



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

1 ΜΑΡΤΙΟΥ · MARCH 2020

ΚΥΡΙΑΚΗ ΤΗΣ ΣΥΓΧΩΡΗΣΕΩΣ · FORGIVENESS SUNDAY

ΚΥΡΙΑΚΗ ΤΗΣ ΤΥΡΙΝΗΣ · CHEESEFARE SUNDAY

ΟΣΙΟΜΑΡΤΥΡΟΣ ΕΥΔΟΚΙΑΣ ΤΗΣ ΕΚ ΣΑΜΑΡΕΙΤΩΝ

HOLY MARTYR EVDOKIA THE SAMARITAN

ΜΝΗΜΟΣΥΝΟΝ · MEMORIAL

Ἡσαΐα Ταγκαλίδου · Isaia Tagalidis (1 ἔτος)

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ · SCHEDULE OF SERVICES

Κυριακή, 1 Μαρτίου Sunday, 1 March	6.00 μ.μ. 6.00 p.m.	ΚΑΤΑΝΥΚΤΙΚΟΣ ΕΣΠΕΡΙΝΟΣ FORGIVENESS VESPERS
Δευτέρα, 2 Μαρτίου Monday, 2 March	6.00 μ.μ. 6.00 p.m.	ΜΕΓΑ ΑΠΟΔΕΙΠΝΟΝ GREAT COMPLINE
Τετάρτη, 4 Μαρτίου Wednesday, 4 March	9.00 π.μ. 9.00 a.m.	9Η ΩΡΑ & ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ 9TH HOUR & PRESANCTIFIED LITURGY
Παρασκευή, 6 Μαρτίου Friday, 6 March	7.00 μ.μ. 7.00 p.m.	1Η ΣΤΑΣΙΣ ΧΑΙΡΕΤΙΣΜΩΝ 1ST SALUTATIONS TO THE THEOTOKOS

ΨΥΧΟΣΑΒΒΑΤΟΝ · SATURDAY OF SOULS

Σάββατον, 7 Μαρτίου Σάββατον, 7 March	Ὅρθρος 8.45 π.μ. · Θεία Λειτουργία 10.00 π.μ. Orthros 8.45 a.m. · Divine Liturgy 10.00 a.m.
--	--

ΚΥΡΙΑΚΗ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ · SUNDAY OF ORTHODOXY

Κυριακή, 8 March Sunday, 8 March	Ὅρθρος 8.45 π.μ. · Θεία Λειτουργία 10.00 π.μ. Orthros 8.45 a.m. · Divine Liturgy 10.00 a.m.
-------------------------------------	--

ΕΠΙ ΤΗ ΕΙΣΟΔΩ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ · AT THE ENTRANCE OF THE GOSPEL

ΑΝΑΣΤΑΣΙΜΟΝ· ΗΧΟΣ Δ΄

Τὸ φαιδρὸν τῆς Ἀναστάσεως
κήρυγμα, ἐκ τοῦ Ἀγγέλου
μαθοῦσαι αἱ τοῦ Κυρίου
Μαθήτριά, καὶ τὴν προγονικὴν
ἀπόφασιν ἀπορρίψασαι, τοῖς
Ἀποστόλοις καυχώμεναι ἔλεγον·
Ἐσκύλευται ὁ θάνατος, ἠγέρθη
Χριστὸς ὁ Θεός, δωρούμενος τῷ
κόσμῳ τὸ μέγα ἔλεος.

ΤΟΥ ΝΑΟΥ, ΗΧΟΣ Γ΄

Μέγαν εὖρατο ἐν τοῖς κινδύνοις σὲ
ὑπέρμαχον ἢ οἰκουμένην,
Ἀθλοφόρε, τὰ ἔθνη τροπούμενον.
Ὡς οὖν Λυαίου καθεῖλες τὴν
ἔπαρσιν, ἐν τῷ σταδίῳ θαρρύνας
τὸν Νέστορα, οὕτως Ἅγιε,
Μεγαλομάρτυς Δημήτριά, Χριστὸν
τὸν Θεὸν ἱκέτευε, δωρήσασθαι ἡμῖν
τὸ μέγα ἔλεος.

