



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



METROPOLIS OF
NEW JERSEY

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16 ΙΟΥΝΙΟΥ · JUNE 2019

ΚΥΡΙΑΚΗ ΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ · PENTECOST SUNDAY

ΤΥΧΩΝΟΣ ΕΠΙΣΚΟΠΟΥ ΑΜΑΘΟΥΝΤΟΣ ΤΗΣ ΚΥΠΡΟΥ · ST. TYCHON OF AMATHOUS IN CYPRUS

Χρόνια πολλά σ' όλους τους πατέρες μας! Happy Father's Day!

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ · SCHEDULE OF SERVICES

ΔΕΥΤΕΡΑ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ · MONDAY OF THE HOLY SPIRIT

Δευτέρα, 17 Ιουνίου Όρθρος & Θεία Λειτουργία 8.00 π.μ.
Sunday, 17 June Orthros & Divine Liturgy 8.00 a.m.

ΔΙΔΑΚΤΙΚΗ ΛΕΙΤΟΥΡΓΙΑ ΓΙΑ ΤΟ ΚΑΤΗΧΗΤΙΚΟ · TEACHING LITURGY FOR YOUTH

Παρασκευή, 21 Ιουνίου Θεία Λειτουργία 9.30 π.μ.
Friday, 21 June Divine Liturgy 9.00 a.m.

ΚΥΡΙΑΚΗ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ · ALL SAINTS

Κυριακή, 23 Ιουνίου Όρθρος 8.45 π.μ. · Θεία Λειτουργία 10.00 π.μ.
Sunday, 23 June Orthros 8.45 a.m. · Divine Liturgy 10.00 a.m.

AHEPA CHAPTER 445 "THERMOPYLAE" SCHOLARSHIPS

AHEPA Chapter 445 is accepting applications for its 2019 Scholarships. For information, visit www.AHEPA-445.org, or contact Scholarship Chairman Michael Vousdoukas (sidirokast@aol.com). Application Deadline June 30.

THE ANTIPHONS OF PENTECOST

ΑΝΤΙΦΩΝΟΝ Α΄. ΗΧΟΣ Β΄

Στίχ. α΄. Οἱ οὐρανοὶ διηγοῦνται δόξαν
Θεοῦ, ποίησιν δὲ χειρῶν αὐτοῦ
ἀναγγέλλει τὸ στερέωμα.
Ταῖς πρεσβείαις τῆς Θεοτόκου,
Σῶτερ, σῶσον ἡμᾶς.

Στίχ. β΄. Οὐκ εἰσὶ λαλιαὶ οὐδὲ λόγοι, ὧν
οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν.
Ταῖς πρεσβείαις τῆς Θεοτόκου...

Στίχ. γ΄. Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ
φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς
οἰκουμένης τὰ ῥήματα αὐτῶν.

Ταῖς πρεσβείαις τῆς Θεοτόκου...

Δόξα Πατρὶ... Καὶ νῦν καὶ ἀεὶ...

Ταῖς πρεσβείαις τῆς Θεοτόκου...

ΑΝΤΙΦΩΝΟΝ Β΄. ΗΧΟΣ Β΄

Στίχ. α΄. Ἐπακούσαι σου Κύριος ἐν
ἡμέρᾳ θλίψεως, ὑπερασπίσαι σου τὸ
ὄνομα τοῦ Θεοῦ Ἰακώβ.

Σῶσον ἡμᾶς, Παράκλητε ἀγαθέ,
ψάλλοντάς σοι, Ἀλληλούϊα.

Στίχ. β΄. Ἐξαποστείλαι σοι βοήθειαν ἐξ
ἀγίου καὶ ἐκ Σιών ἀντιλάβοιτό σου.

Σῶσον ἡμᾶς, Παράκλητε ἀγαθέ...

Στίχ. γ΄. Μνησθεῖη πάσης θυσίας σου
καὶ τὸ ὄλοκαύτωμά σου πιανάτω.

