

# CATHEDRAL OF SAINT MARKELLA

## WEEKLY NEWSLETTER

With the Blessings of His Eminence, Metropolitan Demetrius

PHONE: (718) 932-1592 | FAX: (718) 255-5855 | Facebook: @saintmarkella | Instagram: @saintmarkellagoc |  
Website: saintmarkellagoc.org | E-mail: saintmarkellagoc@gmail.com

Protopresbyter Fr. Theodoros Giannakopoulos • Archimandrite Fr. Epiphanius Antoniou

### **FEBRUARY 3<sup>RD</sup>/FEBRUARY 16<sup>TH</sup> – 17<sup>TH</sup> SUNDAY OF LUKE: SUNDAY OF THE PRODIGAL SON**

#### **Τὸ Ἀναστάσιμον. Ἦχος β'.**

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

#### **Της Ἀγίας τοῦ Ναοῦ. Ἦχος πλ. α'. Τὸν Συνάναρχον Λόγον**

Παρθενίαν τηρήσασα ἀδιάφθορον, ουρανίοις  
θαλάμοις νῦν συνηρίθμῃσαι, του πατρός το  
ασελγές αποκρούσασα, τοὺς μαστοὺς καὶ  
κεφαλὴν ἀπετμήθης πάρ αὐτοῦ, Μαρκέλλα  
Χίου το κλέος, καὶ νῦν ὡς μάρτυς στεφθεῖσα,  
πηγὴ θαυμάτων ἀφθονος δέικνυσαι.

#### **Τῶν Ἁγίων. Ἦχος α'. Τὸν συνάναρχον Λόγον.**

Τὸν Ὑπερθεον Λόγον σάρκα γενόμενον,  
ἐνηγκαλίσω ὡς βρέφος ἐν τῷ Ναῷ τοῦ Θεοῦ,  
Θεοδόχε Συμεὼν Πρεσβῦτα ἐνδοξε, ὅθεν καὶ  
Ἄννα ἡ σεπτὴ, ἀνθομολόγησιν αὐτῷ,  
προσήγαγεν ὡς Προφῆτις, ὅθεν ὑμᾶς  
εὐφημοῦμεν, οἷα Χριστοῦ θεοῦς θεράποντος.

#### **For the Resurrection. 2<sup>nd</sup> Tone**

When Thou didst descend to death, O Life  
immortal, Thou didst slay hell with the splendor  
of Thy Godhead! And when from the depths  
Thou didst raise the dead, all the powers of  
heaven cried out: O Giver of life, Christ our God,  
glory to Thee!

#### **For the Saint of this Temple. Plagal of 1<sup>st</sup> Tone. Let Us Worship the Word**

Thy virginity thou didst preserve most incorrupt  
and now thou has been numbered among those  
who dwell in the mansions of heaven. Thou didst  
reject thy father's advances for which he severed  
thy breasts and head O Markella; the glory of  
Chios! And now crowned as a martyr thou wellest  
forth abundant miracles.

#### **For the Saints. 1<sup>st</sup> Tone.**

Thou Who didst sanctify the Virgin's womb by  
Thy birth, and didst bless Symeon's hands as was  
meet, by anticipation has even now saved us, O  
Christ God. But grant peace in the midst of wars  
unto Thy commonwealth and strengthen the  
hierarchs whom Thou hast loved, O only Friend  
of man.

# EPISTLE AND GOSPEL READINGS

## ***Lesson from the First Epistle of Saint Paul to the Corinthians (6:12-20)***

Brethren, "all things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. "Food is meant for the stomach and the stomach for food" -- and God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body and in your spirit which belong to God.

## ***Seventeenth Sunday of Luke: Sunday of the Prodigal Son Gospel According to St. Luke (15:11-32)***

The Lord said this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have filled his belly with the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

# ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

## *Πρὸς Κορινθίους α' Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα (6:12-20)*

Ἀδελφοί, πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· ὁ δὲ θεὸς καὶ τὸν κύριον ἡγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; Ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; Μὴ γένοιτο. Οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν. Ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνευμᾷ ἐστιν. Φεύγετε τὴν πορνείαν. Πᾶν ἀμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἀμαρτάνει. Ἡ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ; Καὶ οὐκ ἐστὲ ἐαυτῶν, ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἃτινὰ ἐστιν τοῦ θεοῦ.

## *Κυριακὴ Δέκατη Ἑβδομῇ: Κυριακὴ τοῦ Ἀσώτου Υἱοῦ*

### *Ἐκ τοῦ Κατὰ Λουκᾶν Ἀγίου Εὐαγγελίου τὸ Ἀνάγνωσμα (15:11-32)*

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωπός τις εἶχε δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἄσώτως. δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἥρξατο ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατιῶν ὧν ἦσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. εἰς ἐαυτὸν δὲ ἐλθὼν εἶπε· πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι! ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου. οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. εἶπε δὲ αὐτῷ ὁ υἱός· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν, ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὗρέθη. καὶ ἥρξαντο εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο τί εἶη ταῦτα. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ὠργίσθη δὲ καὶ οὐκ ἠθέλην εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολὴν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριπον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὗρέθη.

