Saint Nicholas Greek Orthodox Shrine Church

October 25, 2026

Rev. Economos Aristidis Garinis, Proistamenos

Rev. Presbyter Alexandros Douvres

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

ΣΤ΄ Λουκᾶ - 6th Sunday of Luke

Ἀπολυτίκιον Ἀναστάσιμον

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

Τῶν Ἁγίων

Οἱ Μάρτυρές σου Κύριε, ἐν τῇ ἀθλήσει αὐτῶν, στεφάνους ἐκομίσαντο τῆς ἀφθαρσίας, ἐκ σοῦ τοῦ Θεοῦ ἡμῶν· σχόντες γὰρ τὴν ἰσχύν σου, τοὺς τυράννους καθεῖλον, ἔθραυσαν καὶ δαιμόνων, τὰ ἀνίσχυρα θράση. Αὐτῶν ταῖς ἱκεσίαις, Χριστὲ ὁ Θεός, σῶσον τὰς ψυχὰς ἡμῶν.

Κοντάκιον

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδῃς, ἁμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθή, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἱκεσίαν, ἡ προστατεύουσα ἀεί, Θεοτόκε, τῶν τιμώντων σε. προστατεύουσα ἀεί, Θεοτόκε, τῶν τιμώντων σε.

Resurrectional Apolytikion

When the women disciples of the Lord heard the Angel joyously proclaim the resurrection, they cast aside the ancestral verdict, and boasting in glory they said to the Apostles, "Death has been despoiled! Christ God has risen, granting the great mercy to the world!"

For the Saints

Your Martyrs, O Lord, were worthily awarded by You the crowns of incorruption, in that they contested for You our immortal God. Since they possessed Your power, they defeated the tyrants, dashing the demons' powerless displays of defiance. O Christ God, at their fervent entreaties, save our souls.

Kontakion

O Protection of Christians that never falls, intercession with the Creator that never fails, we sinners beg you, do not ignore the voices of our prayers. O good Lady, we implore you, quickly come unto our aid, when we cry out to you with faith. Hurry to intercession, and hasten to supplication, O Theotokos who protect now and ever those who honor you.

ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (Γαλ. 2:16 20)

Ἀδελφοί, εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ. εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνίστημι. ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

EPISTLE READING (Gal. 2:16 20)

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

ΕΥΑΓΓΕΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (ΛΟΥΚ. 8:26 – 39)

Τῷ καιρῷ ἐκείνῳ, ἐλθόντι τῷ Ἰησοῦ εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ᾽ ἐν τοῖς μνήμασιν. ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπε· τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς. παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεῖτο ἁλύσεσι καὶ πέδαις φυλασσόμενος, καὶ διαρρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέγων· τί σοί ἐστιν ὄνομα; ὁ δὲ εἶπε· λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν· καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἀφ᾽ οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ᾽ αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο. αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. ἐδέετο δὲ αὐτοῦ ὁ ἀνήρ, ἀφ᾽ οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς λέγων· ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. καὶ ἀπῆλθε καθ᾽ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

GOSPEL READING (LK. 8:26 – 39)

At that time, as Jesus arrived at the country of the Gadarenes, there met him a man from the city who had demons; for a long time he had worn no clothes and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me." For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned. When the herdsmen saw what happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked him to depart from them; for they were seized with great fear; so he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

EORTOLOGION

OCTOBER 2026

Oct 2 FRI
SS. Cyprian and Justina
Αγ. Κυπριανό και Ιουστίνας
8:00 a.m. Orthros/ 9:00 a.m. Liturgy

Oct 4 SUN
2nd Sunday of Luke
Β΄ Κυριακή Λουκά
7:30 a.m. Orthros/ 8:45 a.m. Liturgy
Second Liturgy 10:45 a.m.

