



ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ
Saint Demetrios
GREEK ORTHODOX CHURCH + UPPER DARBY, PA



METROPOLIS OF
NEW JERSEY

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8 ΜΑΡΤΙΟΥ · MARCH 2020

ΚΥΡΙΑΚΗ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ · SUNDAY OF ORTHODOXY

ΟΣΙΟΥ ΘΕΟΦΥΛΑΚΤΟΥ ΕΠΙΣΚΟΠΟΥ ΝΙΚΟΜΗΔΕΙΑΣ

ST. THEOPHYLACTOS BISHOP OF NICOMEDIA

Καλῶς Ὁρίσατε Νονοὶ καὶ Νονές!

We welcome all our Godparents for Godparents' Sunday!

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ · SCHEDULE OF SERVICES

Δευτέρα, 9 Μαρτίου Monday, 9 March	6.00 μ.μ. 6.00 p.m.	ΜΕΓΑ ΑΠΟΔΕΙΠΝΟΝ GREAT COMPLINE
Τετάρτη, 11 Μαρτίου Wednesday, 11 March	9.00 π.μ. 9.00 a.m.	9Η ΩΡΑ & ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ 9TH HOUR & PRESANCTIFIED LITURGY
Παρασκευή, 13 Μαρτίου Friday, 13 March	7.00 μ.μ. 7.00 p.m.	2Α ΣΤΑΣΙΣ ΧΑΙΡΕΤΙΣΜΩΝ 2ND SALUTATIONS TO THE THEOTOKOS

ΚΥΡΙΑΚΗ ΑΓΙΟΥ ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΠΑΛΑΜΑ · SUNDAY OF ST. GREGORY PALAMAS

Κυριακή, 15 March
Sunday, 15 March

Ὁρθρος 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

ΑΝΤΙΦΩΝΟΝ Γ΄· ΗΧΟΣ Β΄

Στίχ. α΄. Αίνεσάτωσαν αὐτὸν οἱ οὐρανοὶ
καὶ ἡ γῆ, θάλασσα καὶ πάντα τὰ ἔρποντα
ἐν αὐτῇ.

ΑΠΟΛΥΤΙΚΙΟΝ· ΤΗΣ ΕΟΡΤΗΣ· ἮΧΟΣ Β΄
Τὴν ἄχραντον Εἰκόνα σου,
προσκυνοῦμεν ἀγαθέ, αἰτούμενοι
συγχώρησιν τῶν πταισμάτων ἡμῶν,
Χριστέ ὁ Θεός· βουλήσει γὰρ
ἠυδόκησας σαρκί, ἀνελθεῖν ἐν τῷ
Σταυρῷ, ἵνα ῥύσῃ οὓς ἔπλασας, ἐκ τῆς
δουλείας τοῦ ἐχθροῦ· ὅθεν εὐχαρίστως
βοῶμέν σοι· Χαράς ἐπλήρωσας τὰ
πάντα ὁ Σωτὴρ ἡμῶν, παραγενόμενος
εἰς τὸ σῶσαι τὸν κόσμον.

Στίχ. β΄. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ
Κύριος· ἀγαλλιασώμεθα καὶ
εὐφρανθῶμεν ἐν αὐτῇ.
Τὴν ἄχραντον Εἰκόνα σου...

ΕΙΣΟΔΟΣ ΕΥΑΓΓΕΛΙΟΥ, ΚΑΙ ΕΠΕΙΤΑ...

ΑΝΑΣΤΑΣΙΜΟΝ· ΗΧΟΣ Α΄
Τὸν συνάναρχον Λόγον Πατρὶ καὶ
Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα
εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν
πιστοὶ καὶ προσκυνήσωμεν, ὅτι
ἠυδόκησε σαρκί, ἀνελθεῖν ἐν τῷ
Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ
ἐγεῖραι τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ
Ἀναστάσει αὐτοῦ.

ΤΗΣ ΕΟΡΤΗΣ· ἮΧΟΣ Β΄
Τὴν ἄχραντον Εἰκόνα σου...

ANTIPHON III. MODE II.

Vs. 1: *Let heaven and earth praise Him, the
seas and everything that moves in them.*

ΑΠΟΛΥΤΙΚΙΟΝ. FOR THE FEAST. MODE II.
We venerate Your immaculate icon,
O good Lord, and entreat You to
forgive our offences, O Christ our God.
By Your own choice you were pleased
to ascend the Cross in the flesh, to
deliver us, whom You created, from
our slavery to the foe. Therefore we
cry to You with gratitude: You have
filled all things with joy, O our Savior,
by coming to save the world.

