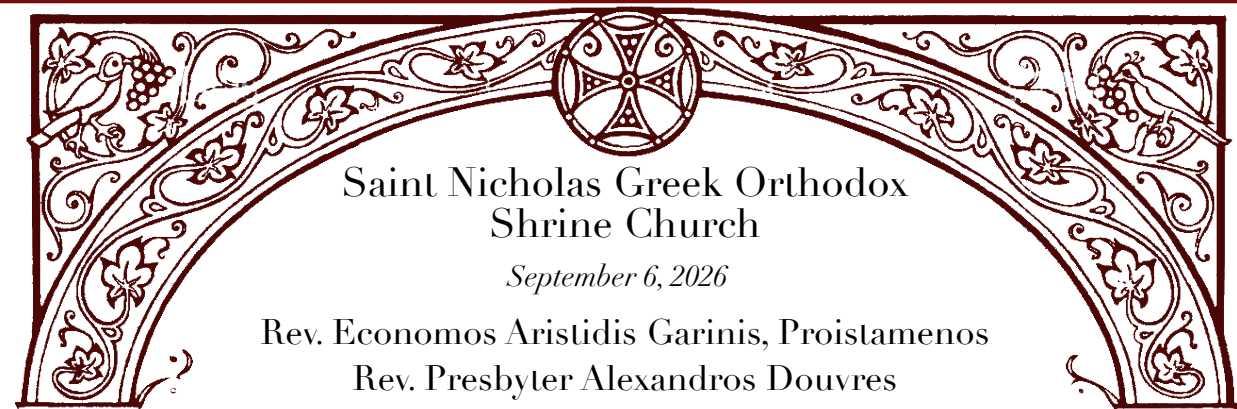




Saint Nicholas Greek Orthodox Shrine Church

September 6, 2026

Rev. Ekonomos Aristidis Garinis, Proistamenos

Rev. Presbyter Alexandros Douvres

Office (718) 357-4200 - Email info@stnicholasflushing.org - www.stnicholasflushing.org

ΙΔ΄ Μαιθαῖου - 14th Sunday of Matthew

Ἀπολυτίκιον Ἀνασιόσιμον

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν· ὅτι ἠὲ δόκησε σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγείραι τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ ἀναστάσει αὐτοῦ.

Τοῦ Ἀρχαγγέλου

Τῶν οὐρανίων στρατιῶν Ἀρχιστράτηγε, δυσωποῦμέν σε ἀεὶ ἡμεῖς οἱ ἀνάξιοι, ἵνα ταῖς σαῖς δεήσεσι τειχίσῃς ἡμᾶς, σκέπη τῶν περυγῶν, τῆς ἀύλου σου δόξης, φρουρῶν ἡμᾶς προσπίπτοντας, ἐκτενῶς καὶ βοῶντας· Ἐκ τῶν κινδύνων λύτρωσαι ἡμᾶς, ὡς ταξιάρχης τῶν ἁνω Δυνάμεων.

Κοντάκιον

Ἰωακεὶμ καὶ Ἄννα ὀνειδισμοῦ ἀτεκνίας, καὶ Ἀδὰμ καὶ Εὐὰ, ἐκ τῆς φθορᾶς τοῦ θανάτου, ἠλευθερώθησαν Ἀχραντε, ἐν τῇ ἀγία γεννήσει σου· αὐτὴν ἐορτάζει καὶ ὁ λαός σου, ἐνοχῆς τῶν πταισμάτων, λυτρωθεὶς ἐν τῷ κράζειν σοι· Ἡ στεῖρα τίκτει τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν.

Resurrectional Apolytikion

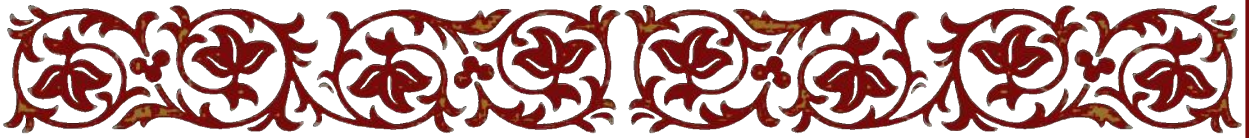
As the Father and Spirit are unoriginate, so the Word, who was born from the Virgin for us. Let us praise Him, O believers, and let us worship Him. For our salvation He was pleased to be crucified in the flesh, and to undergo death, and to resurrect the dead, by His glorious resurrection.

