



Saint Nicholas Greek Orthodox Shrine Church

September 20, 2026

Rev. Ekonomos Aristidis Garinis, Proistamenos

Rev. Presbyter Alexandros Douvres

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

Κυριακή μετὰ τὴν Ὑψωσιν - Sunday after Holy Cross

Ἀπολυτίκιον Ἀναοιάσιμον

Κατέλυσας τῷ Σταυρῷ σου τὸν θάνατον· ἠνέφξας τῷ ληστῇ τὸν Παράδεισον· τῶν Μυροφόρων τὸν θρήνον μετέβαλες, καὶ τοῖς σοῖς Ἀποστόλοις κηρύττειν ἐπέταξας, ὅτι ἀνέστης Χριστέ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτίκιον. Τοῦ Σταυροῦ

Σῶσον, Κύριε, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου, νίκας τοῖς βασιλεῦσι κατὰ βαρβάρων δωρούμενος, καὶ τὸ σὸν φυλάττων, διὰ τοῦ Σταυροῦ σου πολίτευμα.

Τῶν Ἀγίων

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, Χριστέ ὁ Θεός, σῶσον τὰς ψυχὰς ἡμῶν.

Κοντάκιον

Ὅψωθεῖς ἐν τῷ Σταυρῷ ἐκουσίως, τῇ ἐπωνύμῳ σου καινῇ πολιτείᾳ, τοὺς οἰκτιρμούς σου δώρησαι, Χριστέ ὁ Θεός. Εὐφρανον ἐν τῇ δυνάμει σου, τοὺς πιστοὺς βασιλεῖς ἡμῶν, νίκας χορηγῶν αὐτοῖς, κατὰ τῶν πολεμίων· τὴν συμμαχίαν ἔχοιεν τὴν σὴν, ὄπλον εἰρήνης, ἀήττητον τρόπαιον.

Resurrectional Apolytikion

You destroyed death by Your Cross, You opened Paradise to the Robber: You turned the Myrrh-bearing Women's lament into joy, and You commanded Your Apostles to preach that You rose, O Christ God, granting the world the great mercy.

Apolytikion. For the Cross

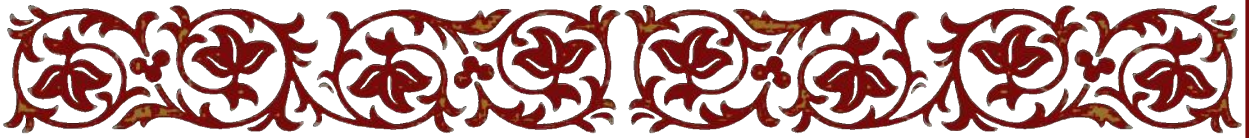
Save, O Lord, Your people and bless Your inheritance, granting victory to the faithful over the enemy, and by Your Cross protecting Your commonwealth.

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

You who were lifted on the cross voluntarily, O Christ our God, bestow Your tender compassions upon Your new community to which You gave Your name. Cause our faithful emperors to be glad in Your power, granting them the victories against their adversaries. And for an ally, Lord, may they have You, peace as their armor, the trophy invincible.



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 σὰρξ. εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἅρα 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· ὁ 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 (ΜΑΡΚ. 8:34 – 9:1)

Εἶπεν ὁ Κύριος· ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. τί γὰρ ὠφελήσει ἄνθρωπον ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ὃς γὰρ ἐὰν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. Καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

GOSPEL READING (MK. 8:34 – 38; 9:1)

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."



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.



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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
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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.

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 STONE \$50,000

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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"

SAVE THE DATE!

ST. NICHOLAS MEN'S LEAGUE
PRESENTS

**SATURDAY
SEPTEMBER
26TH, 2026**

STARTS 11:00 AM

THE ANNUAL
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MYSTERY DINNER

A NIGHT OF
MYSTERY,
INTRIGUE &
DELICIOUS
DINING!



The crowd was hushed as the museum proprietor got ready to unveil the prized display of the evening, the Stomach of the Ocean Diamond, only to find it had been stolen while the crowd mingled in ignorant bliss. Now it is up to you, your guests, and the detective to find the thief and restore the diamond to its rightful place to get the unveiling back on track!

SOLVE THE CRIME. SAVE THE DIAMOND. SUPPORT OUR CHURCH.