Vs. 2: *This is the day the Lord made; let us
greatly rejoice and be glad therein.*

We venerate Your immaculate icon...

ENTRANCE OF THE GOSPEL, AND THEN...

RESURRECTIONAL; MODE I
Let us worship the Word who is
unoriginate with the Father and the
Spirit, and from a Virgin was born * for
our salvation, O believers, and let us
sing His praise. For in His goodness He
was pleased to ascend the Cross in the
flesh, and to undergo death, and to
raise up those who had died, by His
glorious Resurrection.

FOR THE FEAST; MODE II
We venerate Your immaculate icon...

ΤΟΥ ΝΑΟΥ, ΗΧΟΣ Γ΄

Μέγαν εὔρατο ἐν τοῖς κινδύνοις σὲ
ὑπέρμαχον ἢ οἰκουμένην, Ἄθλοφόρε,
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.

ΚΟΝΤΑΚΙΟΝ, ΠΛΑΓΙΟΣ Δ΄

Τῇ ὑπερμάχῳ στρατηγῷ τὰ
νικητήρια, ὡς λυτρωθεῖσα τῶν
δεινῶν, εὐχαριστήρια, ἀναγράφω σοι
ἢ Πόλις σου, Θεοτόκε· ἄλλ' ὡς
ἔχουσα τὸ κράτος ἀπροσμάχητον, ἐκ
παντοίων με κινδύνων ἐλευθέρωσον
ἵνα κράζω σοι· Χαῖρε, Νύμφη
ἀνύμφευτε.

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
Lyaios'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, ΠΛΑΓΑΛ IV

To you, the Champion Leader we
your flock dedicate a feast of victory
and of thanksgiving, as ones rescued
out of sufferings, O Theotokos. But
as you are one with might that is
invincible, from all dangers that can
be do you deliver us, that we may cry
to you, "Rejoice, O Bride unwedded."

READING FROM THE APOSTLE: HEBREWS 11.24-26, 32-40

Προκείμενον· Εὐλογητὸς εἶ Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν,
καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας.

Στίχος· Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν,
καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν τὴν τῶν Πατέρων ἡμῶν Ἱερουσαλήμ.

Ἀδελφοί, πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς
Φαραῶ, μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ ἢ πρόσκαιρον
ἔχειν ἀμαρτίας ἀπόλαυσιν· μείζονα πλοῦτον ἠγησάμενος τῶν Αἰγύπτου
θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν.
Καὶ τί ἔτι λέγω; Ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε
καὶ Σαμψὼν καὶ Ἰεφθάε, Δαυΐδ τε καὶ Σαμουὴλ καὶ τῶν Προφητῶν· οἱ διὰ
πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον
ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον
στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν
πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων· ἔλαβον γυναῖκες ἐξ ἀναστάσεως
τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν
ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ

μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὄπαῖς τῆς γῆς. Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

*Prokeimenon: Blessed are You, O Lord God of our fathers,
for You are praiseworthy and exalted beyond measure unto the ages.*

*Verse: For You are righteous in all You did for us,
all You brought on us and on Jerusalem, the holy city of our fathers.*

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

READING FROM THE GOSPEL: JOHN 1.43-51

Τῷ καιρῷ ἐκείνῳ, ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὕρισκει Φίλιππον καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὕρισκει Φίλιππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ· Ὁν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος· Ἐρχου καὶ ἴδε. εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· Ἴδε ἀληθῶς Ἰσραηλῆτης ἐν ᾧ δόλος οὐκ ἔστι. λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις;

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τῆν συκῆν εἶδόν σε. ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ· Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψη. καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

SYNODIKON OF THE 7TH ECUMENICAL COUNCIL (READ AT THE END OF LITURGY)