For the Archangel

O Chief Commander of the heavenly armies, we the unworthy now entreat you in earnest, to fortify us by your supplications to the Lord, and shelter us beneath the wings of your spiritual glory, guarding us who run to you and fervently entreat you: As the Commander of the hosts on high, rescue us faithful from dangers of every kind.

Kontakion

Joachim and Anna were released from the reproach of childlessness, and Adam and Eve delivered from death and destruction, through your holy childbirth, O immaculate Virgin. We, your people, now redeemed from the guilt of transgressions, celebrate your holy birth as we sing to you: "The barren one bears the Theotokos, the nurturer of our Life.



ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (Β' Κορ. 1:21 24. 2:1 4)

Ἀδελφοί, ὁ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς Θεός, ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἄρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν. Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἤλθον εἰς Κόρινθον. οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἐστήκατε. Ἐκρίνα δὲ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ ἐλθεῖν πρὸς ὑμᾶς. εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστὶν ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; καὶ ἔγραψα ὑμῖν τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

EPISTLE READING (2 Cor. 1:21 24; 2:1 4)

Brethren, it is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us his Spirit in our hearts as a guarantee. But I call God to witness against me — it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.





ΕΥΑΓΓΕΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (ΜΑΤΘ. 22:2- 14)

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ. καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθεῖν. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἶπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. ἀκούσας δὲ ὁ βασιλεὺς ἐκεῖνος ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκεῖνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. τότε λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι· πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὔρητε καλέσατε εἰς τοὺς γάμους. καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἑνδυμα γάμου, καὶ λέγει αὐτῷ· ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἑνδυμα γάμου; ὁ δὲ ἐφίμωθη. τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

GOSPEL READING (MT. 22:2- 14)

The Lord said this parable, “The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, ‘Tell those who are invited, Behold, I have made ready my dinner; my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.’ But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, ‘The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.’ And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.’ For many are called, but few are chosen.”

ΕΟΡΤΟΛΟΓΙΟΝ

SEPTEMBER 2026

Sep 1
TUE **Ecclesiastical New Year**
Αρχή της Ινδίκτου
8:00 a.m. Orthros / 9:00 a.m. Liturgy
Αγιασμός/ Blessing of the waters

Sep 6
SUN **14th Sunday of Matthew**
ΙΔ' Ματθαίου
7:30 a.m. Orthros / 8:45 a.m. Liturgy

Sep 8
TUE **Nativity of the Theotokos**
Γενέθλιον της Θεοτόκου
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Sep 9
WED **Saints Joachim and Anna**
Αγ. Ιωακείμ και Άννης
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Sep 13
SUN **Sunday Before the Holy Cross**
Κυριακή προ του Σταυρού
St. Aristidis/ Αγ. Αριστείδου
7:30 a.m. Orthros / 8:45 a.m. Liturgy

Sep 14
MON **Elevation of the Holy Cross**
Η Ύψωσις του Τιμίμου Σταυρού
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Sep 16
WED **St. Euphemia the Great Martyr**
Αγ. Ευφημία Μεγαλομάρτυρος
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Sep 17
THU **SS. Sophia, Hope, Faith & Love**
Αγ. Σοφίας, Ελπίς, Πίστης και Αγάπης
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Sep 20
SUN **Sunday after the Holy Cross**
Κυριακή μετά του Τιμίμου Σταυρού
7:30 a.m. Orthros / 8:45 a.m. Liturgy

Sep 23
WED **Evening Vigil Panagia Myrtidiotissa**
Αγρυπνία Παναγίας Μυρτιδιωτίσσης
7:30 pm Vespers / Εσπερινός
8:45 pm Orthros / Όρθρος
10:00 pm Liturgy / Θ. Λειτουργία

Sep 26
SAT **Falling Asleep of St. John the Theologian**
Κοίμησης Αγ. Ιωάννου του Θεολόγου
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Sep 27
SUN **First Sunday of Luke**
Α' Κυριακή του Λουκά
7:30 a.m. Orthros / 8:45 a.m. Liturgy
Second Liturgy 10:45 a.m.



