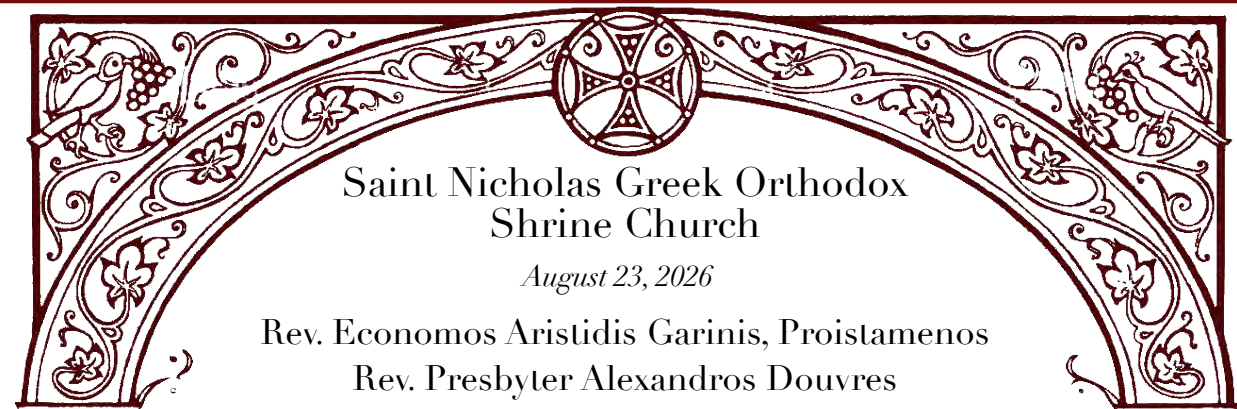




Saint Nicholas Greek Orthodox Shrine Church

August 23, 2026

Rev. Ekonomos Aristidis Garinis, Proistamenos

Rev. Presbyter Alexandros Douvres

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

IB' Ματθαίου - 12th Sunday of Matthew

Ἀπολυτίκιον Ἀνασιόαιμον

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιásthω τὰ ἐπίγεια, ὅτι
ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, ὁ Κύριος· ἐπάτησε
τῷ θανάτῳ τὸν θάνατον· πρωτότοκος τῶν νεκρῶν
ἐγένετο· ἐκ κοιλίας ᾄδου ἐρρύσατο ἡμᾶς, καὶ παρέσχε
τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτίκιον τῆς Ἑορτῆς

Ἐν τῇ Γεννήσει, τὴν παρθενίαν ἐφύλαξας. Ἐν τῇ
Κοιμήσει, τὸν κόσμον οὐ κατέλιπες Θεοτόκε.
Μετέστης πρὸς τὴν ζωὴν, Μήτηρ ὑπάρχουσα τῆς
ζωῆς, καὶ ταῖς πρεσβείαις ταῖς σαῖς λυτρουμένη, ἐκ
θανάτου τὰς ψυχὰς ἡμῶν.

Κονιάκιον

Τὴν ἐν πρεσβείαις ἀκοίμητον Θεοτόκον, καὶ
προστασίας ἀμετάθετον ἐλπίδα, τάφος καὶ νέκρωσις
οὐκ ἐκράτησεν· ὥς γὰρ ζωῆς Μητέρα, πρὸς τὴν ζωὴν
μετέστησεν, ὁ μήτραν οἰκήσας ἀειπάρθενον.

Resurrectional Apolytikion

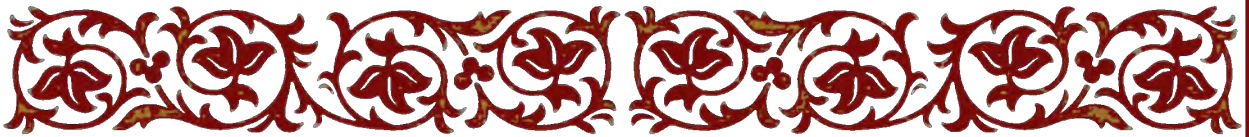
Let the heavens be glad. Let the earth rejoice
exceedingly. For the Lord has shown strength with
his arm. He trampled death by death. He became the
first-born of the dead. Out of the belly of Hades, He
has rescued us, and to the world He has granted the
great mercy.

Apolytikion of the Feast

You gave birth yet preserved your virginity. You
fell asleep in death yet did not desert the world,
O Theotokos. You were transported to life, as
you are Mother of Life and, by virtue of your
intercessions, deliver our souls from death.