Oct 7 WED
Paraklesis to the Theotokos
Παράκληση της Θεοτόκου
7:00 p.m.
Discovering Orthodoxy Class

Oct 11 SUN
Sunday of the 7th Ecumenical Synod
Κυριακή της Ζ' Οικουμενικής Συνόδου
7:30 a.m. Orthros / 8:45 a.m. Liturgy

Oct 14 WED
Paraklesis to the Theotokos
Παράκληση της Θεοτόκου
7:00 p.m.
Discovering Orthodoxy Class

Oct 18 SUN
St. Luke the Apostle
Αγ. Ευαγγελιστή Λουκά
7:30 a.m. Orthros / 8:45 a.m. Liturgy
Second Liturgy 10:45 a.m.

Oct 20 TUE
St. Gerasimos of Kephalonia
Αγ. Γερασίμου
8:00 a.m. Orthros/ 9:00 a.m. Liturgy

Oct 21 WED
Paraklesis to the Theotokos
Παράκληση της Θεοτόκου
7:00 p.m.
Discovering Orthodoxy Class

Oct 23 FRI
St. Iakovos the Apostle
Αγ. Αποστόλου Ιακώβου
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Oct 25 SUN
6th Sunday of Luke
ΣΤ΄Λουκά
7:30 a.m. Orthros / 8:45 a.m. Liturgy
Second Liturgy 10:45 a.m.
Athletic Sunday

Oct 26 MON
St. Demetrios the Myrrh-streamer
Αγ. Δημητρίου Μυροβλήτης
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Oct 28 WED
Holy Protection of the Theotokos
Αγίας Σκέπης της Θεοτόκου
8:00 a.m. Orthros / 9:00 a.m. Liturgy

Oct 31 SAT
Great Vespers of the Holy Anargyroi
Μ. Εσπερινός Αγ. Αναργύρων
7:00 p.m.



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ST. NICHOLAS GREEK ORTHODOX SHRINE CHURCH

REQUESTS THE HONOR OF YOUR PRESENCE AT
THE

Agape Gala

Honoring our
St. Nicholas Parish Ministries

Saturday, January 30, 2027

LEONARD'S PALAZZO OF GREAT NECK, NY

6:00 P.M. FELLOWSHIP- 7:00 P.M. DINNER

ADULTS: $175 YOUNG ADULTS (13-17): $125 CHILDREN (under 12): $75

ROOTED IN *Faith* UNITED IN *Christ*

Music by: International Sounds
Black Tie Optional
Featuring Chance Auction

Make your reservations online:

Irene Hotzoglou: 516-330-2299
Eleni Stathopoulos: 917-273-8084

https://www.stnicholasflushing.org/upcoming-events

SAINT NICHOLAS
GREEK ORTHODOX SHRINE CHURCH
FLUSHING • NEW YORK

Agape Gala

Honoring our St. Nicholas Parish Ministries

SATURDAY, JANUARY 30TH, 2027

LEONARD'S PALAZZO OF GREAT NECK, NY

	Sponsorship Level	Price	Complimentary Tickets	Benefits / Journal Listing
☐	Great Benefactor	$10,000	10	Listing in Program as Great Benefactor
☐	Benefactor	$5,000	6	Listing in Program as Benefactor
☐	Grand Sponsor	$2,500	4	Listing in Program as Grand Sponsor
☐	Sponsor	$1,000	2	Listing in Program as Sponsor
☐	Platinum	$500	0	Listing in Program as Platinum

YOUR DONATION IS 100% TAX DEDUCTABLE

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Payment Information	Please make checks payable to St. Nicholas Greek Orthodox Church		
Payment Method (cirlce one)	Cash	Check	Credit card

Your generous support and sponsorships will help our beloved St. Nicholas Church restore its historic roof and other much needed repairs. Our cherished church needs our help to protect its future.