Σῶσον ἡμᾶς, Παράκλητε ἀγαθέ...

Δόξα Πατρὶ... Καὶ νῦν καὶ ἀεὶ...

Ὁ Μονογενὴς Υἱὸς καὶ Λόγος τοῦ
Θεοῦ...

Antiphon I. Mode 2.

Vs. 1: *The heavens declare the glory of
God; the firmament shows the creation
of His hands.*

Through the intercessions of the
Theotokos, Savior, save us.

Vs. 2: *There is no speech nor language
where their voices are not heard.*

Through the intercessions...

Vs. 3: *Their proclamation went forth into
all the earth, and their words to the
ends of the world.*

Through the intercessions...

Glory to the Father... Both now...

Through the intercessions...

Antiphon II. Mode 2

Vs. 1: *May the Lord hear you in the day
of afflictions; may the name of the God
of Jacob defend you.*

Save us, O good Comforter, as we
sing to You, Alleluia.

Vs. 2: *May He send you help from His
holy place, may He support you from
Zion.*

Save us, O good Comforter...

Vs. 3: *May He remember every sacrifice
of yours, and may your whole burnt
offering be honored.*

Save us, O good Comforter...

Glory to the Father... Both now...

Only begotten Son and Word of
God...

Στίχ. α΄. Κύριε, ἐν τῇ δυνάμει σου
 εὐφρανθήσεται ὁ βασιλεὺς καὶ ἐπὶ τῷ
 σωτηρίῳ σου ἀγαλλιάσεται σφόδρα.
 Εὐλογητὸς εἶ, Χριστὲ ὁ Θεὸς ἡμῶν,
 ὁ πανσόφους τοὺς ἀλιεῖς ἀναδείξας,
 καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ
 ἅγιον, καὶ δι' αὐτῶν τὴν οἰκουμένην
 σαγηνεύσας, φιλόανθρωπε, δόξα σοι.

Στίχ. β΄. Τὴν ἐπιθυμίαν τῆς καρδίας αὐτοῦ
 ἔδωκας αὐτῷ καὶ τὴν θέλησιν τῶν
 χειλέων αὐτοῦ οὐκ ἐστέρησας αὐτόν.
 Ὅτι προέφθασας αὐτόν ἐν εὐλογίαις
 χρηστότητος, ἔθηκας ἐπὶ τὴν κεφαλὴν
 αὐτοῦ στέφανον ἐκ λίθου τιμίου.

Εὐλογητὸς εἶ, Χριστὲ ὁ Θεὸς ἡμῶν...

Στίχ. γ΄. Ζωὴν ἠτήσατό σε, καὶ ἔδωκας
 αὐτῷ, μακρότητα ἡμερῶν εἰς αἰῶνα
 αἰῶνος.

Εὐλογητὸς εἶ, Χριστὲ ὁ Θεὸς ἡμῶν...

ΚΟΝΤΑΚΙΟΝ ΤΗΣ ΕΟΡΤΗΣ. ΠΛΑΓΙΟΣ Δ΄
 Ὅτε καταβὰς τὰς γλώσσας συνέχεε,
 διεμέριζεν ἔθνη ὁ Ὑψιστος· ὅτε τοῦ
 πυρὸς τὰς γλώσσας διένειμεν, εἰς
 ἐνότητα πάντα ἐκάλεσε, καὶ
 συμφώνως δοξάζομεν τὸ πανάγιον
 Πνεῦμα.

Vs. 1: O Lord, the king shall be glad in
 Your power, and in Your salvation he
 will greatly rejoice.

Blessed are You, O Christ our God.
 You made the fishermen all-wise, by
 sending down upon them the Holy
 Spirit, and through them You drew
 the world into Your net. O Lover of
 mankind, glory to You.

Vs. 2: You gave him his soul's desire, and
 You did not deprive him of his lips'
 request. For You anticipated him with
 blessings of goodness; You placed a
 crown of precious stones on his head.