Οἱ Προφῆται ὡς εἶδον, οἱ Ἀπόστολοι ὡς ἐδίδαξαν, ἡ Ἐκκλησία ὡς παρέλαβεν, οἱ Διδάσκαλοι ὡς ἐδογματίσαν, ἡ Οἰκουμένη ὡς συμπεφώνηκεν, ἡ χάρις ὡς ἔλαμψεν, ἡ ἀλήθεια ὡς ἀποδέδεικται, τὸ ψεῦδος ὡς ἀπελήλαται, ἡ σοφία ὡς ἐπαρρησιάσατο, ὁ Χριστὸς ὡς ἐβράβευσεν, οὕτω φρονοῦμεν, οὕτω λαλοῦμεν, οὕτω κηρύσσομεν Χριστόν τὸν ἀληθινὸν Θεὸν ἡμῶν, καὶ τοὺς Αὐτοῦ Ἁγίους ἐν λόγοις τιμῶντες, ἐν συγγραφαῖς, ἐν νοήμασιν, ἐν θυσίαις, ἐν Ναοῖς, ἐν Εἰκονίσμασι, τὸν μὲν ὡς Θεὸν καὶ

As the prophets beheld, as the apostles have taught, as the Church has received, as the teachers have declared, as the world has agreed, as grace has shown forth, as truth has been revealed, as falsehood has been dispelled, as wisdom has become manifest, as Christ awarded; Thus we declare; thus we affirm; thus we proclaim Christ our true God, and honor His saints in words, writings, thoughts, sacrifices, churches, and holy icons; On the one hand, worshiping and reverencing Christ as God and Lord, and on the other,

Δεσπότην προσκυνοῦντες καὶ
σέβοντες, τοὺς δὲ διὰ τὸν κοινὸν
Δεσπότην ὡς Αὐτοῦ γνησίους
θεράποντας τιμῶντες καὶ τὴν κατὰ
σχέσιν προσκύνησιν ἀπονέμοντες.
Αὕτη ἡ πίστις τῶν Ἀποστόλων, αὕτη
ἡ πίστις τῶν Πατέρων, αὕτη ἡ πίστις
τῶν Ὁρθοδόξων, αὕτη ἡ πίστις τὴν
Οἰκουμένην ἐστήριξεν. Ἐπὶ τούτοις
τοὺς τῆς εὐσεβείας Κήρυκας
ἀδελφικῶς τε καὶ πατροποθῆτως εἰς
δόξαν καὶ τιμὴν τῆς εὐσεβείας, ὑπὲρ
ἧς ἀγωνίσαντο, ἀνευφημοῦμεν καὶ
λέγομεν· Τῶν τῆς Ὁρθοδοξίας
προμάχων εὐσεβῶν Βασιλέων,
ἀγιωτάτων Πατριαρχῶν, Ἀρχιερέων,
Διδασκάλων, Μαρτύρων,
Ὁμολογητῶν, Αἰωνία ἡ μνήμη.

(Αἰωνία ἡ μνήμη αὐτῶν. ἐκ γ')

Τούτων τοῖς ὑπὲρ εὐσεβείας μέχρι
θανάτου ἄθλοις τε καὶ ἀγωνίσμασι
καὶ διδασκαλίαις παιδαγωγεῖσθαι τε
καὶ κρατύνεσθαι Θεὸν
ἐκλιπαροῦντες, καὶ μιμητοὶ τῆς
ἐνθέου αὐτῶν πολιτείας μέχρι
τέλους ἀναδεικνύσθαι
ἐκδυσωποῦντες, ἀξιωθείημεν τῶν
ἐξαιτουμένων, οἰκτιρμοῖς καὶ χάριτι
τοῦ Μεγάλου καὶ Πρώτου Ἀρχιερέως
Χριστοῦ τοῦ ἀληθινοῦ Θεοῦ ἡμῶν,
πρεσβείαις τῆς ὑπερενδόξου
Δεσποίνης ἡμῶν Θεοτόκου καὶ
ἀειπαρθένου Μαρίας, τῶν θεοειδῶν
Ἀγγέλων καὶ πάντων τῶν Ἁγίων.

ΜΕΓΑ ΠΡΟΚΕΙΜΕΝΟΝ

Τίς Θεὸς μέγας ὡς ὁ Θεὸς ἡμῶν; Σὺ εἶ
ὁ Θεὸς ὁ ποιῶν θαυμάσια μόνος. (ἐκ
δ')

honoring the saints as true servants
of the same Lord of all, and offering
them proper veneration. This is the
faith of the apostles. This is the faith
of the fathers. This is the faith of the
Orthodox. This is the faith on which
the world is established. Therefore,
with fraternal and filial love we
praise the heralds of the faith, those
who with glory and honor have
struggled for the faith, and we say:
to the champions of Orthodoxy,
faithful emperors, most-holy
patriarchs, hierarchs, teachers,
martyrs, and confessors: May their
memory be eternal.