ΚΟΝΤΑΚΙΟΝ, ΠΛΑΓΙΟΣ Β΄

Τῆς σοφίας ὁδηγέ, 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
χείλη μου, οὐ μὴ κωλύσω ἐν τῷ
κράζειν σοι· Ἐλεῆμον, ἐλέησόν με
τὸν παραπεσόντα.

RESURRECTIONAL. MODE IV

When the women Disciples of the
Lord had learned from the Angel
the joyful message of the
Resurrection and rejected the
ancestral decision, they cried
aloud to the Apostles
triumphantly: Death has been
despoiled, Christ God has risen,
granting His great mercy to the
world.

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
Demetrius, to Christ our God pray
fervently, beseeching Him to grant
us His great mercy.

ΚΟΝΤΑΚΙΟΝ FOR FORGIVENESS, PLAG. 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: ROMANS 13.11-14.4

Προκ.: Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας.

Στῆχ.: Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον. Κύριε ὁ Θεός μου, ἐμεγαλύνθης σφόδρα.

Ἀδελφοί, νῦν ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. Ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. Ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. Ὡς ἐν ἡμέρᾳ εὐσχημόνως 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 στήσαι αὐτόν.

Prok.: O Lord, Your works shall be magnified greatly; You made all things in wisdom.

Vs.: Bless the Lord, O my soul. O Lord my God, You are magnified exceedingly.

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: LUKE 19.1-10

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 ὥσπερ 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 φανῇς 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 γάρ ἐστιν 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.”



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

ΠΟΙΜΑΝΤΟΡΙΚΗ ΕΓΚΥΚΛΙΟΣ ΜΕΓΑΛΗΣ ΤΕΣΣΑΡΑΚΟΣΤΗΣ 2020

Πρός τόν Εὐλαβέστατον Ἱερόν Κλῆρον,
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

*«Ἐφθασε καιρός, ἡ τῶν πνευματικῶν ἀγώνων ἀρχή, ἡ κατά τῶν δαιμόνων νίκη, ἡ
πάνοπλος ἐγκράτεια, ἡ τῶν Ἀγγέλων εὐπρέπεια, ἡ πρὸς Θεόν παρρησία, ... δι' αὐτῆς
ἀξιώσον καί ἡμᾶς, προσκυνῆσαι σου τά Πάθη καί τὴν ἀγίαν Ἀνάστασιν, ὡς φιλάνθρωπος.»*
(Δοξαστικόν Αἰῶν Κυριακῆς τῆς Τυρινῆς)

Ἀγαπητοί μου ἀδελφοί,

Μᾶς ἀξιώνει καί πάλι τό ἔλεος τοῦ Παναγίου Θεοῦ νά φθάσουμε στό κατώφλι τῆς
Ἀγίας καί Μεγάλης Τεσσαρακοστῆς καί νά εἰσέλθουμε στήν πνευματική αὐτή περίοδο
ἐσωτερικῆς, ψυχικῆς καί πνευματικῆς κάθαρσης πού μᾶς χαρίζει ὡς φιλόστοργη μητέρα ἡ
Ἁγία Ὁρθόδοξος Ἐκκλησία μας. Ἀπό αὔριο ξεκινᾷ ἡ περίοδος τῶν σαράντα ἡμερῶν πού θά
μᾶς προετοιμάσει γιά τὴν ὑποδοχή καί βίωση τῶν μεγάλων γεγονότων τοῦ Σταυροῦ, τοῦ
Πάθους καί τῆς Ἀναστάσεως τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ἡ Ἱερά Ὑμνογραφία τῆς σημερινῆς ἡμέρας, πού εἶναι ὁ καλύτερος Κήρυκας τῆς
πίστεώς μας, μᾶς περιγράφει τό μέγεθος τῆς περόδου πού ξεκινᾷ καί τὴν σημασία της.
«Ἐφθασε καιρός, ἡ τῶν πνευματικῶν ἀγώνων ἀρχή» μᾶς λέγει. Ἦρθε δηλαδή ἡ στιγμή πού
ὀφείλουμε νά ἀρχίσουμε ἐντονότερα τούς πνευματικούς μας ἀγῶνες. Καί ποιοί εἶναι αὐτοί
οἱ ἀγῶνες κατά τόν ἱερό ὕμνωδό; Εἶναι «ἡ κατά τῶν δαιμόνων νίκη, ἡ πάνοπλος ἐγκράτεια, ἡ
τῶν Ἀγγέλων εὐπρέπεια, ἡ πρὸς Θεόν παρρησία». Ὁ ἀγῶνας μας λοιπόν κατά τὴν περίοδο
τῆς Μεγάλης Τεσσαρακοστῆς πρέπει νά εἶναι τόσο δυνατός ὥστε νά νικήσει τὴν δύναμη
τῶν δαιμόνων, νά μᾶς ὀπλίσει μέ ἐγκράτεια διὰ τῆς σωματικῆς νηστείας, νά μᾶς ἐνδύσει
μέ τὴν εὐπρέπεια τῶν ἀγίων ἀγγέλων καί νά διατρανώνουμε τὴν πίστη μας στὸν ἀληθινὸ
Θεὸ μέ θάρρος καί παρησία.