SATURDAY, SEPTEMBER 12TH

YOUTH

Ministry

Sign ups

FEAST • FUN • FAITH • FELLOWSHIP

Join us!

**11:30 AM TO 1:00 PM
SARANTAKOS HALL PARKING LOT**

- CHURCH SCHOOL
- JOY
- JR GOYA
- GOYA
- BASKETBALL
- VOLLEY BALL

Girl Scouts - Cub Scouts - Boy Scouts



ST. NICHOLAS GREEK ORTHODOX SHRINE CHURCH

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Save *the* Date

ST. NICHOLAS GREEK ORTHODOX
SHRINE CHURCH

ROOTED IN *Faith*
UNITED IN *Christ*

Saturday, January 30, 2027

LEONARDS PALAZZO OF GREAT NECK, NY

FELLOWSHIP: SIX O'CLOCK IN THE EVENING

DINNER: SEVEN O'CLOCK IN THE EVENING

Honoring our St. Nicholas Parish Ministries

Music by: International Sounds

Black Tie Optional

For more information please contact:

Eleni Stathopoulos: 917-273-8084 or Church office: 718-357-4200





BRONZE DEDICATION LEAF	\$2,000
SILVER DEDICATION LEAF	\$5,000
GOLD DEDICATION LEAF	\$10,000
BENEFACTOR DOVE	\$25,000
GREAT BENEFACTOR STONE	\$50,000

Please consider supporting our Renovation For Our Future project to continue passing the torch of Orthodox faith and Hellenism to our future generations.

 BRONZE LEAF \$2,000

 SILVER LEAF \$5,000

 GOLD LEAF \$10,000

 DOVE \$25,000

 STONE \$50,000

LAST NAME: _____ FIRST NAME: _____

PHONE NUMBER: _____ EMAIL: _____

PLEASE PRINT INSCRIPTION CLEARLY. 3 LINES (33 CHARACTERS MAX)

"SO LET EACH ONE GIVE AS HE PURPOSES IN HIS HEART; NOT GRUDGINGLY OR OUT OF NECESSITY; FOR GOD LOVES A CHEERFUL GIVER"

SAVE THE DATE!

ST. NICHOLAS MEN'S LEAGUE
PRESENTS

**SATURDAY
SEPTEMBER
26TH, 2026**

STARTS 11:00 AM

THE ANNUAL
Oktoberfest

WITH A GREEK FLAIR

BRATWURST

POTATO SALAD

SOUVLAKI STICK



**GERMAN
BEER**



**LIVE
MUSIC**



**FESTIVE
FUN**



**GREEK
FLAVOR**



DANCING



**LIVE
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CHERPILIS

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- ✓ Included in the Core Curriculum: Greek Dancing, Orthodox Faith, Theater, Mythology, and Conversation.
- ✓ Certified Greek Teachers
- ✓ Help us plan for a great year—register today!

Classes begin Saturday, September 12th



A joyful and supportive
environment to strengthen
language and deepen cultural
roots!



718-357-4299

www.stnicholasflushing.org



Blood Drive

In Memory of Helen Misthos

Helen Misthos passed away October 31st, 2023. She was wife to George Misthos for 58 years until his passing, mother to Maria (Harry), John (Antigoni) and Paul (Thalia). Grandmother to Catherine, Elaine, George, John, Theodora, Helaena, George, Georgiana, Athanasia and John.



Helen was born in the Bronx and attended Zoodochos Pigi parochial school. She was raised in a home where God and the Theotokos were at the center, understanding that service to others was the core of a happy life. She worked at RCA while attending New York University in the evening. She was always eager to describe the time she met Elvis Presley at the studio. One New Year's, she met George on a blind date and they were soon engaged.