If you wish to pay for your tickets or sponsorship by credit card please scan the QR Code or visit our website.
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ST. NICHOLAS GREEK ORTHODOX SHRINE CHURCH

Renovating
FOR OUR FUTURE

TREE OF LIFE

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
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- ☐ DOVE $25,000
- ☐ STONE $50,000

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



Reserve Sarantakos Hall

Looking for the perfect spot to celebrate? **Sarantakos Hall** at St. Nicholas Greek Orthodox Shrine Church in Flushing is open for rentals! From baptisms and milestone birthdays to big family celebrations, we've got the space to host your special day—without the heavenly price tag.

📞 Ready to party? Call the church office today 718-357-4200 to reserve your date!

PHILOPTOCHOS ANNOUNCEMENT!

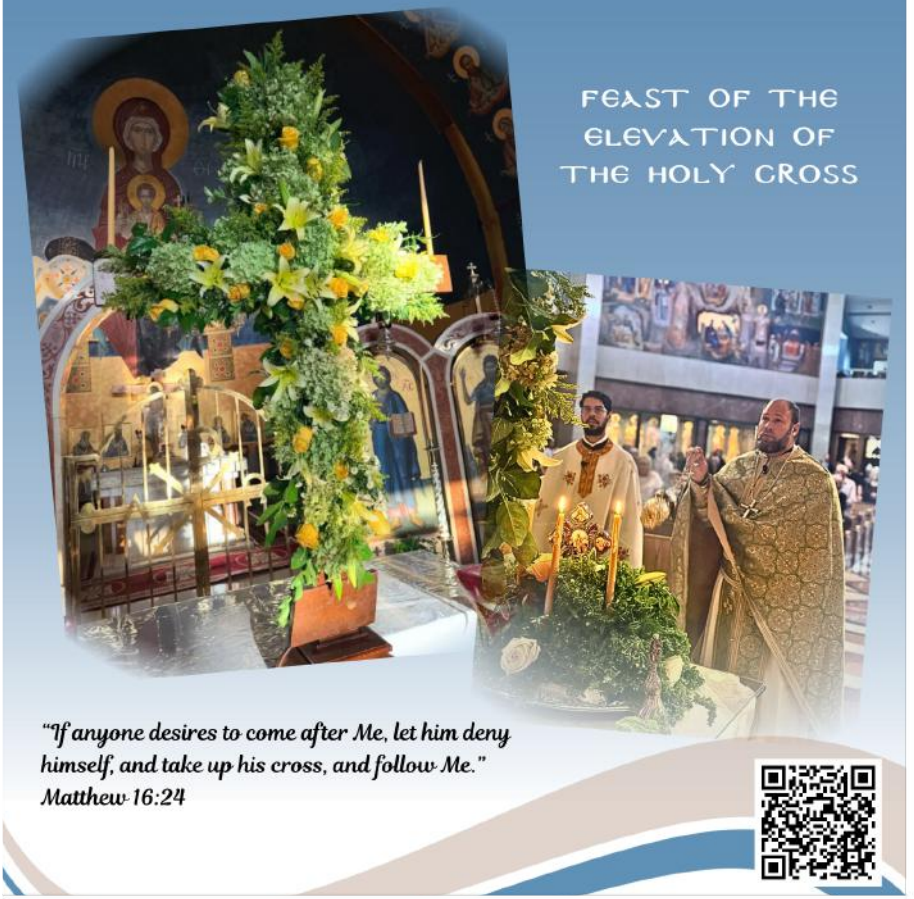
Experience the spirit of Greek tradition! Join the St. Nicholas Ladies Philoptochos Society on **November 5 at 7 PM** in Sarantakos Hall for an evening of Zeibekiko & Hasapiko led by choreographer Maria Mavrikou. Tickets are $20 (refreshments included)—RSVP with Karen (917-584-2322) or Maria (917-992-5531)

THE ARK

SAINT NICHOLAS
GREEK ORTHODOX SHRINE CHURCH

REV. ECONOMOS ARISTIDIS GARINIS, PASTOR
REV. PRESBYTER ALEXANDROS DOUVRES

Sept-Oct-Nov 2026 Volume 2, Issue 3
stnicholasflushing.org



NOTICE OF GENERAL ASSEMBLY MEETING

Date: Sunday, November 8, 2026
Time: Immediately following the Divine Liturgy
Location: Michelis Cultural Center (Petros Sarantakos Hall)
Your presence and participation are highly valued as we gather to discuss our community's future.

