς πιστούς νά ἀγωνιστοῦμε τήν περίοδο αὐτή γιά τήν κατάκτηση τῶν ἀρετῶν καί νά προετοιμαστοῦμε μέ περισυλλογή, προσευχή, νηστεία καί μετάνοια νά συνοδοιπορήσουμε καί νά «συσταυρωθοῦμε» μέ τόν Χριστό, ὥστε νά μπορέσουμε νά γευθοῦμε καί τή χαρά τῆς Ἀναστάσεώς Του.

Ὁ ἱερός ὕμνογράφος, μάλιστα, μᾶς προσκαλεῖ σέ αὐτήν τήν πορεία ὑπογραμμίζοντας μέ ἔμφαση *«ἰδοῦ καιρός εὐπρόσδεκτος, ἰδοῦ καιρός μετανοίας»*. Τώρα δηλαδή εἶναι ὁ κατάλληλος καί ἐνδεδειγμένος καιρός γιά νά μετανοήσουμε καί νά διορθώσουμε τούς ἑαυτούς μας, νά ἀγωνιστοῦμε γιά νά κερδίσουμε τή σωτηρία μας. Τό ἴδιο ἐπισημαίνει καί ὁ ἀπόστολος Παῦλος, ὅτι τώρα εἶναι ὁ καιρός κατά τόν ὅποιο ὁ Θεός δέχεται τή μετάνοιά μας, εἰσακούει τίς προσευχές μας, εὐλογεῖ τόν ἀγῶνα μας καί μᾶς σώζει.

Γιά νά φτάσουμε ὅμως στή σωτηρία μας, θά πρέπει νά διέλθουμε ἀπό τή μετάνοια, ἡ ὁποία ἀποτελεῖ τόν θεμέλιο λίθο τῆς χριστιανικῆς ζωῆς. Ἡ πρώτη λέξη τοῦ Χριστοῦ ὅταν ἄρχισε τό δημόσιο κήρυγμά Του ἦταν τό *«μετανοεῖτε»*, διότι ἡ μετάνοια δίνει τή δυνατότητα στόν πεπτωκότα ἄνθρωπο νά ἐμβαθύνει στήν πίστη καί νά ἐπαναπροσδιορίσει τήν πορεία τῆς πνευματικῆς του ζωῆς. Χωρίς αὐτήν καθίσταται μάταιη ἡ λυτρωτική θυσία τοῦ Χριστοῦ καί μένουν κλειστές οἱ πύλες τοῦ Παραδείσου καί τῆς βασιλείας τῶν οὐρανῶν.

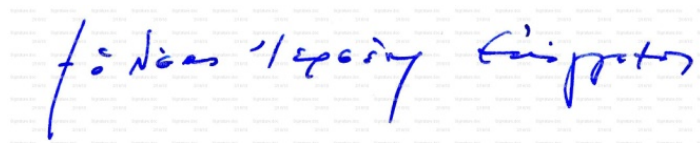
Ἡ μετάνοια ὅμως δέν θά πρέπει νά εἶναι ἓνα στιγμιαῖο φαινόμενο, ἀλλά θά πρέπει νά εἶναι τρόπος ζωῆς. Μετανοῶ, σημαίνει ὅτι συναισθάνομαι τήν ἁμαρτωλότητά μου. Μετανοῶ, σημαίνει ὅτι παίρνω ἀπόφαση νά κόψω κάθε δεσμό μέ τήν ἁμαρτία. Μετανοῶ, σημαίνει ὅτι ἀφήνω πίσω μου ὅλα ὅσα μέ ἀπομάκρυναν ἀπό τόν Θεό καί ἐπιστρέφω, κατὰ τόν ἅγιο Ἰωάννη τῆς Κλίμακος, στήν καθαρότητα καί τή χάρη πού εἶχα κατὰ τήν ὥρα τοῦ Βαπτίσματος. Ἡ ἐσωτερική αὐτή μεταστροφή καί ἀνακαίνιση εἶναι ἀναμφισβήτητα μιὰ κοπιώδης καί ἐπίπονη διαδικασία, ἡ ἀγάπη ὅμως τοῦ Θεοῦ θά ἀποτελέσει τό ἀσφαλές στήριγμα καί τό καταφύγιό μας.