Blessed are You, O Christ our God...

Vs. 3: He asked You for life, and You gave
 it to him, length of days unto ages of
 ages.

Blessed are You, O Christ our God

ΚΟΝΤΑΚΙΟΝ ΤΗΣ ΕΟΡΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ; ΠΛΑΓΑΛ IV
 When the Most High God came down
 and confused the tongues, He
 divided the nations. When He
 distributed the tongues of fire, He
 called all to unity. And with one
 voice we glorify the all-holy Spirit.

READING FROM THE APOSTLE: ACTS OF THE APOSTLES 2.1-11

Προκείμενον· Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
 καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

Στίχος· Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ,
 ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα.

Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν ἅπαντες οἱ
 ἀπόστολοι ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ Ἦχος
 ὡσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν
 καθήμενοι· καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ

τε ἐφ' ἓνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος Ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν· γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῆ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον λέγοντες πρὸς ἀλλήλους· Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ἧ ἔγεννήθημεν, Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ;

*Prokeimenon: Their proclamation went forth into all the earth,
and their words to the ends of the world.*

*Verse: The heavens declare the glory of God;
the firmament shows the creation of His hands.*

When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

READING FROM THE GOSPEL: JOHN 17.1-13

Τῆ ἑσχάτῃ ἡμέρᾳ τῆ μεγάλης τῆς ἑορτῆς εἰστίκει ὁ Ἰησοῦς καὶ ἔκραξε λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος. τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὕτω

γὰρ ἦν Πνεῦμα Ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἔδοξάσθη. πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης· ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός· οἱ δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται; οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυῖδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης, ὅπου ἦν Δαυῖδ, ὁ Χριστός ἔρχεται; σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διατί οὐκ ἠγάγετε αὐτόν; ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος. ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε; μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσι! λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἷς ὢν ἐξ αὐτῶν· Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον καὶ γινῶ τί ποιεῖ; ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται. Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησε λέγων· Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

On the last day of the feast, the great day, Jesus stood up and proclaimed, “If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, ‘Out of his heart shall flow rivers of living water.’” Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, some of the people said, “This is really the prophet.” Others said, “This is the Christ.” But some said, “Is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?” So there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him. The officers then went back to the chief priest and Pharisees, who said to them, “Why did you not bring him?” The officers answered, “No man ever spoke like this man!” The Pharisees answered them, “Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the law, are accursed.” Nikodemos, who had gone to him before, and who was one of them, said to them, “Does our law judge a man without first giving him a hearing and learning what he does?” They replied, “Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee.” Again Jesus spoke to them, saying, “I am the light of the world; he who follows me will not walk in darkness, but will have the light of life.”



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Πρός τόν εὐλαβέστατον Ἱερόν Κλήρον,
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 Ὁρθοδόξων
Χριστιανῶν τῆς Ἱερᾶς Μητροπόλεως Νέας Ἱερσέης.

*«Τό Πνεῦμα σου τό ἅγιον μή ἀντανέλης ἀφ' ἡμῶν, δεόμεθα φιλάνθρωπε»
(Στιχηρό ἰδιόμελο ἑσπερινοῦ Πεντηκοστῆς)*