Helen and George were longtime members of St Nicholas church in Flushing from when it was a small building on Cherry Avenue. Helen's contributions to the church community as a volunteer were plentiful. She oversaw the 2nd session Sunday School for more than 35 years, led the Girl Scout Program, started an annual Blood Drive, was Treasurer of the William Spyropoulos Day School and was President of Philoptochos for numerous years. On a national level, she was a member of the National Philoptochos Board and its Treasurer for many years.

The light of her life was all the children in it. She adored her grandchildren, her goddaughter, Connie, and all her Sunday School "kids". Her favorite necklace was the one that represented each of her 10 grandchildren. A Sunday School child or Girl Scout greeting her would bring a huge smile to her face. She was a talented knitter and made frequent gifts of blankets, sweaters and caps.

Prepare to donate Visit nycb.org/eligibility for complete donation guidelines.



Eat well
and hydrate



Bring a
photo ID



Feel good and
symptom free

17+

Must be 17-75
- 16 with parental
permission form
- 76+ with written
physician consent



Meet minimum
weight requirements

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St. Nicholas Greek Orthodox Church

196-10 Northern Blvd, Flushing, NY

Friday, October 2, 2026

3:30PM – 8:00PM

Basement Auditorium

For an appointment,

scan QR Code:



**Please Donate
Blood in Memory of
and in Celebration
of Helen Misthos**



KIDS BULLETIN PAGE

The Birth of the Most Holy Theotokos Feast Day: September 8

Key Facts

- The Parents: Saints Joachim and Anna prayed for years to have a child. God answered their prayers with the birth of Mary.
- The Meaning of "Theotokos": A Greek word meaning "God-bearer" or Mother of God (Theo = God, Tokos = bearer).
- Church New Year: This feast is the very first Great Feast of the Orthodox Church liturgical year, which begins on September 1.

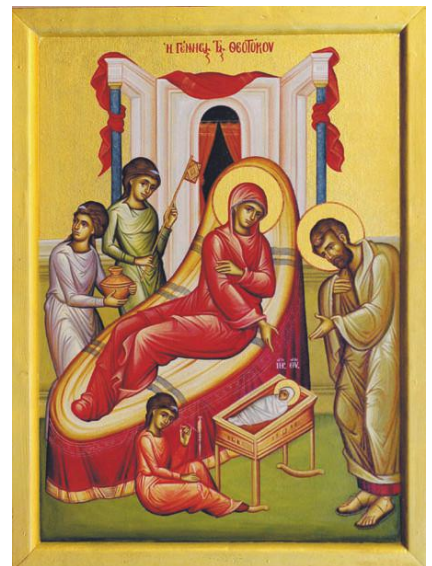
Matching Activity. Match the term on the left with the correct definition on the right:

- | | |
|------------------|------------------------------|
| • Joachim & Anna | • September 8th |
| • Theotokos | • Parents of the Virgin Mary |
| • Feast Date | • God-bearer |

Fill-in-the-Blanks (*Word Bank: Joachim, September 8, Theotokos, Anna*)

1. We celebrate the Nativity of the Blessed Virgin Mary on _____.
2. Mary's father was Saint _____ and her mother was Saint _____.
3. In the Greek Orthodox Church, Mary is called the _____, which means Mother of God.

Discussion Question for Kids *Saints Joachim and Anna waited patiently for God to answer their prayers. What is one thing you can pray to God for with patience and faith?*





MEMORIALS

Christine Casalino
Irina Karavas
Filimonas Nicolitsis
Barbara Nicolitsis

ΜΝΗΜΟΣΥΝΑ

Χριστίνας Casalino
Ειρήνης Καραβά
Φιλήμωνος Νικολίτση
Βαρβάρας Νικολίτση



SACRAMENT OF BAPTISM

Daughter of
Nick & Kelly Katsanos
Sunday, September 6, 2026 at 1:00p.m.

Son of
Konstantinos & Victoria Moutopoulos
Saturday, September 12, 2026 at 11:00 a.m.

St. Stephanos Young Adults

S'MORES CHAT

Join us for an evening of fellowship
over hot dogs and s'mores!



Register here!