Ἀγαπητοί μου ἀδελφοί,

Ὁ πνευματικός ἀγῶνας τοῦ χριστιανοῦ εἶναι ἀγῶνας μέ στόχο τόν Παράδεισο. Ἀγωνιζόμενοι «τόν καλόν ἀγῶνα» προσπαθοῦμε καθημερινά νά κερδίσουμε «ἀντί τῶν φθαρτῶν τὰ ἀφθαρτα, ἀντί τῶν ἐπιγείων τὰ οὐράνια, ἀντί τῶν προσκαιρῶν τὰ αἰώνια». Εἰδικότερα αὐτήν τήν περίοδο, ἡ Ἐκκλησία μᾶς καλεῖ νά ἐντείνουμε τήν προσπάθειά μας καί ἐπιχειρεῖ μέ πρόσθετες Ἀκολουθίες, ὅπως οἱ Χαιρετισμοί, τὰ Απόδειπνα καί οἱ Προηγιασμένες Θεῖες Λειτουργίες, νά ἀναθερμάνει τόν ζῆλο μας καί νά μᾶς ἐμφυσησει μεγαλύτερη προθυμία γιά νηστεία, προσευχή, μελέτη τοῦ Εὐαγγελίου, Μυστηριακή ζωή, ἐλεημοσύνη καί κάθε ἀρετή.

Ὡς Ἐπίσκοπος καί πνευματικός σας πατέρας, εὐχομαι ὀλόθερμα νά διέλθουμε τήν Ἁγία καί Μεγάλη Τεσσαρακοστή μέ συντριβή καρδίας, εἰλικρινῆ μετάνοια, ἔμπρακτη ἀγάπη πρὸς τόν Θεό καί τόν συνάνθρωπο, ὥστε νά φθάσουμε πνευματικά προετοιμασμένοι στό Ἅγιο Πάσχα καί στή λαμπροφόρο Ἀνάσταση τοῦ Κυρίου μας.

Ο ΜΗΤΡΟΠΟΛΙΤΗΣ



† Ὁ Νέας Ἱερσέης ΕΥΑΓΓΕΛΟΣ



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Holy and Great Lent 2019

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,

With the commencement of Great Lent we begin our journey to Holy Week wherein we commemorate the entry of our Lord into Jerusalem, the institution of the Eucharist, our Lord's betrayal, His Passion, His death on the Cross, and, ultimately, His Resurrection from the dead on the third day. For us to approach the most holy feast of Pascha, we must properly prepare ourselves throughout this Lenten journey so that we may participate in the feast with a pure heart. This journey is long and difficult struggle and it begins with us in utter darkness since it reflects the seemingly hopeless state of humanity. Our pilgrimage from darkness to light during Holy and Great Lent is similar to humanity's journey throughout the ages. Having disobeyed God in the Garden of Eden, our ancestors found themselves closed outside the gates of Paradise and confronted with their new state of being. They found themselves in a land of darkness; a land where they encountered loneliness for the first time as they were distanced from their Creator; a land where pain was a new sensation to them; a land where they became acquainted with the feeling of fear. Though Adam and Eve would use their free will to disobey their Creator, God would ensure that humanity had a way to return to him utilizing the same free will that cost them their freedom. It would be many generations before the time was ripe for our Lord to reveal Himself in the flesh and to present this opportunity for us to reverse the curse of darkness so that we may return to His Divine Light.

It is precisely this journey of humanity from darkness to light that we relive during the course of Great Lent. This journey towards the Light of the Resurrection requires us to prepare through prayer, forgiveness, fasting, and almsgiving and it gives us increased opportunities to exercise our freedom in a manner that is directed not towards ourselves, but towards God and our neighbor. During this period of Great Lent we see more Divine Services such as Pre-Sanctified Liturgies, Great and Small Compline, and the Akathist Services. Even though few people are able to make all of these services, challenge yourself to go to Church more than you already do. Challenge yourself to pray more and to truly listen to the words of the hymns. Challenge yourself to increase your personal prayer life so that you build a relationship with God and with the Saints. Forgiveness is also a hallmark of the Lenten period. It is necessary to ask forgiveness from God and from your neighbor. Therefore, if you have not been to confession in a while or even if you have never gone to confession, schedule a time to meet with your parish priest so you may confess your sins to God and so that your parish priest may help give you pastoral guidance. Seek forgiveness from your neighbor and ask forgiveness from those who love you and from those who do not. In this way, we learn humility so that we may honestly implore "*Create in me a clean heart, O God, and renew a right spirit within me*" (Ps. 50:10).