Ἀγαπητοί ἐν Χριστῷ ἀδελφοί,

Πενήντα ἡμέρες μετά τή λαμπροφόρο Ανάσταση τοῦ Κυρίου, ἡ Ἐκκλησία μας μέ
ἰδιαίτερη λαμπρότητα ἐορτάζει τό μοναδικό γεγονός τῆς Ἁγίας Πεντηκοστῆς, κατά τήν
ὁποία συντελέστηκε ἡ κάθοδος τοῦ Ἁγίου Πνεύματος. Ἡ ἡμέρα αὕτη, σύμφωνα μέ τήν
ὀρθόδοξη θεολογική διδασκαλία, ἀποτελεῖ τή γενέθλιο ἡμέρα τῆς Ἐκκλησίας, καθώς τότε,
μέσω τοῦ Ἁγίου Πνεύματος, ἀποκαλύφθηκαν στους μαθητές τοῦ Ἰησοῦ σέ ὅλη τούς τήν
ἔκταση «τά περί τῆς βασιλείας τοῦ Θεοῦ» (Πράξ. α', 3). Ὁ Κύριος πάντα μιλοῦσε στους
μαθητές Του γιά τό Ἅγιο Πνεῦμα καί τούς ὑποσχέθηκε ὅτι θά στείλει «ἄλλον Παράκλητον»
(Ἰω. ιδ', 16), τό Πανάγιο Πνεῦμα, πού θά συνεχίσει τό ἔργο τῆς Θείας Οικονομίας. Τήν ἴδια
ὑπόσχεση ἐπανελάβε καί λίγο πρὶν τήν Ανάληψή Του, λέγοντας «ἰδοὺ ἐγὼ ἀποστέλλω τήν
ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλήμ ἕως οὔ
ἐνδύσησθε δύναμιν ἐξ ὕψους» (Λουκ. κδ', 49)· δηλαδή, ἐγὼ σᾶς στέλνω τώρα αὐτό πού
ὑποσχέθηκε ὁ οὐράνιος Πατέρας, δηλαδή τό Πνεῦμα τό Ἅγιο, γιά νά σᾶς φωτίζει καί νά σᾶς
ἐνισχύει στό ἀποστολικό σας ἔργο· ἐσεῖς, λοιπόν, μείνετε στήν πόλη τῆς Ἱερουσαλήμ μέχρι
νά ἐξοπλιστεῖτε μέ δύναμη ἀπό τόν οὐρανό καί νά δεχθεῖτε τήν ἐπιφοίτηση τοῦ Ἁγίου
Πνεύματος.

Τό Ἅγιο Πνεῦμα ὅμως δέν εἶναι κάποια ἀπρόσωπη δύναμη τοῦ Θεοῦ, ὅπως βλάσφημα
δίδασκαν καί συνεχίζουν νά διδάσκουν οἱ ἀνά τούς αἰῶνες πνευματομάχοι αἰρετικοί. Εἶναι
τό τρίτο πρόσωπο τῆς Ἁγίας Τριάδος, Θεός ἀληθινός, διότι μετέχει τῆς θείας οὐσίας ἰσότημα
μέ τόν Πατέρα καί τόν Υἱό, καί συνεχίζει τό ἀπολυτρωτικό ἔργο τοῦ Χριστοῦ μετά τήν εἰς
Οὐρανούς Ανάληψή Του. Διαχέει τίς ἄκτιστες δωρεές τοῦ Θεοῦ στους ἀνθρώπους καί εἶναι
ὁ πραγματικός τελεουργός τῶν Ἱερῶν Μυστηρίων τῆς Ἐκκλησίας μας, μέσω τῶν ὁποίων
οἱ πιστοί ἁγιαζόμαστε καί σωζόμαστε. Κάθε βαπτισμένος χριστιανός γίνεται ναός τοῦ
Ἁγίου Πνεύματος, ὅπως ὑπογραμμίζει ὁ ἀπόστολος Παῦλος λέγοντας τό «οὐκ οἶδατε ὅτι τό
σῶμα ὑμῶν ναός τοῦ ἁγίου Πνεύματος ἐστίν» (Α' Κορ. στ', 19), προτρέποντας τούς
χριστιανούς νά διατηροῦν τό σῶμα τους καθαρό ἀπό τόν ρύπο τῆς ἁμαρτίας. Ἡ χάρις τοῦ

Αγίου Πνεύματος προσφέρεται πλουσιοπάροχα σέ όλους καί «οὐδενός ἄπεστι τῶν ὄντων», δηλαδή δέν ἀποχωρίζεται κανένα κτίσμα, καί ἰδιαίτερος κανένα ἄνθρωπο, ὅπως τονίζει ὁ ἅγιος Μάξιμος ὁ ὁμολογητής.