6:00 PM



**SARANTAKOS
HALL**



**SUNDAY
OCT 11, 2026**



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KIDS BULLETIN PAGE

Have you ever had a toy or a special blanket that you love so much you would never, ever give it up?

Well, a long, long time ago, there was a mother named Sophia and her three daughters who had something even more special than any toy

or blanket – they had a deep and powerful love for God, and even though the daughters were very young, just 9, 10, and 12 years old, they were strong and brave because of their faith."

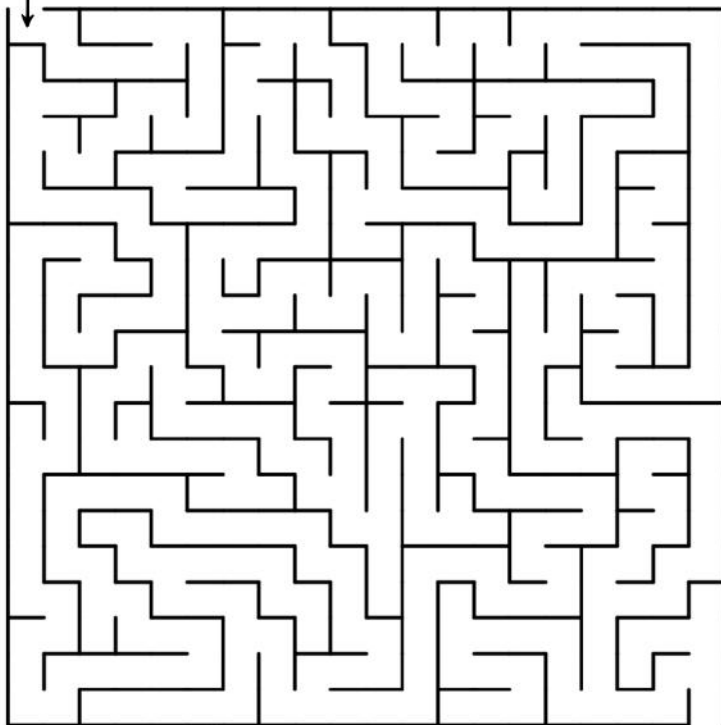
Their names were Pistis, Elpis, and Agape. Can you guess what their names mean? Pistis

means 'Faith,' Elpis means 'Hope,' and Agape means 'Love.' Sophia taught her daughters about God and how important it is to have faith, hope, and love in your heart. They loved God with all their hearts and prayed every day. Because they were so good and loved God so much, some bad people who did not love God were very mean to them. They tried to make Sophia and her daughters stop believing in God, but no matter how hard they tried, the family would not give up their faith. They stayed strong and full of love for God.

This story reminds us that with faith, hope, and love, we can be strong and brave, just like St. Sophia and her daughters. They are celebrated as saints in the Orthodox Church because they are great examples of what it means to be a true Christian.



Help St. Sophia find her three daughters.



Do you remember their names?





MEMORIALS

Florentia Chrysanthou
Georgia Clear
George Lafasakis
Kleanthis Miniotis

ΜΝΗΜΟΣΥΝΑ

Φλωρεντίας Χρυσάνθου
Γεωργίας Σπυροπούλου
Γεωργίου Λαφασάκη
Κλεάνθη Μινιότη



SACRAMENT OF BAPTISM

Daughter of
Nicholas & Christina Elias
Sunday, September 20, 2026 at 2:00 P.M.

ANNOUNCEMENT

Following the Divine Liturgy this morning everyone is invited to the Sarantakos Hall for coffee and fellowship. Sponsored by the Philokalia Bookstore.