Fasting is an important part of this Lenten journey not because we deprive ourselves, but because we learn to control our free will. Fasting is not just abstaining from food, but also controlling what comes out of our mouths like scornful words, curses, or exhibiting temper. When fasting from certain foods, however, challenge yourself to do more than you have done before within reason. The object of fasting is not self-mortification, but it is meant to display that we are not merely body, we are also soul and that there is more to us than just our physical bodies, there is also a spirit that has been given free will. Finally, the act of giving to the poor or donating our time to helping others highlights the fundamental aspect of not living for ourselves, but living for Christ since each of our neighbors are made in the image and likeness of our Lord. Push yourselves to give more to those who are less fortunate or to give your time to those who are the marginalized members of our society. If you know a lonely person, spend some time with them and bring them greater joy. Spend additional time with someone in the hospital who may not get many visitors. Invite someone who may be estranged from the Church to your local parish. These small acts are seeds that are nurtured and cared for over time and which tend to bear the sweetest fruits in the Lord's vineyard.

My beloved children in the Lord, we must not approach Holy and Great Lent as an obligation to be fulfilled, but as a relationship with God and neighbor to be repaired and restored. The purpose of this journey is not to check off a series of boxes in an effort to momentarily complete a task, but its purpose is to engender in us a true metanoia wherein we turn back to God and continually orient ourselves towards Him. Furthermore, we should not look at Great Lent as a mere reenactment of our Lord's Passion, Crucifixion, and Resurrection, but we approach this feast as active participants of this reality through the Divine Services as we hear repeated during the Bridegroom services of Holy Week, *"Come, then, and with our minds now purified, let us also go with Him and be crucified with Him and die for Him to the pleasures of this life, so that we may also live with Him..."*

It is my most fervent hope and prayer that as we begin this period of Holy and Great Lent that we actively participate in prayer, forgiveness, fasting, and almsgiving. Finally, I pray we all remained focused on permanently orienting ourselves towards God as we prepare ourselves to fully participate in His glorious three-day Resurrection.

With Paternal Love and Blessings,

A handwritten signature in black ink that reads "Metropolitan Evangelos". The signature is written in a cursive, flowing style. The word "Metropolitan" is written in a larger, more prominent script, and "Evangelos" is written in a similar but slightly smaller script to its right. The signature is centered on the page.

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



Clothing & Shoe Drive Fundraiser



When:

Where:

Contact:



Help our organization raise funds by cleaning out your closets, attics, garages, and basements.



Please place your gently used/unwanted items in tightly tied bags. Every bag counts. Give your items a second chance to be worn/used again.

The more our collection weighs the more we raise.

Thank you for your support!



What We Accept:

All Plastic Bags that are of all colors, Paper & Brand Name bags "Kohls, JC Penny, Macy's etc.." of all sizes received directly from the home. **Please DO NOT Re-bag.**

Adult & Children Clothing, Shoes, Handbags, Sandals, Sneakers, Boots, Jackets, Coats, Rain Gear, Leathers, Belts, Ties, Pants, Shirts, Sweaters, Vests, Blouses, Dresses, Skirts, Robes, Undergarments, Sheets, Pillowcases, Towels, Linens, Tablecloths, Hats, Scarfs, Gloves, Purses, Wallets, Jewelry, Watches, Uniforms, Jerseys, Backpacks and New Diapers.

Please, We Do Not Accept:

Thrift Store Goods, Books, Games, Furniture, Flea Market, Yard Sales or Sorted merchandise that has been picked through or Separated which the better goods have been taken out.
Curtains, Pillows, Stuffed Animals, Bric-A-Brac or Toys.