KIDS BULLETIN PAGE



Saint Demetrios lived long ago in a city called Thessalonica. He was a kind and faithful man who loved God very much. Because he was wise and good, the ruler Maximian made him a leader in the city.

One day, people found out that Demetrios was a Christian. The ruler was angry and put Demetrios in a locked room to wait. While this was happening, a big strong man named Lyaeus came to the city. Lyaeus was a famous wrestler and loved to show off how strong he was. He challenged anyone to fight him, and no one could win.

A brave young man named Nestor, who knew Saint Demetrios, came to visit him in the locked room. Nestor asked for Demetrios's blessing to fight the strong wrestler. Demetrios made the sign of the cross and told Nestor to be brave.

In the stadium, Nestor prayed, "God of Demetrios, help me!" and then bravely fought Lyaeus. To everyone's surprise, Nestor was able to defeat the mighty wrestler!

Even though the ruler was very upset and punished both Demetrios and Nestor for their faith, they remained brave until the end. They became martyrs heroes who gave their lives because they believed in God and never gave up on what was right. Their courage and faith still inspire many people today.

1. The city where Demetrios lived. S S A L O N I C E T H E _____
2. The powerful Emperor who was angry. X I M A M I N A _____
3. The place where the great wrestling match was held. M U D I S T A _____
4. The brave young friend of Demetrios. R E S T O N _____
5. The giant, bragging wrestler. S U E A Y L _____
6. The virtue that gave Nestor strength. H T F A I _____
7. What Demetrios gave Nestor before the fight. N S G B L S E I _____
8. What Nestor said in the stadium for help. R E Y R A P _____

1. THESSALONICA 2. MAXIMIAN 3. STADIUM 4. NESTOR 5. LYAEUS 6. FAITH 7. BLESSING 8. PRAYER 9. CHRISTIANITY

MEMORIALS

Antonios Anastasiades
Christos Georgiou
Theodoros Houlias
Nikolaos Markou
Evangeline Siderakis
John Siderakis
Anna Telemachou
Panagiotis Tsemberides

ΜΝΗΜΟΣΥΝΑ

Αντωνίου Αναστασιάδη
Χρήστου Γεωργίου
Θεοδώρου Χούλια
Νικολάου Μάρκου
Ευαγγελίας Σιδεράκη
Ιωάννου Σιδεράκη
Άννης Τηλεμάχου
Παναγιώτου Τσεμπερίδου

SACRAMENT OF BAPTISM

Daughter Charles Diamantis & Despina Koukoutsi
Sunday, October 25, 2026 at 3:00 P.M.



