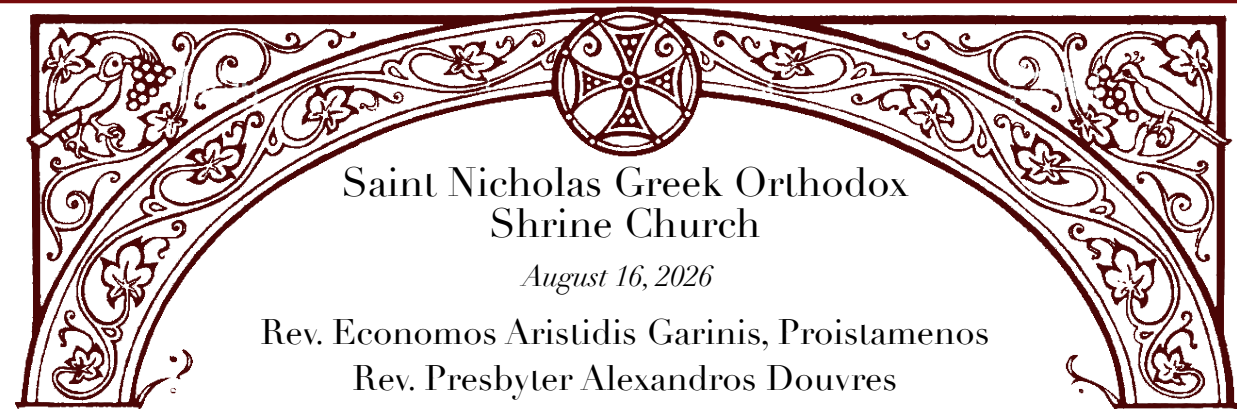




Saint Nicholas Greek Orthodox Shrine Church

August 16, 2026

Rev. Ekonomos Aristidis Garinis, Proistamenos

Rev. Presbyter Alexandros Douvres

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

ΙΑ' Ματθαίου - 11th Sunday of Matthew

Ἀπολυτίκιον Ἀνασιόσιμον

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ ζωὴ ἢ ἀθάνατος,
τότε τὸν ἄδην ἐνέκρωσας, τῇ ἀστραπῇ τῆς θεότητος·
ὅτε δὲ καὶ τοὺς τεθνεῶτας, ἐκ τῶν καταχθονίων
ἀνέστησας, πᾶσαι αἱ δυνάμεις τῶν ἐπουρανίων
ἐκραύγαζον· Ζωοδότα Χριστέ, ὁ Θεὸς ἡμῶν δόξα σοι.

Τοῦ Ἁγίου Μανδηλίου

Τὴν ἄχραντον Εἰκόνα σου προσκυνοῦμεν ἀγαθέ,
αἰτούμενοι συγχώρησιν τῶν πταισμάτων ἡμῶν, Χριστέ ὁ
Θεός· βουλῇσει γὰρ ἠυδόκησας σαρκί, ἀνελθεῖν ἐν τῷ
Σταυρῷ, ἵνα ῥύσῃ οὓς ἐπλασας, ἐκ τῆς δουλείας τοῦ
ἐχθροῦ· ὅθεν εὐχαρίστως βοῶμέν σοι· Χαρᾶς
ἐπλήρωσας τὰ πάντα ὁ Σωτὴρ ἡμῶν, παραγενόμενος εἰς
τὸ σῶσαι τὸν κόσμον.

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 μήτρان οἰκήσας ἀειπάρθενον.

Resurrectional Apolytikion

When You descended unto Death, O Lord, You who
are immortal Life put Hades to death, by the
lightning of Your divinity. And when You raised the
dead from the netherworld, all the hosts of heaven
sang aloud to You, "O Christ God, Giver of life, glory
to You!

For the Holy Napkin

We venerate Your immaculate icon, O good Lord, and
entreat You to forgive our offenses, 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.

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. 9:2 12)

Ἀδελφοί, ἡ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστὶ. Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ Κυρίου καὶ Κηφᾶς; ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται· οὐ φιμώσεις βοῦν ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ Θεῷ; ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινα δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

EPISTLE READING (1 Cor. 9:2 12)

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife as sister, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, “You shall not muzzle an ox when it is treading out the grain.” Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material things? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.



ΕΥΑΓΓΕΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (ΜΑΤΘ. 18:23 - 35)

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶθῃναι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων· κύριε, μακροθύμησον ἐπ’ ἐμοὶ καὶ πάντα σοὶ ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων· ἀπόδος μοι εἰ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ’ ἐμοὶ καὶ ἀποδώσω σοι. ὁ δὲ οὐκ ἠθέληεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με. οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

GOSPEL READING (MT.18:23 - 35)

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the torturers, till he should pay all his debt. So also my heavenly Father will do to everyone of you, if you do not forgive your brother from your heart."