Blood Drive

**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:



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

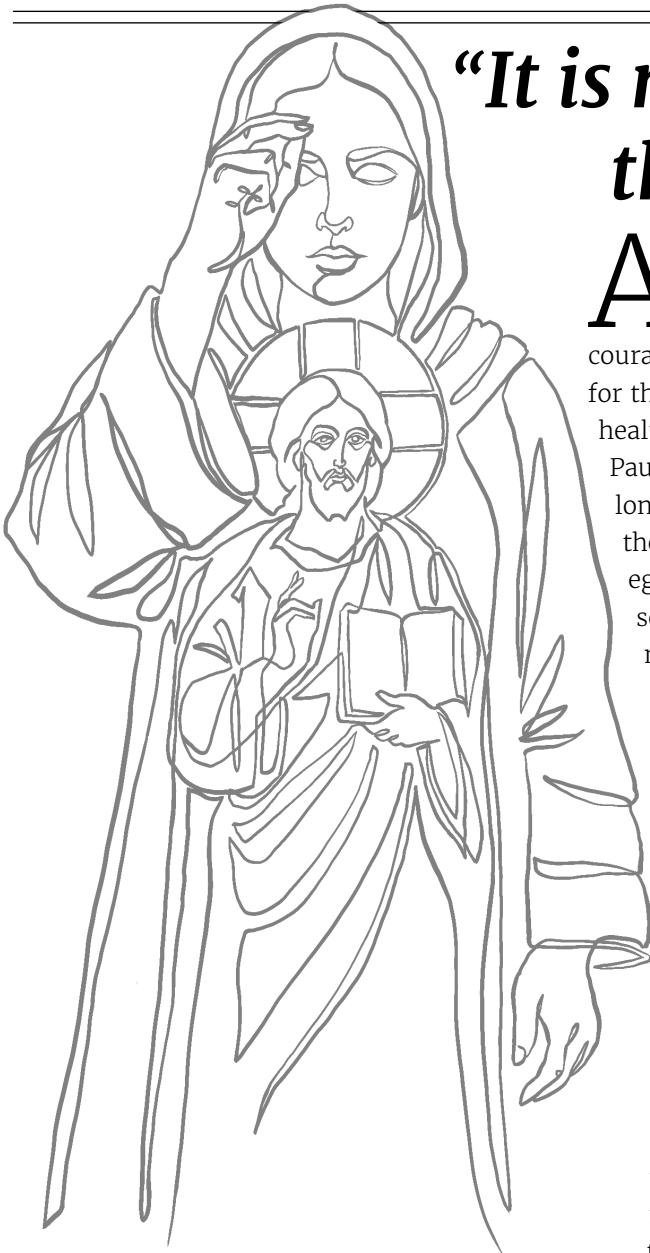


DIAKONIA

A National Ministry of the Greek Orthodox Archdiocese of America

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

Fr. George Parsenios (HCHC '96)



**“It is no longer
the ‘ego’ that lives.”**

A healthy, balanced ego is essential for being a healthy, balanced Christian. God does not want his followers to be timid souls filled with self-loathing. He wants strong and courageous personalities who are so confident in the love of God for them that they share His love generously with others. But a healthy ego is not egotistical. And removing egotism is what St. Paul has in mind in today's epistle reading when he says, “It is no longer I who live, but Christ who lives in me” (Gal. 2:20). Here, the word “I” is in Greek *egô*. Distinguishing between a healthy ego and unholy egotism requires wisdom and a great deal of self-examination. Two things are helpful to consider. First, we must remember to pray for our enemies. St. John Chrysostom says that St. Paul prayed more for his enemies than others pray against their enemies. Egotism makes us think that crimes against us are unforgivable. A healthy ego will defend itself against abuse, as both Jesus and St. Paul did during their ministries. But Christ said from the cross, “Father, forgive them for they know not what they do.” In the same spirit, St. Paul said, “When reviled, we bless.” Praying for enemies crucifies egotism. Second, we must imitate the example of Christ, who came not to be served, but to serve (Mark 10:45). The world does not exist to be dominated but to be served. Do we always need to point out where others are wrong? Can we not rather find ways to respect others with differing opinions? Do we squeeze every penny from business transactions? Should we not instead strive to find ways to be fair to all sides? St. Paul would rather be wronged than disturb the harmony of the Church (1 Cor 6). We must do likewise.

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

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FROM THE ORIGINAL GREEK: **Dioikêsis** (Διοίκησις)

What does “Diocese” mean?

Fr. George Parsenios (HCHC '96)



The English word “diocese” is a compound of two Greek elements: the prefix **dia**, “for the sake of” and the term **oikos**, “house.” In its most basic sense, **dioikêsis** refers to “household administration,” and it eventually came to mean simply “administration” of any kind. At the height of the Roman Empire, the term **dioikêsis** was a label for administrative territories, especially districts organized for the collection of taxes. When the Roman Empire became a Christian empire following the conversion

of St. Constantine, church administration imitated imperial administration. Christian bishops had always been connected to particular cities or regions, and soon the term that defined the region of a bishop carried the name “diocese,” borrowing the language of imperial administrative units. The term “diocese” is not used, however, in the Greek-speaking Church today; instead, the words “metropolis” or “eparchy” designate episcopal regions. In English-speaking countries, however, the Orthodox Church often follows standard English usage by employing “diocese” and “archdiocese” for episcopal sees.