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

Sunday, October 25, 2026 | Sixth Sunday of Luke

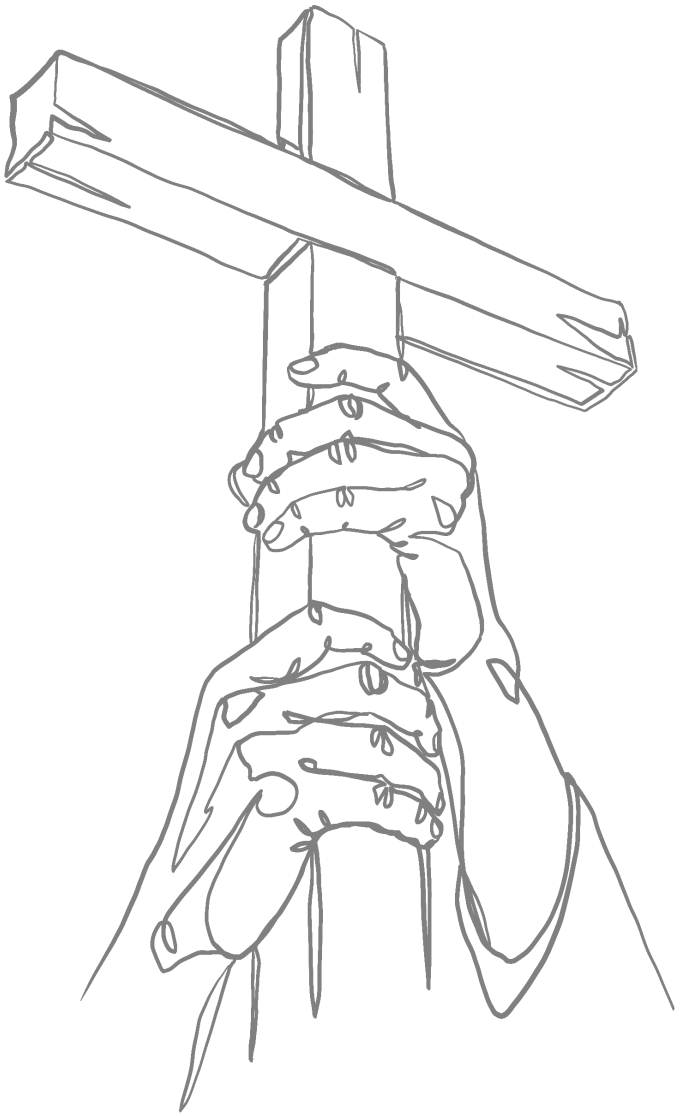
DIAKONIA

A National Ministry of the Greek Orthodox Archdiocese of America

REFLECTIONS FROM TODAY'S READING | ***Galatians 2:16-20***

Fr. George Parsenios (HCHC '96)

"Actions Speak Louder than Words."



When Abraham Lincoln honors the Union soldiers who died at Gettysburg, he says, "The world will little note, nor long remember what we *say* here, but it can never forget what they *did* here." Actions speak louder than words. St. Paul makes the same point today when he says, "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me." Paul's letters and his preaching are filled with eloquent words that explain how to live the new life in Christ. But St. Paul's most eloquent explanation of how to follow the Gospel was written on his own self and articulated by his actions. His actions explained the Gospel and provided a model for others to follow. Tomorrow, on October 26, we commemorate St. Demetrios the Great Martyr; as we do, we should recall that St. John Chrysostom said that the actions of the saints were more convincing explanations of the Gospel than any sermon could ever be. Chrysostom explains this by imagining people wondering whether the water in a bath is too hot to enter. People standing beside the bath may talk endlessly about how hot the water might be, but the most convincing person is the one who dips his toe into the water. His actions tell the tale. If this example is true, then even more are the martyrs eloquent evangelists, because they testify to Christ not merely with a toe or even a limb, but with their entire selves. Their actions are a masterful and convincing sermon on what it means to follow Christ. Like St. Paul, the martyrs were crucified with Christ, and so when we look at them, we see an image of Christ. We, too, must not merely call ourselves Christians in words, but preach Christ in our actions.

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***

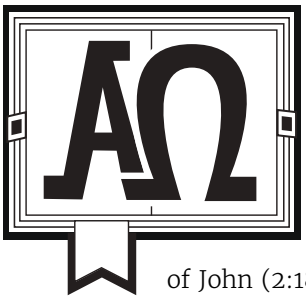
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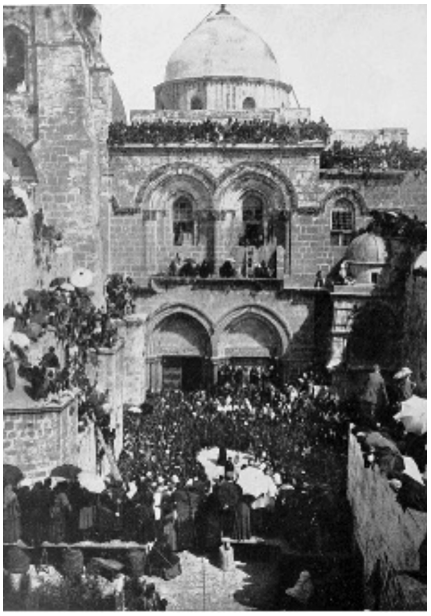
FROM THE ORIGINAL GREEK: Antichristos (Ἀντίχριστος)

What does "Antichrist" mean?