Kontakion

The Theotokos is undying in intercession. Immovable
is our hope in her for protection. Neither death nor
burial prevailed over her. As she is Mother of Life, she
was removed to life by Him, the Lord who lived in her
ever-virgin womb.

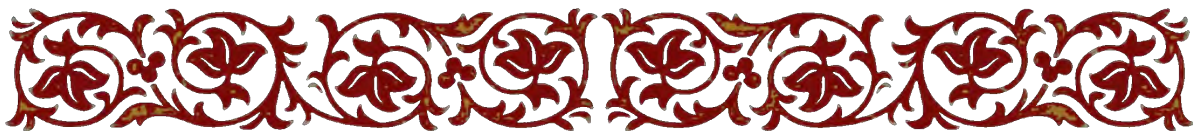


ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (Α΄ Κορ. 15:1 – 11)

Ἀδελφοί, γνωρίζω ὑμῖν τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, δι' οὗ καὶ σῳζέσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε. παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς, καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα· ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν· ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν· ἔσχατον δὲ πάντων ὥσπερ εἰ τῷ ἐκτρώματι ὤφθη καὶ ἐμοί. ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ· χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι· καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

EPISTLE READING (1 Cor. 15:1 – 11)

Brethren, I would remind you in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast – unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me. Whether then it was I or they, so we preach and so you believed.



ΕΥΑΓΓΕΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (ΜΑΤΘ. 19:16 - 26)

Τῷ καιρῷ ἐκείνῳ, νεανίσκος τις προσῆλθε τῷ Ἰησοῦ γονυπετῶν αὐτῷ καὶ λέγων· Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός. εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς. λέγει αὐτῷ· ποίας; ὁ δὲ Ἰησοῦς εἶπε· τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ; ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα λέγοντες· τίς ἄρα δύναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.

GOSPEL READING (MT.19:16 - 26)

At that time, a young man came up to Jesus, kneeling and saying, “Good Teacher, what good deed must I do, to have eternal life?” And he said to him, “Why do you call me good? One there is who is good. If you would enter life, keep the commandments.” He said to him, “Which?” And Jesus said, “You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and You shall love your neighbor as yourself.” The young man said to him, “All these I have observed from my youth; what do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this he went away sorrowful; for he had great possessions. And Jesus said to his disciples, “Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When the disciples heard this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”



ΕΟΡΤΟΛΟΓΙΟΝ

August 2026

Paraklesis services during the weekdays begin at 7p.m.

There is no Paraklesis on Saturdays. Sunday

Paraklesis services begin at 5 p.m.

*Οι παρακλήσεις στην διάρκεια της εβδομάδας
αρχίζουν στις 7 μ.μ.*

Το Σάββατο δεν τελείτε η παράκληση.

Η παράκληση τις Κυριακές αρχίζει στις 5 μ.μ.

Aug 1

SAT

Procession of the Holy Cross

Πρόδος του Τιμίου Σταυρού

8:00 Orthros / 9:00 Liturgy

Aug 2

SUN

9th Sunday of Matthew

8η Κυριακή του Ματθαίου

7:30 a.m. Orthros / 8:45 Liturgy

Aug 6

THU

Feast of the Holy Transfiguration

Εορτή της Μεταμορφώσεως

8:00 Orthros / 9:00 Liturgy

Aug 9

SUN

10th Sunday of Matthew

10η Κυριακή του Ματθαίου

7:30 a.m. Orthros / 8:45 Liturgy

Aug 14

FRI

Great Vespers of the Dormition

Μ. Εσπερινός της Κοίμησης

7:00 p.m.

Aug 15

SAT

Falling Asleep of the Theotokos

Κοίμησης της Θεοτόκου

6:30 a.m Liturgy (Chapel)

Orthros 8:00 a.m.

2nd Liturgy 9:15 a.m.

Aug 17

SUN

10th Sunday of Matthew

10η Κυριακή του Ματθαίου

8:00 a.m. Orthros / 9:00 Liturgy

Aug 22

SAT

Vespers of Panagia Prousiotissa

Εσπερινός Παναγίας Προυσιωτίσσης

7:00 p.m.