Καί συνεχίζει ὁ ὕμνογράφος: «δι' αὐτῆς ἀξιώσον καί ἡμᾶς, προσκυνῆσαι σου τά Πάθη
καί τὴν ἀγίαν Ἀνάστασιν, ὡς φιλάνθρωπος». Αὐτό σημαίνει ὅτι τό νά φθάσουμε γιά μιὰ
ἀκόμη φορά στήν ἐπίγεια ζωὴ μας νά ἐορτάσουμε καί νά προσκυνήσουμε τά Πάθη καί τὴν
ἀγίαν Ἀνάστασι τοῦ Χριστοῦ, εἶναι δῶρο τοῦ Θεοῦ πρὸς ἡμᾶς. Εἶναι δωρεά. Εἶναι χρέος καί

χάρισμα. Εἶναι ἡ φιλανθρωπία Του πού μᾶς ἀξιώνει νά τόν ἐορτάσουμε καί ὄχι ἡ δική μας ἀξιοσύνη. Γι'αὐτό πρέπει νά προετοιμασθοῦμε κατάλληλα, νά καθαρίσουμε τόν «ἐσωτερικό μας ἄνθρωπο» καί ἔτοιμοι νά ἀξιωθοῦμε νά προσκυνήσουμε τήν Ἁγίαν τοῦ Χριστοῦ Ἀνάσταση, ἡ ὁποία θά μᾶς εἰσαγάγει καί στήν δική μας προσωπική πνευματική Ἀνάσταση.

Ἀγαπητοί μου ἀδελφοί,

Ὁ Ἅγιος Ἰωάννης ὁ Χρυσόστομος, ὁ προστάτης τῆς Ἱερᾶς μας Μητροπόλεως, ἀποκαλεῖ τήν Μεγάλη Τεσσαρακοστή ὡς «φάρμακο τῶν ψυχῶν μας». Καί λέγει: «ἀφοῦ ἐμπορευθοῦμε καθ' ὅλη τήν περίοδο τῆς Ἁγίας Τεσσαρακοστῆς τό πνευματικό ἐμπόριο τῶν ἀρετῶν, θά συγκεντρώσουμε πολύ πλοῦτο ἀρετῆς. Θά ἀξιωθοῦμε μέ αὐτόν τόν τρόπο νά φθάσουμε καί στήν μεγάλη ἡμέρα τοῦ Ἁγίου Πάσχα καί μέ παρρησία νά προσέλθουμε στήν φρικτή καί πνευματική τράπεζα. Θά μετᾶσχουμε στά ἀνέκφραστα ἐκεῖνα καί ἀθάνατα ἀγαθά μέ καθαρή συνείδηση καί θά γεμίσουμε μέ τήν χάρη πού αὐτά δίνουν.» (Ἀγ. Ἰωάννου Χρυσόστομου «Εἰς τήν εἴσοδον τῆς Ἀγ. Τεσσαρακοστῆς»).