Date: Thursday, September 17th
Time: Starts at 7 PM
Place: St. Nicholas Church School Parking Lot

*Saint Nicholas Greek Orthodox Shrine Church
196-10 Northern Blvd Flushing, NY 11358*



DIAKONIA

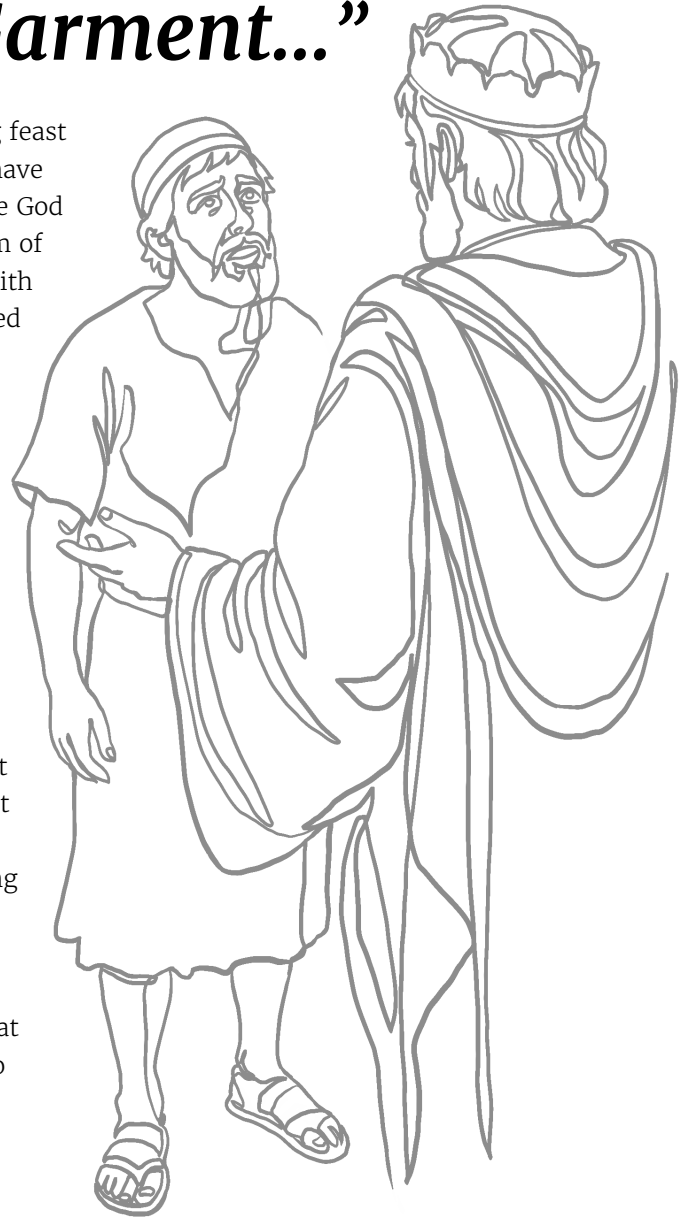
A National Ministry of the Greek Orthodox Archdiocese of America

REFLECTIONS FROM TODAY'S READING | *Matthew 22:2-14*

Fr. George Parsenios (HCHC '96)

"I Have No Wedding Garment..."

Should we pity the man who was expelled from the wedding feast in today's Gospel reading? To our eyes, he might seem to have been rejected unfairly. But the man is expelled, not because God rejected him, but because he rejected God. How so? The Kingdom of Heaven is often compared to a joyous meal. When Jesus dined with the poor and downtrodden during his earthly ministry, he showed that the Kingdom of Heaven is at hand. These earthly meals symbolized the joyous meal that believers will share in heaven. To follow Jesus is to dine with him, on earth as well as in heaven. The King in today's parable is God the Father, who has invited people to dine with his Son. Whoever accepts the invitation has become a follower of Jesus. But being a disciple of Jesus and dining with him carries a further obligation. Judas, after all, was one of the 12 disciples who ate with Jesus even at the Last Supper. He seemed to be following Jesus, even as he plotted to betray him. The underdressed man in today's parable is not a pitiful soul who was mistreated and wronged, but a traitor like Judas, growing like a weed within the healthy harvest of the Church. For the Church Fathers, the wedding garment that he lacked is the white robe that people would put on right after being baptized. Without this garment of righteousness, the young man has rejected his Christian identity. The hymns from the first three nights of Holy Week focus on this wedding garment, especially in the notable hymn that says, "I see your bridal chamber adorned, my Savior, but I have no wedding garment that I may enter therein." Today's parable admonishes us not only to be called Christians, but actually to be Christians.