Aug 23

SAT

Apodosis of the Dormition

Απόδοσις της Κοίμησης

8:00 a.m. Orthros / 9:00 Liturgy

Aug 24

SUN

St. Kosmas the Aitolian

Αγ. Κοσμά του Αιτολού

7:30 Orthros / 8:45 Liturgy

Aug 27

WED

St. Phanourios the Martyr

Αγ. Φανουρίου

8:00 a.m. Orthros / 9:00 Liturgy

Aug 29

SAT

Beheading of St. John the Baptist

Αποτομή κεφαλής του Προδρόμου

8:00 a.m. Orthros / 9:00 Liturgy

Great Vespers SS. of Evrytania

Μ. Εσπερινός Αγ. Ευρυτανίας

7:00 p.m.

Aug 30

SUN

12th Sunday of Matthew

12η Κυριακή του Ματθαίου

7:30 Orthros / 8:45 Liturgy





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: _____

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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"

ST. NICHOLAS GREEK ORTHODOX SHRINE CHURCH

LITTLE ANGELS

MOMMY & ME PROGRAM

For Children Ages 0-2.5



About the Program

Program Director Margarita Eleftheriadis

Our "Little Angels" program is a vibrant, faith-centered ministry designed for our youngest parishioners (infants through Pre-K) and their caregivers.

It's more than just a playgroup—it's a place for moms, dads, and grandparents to connect, share experiences, and build lifelong friendships within our St. Nicholas family.

Classes

- Wednesdays, Thursdays and Fridays 9 a.m. to 11:30 a.m.

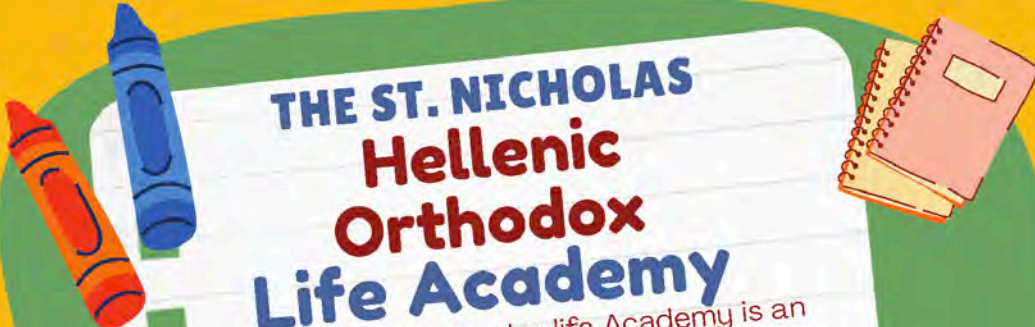
Featuring:

- Creative Music and Movement
- Greek songs and themes
- Sensory Stimulation
- Arts and Crafts
- Early Social Interaction
- Great opportunity to meet other families.

Email: SaintNicholasLittleAngels@gmail.com

718-357-4200 - www.stnicholasflushing.org





THE ST. NICHOLAS Hellenic Orthodox Life Academy

The Hellenic Orthodox life Academy is an innovative afterschool enrichment program that meets daily and gives students the opportunity to engage in educational fun activities while practicing the Greek language. The program offers a range of academic components: culture, language, arts, and recreation which allows children to grow physically and socially while connecting with their Greek heritage.



WHAT WE PROVIDE:

- Time for Homework
- Language Supplemental Help
- Art and Crafts
- Christian Orthodox Life Session

- **OPTIONAL EXTRA DAYS, \$40.00 A SESSION**
- **OPEN ON SCHOOL HALF DAYS, 11:45AM-3:00PM**
- **PROGRAM BEGINS SEPTEMBER 9, 2027**



Register Online:
www.stnicholasflushing.org

For more information:
718.357.4200

holastnicholas@gmail.com
info@stnicholasflushing.org

St. Nicholas Greek Orthodox Shrine church
196-10 Northern Blvd, Flushing, NY 11356



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**



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**FESTIVE
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CELEBRATING TRADITION. UNITING CULTURES.

SATURDAY, SEPTEMBER 12TH

YOUTH

Ministry

Sign ups

FEAST • FUN • FAITH • FELLOWSHIP

Join us!