ClothingShoeDrive.com

**Raise Substantial Funds
Schools • Teams • Clubs**



*Join the St. Demetrios Philoptochos for their 35th Annual
Bid-n-Buy*

A Night in Greece

Saturday, March 30th at 5:30pm

Donation \$25

For tickets & information contact:

Katerina Kontodemos 267-515-4605

Eleni Agatsiotis 484-574-1618

Fotoula Stergiou 484-432-8242

Nikki.Kavadias@gmail.com

- 229 Powell Lane, Upper Darby, Pa, 19082-

**Federation of Hellenic American Societies of Philadelphia and Greater Delaware
Valley**

Present

2019 Greek Independence Day Celebration

Remembering the 100th Anniversary of the Pontian Genocide

Program of Events

Saturday March 30, 2019

4:30 P.M.

\$75

Eleftheria Awards Dinner

The Merion

1301 Route 130 South

Cinnaminson NJ 08077

(*GPS address: 1700 Wynwood Drive Cinnaminson, NJ)

Honorees

Dr. Konstantinos Koutras, Consul General of Greece

Eleftheria Award & Grand Marshal

Mr. Kyriakos Mossaides, Honorary Marshal

Pontian Society Akritai

Monday April 1, 2019

Free

Pontian Genocide Lecture

Co-Sponsored by: The Hellenic University Club of Philadelphia

Pontian Society Akritai

History of the Pontian Genocide /Dr. Thomas Savvidis

University of Thessaloniki

Venue: Drexel University New College Building

Geary Auditorium

245 N. 15th Street (15th and Vine)

Philadelphia, Pa 19102

Wednesday April 3, 2019

7:00 PM / \$20

Greek Film Night

Co- Sponsored by: The Hellenic University Club of Philadelphia

Greek with English subtitles

Short Film:

Pontian Genocide /By: Vassiliki Tsanaktsidou

Feature Film:

Jamaica

Venue: Landmark Ritz V

214 Walnut Street

Philadelphia, PA

Thursday April 4, 2019

Tickets from \$54

5th Annual Greek Heritage Night at the Sixers

Sponsored by Philadelphia Greek Basketball League

76'ers vs. Bucks

Wells Fargo Center

3601 South Broad Street

Philadelphia PA

www.fevo.com

Friday April 5, 2019

1:00 P.M.

Opening Ceremonies and Raising of the Greek Flag

Philadelphia City Hall

1:00 P.M. -1:30 P.M.

Reception

Mayors Reception Room

1:30 P.M.-3:30 P.M.

7:00 P.M

4th Salutations Service

Presided by His Eminence Metropolitan Evangelos of New Jersey

St. Demetrios Greek Orthodox Church

229 Powell Lane

Upper Darby Pa 19082

Saturday April 6, 2019

6:00 P.M.

Federation Parade Dignitaries Dinner

TBD

Sunday April 7, 2019

9:30 A.M.

Hierarchical Divine Liturgy and Official Great Doxology

Presided by His Eminence, Metropolitan Evangelos of New Jersey
St. George Greek Orthodox Cathedral
256 South 8th Street
Philadelphia, Pa 19107

12:00 P.M.

Dignitaries Luncheon

Coffee Hour Reception

2:00 P.M.

GREEK INDEPENDENCE DAY PARADE

Formation Time: 1:00 P.M.
Starting Time: 2:00 P.M.
Starting Point: 17th and Parkway
Reviewing Stand: On Parkway prior to Art Museum Drive
(Inclement Weather Number: 856-665-2085)

4:30 P.M.

After Parade Reception & Dance Performances

St. Demetrios Greek Orthodox Church
229 Powell lane
Upper Darby, PA 19082
Hosted by St. Demetrios Greek Orthodox Church

******* Additional Events*******

A 15 minute presentation is available to present to local Greek Schools throughout the month of March on the history of the Pontian Genocide and its importance. All area Greek Schools will be offered this free presentation to their students.