(*May their memory be eternal. 3x*)

Let us beseech God that we may be
instructed and strengthened by the
trials and struggles of these saints,
which they endured for the faith
even unto death, and by their
teachings, entreating that we may to
the end imitate their godly life. May
we be deemed worthy of obtaining
our requests through the mercy and
grace of the Great and First Hierarch,
Christ our God, through the
intercessions of our glorious Lady,
the Theotokos and ever-virgin Mary,
the divine angels and all the Saints.

GREAT PROKEIMENON

Who is so great a God as our
God? You alone are the God who
does wonders. (4x)



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΗΣ

ΠΟΙΜΑΝΤΟΡΙΚΗ ΕΓΚΥΚΛΙΟΣ ΕΠΙ ΤΗ ΕΟΡΤΗ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ

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 Ὄργανώσεις
τῆς Νεολαίας καί ἅπαν τό Χριστεπώνυμον πλήρωμα τῶν εὐσεβῶν Ὁρθοδόξων Χριστιανῶν τῆς Ἱερᾶς
Μητροπόλεως Νέας Ἱερσῆς.

*«Τῇ αὐτῇ ἡμέρᾳ, Κυριακῇ πρώτῃ τῶν Νηστειῶν, ἀνάμνησιν ποιούμεθα τῆς ἀναστηλώσεως τῶν ἀγίων καί σεπτῶν εἰκόνων, γενομένης παρά τῶν ἀειμνήστων Αὐτοκρατόρων Κωνσταντινουπόλεως Μιχαήλ καί τῆς μητρὸς αὐτοῦ Θεοδώρας, ἐπί Πατριαρχείας τοῦ ἀγίου καί ὁμολογητοῦ Μεθοδίου»
(Συναξάριον)*

Ἀγαπητοί μου ἀδελφοί,

Βρισκόμαστε ἤδη, μέ τὴν Χάρι τῶν Θεοῦ, στό τέλος τῆς πρώτης ἐβδομάδος τῆς Ἁγίας καί Μεγάλης Τεσσαρακοστῆς, τῆς πνευματικῆς καί κατανυκτικῆς αὐτῆς περιόδου, πού μᾶς προετοιμάζει ψυχικά καί σωματικά γιά τὴν ὑποδοχή τῶν Ἁγίων Παθῶν καί τῆς ἐνδόξου Ἀναστάσεως τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. Πρῶτος σταθμὸς σέ αὐτό τό πνευματικὸ ταξίδι ἀποτελεῖ ἡ σημερινὴ ἑορτὴ τῆς ἀναστηλώσεως τῶν Ἁγίων Εἰκόνων, ἐνῶ μέ τούς παραπάνω λόγους, ὁ ἱερός Συναξαριστὴς μᾶς εἰσαγάγει στό νόημα τοῦ ἑορτασμοῦ τῆς σημερινῆς μεγάλης ἡμέρας τοῦ θριάμβου τῆς Ὁρθοδόξου πίστεώς μας, γνωστῆς καί ὡς «Κυριακὴ τῆς Ὁρθοδοξίας»..

Γνωρίζουμε ἀπὸ τὴν Ἐκκλησιαστικὴ μας ἱστορία ὅτι ἡ Ἁγία Ἐβδόμη Οἰκουμενικὴ Σύνοδος, πού συγκλήθηκε στὴν Νίκαια τῆς Βιθυνίας τό 787 μ.Χ., καταδίκασε τὴν αἵρεση τῶν Εἰκονομάχων, οἱ ὅποιοι μάχονταν τὴν τιμὴ καί προσκύνηση τῶν ἱερῶν Εἰκόνων ὡς εἰδωλολατρικὴ ἔκφραση. Αὐτὴ ἡ αἵρεση εἶχε διχάσει τὸν Ὁρθόδοξο πιστό λαό καί ὀδήγησε σέ φοβεροὺς διωγμοὺς ἐκείνων πού τιμοῦσαν τίς Εἰκόνες καί ἔμεναν πιστοὶ στὴν ἐπὶ αἰῶνες διδασκαλία τῆς Ἐκκλησίας μας.