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 τελείει η παράκληση.

Η παράκληση τις Κυριακές αρχίζει στις 5 μ.μ.

Aug 1

SAT

Procession of the Holy Cross

Πρόοδος του Τιμίου Σταυρού

8:00 a.m. 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 a.m. 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 16

SUN

11th Sunday of Matthew

11η Κυριακή του Ματθαίου

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

Aug 22

SAT

Vespers of Panagia Prousiotissa

Εσπερινός Παναγίας Προυσιωτίσσης

7:00 p.m.

Aug 23

SUN

Apodosis of the Dormition

Απόδοσις της Κοίμησης

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

Aug 24

MON

St. Kosmas the Aitolian

Αγ. Κοσμά του Αιτολού

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

Aug 27

THU

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

Aug 30

SUN

13th Sunday of Matthew

13η Κυριακή του Ματθαίου

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

Great Vespers SS. of Evrytania

Μ. Εσπερινός Αγ. Ευρυτανίας

7:00 p.m.



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"

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.

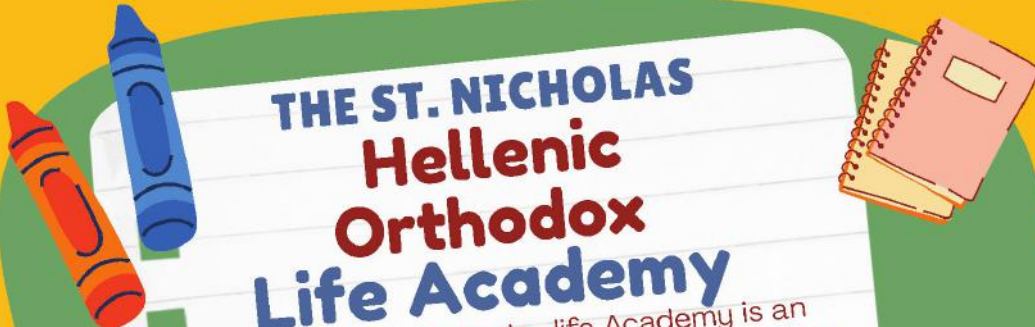
Featuring:

- 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 doily and gives students the opportunity to engage in educational fun activities while practicing the Greek language. The program offers o 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@stnlcholasflushing.org



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



SILLOGOS EVRYTANON AMERIKIS "PANAGIA | PROUSSIOTISA"

Αγαπητά μέλη και φίλοι του Συλλόγου μας,
ΧΡΟΝΙΑ ΠΟΛΛΑ ΓΙΑ ΤΗ ΓΙΟΡΤΗ ΤΗΣ ΚΟΙΜΗΣΗΣ ΤΗΣ ΠΑΝΑΓΙΑΣ
ΚΑΙ ΣΕ ΟΛΟΥΣ ΚΑΙ ΟΛΕΣ ΠΟΥ ΦΕΡΝΟΥΝ ΤΟ ΟΝΟΜΑ ΤΗΣ

Συνεχίζοντας την παράδοση μας του εορτασμού της Αποδόσεως της Κοιμήσεως της Θεοτόκου προς τιμήν της Θαυματουργού ΠΑΝΑΓΙΑΣ ΤΗΣ ΠΡΟΥΣΙΩΤΙΣΣΑΣ, προστάτιδος του Συλλόγου μας, καλούμαστε και φέτος στο Μέγα Εσπερινό μετ' Αρτοκλασίας που θα τελεστεί, το ΣΑΒΒΑΤΟ, 22 Αυγούστου 2026, στις 7:00 μ.μ., στον Ιερό Ναό του Αγίου Νικολάου, όπου θησαυρίζεται η Εικόνα μας.

"Hronia Polla" for our Panagia's Dormition! "Hronia Polla" to all who honor Panagia's name. You are kindly invited to the Great Vespers with "Artoklasia" of the Apodosis of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary, honoring the protector of our Sillogos Evrytanon Amerikis "Panagia | Proussiotisa" on Saturday, August 22nd, 2026, 7:00 p.m., at St. Nicholas Greek Orthodox Church. (196-10 Northern Blvd., Flushing, NY 11358). Following "the Esperinos", you are invited to join us to our festive reception by our Sillogos, its Board members, as well as its members, at the "SARANTAKOS" Community Center.