Ἄς ἀγωνισθοῦμε λοιπόν ἀδελφοί μου, μέ ὅλη μας τήν δύναμη, νά κρατήσουμε τήν Μεγάλη Τεσσαρακοστή μέ νηστεία τροφῶν καί ὅπωςδήποτε μέ νηστεία πράξεων. Ἡ νηστεία τῶν τροφῶν δέν εἶναι αὐτοσκοπός ἀλλά μέσον πού μᾶς ὁδηγεῖ στήν κάθαρση. Μαζί μέ τήν νηστεία, ἄς προσπαθήσουμε νά συμμετέχουμε περισσότερο στίς κατανυκτικές Ἀκολουθίες τῆς Ἐκκλησίας μας, στά Ἀπόδειπνα, τίς Προηγιασμένες, τούς Χαιρετισμούς τῆς Θεοτόκου πού θά μᾶς προσφέρουν οἱ Ἑνορίες μας. Ἄς αὐξήσουμε τίς καλές πράξεις διά τῆς ἐλεημοσύνης καί ἄς γεμίσουμε τήν ψυχή μας μέ ἀγάπη καί συγχωρητικότητα. Ἄς συγχωρήσουμε ὅλους καί ἔτσι νά ζητήσουμε καί ἐμεῖς συγχώρηση τῶν δικῶν μας ἁμαρτιῶν ἀπό τόν Θεό διά τοῦ Μυστηρίου τῆς ἱερᾶς ἐξομολογήσεως. Καί γεμάτοι ἀπό τά χαρίσματα τοῦ Ἁγίου Πνεύματος νά προσκυνήσουμε ἀξίως τά Πάθη καί τήν Ἁγία τοῦ Κυρίου Ἀνάσταση.

Καλή καί εὐλογημένη Τεσσαρακοστή.
Μετά πατρικῆς ἀγάπης καί διαπύρων εὐχῶν,

Ο ΜΗΤΡΟΠΟΛΙΤΗΣ



† Ὁ Νέας Ἱερσέης ΕΥΑΓΓΕΛΟΣ



GREEK ORTHODOX METROPOLIS ^{OF} NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Holy and Great Lent 2020

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 Communities of the Greek Orthodox Metropolis of New Jersey

"Wash me with my tears, O Savior, for I have been soiled by many sins. Therefore I fall down before You, I have sinned, have mercy on me, O God!" (Sunday Triodion Vespertal Hymn)

My Beloved in the Lord,

We stand at the very threshold of Holy and Great Lent; a time of reflection, repentance, prayer, and a return to God who constantly and mercifully embraces us even in our numerous faults. The period of Holy and Great Lent is not meant to emphasize self-deprivation, but it is meant to give us greater spiritual clarity so that we may come to better recognize ourselves. It can be very easy to think of this period as nothing more than a checklist of things to not do. Do not eat meat, do not eat dairy products, and abstain from that which the canons of the Church tell us to during this period of Lent. To approach Great Lent in this manner, however, would be nothing short of mistaken and even pharisaical. Yes, the Church teaches us that we should not eat meat, dairy, fish, oil, and wine, during a majority of this fasting period, but we must ask ourselves, why does the Church prescribe this? The Church asks us to fast, but fasting is not just about food. It is not limited to what we eat or do not eat. It is about our thoughts, our words, our actions, our inner disposition, and our entire mindset.

By understanding fasting in this broader sense, the Church intends for us to be more reflective and prayerful during the Lenten period and to focus our attention on the greater themes of Great Lent – repentance and prayer. Being repentant is not easy. It requires us to admit that we are occasionally wrong which is difficult for anyone to admit since it requires humility. Furthermore, repentance requires that we seek forgiveness from both those whom we have hurt and from God. We must be willing to ask both God and neighbor for forgiveness otherwise we are not really repenting. In addition to this, fasting gives us a renewed spirit of prayer which helps us to pray more during Holy and Great Lent. This type of prayer includes participating more in the Divine Services in your parish as well as increasing your personal prayer on an individual level.