Μετά ἀπὸ διώξεις, βασανιστήρια, μαρτύρια καί κακουχίες πού υπέστησαν οἱ πιστοὶ Χριστιανοί, ἦρθε ἡ στιγμή τῆς ἱερᾶς δικαιώσεως, ὅταν ἡ Αὐτοκράτειρα Ἁγία Θεοδώρα, ὡς Ἐπίτροπος τοῦ ἀνήλικου γιοῦ τῆς Μιχαήλ, συγκάλεσε Σύνοδο τό ἔτος 843 μ. Χ. στὴν Κωνσταντινούπολη, ὑπὸ τὴν προεδρία τοῦ Πατριάρχου Μεθοδίου. Ἡ Σύνοδος αὐτὴ ἀποκατέστησε ὀριστικὰ τὴν τιμὴ καί προσκύνηση τῶν ἱερῶν Εἰκόνων, ἐπικυρώνοντας τὸν Ὅρο τῆς Ζ' Οἰκουμενικῆς Συνόδου, ὁ ὁποῖος μεταξύ ἄλλων διευκρίνισε ὅτι: «μέσω τῆς προσκύνησης τῶν εἰκόνων λατρεύουμε τὸν Θεὸ καί τιμοῦμε

τούς αγίους Του ἀφοῦ ἡ τῆς εἰκόνας τιμὴ ἐπὶ τὸ πρωτότυπον διαβαίνει. Ὅποιος προσκυνᾷ τὴν εἰκόνα, προσκυνᾷ τὴν ὑπόστασιν τοῦ εἰκονιζομένου.»

Ἀγαπητοὶ μου ἀδελφοί,

Ἡ Ὁρθόδοξος μας πίστις εἶναι τὸ μεγαλύτερο δῶρο πού μᾶς ἔχει δώσει ὁ Θεὸς διὰ τοῦ Ἁγίου Βαπτίσματος. Γνωρίζουμε ὅτι εἴμαστε πλασμένοι «κατ'εἰκόνα καὶ καθ'ὀμοίωσιν Θεοῦ». Ἡ Ὁρθόδοξος Ἐκκλησία μᾶς καλεῖ, νὰ διατηρήσουμε ἀμόλυντη τὴν ἐσωτερικὴ μας εἰκόνα, τὸ δοσμένο «κατ'εἰκόνα», στοχεύοντας στό «καθ'ὀμοίωσιν», πού εἶναι κατὰ τοὺς Ἁγίους καὶ Θεοφόρους Πατέρες, ὁ τελικὸς στόχος τοῦ ἀνθρώπου, ἡ κατάκτηση τοῦ Παραδείσου, ἡ θέωση.

Γιὰ νὰ πορευθοῦμε ὁμῶς ἀπὸ τὸ «κατ'εἰκόνα» στό «καθ'ὀμοίωσιν» χρειάζεται πνευματικὸς ἀγῶνας καὶ ψυχικὴ κάθαρση, δωρεές πού μᾶς δίνονται μόνο μέσα ἀπὸ τὴν ζωὴ τῆς Ἐκκλησίας. Αὐτὸ ὀνομάζεται «Ὁρθοπραξία». Δηλαδή ὁ συνδυασμὸς τῆς Ὁρθοδόξου πίστεως μὲ τὴν πράξιν. Καὶ ὅταν λέμε «πράξιν» ἐννοοῦμε τὴν πνευματικὴν ζωὴν, τὴν συμμετοχὴν μας στὰ ἱερά Μυστήρια τῆς Ἐκκλησίας, στίς ἱερὲς Ἀκολουθίες πού ἰδιαίτερος μᾶς προσφέρει ἡ περίοδος τῆς Μεγάλης Τεσσαρακοστῆς, τὴν ἄσκηση τῆς Νηστείας καὶ ἀσφαλῶς τὴν ἀρετὴν τῆς ἐλεημοσύνης. Ἄλλωστε, ὅπως λέγει ὁ Ἅγιος Ἰάκωβος ὁ Ἀδελφότης: «οὐτῶ καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχη, νεκρὰ ἐστὶ καθ' ἑαυτήν» (Ἰακώβ. 2, 17).