Fr. George Parsenios is Professor of New Testament at Holy Cross Greek Orthodox School of Theology. www.hchc.edu



*Diakonia is made possible by a generous grant from **Leadership 100***

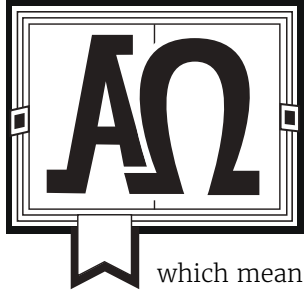
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FROM THE ORIGINAL GREEK: *Synagôgê* (Συναγωγή) What does “Synagogue” mean?

Fr. George Parsenios (HCHC '96)



Although the synagogue as an institution is entirely Jewish, the word itself is entirely Greek. Synagogue (*συναγωγή/synagôgê*) is derived from two Greek terms: *syn*, which means “with,” and *agô*, which means “gather” or “lead.” In its most basic sense, therefore, a synagogue is not a building but is literally a “gathering.” The Greek translators of the Old Testament used this word to translate the Hebrew words for “assembly” and “congregation,” and over time the term synagogue went from denoting a gathering of people to denoting the

building in which they gathered. By the first century AD, the synagogue was a fixture in Jewish life. Synagogues were used for teaching and prayer, as well as a refuge that offered hospitality and lodging to travelers and pilgrims. Synagogues were also the place where Jesus and the apostles worshipped, taught, and faced stiff opposition. The Temple in Jerusalem, with its various rites and public sacrifices, was the center of Jewish worship. When the Temple was destroyed by the Romans in 70 AD, Jewish religious observance focused instead on the study of the Bible and good works. Synagogues became the location for these activities, just as they continue to be today.



St. Symeon the Stylite. Public Domain.

THIS WEEK'S LOOK AT CHURCH HISTORY Saint Symeon the Stylite

Ben Malian, MTS-Holy Cross 2026

September 1st is the feast day of St. Symeon the Stylite, a fifth-century Syrian monk who famously lived more than three decades atop a pillar (Greek: *stylos*). Having entered monastic life as a mere teenager, Symeon was eventually asked to withdraw from the community due to his rigorous asceticism.

Yet wherever Symeon humbly retreated to perform his spiritual labors, crowds of people sought him out. He resolved at first to mount a short pillar amidst some deserted ruins, placing himself at a distance from the curious crowds. After ascending a series of pillars, he finally settled on one pillar, roughly fifty feet high, capped only by a small, open-air platform. Symeon struggled here until his death on September 2nd, 459.

Remarkably, although Symeon was a hermit, he graciously received and counseled visitors while atop his pillar—even maintaining written correspondence with the outside world. He is said to have communicated with his contemporary, St. Genevieve of Paris, and a letter of his in support of the Council of Chalcedon (451) seems to have influenced imperial policy.

SEPTEMBER 1:

The Ecclesiastical Year

*Dr. Lewis J. Patsavos, Ph.D.
Professor of Canon Law Emeritus at
Holy Cross Greek Orthodox School of Theology*

The ecclesiastical year, which begins on the first of September, is divided between movable and fixed holy days. The movable holy days are determined by the date of Easter, the most important of all feast days. The determination of the date of Easter was definitively regulated by the decision of the First Ecumenical Council, held in Nicaea (325). Next in importance to Easter are the twelve great feasts, of which three are movable. The twelve great feasts, as they occur in chronological order after September 1, are:



1. The Nativity of the Virgin Mary (September 8)
2. The Elevation of the Life-giving Cross (September 14)
3. The Presentation of the Virgin Mary in the Temple (November 21)
4. Christmas (December 25)
5. Epiphany (January 6)
6. The Presentation of Christ in the Temple (February 2)
7. The Annunciation (March 25)
8. Palm Sunday (the Sunday before Easter)
9. The Ascension (40 days after Easter)
10. Pentecost (50 days after Easter)
11. The Transfiguration (August 6)
12. The Repose of the Virgin Mary (August 15)

Fast Days and Fast Periods

Four main fast periods are included in the ecclesiastical year. They are:

1. The Great Fast (Lent) begins on a Monday, seven weeks before Easter.
2. Fast of the Apostles varies in length from 1 to 6 weeks; it begins on Monday, 8 days after Pentecost, and ends on June 28—the eve of the feast of Saints Peter and Paul.
3. Fast of the Repose of the Virgin Mary—August 1 to 14.
4. Christmas Fast, lasting 40 days, from November 15 to December 24.