Fr. George Parsenios (HCHC '96)



For all the attention it has received in the popular imagination, the word "Antichrist" appears only a few times in the New Testament, and in two books only: the First Letter of John (2:18, 22; 4:3) and the Second Letter of John (7). Regardless of what most people imagine, the word never appears in the Book of Revelation, despite that book's focus on the end times. The term ***antichristos*** has both an obvious meaning and a less obvious meaning. The obvious meaning comes from interpreting the prefix ***anti***- to mean "against." Understood in this way, the Antichrist is an enemy who opposes Christ. That is a perfectly acceptable understanding of the word, but it is too narrow, inasmuch as the Greek term ***anti*** can also mean "in place of" (as in the Greek word for "vice-president," ***antiproedros***). The Antichrist, in this way of thinking, is not merely a figure opposed to the true Christ, but one who would stand even in place of the true Christ. Thus, he can only be a false Christ. The Antichrist, therefore, is "against Christ" because he is a pretend Christ.



Church of the Holy Sepulcher in Jerusalem, Easter 1910. Public Domain.

THIS WEEK'S LOOK AT CHURCH HISTORY

The Liturgy of St. James

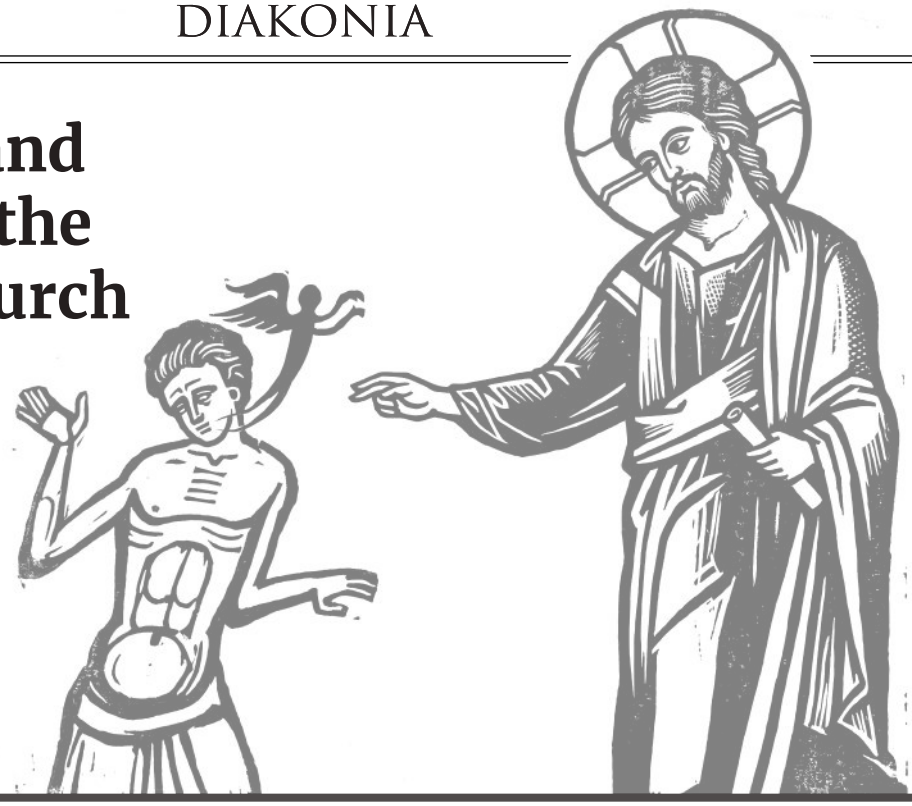
Ben Malian, MTS-Holy Cross 2026

The Feast of St. James (October 23rd) provides an annual opportunity for Orthodox Christians to celebrate the Divine Liturgy in a manner that differs from the more familiar rhythms of the liturgies of St. John Chrysostom and St. Basil the Great. Attributed to the Apostle James, Brother of our Lord, the Liturgy of St. James developed in the ancient Church of Jerusalem and reflects many early liturgical customs that have since been adapted or omitted altogether by the Orthodox Church over the centuries.

Some noticeable differences in the Liturgy of St. James include a true "small entrance" during which the congregation enters from the narthex into the nave led by the celebrants, who remain on the solea praying *versus populum* ("toward the people") instead of *ad orientem* ("to the East"), often before a specially erected altar table. Later, following the richly detailed anaphora, the laity come forward to receive communion in both "kinds"—i.e. the Body "in the hand" and the Blood directly from the chalice—a manner of communing traditionally reserved for the clergy.

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Satan, Evil, and Exorcism in the Orthodox Church