This is co-sponsored by the Federation and the Pontian Society



**THE FEDERATION OF HELLENIC AMERICAN SOCIETIES
OF PHILADELPHIA AND GREATER DELAWARE VALLEY
PRESENTS**

THE 2019 ELEFThERIA BANQUET

**Honoring
Eleftheria Recipient and Grand Marshal:
Dr Konstantinos Koutras**

**Honorary Marshal:
Kyriakos Mossaides
Pontian Society Akritai**

**THE MERION
1301 ROUTE 130 SOUTH, CINNAMINSON, NJ 08077
(GPS ADDRESS: 1700 WYNWOOD DRIVE, CINNAMINSON NJ)**

**SATURDAY MARCH 30, 2019
4:30 COCKTAILS ~ 5:30 DINNER**

MUSIC BY: DJ MAKI

\$75.00 PER PERSON

For information call:

President: Georgia Halakos 302.379.4335

Vice President: Georgia Chletcos 610.547.0072

Past President: George Horaitis Esq 856.986.8972

Parade Hotline: 484.452.6106



THE FEDERATION OF HELLENIC-AMERICAN SOCIETIES
OF PHILADELPHIA AND THE GREATER DELAWARE VALLEY

**THE PONTIAN GENOCIDE
100 YEAR COMMEMORATION**

**GREEK
INDEPENDENCE DAY
PARADE 2019**



**Eleftheria Recipient and Grand Marshal:
Consul General Of Greece Dr. Konstantinos Koutras**

**Honorary Marshal:
Kyriakos Mossaides and Pontian Society Akritai**

**SUNDAY, APRIL 7 at the
BENJAMIN FRANKLIN PARKWAY, PHILADELPHIA
FROM 16TH TO EAKINS OVAL, FORMATION 1:00PM, STEP OFF 2:00PM**



Federation President: Georgia Halakos (302) 379-4335
Federation Vice President: Georgia Chletcos (610) 547-0072
Past President: George Horiates, Esq. 856-986-8972
Parade Hotline: (484) 452-6106



Ελευθερία ή Θάνατος!

FREEDOM OR DEATH!

CLIFFS OF FREEDOM

Set at the dawn of the Greek War of Independence of 1821, "Cliffs of Freedom" is the story of an ill-fated romance between Anna Christina, a young Greek village girl, and Tariq, a conflicted Turkish officer who has doubts about his countrymen's brutal methods of governance. When their romance brings tragedy to her village, Anna Christina swears revenge against the Turks, joining the Greek rebellion and becoming a fearless rebel legend that inspires her people. Having believed that she could leave her feelings behind, Christina must face off against the man who still loves her and wants to keep her safe, but who has now been tasked with her capture. Their encounters and skirmishes inevitably lead to a tragic confrontation during a pivotal battle between the Greeks and Turks that will change the course of history.

Look for the film in your local theaters and lend your support in raising awareness for this epic yet intimate human drama, which captures the spirit of Greece and depicts an important piece of our collective Greek history!

For more information about the film or to view the trailer, visit: cliffsoffreedomfilm.com

Follow the film for updates:
 Instagram: [@cliffsoffreedomfilm](https://www.instagram.com/cliffsoffreedomfilm)
 Twitter: [@cliffsfilm](https://twitter.com/cliffsfilm)
 Facebook: [@officialCliffsofFreedomFilm](https://www.facebook.com/officialCliffsofFreedomFilm)



TANIA RAYMONDE IAN UDDIN RAZA JAFFEY WITH LUPONE AND CHRISTOPHER PLUMMER

EVERY REVOLUTION BEGINS IN THE HEART.

CLIFFS OF FREEDOM

ROUND HILL MEDIA PRESENTS AN AEGEAN ENTERTAINMENT PRODUCTION WITH TANIA RAYMONDE, IAN UDDIN, RAZA JAFFEY AND PATTI LUPONE IN CHRISTOPHER PLUMMER "CLIFFS OF FREEDOM" STARRING NEVIL CORRIGAN, JULY ZANE, DINO KELLY, SIMON KASSIANIUS, AND ANDY BRIBLEY. COSTUME DESIGNER GEORGE KALIS. MUSIC BY RICHARD LORRI. EXECUTIVE PRODUCERS CHARLIE CAMPBELL, ANDREW CORY GERBAK, ANDREW C. DEAN, METROPOLIS, AND MARHAME METROPOLIS. PRODUCED BY MARHAME METROPOLIS & KEVIN BERENHART. WRITTEN BY MARHAME METROPOLIS. CAST BY VAN LING. DIRECTED BY VAN LING. **R** RESTRICTED
 PARENTS STRONGLY CAUTIONED
 Some Material May Be Inappropriate for Children Under 17

IN SELECT THEATERS MARCH 2019