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

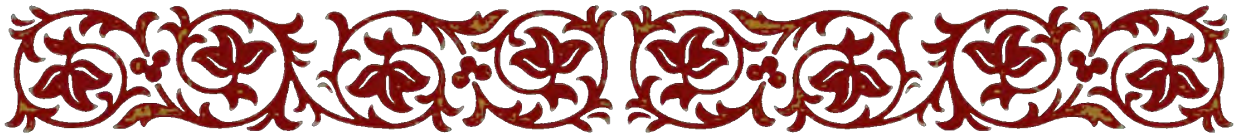
- CHURCH SCHOOL
- JOY
- JR GOYA
- GOYA
- BASKETBALL
- VOLLEY BALL

Girl Scouts - Cub Scouts - Boy Scouts



ST. NICHOLAS GREEK ORTHODOX SHRINE CHURCH
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MEMORIALS

Rev. Konstantinos Sideropoulos

Andreas Leonidou

Efsthimios Kiriagis

Lily Nadiradze

Evangelia Pitenis

George Pittas

Athanasios Poulos

ΜΝΗΜΟΣΥΝΑ

π. Κωνσταντίνου Σιδεροπούλου

Ανδρέου Λεονίδου

Ευθυμίου Κυριαζή

Λύλη Nadiradze

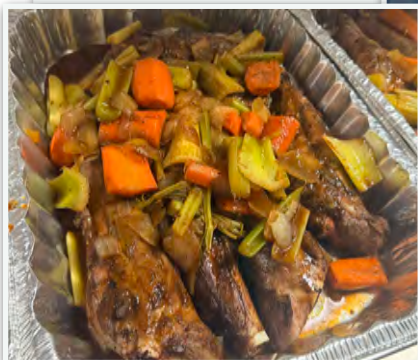
Ευαγγελίας Πιτένη

Γεωργίου Πίττα

Αθανασίου Πούλος



Το Πανηγύρι της Παναγίας



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



Gus Cherevas
Estia-Pindus

AHEPA Chapter 326



AWARDS GALA



Saturday
October 24th
2026



Leonard's Palazzo
555 Northern Blvd.
Great Neck, NY 11021



7:00PM



HONOREES:



Congressman Thomas Suozzi – *Recipient of the
"Pericles" Award for Civic Service.*



Dr. Lorraine Chrisomalis-Valasiadis – *Recipient of the
"President's" Award for Community Service.*



Dean Moskos, PD6G, Past Supreme Governor of Region 3 –
Recipient of the "Gus Cherevas Legacy" Award for Philanthropy.

\$200 / PERSON

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Proceeds to benefit the
Ronald McDonald
House New York -
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&

The Gus Cherevas
Estia -Pindus
Chapter 326
Scholarship Fund.



CONTACT:



Jimmy Papageorgiou,
President
(917) 750-2781



Harry Yanakis, PCP,
District 6 Secretary
(718) 545-3570



Nicholas A. Karacostas, PSP,
Chairman AHEPA Foundation.
(917) 846-6507

KIDS BULLETIN PAGE

✝ The Rich Young Man & The Kingdom of Heaven ✝

Today's Gospel Reading: Matthew 19:16-26

Use the words in the Word Bank to complete the sentences from today's story.

CAMEL • POOR • HEAVEN • POSSIBLE • COMMANDMENTS

1. Jesus told the young man that to have eternal life, he must keep the _____.
2. Jesus asked the man to sell his things and give to the _____.
3. If the man did this, Jesus promised he would have treasure in _____.
4. Jesus said it is easier for a _____ to go through the eye of a needle than for a rich person to enter the Kingdom of God.
5. Jesus reminded us that with God, all things are _____!

Orthodox Connection - Almsgiving

In the Orthodox Church, we practice Almsgiving. This is exactly what Jesus asked the young man to do! Almsgiving means sharing what we have (like money, food, clothes, or even our time) with people who need help.

Think about it: What is one thing you can share with someone else this week?

My Answer: _____

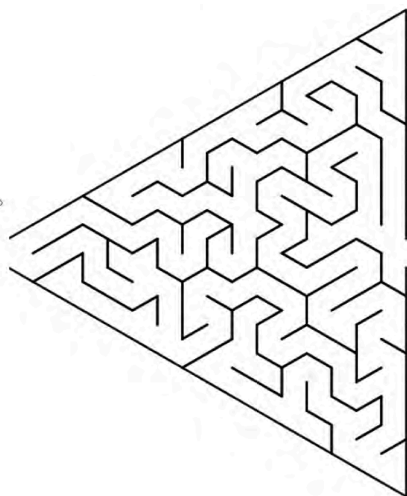
☀ Memory Verse of the Week ☀

"But Jesus looked at them and said to them, 'With men this is impossible, but with God all things are possible.'" (Matthew 19:26)

MAZE

Camel in the Needle

Help the camel find the tiny needle! This maze teaches an important lesson from Jesus' lesson that we heard in today's Gospel: it can be hard for people who are too focused on their riches to follow God's path. God wants us to love Him more than our possessions. When we trust God and share with others, our hearts become lighter, and we can follow the path He has for us.