To understand exorcism in the Orthodox Church, one must first understand the Orthodox teaching on evil and Satan. According to the Church Fathers, Satan was created by God as a free angel who chose to rebel against God's will. He became evil through his own choices. Satan is viewed as a real, personal force that opposes God, promotes deception, and seeks to draw humanity away from divine truth. Although he recognizes God's existence and power, he continually works to corrupt and disorder creation. We believe that evil is not inherent in the world. Creation is good, but evil resides in the rebellious powers opposed to God. Ultimately, Satan and all evil will be defeated through Christ's victory over death and the final renewal of creation.

The Orthodox Church has long recognized the reality of demonic influence and has prayers and rites to combat evil. Exorcism is commonly associated with Baptism, where candidates renounce Satan and unite themselves to Christ. The prayers invoke God's power to expel evil spirits and reject every form of deception, idolatry, falsehood, and impurity associated with the devil.

The Church also addresses evil through prayers related to ***vaskania***, commonly known as the evil eye. Traditionally, this refers to the destructive effects of jealousy and envy directed toward another person or blessing. While the Church rejects superstitious and magical interpretations of the evil eye as incompatible with divine providence, it recognizes envy as a genuine spiritual problem. Consequently, prayers against ***vaskania*** seek God's protection from the harmful effects of jealousy while avoiding magical practices or folk rituals.

The New Testament records numerous instances of Christ and the Apostles healing and delivering people from demonic influence. The Orthodox Church views its prayers of exorcism as a continuation of this ministry. Through prayer, fasting, repentance, and faith in Christ, believers seek freedom from spiritual oppression and the power of evil.

Orthodox prayer books contain seven well-known exorcism prayers: three by Saint Basil the Great and four by Saint John Chrysostom. These prayers ask God, in the name of Jesus Christ, to liberate those suffering from demonic affliction or other spiritual maladies. While exorcism remains part of Orthodox practice, the Church teaches that it must always be used with caution, discernment, and pastoral care, emphasizing God's healing grace rather than sensationalism.

Based on a longer article by Rev. George C. Papademetriou, Ph.D. found on goarch.org (https://bit.ly/4hhHC3A)