This broader sense of fasting is never done in and of itself, but it is always done with something particular in mind. This is because there is no fast without a feast and likewise there is no feast without a fast. The Church is asking us to engage in this particular fast because we are preparing ourselves both as individuals and as members of a community for the greatest event of all – the Resurrection of our Lord, which in turn, is our resurrection as well. In order to prepare ourselves properly for Pascha, we must endure to fast adequately. This means we have to ask forgiveness of our neighbors and when someone asks for our forgiveness, we must be willing to receive them with love. Simultaneously, our prayer life should increase so that we can develop a greater relationship with God who sheds His mercy freely upon us for our own mistakes. Furthermore, and for those who are physically able, we are called to prepare ourselves physically by abstaining from certain foods so that we can humble ourselves. Finally, we should more closely watch our words and our actions ensuring that what we say and what we do is in accordance with the Gospel of Christ.

My beloved in the Lord, everyone is at a different place spiritually. Some have been following the fasts and engaging in a spiritually uplifting life in the Church since their youth while others have done very few of these things. No matter where you are in your spiritual lives, I challenge you to do a little more and to seek God more fervently than before according to your spiritual maturity. As we hear the Apostle Paul say to the Corinthians regarding spiritual nourishment, *“I gave you milk, not solid food, for you were not yet ready for it”* (1 Cor. 3:2). Let us strive to enrich our spiritual lives so that we may be ready to receive solid spiritual nourishment. Praying that God blesses each of you with a spiritually edifying Lenten Season so that we may experience Christ’s Resurrection on the third day, I remain

With Paternal Love and Blessings,

The image shows a handwritten signature in dark ink. The signature is written in a cursive, flowing style. The first part of the signature is a large, stylized initial that resembles a cross or a 'T'. The rest of the signature is written in a cursive script that is difficult to decipher but appears to be 'Metropolitan Evangelos'. The signature is written on a background that has a grid of small, faint text, which is likely a watermark or a background pattern from the document's source.

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



Let's meet under the Olive Tree

for the

*St. Demetrios
Philoptochos*

36th Annual

Bid N-Buy

*Saturday April 4th
5:30 pm*

for tickets & information contact

Eleni Agatsiotis 484-574-1618

Fotini Stergiou 484-432-8242

Katerina Kontodemos 267-515-4605

Nikki Kavadias 610-812-6990

philoptochos1086@gmail.com

Donation: \$25

St. Demetrios
Greek Orthodox Church
229 Powell Lane
Upper Darby, PA 19082

1 of 1

THE 1ST EVER KID-N-BUY

HOSTED BY SAINT DEMETRIOS GREEK LANGUAGE SCHOOL

SATURDAY, APRIL 25TH

DOORS OPEN AT 4:30PM

SAINT DEMETRIOS GREEK ORTHODOX CHURCH
229 POWELL LANE | UPPER DARBY, PA 19082

**GENERAL ADMISSION IN ADVANCE \$10.00
\$15.00 AT DOOR | CHILDREN UNDER 3 FREE**

ADMISSION INCLUDES FOOD

FOR TICKET SALES OR TABLE RESERVATIONS CONTACT
STACY AT [267.808.3937](tel:267.808.3937) OR E-MAIL KIDNBUY@GMAIL.COM
PRE-SALE TICKETS AND TABLE RESERVATIONS STRONGLY RECOMMENDED

LOTS OF FUN FOR THE WHOLE FAMILY

ELECTRONICS | GAMES | GIFT BASKETS | TOYS |
AUTOGRAPHED SPORTS MEMORABILIA
AND **MANY** MORE AMAZING PRIZES!



SAINT DEMETRIOS
GREEK ORTHODOX CHURCH



SAINT DEMETRIOS
GREEK LANGUAGE SCHOOL

Inaugural
Saint Demetrios Greek Orthodox Church Of Upper Darby
Golf Outing
Benefitting The Saint Demetrios Greek Language School

Monday, June 22, 2020



LLANERCH COUNTRY CLUB

950 West Chester Pike
Havertown, PA 19083

SPONSORSHIP OPPORTUNITIES AVAILABLE

— P R I Z E S —

**FIRST, SECOND, THIRD, AND LAST PLACE – LONGEST DRIVE
PUTTING CONTEST – CLOSEST TO THE PIN –
BALL DROP AND MORE!**

FOR INFO & REGISTRATION

Christos Tzimoulis

484-437-3126

chris@newagerealtygroup.com

John Ginis

215-692-3241

johnginis27@gmail.com