With real joy, in the context of this year's celebration of our Panagia, our Association will reward the excellent high school graduates Dimitri Triantafillis and Lia Kalargiros, according to the prerequisites included in our previous letter. We will also be given the opportunity and the joy to welcome the students' family and, all of us, with the help of our Panagia Proussiotisa, to meet again and exchange our summer news.

On Sunday, August 23rd, let us join St. Nicholas' divine Liturgy of the Apodosis of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary, honoring our "Panagia I Proussiotisa". Let us all unite spiritually and gather in our festive Vespers of our Panagia I Proussiotisa and pray to protect us in Her miraculous ways.

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

Cristos Banas
Maria Daniela Caruso
Kyriakos Kavrazonis
John Papageorgiou
Stergia Tsimisiris

ΜΝΗΜΟΣΥΝΑ

Χρήστου Μπανάς
Μαρίας Ντανιέλα Caruso
Κυριάκου Καβραζόνη
Ιωάννου Παπαγεωργίου
Στεργίας Τσιμισίρη



SACRAMENT OF MARRIAGE

Victoria Maglaras and John Baker
Saturday, August 22, 2026 at 2:30p.m.



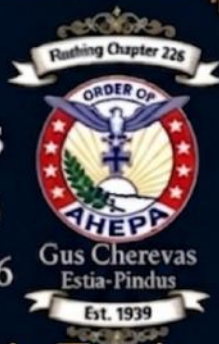
*God bless our college
students as they begin their
studies this year! May our
Lord illumine their minds
and their hearts to do His
will!*

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



Gus Cherevas
Estia-Pindus

AHEPA Chapter 326



Gus Cherevas
Estia-Pindus
Est. 1939

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

Checks made payable to Estia-Pindus 326

MAIL TO:

AHEPA 326
43-21 193rd Street
Flushing, NY 11358

PAYMENT OPTIONS:



Venmo:
@estiapindus



PayPal:
Ahepa326@gmail.com



Proceeds to benefit the
Ronald McDonald
House New York -
Greek Division

&

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

Once there was a merciful king who decided to settle accounts with his servants. One servant owed the king 10,000 talents – an enormous amount of money, far more than he could ever repay. Since the servant could not pay, the king ordered that the servant and everything he owned be sold to help repay the debt. The servant fell to his knees and begged, “Lord, have patience with me, and I will pay you everything!” But the king felt compassion for him. He knew the servant could never repay such a great debt, so he forgave the whole debt and let him go free.

Soon afterward, that servant met a fellow servant who owed him 100 denarii – a much smaller debt. He grabbed him and demanded, “Pay me what you owe!” His fellow servant fell down and begged with the same words: “Have patience with me, and I will pay you.” But the first servant would not forgive him. Instead, he had him put in

prison. When the other servants saw this, they were very sad and told the king. The king called the first servant back and said, “You wicked servant! I forgave you all that great debt because you begged me. Should you not also have had mercy on your fellow servant?” Because he refused to show mercy, the king handed him over for punishment.

The Lesson

In this parable, the merciful King shows us what God is like. We all need God’s mercy and forgiveness. When we repent and ask God to forgive us, He is full of compassion. Because God has shown us such great mercy, He teaches us to forgive others sincerely, from our hearts. As we pray in the Lord’s Prayer: “Forgive us our trespasses, as we forgive those who trespass against us.”

Use the words in the word bank to complete the sentence from the Lord's Prayer!

Word Bank: FORGIVE | TRESPASSES | THOSE

"And forgive us our _____, as we _____
_____ who trespass against us."

My Forgiveness Goal!

Sometimes it is hard to forgive, but God gives us the strength to do it! Think of a time when someone made you upset or made a mistake. How can you show them the same mercy the King showed the servant?