Μέσα σὲ αὐτὸ τὸ θριαμβευτικὸ πνεῦμα τῆς σημερινῆς Ἑορτῆς τῆς Ὁρθοδοξίας μας, εὐχομαι σὲ ὅλους κάθε εὐλογία ἀπὸ τὸν Πανάγιο Θεό, καλὴ δύναμη στὸν ἀγῶνα τῆς Μεγάλης Τεσσαρακοστῆς, καὶ σᾶς παρακαλῶ νὰ μὴν ξεχνοῦμε ποτέ τοὺς ἀδελφούς μας πού ἔχουν ἀνάγκη. Αὐτοὺς πού ἀντιμετωπίζουν πολλές δυσκολίες ὥστε νὰ ἀνταπεξέλθουν στὴν καθημερινότητα τοῦ βίου. Αὐτὸ εἶναι τὸ ἔργο τῆς Ὁρθοδόξου Ἐκκλησίας μας, τὸ ἔργο πού ἐπιτελεῖται σὲ κάθε Κοινότητά μας καὶ τὸ ἔργο πού ἀθόρυβα ἐπιτελεῖ καθημερινὰ ἡ Ἱερά μας Μητρόπολις, μέσω τῆς Φιλοπτώχου Ἀδελφότητος. Σᾶς παρακαλῶ λοιπὸν ὅλους νὰ συνεισφέρετε, κατὰ τὸ δυνατόν, στὸν δίσκο πού θὰ περιαχθεῖ εὐθύς ἀμέσως ἀπὸ τὰ μέλη τῆς Φιλοπτώχου Ἀδελφότητος τῆς Ἑνορίας σας, πρὸς ἐνίσχυση τῶν Κοινωνικῶν ὑπηρεσιῶν καὶ τῶν φιλανθρωπικῶν προγραμμάτων τῆς Φιλοπτώχου Ἀδελφότητος τῆς Ἱερᾶς Μητροπόλεως Νέας Ἱερσῆς.

Χρόνια πολλά! Καλὸν πνευματικὸν ἀγῶνα,
Μετὰ πατρικῆς ἀγάπης καὶ διαπύρων εὐχῶν,

Ο ΜΗΤΡΟΠΟΛΙΤΗΣ



† ὁ Νέας Ἱερσῆς ΕΥΑΓΓΕΛΟΣ



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Sunday of Orthodoxy 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

My Beloved in the Lord,

In the 8th and 9th centuries the Byzantine Empire endured a harsh persecution perpetrated by some of its emperors and certain ecclesiastical figures who had been led astray in their theological conclusions. The persecution concerned the presence and usage of icons in the spiritual lives of Christians. Some of the people at the time believed that the recent military losses suffered by the empire were divine retribution for what was perceived as idolatry. There would subsequently be a series of emperors who persecuted Patriarchs, other clergy, monastics, and laity alike who held firmly to the tradition of using imagery in their spiritual lives.

As we well know, however, the usage of imagery in our spiritual lives is neither contrary to Holy Scripture nor to the tradition of the Church. This is because we, as Orthodox Christians, do not worship icons - we venerate icons. It was precisely this controversy which begat the 7th Ecumenical Council at Nicaea in 787. The Fathers of the Council determined that we can depict icons because of the Incarnation of Christ in which God revealed Himself to us giving full meaning to the Biblical verse, *"Let us make man in our image, according to our likeness"* (Genesis 1:26).

Thus, on this day we celebrate a feast wherein we affirm the faith of the Apostles, the faith of the Fathers, and the faith which has established the universe. In affirming our faith and the timeless truths which have been passed down to us, we affirm and defend our Orthodoxy. We defend our faith not as Greeks nor as Russians; not as Arabs nor as Serbs; neither as Romanians nor as Americans. As Orthodox Christians, we defend the One, Holy, Catholic, and Apostolic Church, undivided and undefiled.

As the united Body of Christ, we are called not just to keep the faith of the Church within our hearts, but to express this faith through our works. This is why at all times we must seek to feed the hungry, shelter the poor, help the destitute, and defend the defenseless. We do these things not because society expects us to do them, but because we respect the personhood of each and every person since we recognize that each person is made in the image and likeness of God.

This is also why it is essential to acknowledge and support the crucial work of the Philoptochos Sisterhood of the Greek Orthodox Metropolis of New Jersey. Your support is essential for the Philoptochos Sisterhood to make a difference in the lives of countless persons who need the help of this Sisterhood. A special offering tray will be passed today in all Parishes of our Metropolis so you can actively participate in this Lenten season by aiding the poor through generous giving. May this Holy and Great Lent bring you many blessings, love, humility, patience, kindness, and every good virtue that we need for our salvation as we journey together to our Lord's glorious Resurrection from the dead.

With Paternal Love and Blessings,

A handwritten signature in black ink that reads "Metropolitan Evangelos". The signature is written in a cursive style with a large initial 'M'.

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

To be read from the Pulpit on Sunday, March 8, 2020

Checks are to be made payable to the GOMNJ Philoptochos Sisterhood



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

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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**