Γιά νά κατανοήσουμε ὅμως τήν ἐνέργεια τοῦ Ἁγίου Πνεύματος καί νά γίνουμε δεκτικοί τῆς θείας αὐτῆς ἐλλάμψεως, χρειάζεται νά ἔχουμε ἀγάπη γιά τόν Θεό. Ὁ ἄνθρωπος πού ἔρχεται σέ ἐπαφή μέ τό Ἅγιο Πνεῦμα πληροῦται μέ τή χάρη τοῦ Θεοῦ, κατανοεῖ τό θέλημά Του καί γίνεται, κατά τόν ἅγιο Βασίλειο, «πνευματοφόρος». Διακρίνει τίς ἀρετές καί τίς ἁμαρτίες, ἀποφεύγει τά λυπηρά καί δυσάρεστα καί ἐνδυναμώνεται γιά νά ἀγωνισθεῖ περισσότερο καί καλύτερα στήν καθημερινή του ζωή. Ὁ ἄνθρωπος πού γεύεται τή δωρεά τοῦ Ἁγίου Πνεύματος, μπορεῖ νά ἀντιμετωπίσει δυσκολίες πού τοῦ φαίνονται ἀνυπέρβλητες, καθώς ἡ χάρις τοῦ Ἁγίου Πνεύματος διώχνει τήν αἴσθησι τοῦ φόβου, καί τόν βοηθᾷ νά ὑπερνικήσει τίς ἀδυναμίες καί τά πάθη του, ἡ δέ παρηγορία πού προσφέρει εἶναι συνεχῆς, ἀφοῦ μένει μαζί μας «εἰς τόν αἰῶνα».

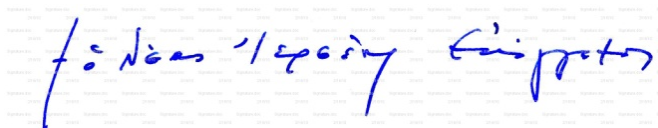
Ἀγαπητοί μου ἀδελφοί,

Τό Ἅγιο Πνεῦμα τήν ἡμέρα τῆς Πεντηκοστῆς ἐσκήνωσε διά παντός στήν Ἐκκλησία τοῦ Ἀναστάσιου Κυρίου, γιά νά τήν καθαγιάσει καί νά τήν ἀναδείξει πηγὴ σωτηρίας. Μέσα σέ αὐτή τή λαμπρὴ καί εὐφρόσυνο πανήγυρη μᾶς καλεῖ σήμερα ἡ Ἐκκλησία νά προσευχηθοῦμε μετά φόβου καί «κλίναντες τά γόνατα» νά ζητήσουμε εὐλαβικά ἀπό τόν Κύριό μας Ἰησοῦ Χριστό νά στείλει τόν Παράκλητο, τό Πανάγιο Αὐτοῦ Πνεῦμα, τό Πνεῦμα τῆς ἀληθείας, γιά νά περιλούσει, νά φωτίσει, νά ἀγιάσει τίς ψυχές μας καί νά στηρίξει τίς καρδιές μας στήν ἀλήθεια, ὅπως περιέλουσε καί φώτισε τήν ἡμέρα τῆς Πεντηκοστῆς τούς Ἁγίους Αὐτοῦ Μαθητές καί Ἀποστόλους καί «δι' αὐτῶν» ὅλη τήν οἰκουμένη.