THIS WEEK’S LOOK AT CHURCH HISTORY

The Maliotis Cultural Center (MCC)

Ben Malian, MTS–Holy Cross 2026

On September 19th, 1976, a ribbon-cutting ceremony was held for the Maliotis Cultural Center (MCC) at Hellenic College Holy Cross. Costing roughly one million dollars to construct, the new multi-purpose center—brilliantly wrapped in Pentelic marble and featuring a 350-seat auditorium, two 150-seat lecture halls, and a spacious 3,250 sq. ft. lobby—represented a significant investment in the future of Hellenic College Holy Cross. Its grand opening also marked a major milestone for the large Greek Orthodox community of Boston, evidenced by the attendance of Sen. Edward Kennedy (MA), Rep. Thomas O’Neill (MA), Rep. John Brademas (IN), and the Ambassadors to the U.S. of Greece and Cyprus.

Costas “Charles” Maliotis emigrated from Crete as a young man in 1915. After serving in the U.S. Army in WWI, he organized several successful business ventures and became a pillar of Boston’s Greek Orthodox community. Alongside his wife, Mary, Maliotis was responsible for funding numerous philanthropic endeavors both here and abroad. Recently renovated, MCC remains a treasured venue for hosting academic conferences, exhibiting art installations, and celebrating Hellenic culture.



Brademas, Kennedy, Archbishop Iakovos, Mrs. and Mr. Maliotis, and O’Neill. Donald Hay, Orthodox Observer, Sept. 1976.

Baptism Requires a Personal Response

Fr. Anthony M. Coniaris (1926–2023)

Baptism demands a personal response on the part of the baptized child when it grows up. The child must accept what God did for him or her in baptism. Baptism is not a divine pass that will get us into heaven automatically. Dr. Nikos Nissiotis, a well-known Orthodox theologian, once said, “A baptized Christian—especially in the Churches in which infant baptism is practiced—needs to make a personal decision regarding the Christian faith which he has passively inherited from his Christian environment.”

Any relationship must be developed by two parties. The baptized infant has not yet developed a relationship with God. But one party in the relationship has already taken the initiative: God loves us from the first moment of our conception. He takes the initiative to establish the relationship. Infant baptism is an expression of God's wooing love from the first moment of life.

As the child becomes aware of faith in Jesus Christ, he looks back and realizes that something or someone led him to this act of faith. Eventually, he realizes that it all began back there in baptism when God came to him. At that moment the he must make a personal response to God, committing his life to Him.

One does not become a Christian automatically. Fr. Alexander Schmemmann, a respected Orthodox theologian, said, “It is not mere belonging to the Church that saves, for there is no magic in Christianity, but the acceptance of the Spirit of



Christ.” St. Peter said, “Repent, and every one of you must be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit” (Acts 2:38). To become truly a Christian, one must agree freely to be converted, to repent, to turn to Christ, and accept His Holy Spirit.

There is no end to baptism; it is ongoing – a lifelong journey. The sins committed following baptism also need to be washed away by water, but this time it is the water of our tears, the tears of repentance. As we renounced the evil one in baptism and united ourselves to Christ, so we need to keep saying “yes” to Jesus and “no” to Satan many times each day as we go through life.



YOUR FAITH IN ACTION

Take one minute today to renew your baptism by saying: "Lord Jesus Christ, I choose You again today. Help me say 'yes' to You and 'no' to sin in my thoughts, words, and actions." Then make one specific choice that reflects that commitment.



COLORING St. John the Theologian

St. John the Theologian, celebrated on September 25, was one of Jesus Christ's twelve disciples and one of His closest friends. He is often called "the Beloved Disciple" because of his special love for Jesus and his faithful service to Him. Saint John followed Jesus throughout His ministry, listened to His teachings, and witnessed many miracles. He was present at important events, including the Transfiguration of Christ and Christ's Crucifixion. Before Jesus died on the Cross, He asked John to care for His mother, the Most Holy Theotokos. Saint John wrote the Gospel of John, three letters found in the New Testament, and the Book of Revelation. He is called "the Theologian" because he taught so clearly about who Jesus is: the Son of God who came to save the world.

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