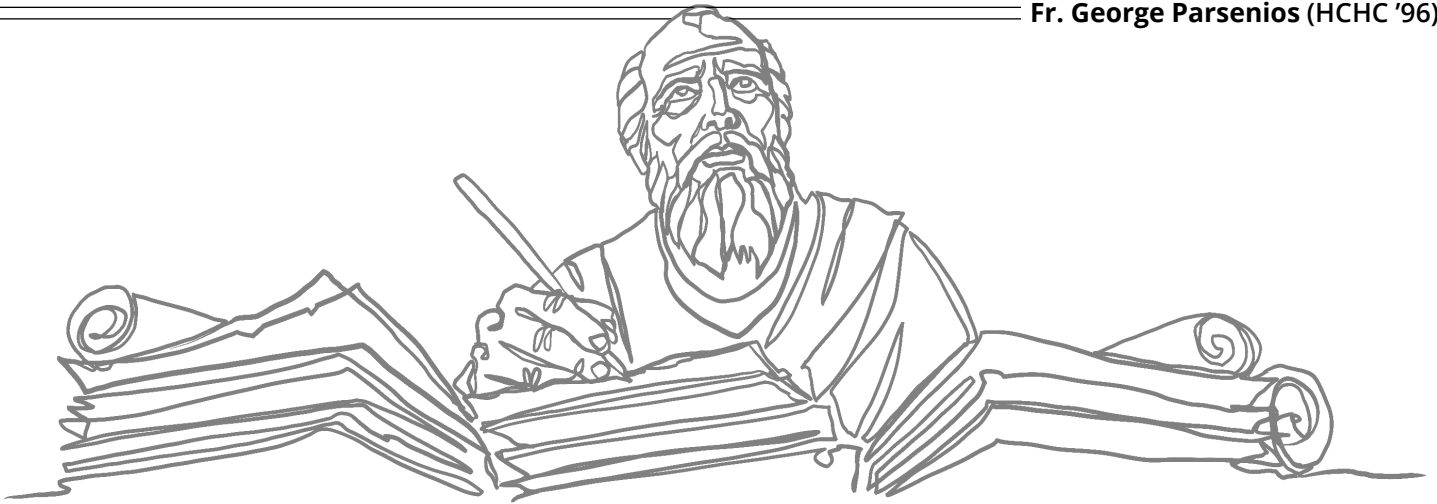


DIAKONIA

A National Ministry of the Greek Orthodox Archdiocese of America

REFLECTIONS FROM TODAY'S READING | *1 Corinthians 15:1-11*

Fr. George Parsenios (HCHC '96)



“According to the Scriptures...”

St. Paul's letters were not written to us: when we read them, we are reading someone else's mail. But these letters sit at the heart of sacred Scripture, because St. Paul never gave his readers a simple solution to solve a single problem. Rather, he used each individual problem as an example of how to solve every problem. To paraphrase a common expression, he didn't feed his readers for a single day by simply giving them a fish. He fed them for the rest of their lives by teaching them how to fish. Consequently, he has taught us how to fish as well. In today's epistle reading, we see St. Paul laying the groundwork to correct errors about the Resurrection that had crept into the Corinthian Church. He addressed this issue in the rest of chapter 15. It is not entirely clear what the Corinthians thought about the Resurrection, but whatever they thought was wrong. In response to

their error, St. Paul shows us how to resolve not only this problem, but every problem that Christians might face. First, he grounds his teaching in the tradition of the Church when he says, “I delivered to you what I also received.” Paul did not invent the Gospel, and he is not changing the Gospel. He received the Gospel from those who were before him—and indeed, from Christ Himself (Gal. 1:11–12)—and he passes it on without alteration. Second, he grounded his teaching about the Resurrection in the Bible, saying that Jesus died and rose “according to the Scriptures.” The teaching of the Church is grounded in Scripture and Tradition. Following the example of the great Apostle Paul, in responding to question we encounter—from something mundane or murky that puzzles us, to an elaborate heresy that menaces us—we must ground our theological work in Scripture and Tradition.

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: *neôkoros* (νεωκόρος)

What does “sacristan” mean?