Ὡς πνευματικός σας πατέρας, εὐχομαι ὀλόθερμα ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός νά προσφέρει πλούσια τή χάρη καί τόν φωτισμό τοῦ Ἁγίου Πνεύματος στή ζωὴ μας, ὥστε νά μᾶς φωτίζει, νά μᾶς καθοδηγεῖ, νά μᾶς δείχνει πάντοτε τήν Ἀλήθεια χαρίζοντάς μας τήν πολυπόθητη σωτηρία. Ἄς ἀγαπήσουμε καί ἄς ἐμπιστευθοῦμε τό Πανάγιο Πνεῦμα, ζώντας τήν παρουσία Του στά μυστήρια τῆς Ἐκκλησίας, δεόμενοι πρὸς τόν φιλόρθωτο Πατέρα «τό Πνεῦμα σου τό ἅγιον, μή ἀντανέλης ἀφ' ἡμῶν».

Μετά πατρικῶν εὐχῶν καί τῆς ἐν Κυρίῳ ἀγάπης

Ο ΜΗΤΡΟΠΟΛΙΤΗΣ



† ὁ Νέας Ἱερσέης ΕΥΑΓΓΕΛΟΣ



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Pentecost 2019

The Very Reverend and Reverend Clergy

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,

Much like the Apostles two thousand years ago, we gather together in one place praying for and awaiting the descent of the Holy Spirit, the Paraklete who is also the One who distributes gifts to each person. The Apostles were promised by the Lord that He would send a Comforter, the ten days between His Ascension and the day the Holy Spirit descended, the Apostles must have felt somewhat bewildered as if something was lacking. When, however, the Holy Spirit came down upon them, *“They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them”* (Acts 2:3-4).

This incredible event relayed to us through Holy Scripture may be difficult to image, but we seldom realize that we experience Pentecost at every Divine Liturgy. The Pentecost of the Apostles was an event that saw each of them, gathered in unity, being given gifts from the Spirit. Today we find ourselves, like the Apostles, *“together in one place”* (Acts 2:1). The place in which we gather is not just the church as a physical structure, but we gather together as a community offering bread and wine to be transformed by the Holy Spirit into the Body and Blood of Christ. The Holy Spirit descended today, just as it does at every Divine Liturgy, to accomplish this miracle so that, in partaking of the Body of Christ, we as a united community are transformed into the Body of Christ.

The reception of Holy Communion is not the end of our engagement as Orthodox Christians. In addition, we are graced certain gifts from the Holy Spirit just like the Apostles so that we may preach the Gospel of Christ. This does not necessarily mean that all of us are called to the same ministry as the Apostles were, for as we see St. Paul say, *“Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? Now eagerly desire the greater gifts”* (1 Cor.

12:29-31). Nevertheless, we are all called to serve Christ and His Church. Therefore, our participation in the Eucharist is also our pledge to continue the earthly ministry of Christ with the gifts presented to us by the Holy Spirit. Thus, we become tools by which the Holy Spirit calls together the scattered nations so that we all may, in unity, partake of the same Body and Blood transformed by the Spirit.

My beloved children in the Lord, by exercising these gifts we are not just meant to bring in those who find themselves outside the fold of the Orthodox Church, but by using our gifts, we draw ourselves closer to Christ by bringing into action our Orthodox Christian faith. This must be combined with attending the divine services, developing a stronger prayer life, practicing almsgiving, expressing humility, showing forgiveness, and always conveying love for one's neighbor. Praying that we may fully utilize the gifts granted to us by the Holy Spirit and become an icon of the unity we see in the Holy Apostles, I remain

With Paternal Love and Blessings,

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

Watch the Enthronement of His Eminence Archbishop Elpidophoros of America [LIVE!](#)

Beginning at 11:00 AM ET on Saturday, June 22 · goarch.org/enthronement



Featurette: Be the Bee #134

Why Do Archbishops Get Enthroned?

When Archbishop Elpidophoros comes to America, the first thing that's going to happen is his enthronement on June 22. Yet that word, "enthronement," can be confusing.

After all, a bishop isn't a king. Why does he need to be enthroned?

The Church is a body. And just like different organs perform different functions in the body, the Church is made up of people with different talents and responsibilities.

Archbishops and bishops have a particular role in



the Church. And, in a given city or town, that role is unique: a particular place is supposed to have one particular bishop.