DIAKONIA

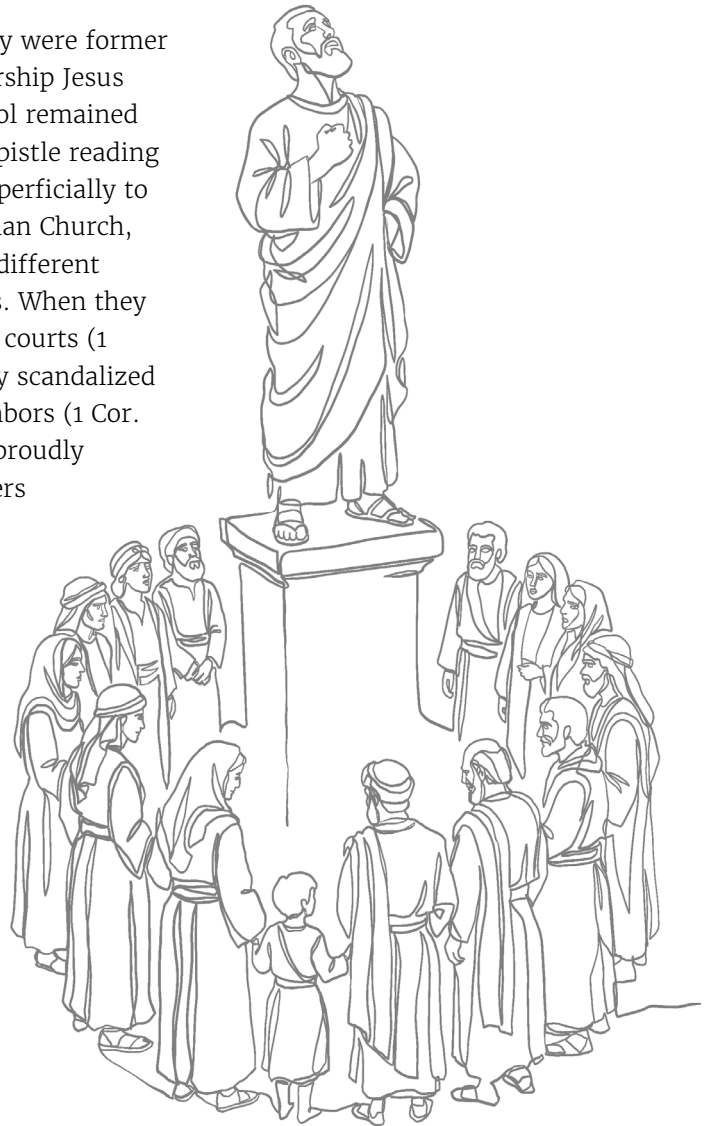
A National Ministry of the Greek Orthodox Archdiocese of America

REFLECTIONS FROM TODAY'S READING | *1 Corinthians 9:2-12*

Fr. George Parsenios (HCHC '96)

The false idol of the selfish ego

The Christians in first-century Corinth were confused. They were former pagans who set aside their idols and their false gods to worship Jesus Christ, but their conversion was not complete. One final idol remained to be banished—the false god of their own egos. Today's epistle reading comes from 1 Corinthians, a letter where St. Paul seems superficially to deal with a dozen different problems afflicting the Corinthian Church, but he really addresses just a single problem with a dozen different symptoms—the self-centered arrogance of the Corinthians. When they had a dispute, they dragged fellow Christians into the civic courts (1 Cor. 6). When they had immoral relationships, they blithely scandalized not only their fellow Christians, but even their pagan neighbors (1 Cor. 5). When they gathered for meals, the wealthier members proudly demanded places of honor, allowing less prominent believers to go hungry (1 Cor. 11). In today's epistle reading, St. Paul responds to this arrogance by listing all the rights and freedoms that he himself could claim, but which refuses to demand for the sake of concord in the Church. In our own families and friendships—and especially in our Churches—we must also carefully weigh our words and actions, lest our selfish egos and ambitions create division in the place of peace. In our parishes, for instance, the most qualified people often refuse to serve on parish councils, because parish council debates often devolve into clashes between egos instead of pursuing the common good. Christian marriages also must be inspired by a spirit of mutual sacrifice, and not by a spirit of selfishness, with one spouse only giving and the other only taking. In all of our relationships, we must seek first to serve and not be served, imitating the self-sacrifice of our Lord and the humility of the great Apostle Paul.



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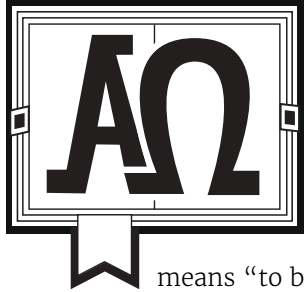
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FROM THE ORIGINAL GREEK: *monastêrion* (μοναστήριον) What does “monastery” mean?