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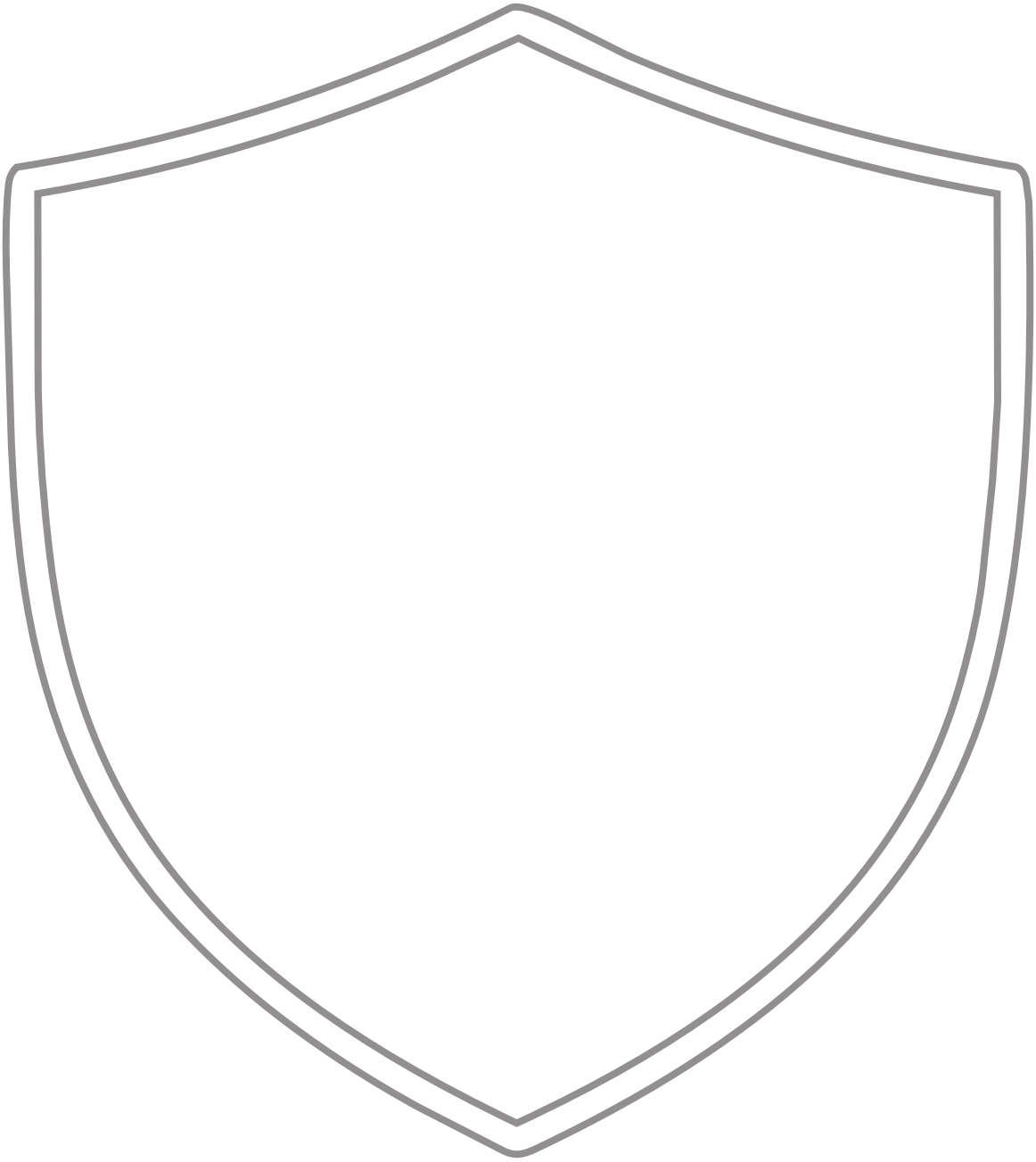


Just For Kids!
(...and the young at heart)

DESIGN A SHIELD

St. Demetrios

St. Demetrios the Myrrh-streaming was a soldier, and although he served in the Roman army, he remained devoted to Christ and boldly shared the Gospel with others. During a time of persecution, St. Demetrios was imprisoned and martyred for his faith. The Church honors him as a great martyr and defender of the faith, celebrating his feast day tomorrow, October 26. Just as St. Demetrios was known for his courage and faith, we are called to be spiritual warriors for Christ, too! To prepare yourself, decorate your own shield you would use to defend the faith. Be creative!



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