The Greek word for bishop is "ἐπίσκοπος," (*episkopos*) which literally means "overseer." That's exactly what bishops - or in this case an Archbishop - are supposed to do: oversee what's happening in the Church in a particular place.

An enthronement places a bishop or archbishop in the area he oversees. This happens in a special church called a "cathedral," where you'll find the seat of the bishop. In Greek, the word for the bishop's seat is "καθέδρα,"

(*kathédra*) which is where the word “cathedral” comes from. While people tend to translate *καθέδρα* as “throne,” the word literally means a “chair” or “seat,” from which we get the ecclesiastical word, “See.”

From the very beginning, the bishop’s role as “overseer” didn’t simply mean overseeing an office. It meant overseeing the liturgical and sacramental life of the Church.



An enthronement places a bishop or archbishop in the area he oversees.

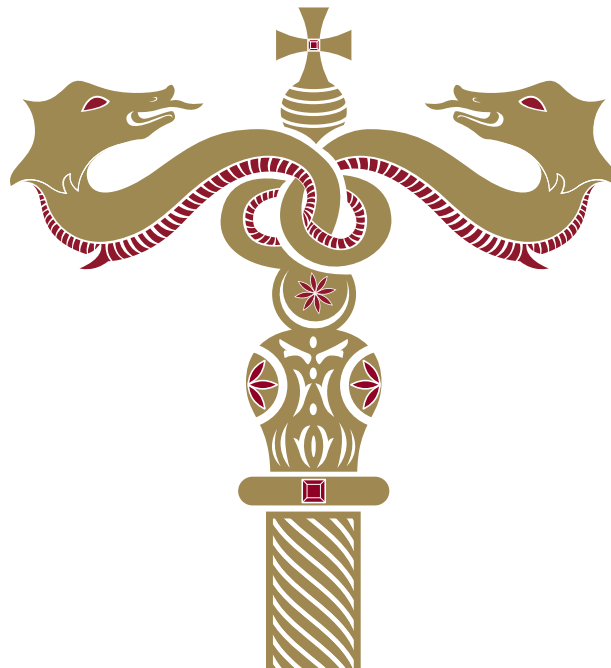
This happens in a special church called a “cathedral,” where you’ll find the seat of the bishop.



In ancient times, a seat was a place of authority. In fact, in the early Church, the preacher would sit while delivering a sermon, and the people would stand while they listened. The seat was a sign of the preacher’s authority to teach.

And that’s why the bishop of a diocese has his seat in his cathedral. It’s a sign of his authority to oversee the Church in a particular place. And, when a man first becomes the bishop of an area, the first thing he does is take his seat so he can begin to oversee the Church there.

But an enthronement is also a cause for hope. Because seeing a bishop or archbishop take his seat in his cathedral, in the context of prayer, reminds us of who he really is.



Because the bishop, surrounded by his presbyters and deacons and faithful in worship, is an image of God enthroned in His Kingdom, surrounded by the bodiless powers and saints.

So the seat of the bishop can be a throne. Yet not the throne of a worldly king. Rather, it is the throne of the King of Kings.

And when we gather in Liturgy, around the seat of our bishop or archbishop, we see that truly we stand at the throne of the One God. We stand as One Body: the Body of Christ who is at work in us and around us.

By Steven Christoforou

Photographs from the personal collection of Archbishop Elpidophoros of America and used with permission.



WATCH Be the Bee #134: “Why Do Bishops Get Enthroned?”

Saturday, June 15 • [youtube.com/y2am](https://www.youtube.com/y2am)



Watch the Enthronement of His Eminence Archbishop Elpidophoros of America LIVE!

Beginning at 11:00 AM ET on Saturday, June 22 • [goarch.org/enthronement](https://www.goarch.org/enthronement)

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Parish General
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each level:

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Retired Couple
\$275

Ἄγαμος Συνταξιούχος
Retired Single
\$200