Fr. George Parsenios (HCHC '96)



The person who cares for and cleans a Greek Orthodox Church is traditionally referred to as the *νεωκόρος/neôkoros*. The title is usually translated into English as “sacristan,” but the word *νεωκόρος/*

neôkoros is not original to Christianity. The term was a title for a temple attendant in ancient Greek religion. It comes from the Greek word *νεώς* (an older variant of *ναός/naos*), which means “temple,” and from the verb *κορέω/koreô*, which means “to sweep” or “to clean.” As the name implies, the *neôkoros* was among the priestly crew assigned to a

temple, and his job was to keep the sanctuary clean and supplied with its necessary vessels. In some times and places, other duties fell to the *neôkoros* as well. Interestingly, the term *neôkoros* would come to designate not only people who were custodians of a temple, but entire cities who were the caretakers of major religious centers. In the Acts of the Apostles 19:35, an official from the city of Ephesus proudly says that the city of Ephesus is known throughout the world as the *neôkoros* of the temple of Artemis. Roman emperors would give the title *neôkoros* to cities which had built temples in honor of the emperor himself, sometimes more than once to compound the honor.



*St. Catherine's Monastery, Mt. Sinai (1898).
Library of Congress*

THIS WEEK'S LOOK AT CHURCH HISTORY

A Season of Creation

The Orthodox liturgical year begins on September 1st. In the past, this date coincided with the beginning of the Byzantine civil year, known as the Indiction. Recent decades, however, have seen September 1st acquire a fresh, though no less authentically Orthodox significance. Since 1989, the Ecumenical Patriarchate has recognized September 1st as a Day of Prayer for Creation—acknowledging the full gravity of the present ecological crisis but calling for repentance rather than retribution, and counseling hope rather than fear.

Apart from issuing an annual Indiction encyclical addressing themes relevant to creation care, Ecumenical Patriarch Bartholomew commissioned the foremost hymnographer of Mt. Athos, Gerasimos Mikrayiannanites (who has since been canonized), to specially compose an Office of Vespers for the Preservation of Creation. By 1992, the Day of Prayer for Creation was officially a Pan-Orthodox phenomenon. Soon, the World Council of Churches (2008) and the Roman Catholic Church (2015) followed the Orthodox Church's lead, establishing a “Season of Creation” stretching from September 1st to October 4th, concluding on the feast of St. Francis of Assisi.



Why Non-Orthodox are Excluded from the Sacrament of Holy Communion

Photographer: Brittainy Newman

Fr. Charles Bell, Ph.D

In the light of Church history, the question might better be asked, "Why does anyone allow for 'open communion?'" From the very beginning the Eucharist was offered only to baptized and chrismated believers. The second century writing known as *The Didache* instructs believers to "let no one eat or drink from your Eucharist except those who are baptized in the Lord's Name." So restricted were the Eucharistic meetings of Christians in the first centuries that rumors arose among the pagans that they were actually involved in human sacrifice and cannibalism.

Even reformed churches practiced closed communion. Only baptized believers who had undergone examination by the leaders of the churches were admitted to the Lord's Supper. In times past, communion tokens were used to gain admission to the sacrament in the Church of Scotland and also in Methodist churches.

The Orthodox Church does not consider it sufficient to express belief in Jesus to be admitted to the sacrament. Many heretics believe in Jesus. Arius, the fourth century heretic, believed in Jesus. Jehovah's Witnesses, Mormons and Hindus believe in Jesus. But none of these believes in the One Lord Jesus Christ known and proclaimed by the One Holy Catholic and Apostolic Church.

In the historic understanding of the Church, Communion has always been understood as the goal, the climax and expression of our unity in Christ. Today there are over 25,000 denominations worldwide and among them are many different views of Jesus.

Orthodox Christians practice closed communion, not for triumphalistic reasons, but for very important theological reasons. In doing so they follow the practice of the ancient Church; a practice that was retained by the Reformers. "Open communion" was a relatively recent innovation and an exception to the practice of the Church beginning in the New Testament period.

In our pluralistic American culture, we object to anything that excludes. We have been taught that all faiths are relative in their claims. One denomination is said to be as good as another, and the Orthodox Church appears to be just one more "denomination." However, the Orthodox Church pre-dates denominations, and the practice of the Orthodox Church pre-dates the practices of later Christian denominations by at least 1500 years.



FAITH IN ACTION

Make it Personal. Only by the grace of God are we worthy to receive Holy Communion. Pray the Prayer before Holy Communion each Sunday before coming forward to receive the sacrament.



MAZE

Camel in the Needle

Help the camel find the tiny needle! This maze teaches an important lesson from Jesus' lesson that we heard in today's Gospel: it can be hard for people who are too focused on their riches to follow God's path. God wants us to love Him more than our possessions. When we trust God and share with others, our hearts become lighter, and we can follow the path He has for us.

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