Individual fast days include the feast of the Elevation of the Holy Cross (September 14), the Beheading of St. John the Baptist (August 29), and the eve of Epiphany (January 5), as well as all Wednesdays and Fridays. There is no fasting, however, between Christmas and Epiphany, during the tenth week before Easter, the week after Easter and the week after Pentecost. Fasting as practiced in the Orthodox Church means abstinence from meat, fish, dairy products, olive oil, and wine. Total abstinence is reserved for the fast of several hours prior to receiving Holy Communion.

Excerpted from a longer article found here: www.goarch.org/-/the-calendar-of-the-orthodox-church



FAITH IN ACTION

Review the upcoming Church calendar and commit to observing one feast day and one fasting period more intentionally through prayer, worship, or an act of charity.



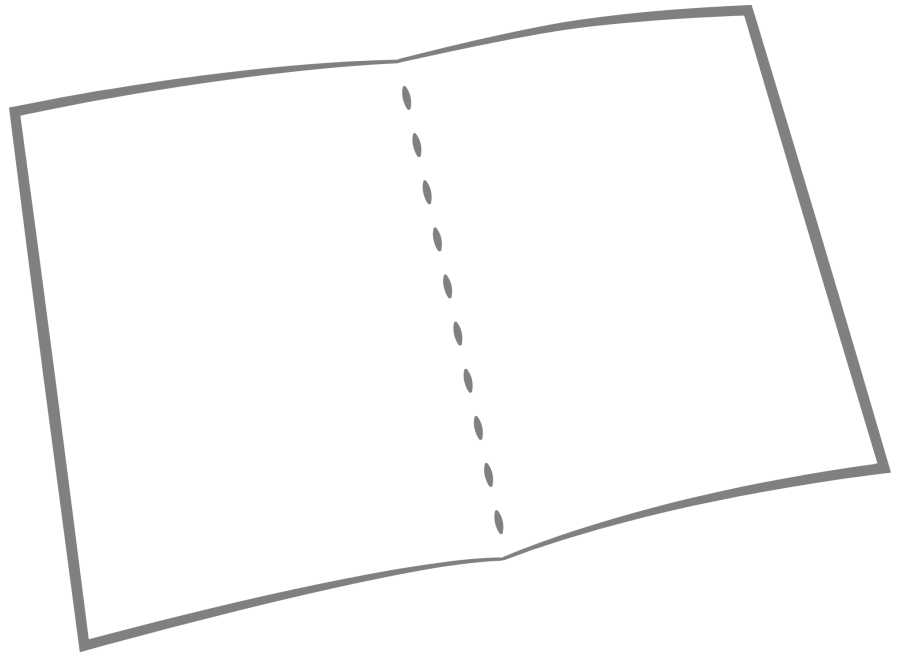
SEPTEMBER 8:

Nativity of the Theotokos

Happy birthday, Panagia! The Nativity of the Theotokos, celebrated on September 8, is the feast day that celebrates the birth of the Virgin Mary. On this day, we remember how her parents Saints Joachim and Anna prayed faithfully to God for a child. God heard their prayers and blessed them with a daughter, Mary. From the very beginning of her life, Mary was chosen by God for a special purpose: to become the Mother of our Lord and Savior, Jesus Christ. This feast is a joyful celebration because Mary's birth was the beginning of God's plan for the salvation of the world. Through her humble obedience and love for God, she became the living temple who carried Christ within her.

Just For Kids!
(...and the young at heart)

To honor her, take some time to write Mary a birthday card!



Then, inside the empty present, draw or write a gift you would like to give her to celebrate her special day.