Fr. George Parsenios (HCHC '96)



The Greek word *μοναστήριον*/*monastêrion* is rendered in English as “monastery.” It is a compound noun formed by the combination of two Greek roots. The first root is *μονάζω/monázō*, which means “to be alone,” from *μόνος/mónos*, “solitary, alone.” The second root is *τηριον/têrion*, derived from the Greek verb *τηρεῖν/têreîn*, which means “to keep” or “to cultivate.” Greek words that end in *τηριον/têrion* usually describe places where a certain activity is conducted. For example, a *baptistêrion* is a

place where baptisms are completed. A *thysiaistêrion* is an altar on which a sacrifice (*thysia*) is performed, and a *thymiatêrion* is a vessel in which incense is burned (*thymiama*). A *monastêrion*, therefore, is a place where solitude is cultivated. This does not mean that monks and nuns live completely alone as isolated individuals. While they seek solitude from the rest of the world, most monks and nuns live in communal settings where they pray, eat, and work with other monastics. They conduct their lives separated from the world, but they do so in a community of people devoted to the cultivation of the pursuit of prayerful solitude.



Stained-glass depiction,
L'Église Saint-Irénée in Lyon, France.
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THIS WEEK'S LOOK AT CHURCH HISTORY

Saint Irenaeus of Lyons

On August 23rd, the Orthodox Church commemorates St. Irenaeus of Lyons, a second-century bishop and one of the most significant Fathers of the early Church. His apologetic text, *Against Heresies*—perhaps the first systematic presentation of the Orthodox faith—remains an essential theological resource for the Church. And as a witness of St. Polycarp (69–155) in his youth, Irenaeus stands in a line of direct succession, through St. Ignatius of Antioch (d. 108), of the Apostle John himself.

A native of the Greek-speaking city of Smyrna, Irenaeus served as a priest in Roman Gaul before being elevated to the bishopric of Lugdunum (Lyon) sometime in the 170's. Little is known of Irenaeus' episcopacy, other than that he vigorously defended the “orthodox” faith against various Gnostic “heresies” (terms he helped popularize) and perhaps died a martyr after 191.

Irenaeus also notably participated in the Quartodeciman controversy, wisely counseling Pope Victor to not hastily excommunicate the Anatolian Christian communities who customarily celebrated Easter on the Jewish Passover (the 14th day of Nisan)—a timeless lesson in tactful pastoral care.

Controversial Issues: How the Church Guides Us

Rev. Dr. Stylianos "Stanley" S. Harakas (1932–2020)



Throughout its history, the Orthodox Church has dealt with controversial issues by a process which addresses the "mind of the Church." When an issue arises for which there is no clear-cut, widely and readily acknowledged tradition, and about which there is honest divergence of opinion as to what view genuinely expresses the teaching of the Church, a process begins which may eventually lead to the formulation of an official Church teaching. A classical example from the early period of the Church is the formulation of the Church doctrines about the person of Jesus Christ, which began with the First Ecumenical Council in Nicaea (325) and concluded with the Seventh Ecumenical Council (787).

Over this four hundred and sixty-three year period, the Church clarified its understanding and teaching of the revelation regarding Jesus Christ. At the center of this process stood the Ecumenical Councils, which constituted the final and most authoritative agent for the formulation of doctrine, pending the acceptance of their decrees by the entire Church. For the Orthodox Church, this meant that such issues could not, and should not, be solved by appeal to a single bishop or leader, no matter how honored and respected he might be. It meant, rather, that the Church set its mind to resolving the issue through a corporate approach which drew on the whole tradition of the records of God's revelation.

In practice this meant reference to the Bible and to the living Tradition of the Church by persons seeking to comprehend how the tradition spoke to the new questions being raised. Questions were never raised just for intellectual curiosity nor for the sake of systematic organization. They nearly always were raised because in one way or another their outcome would bear on our salvation and the truths of the Faith. A response would be made whenever a new teaching seemed to be at variance with tradition in one way or another, and consequently not in harmony with the received tradition of revelation, even though the response might have to deal with yet undefined topics. Thus, the great Fathers of the Church, such as Athanasios, Basil, the Gregorys and Chrysostom, not only criticized the false teachings of heresiarchs such as Arius, but proposed formulations of the truth as well. These became the subject of study, debate, and finally, the decisions of Councils on every level – local, regional, provincial and ecumenical, all guided by the Holy Spirit.



PRAYER

"Lord Jesus Christ, grant me humility to seek Your truth through Your Holy Church. Help me to trust the guidance of the Holy Spirit, to honor the wisdom of Scripture and Holy Tradition, and to seek understanding in every controversial issue with love, patience, and faithfulness. Amen."



COLORING PAGE

Dormition of the Theotokos

Just For Kids!

(...and the young at heart)

Color this beautiful icon of the Dormition (Falling Asleep) of the Theotokos, which we celebrated yesterday on August 15. Surrounded by the apostles, the Mother of God peacefully rests as Christ lovingly receives her. As you color, remember God's promise of eternal life and the special place of the Theotokos in the Church! Thank you to ByziMom for providing this beautiful coloring sheet!