# AN INSTRUCTIVE LESSON FOR YOUTH FROM THE PARABLE OF THE PRODIGAL SON

*By St. John Maximovich*

*And the younger of them said to his father,  
Father, give me the portion of goods that falleth to me. (Luke 15:11-32).*

The Parable of the Prodigal Son is a most instructive lesson for youth. We see in the prodigal son the true character of flighty youth: light-minded, thoughtless, thirsting for independence; in short, everything that usually distinguishes the majority of youths. The younger son grew up in his parents' house. On reaching adolescence, he already began to imagine that life at home was too restrictive. It seemed unpleasant to him to live under his father's rule and his mother's watchful eye. He wanted to imitate his comrades, who had given themselves up to the noisy pleasures of the world. "I am the heir of a rich estate. Would it not be better," he reasoned, "if I received my inheritance now? I could manage my wealth differently than my father does." Thus the light-minded youth was carried away by the deceitful glitter of the world's pleasures and decided to throw off the yoke of obedience and to depart from his parents' home.

Are not many inspired by similar impulses today, and, while they may not leave their parents' home, do they not depart from the home of their Heavenly Father, that is, from obedience to the Holy Church? The yoke of Christ seems difficult for immature minds, and His commandments burdensome. They think that it is not really necessary to keep that which God and His Holy Church command us. To them it seems possible to serve God and the world at the same time. They say, "We are already strong enough to withstand destructive temptations and seductions. We can hold on to the truth and sound teachings by ourselves. Allow us to perfect our minds through acquiring many kinds of knowledge. Let us strengthen our wills ourselves amid temptations and seductions. Through experience our senses will become convinced of the vileness of vice!" Are such desires any better than the ill-considered request of the younger son to his father, "Father, give me the portion of goods that falleth to me"? And so, a light-minded youth ceases to heed the commandments and admonitions of the Holy Church. He ceases to study the Word of God and the teachings of the Holy Fathers, and listens intently to the sophistries of those who are falsely-called teachers, and in these pursuits he kills the best hours of his life. He goes to church less frequently or stands there inattentively, distracted. He does not find the opportunity to devote himself to piety and to exercise himself in the virtues, because he spends so much time attending shows, public entertainment's, etc. In a word, with each day he gives himself up more and more to the world, and, finally, he goes off to "a far country."

What is the result of such an estrangement from the Holy Church? It is the same as the result of the prodigal son's leaving his parents' house. Light-minded youths very quickly waste their excellent energies and talents of soul and body, ruining for time and eternity all the good they have done. Meanwhile, there appears "a mighty famine in that land": emptiness and dissatisfaction — the inevitable result of wild pleasures. A thirst for enjoyments appears, which intensifies with the gratifying of wanton passions, and finally becomes insatiable. It often happens that the unfortunate lover of the world, in order to gratify his passions, resorts to base and shameful pursuits, which do not bring him to his senses like the prodigal son and do not return him to the path of salvation, but complete his ruin, both temporal and eternal!

# HOLY AND RIGHTEOUS SYMEON THE GOD- RECIEVER AND ANNA THE PROPHETESS

Righteous Simeon the God-Receiver was, according to the testimony of the holy Evangelist Luke, one of the chosen of God in expectation of the consolation of Israel, and the Holy Spirit dwelt upon him (Lk 2:25). It was announced to him from God, that he would not die until that time, when the Promised Messiah – Christ the Lord – would be come into the world.

Ancient historians relate that the Egyptian emperor Ptolemy II Philadelphos (285-247 BC) wished to add to the famous Library at Alexandria with texts of Holy Scripture. He invited scholars from Jerusalem, and the Sanhedrin sent their wise men. Righteous Simeon was also among the 72 scholars in Alexandria for the translation of the Sacred Scriptures into the Greek language. (The work was accomplished and received the title "Translation of the 72 Interpreters". With this also further on in the future, the New Testament was translated into the Slavonic language for the Bulgarian, Serbian and Russian Orthodox Churches.) Righteous Simeon translated a book of the Prophet Isaiah, having read in the original the words: "Behold, a Virgin shalt conceive and give birth to a Son" (Is 7: 14). He decided, that the word "Virgin" was incorrectly used here in place of the word "Woman", and he wanted to correct the text. At that moment an Angel appeared to him and held back his hand saying: "Have faith in the words written down; thou thyself shalt be persuaded that they will be fulfilled, whereof thou shalt not taste of death until thou behold Christ the Lord, Who shall be born of a Pure and Immaculate Virgin".

From this day righteous Simeon began to await the coming of the Promised Messiah.

And here one day righteous Simeon, knowing of it by the Holy Spirit, was come to the Jerusalem Temple. It was on that very same day (the fortieth after the Birth of Christ), when the All-Pure Virgin Mary and Her Betrothed Joseph had come there in order to perform the ritual set down by Jewish Law – to present before the Lord His Own Divine First-Born and to offer the established sacrifice.

When righteous Simeon beheld their arrival, the Holy Spirit revealed to him that the God-Infant Whom the All-Pure Virgin Mary held, – was the Promised Messiah, the Savior of the world. The elder took into his arms the Infant Christ and pronounced his prophetic words: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel". He blessed the All-Pure Virgin and Righteous Joseph and, having turned to the Mother of God he said: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 22-35).

The holy Evangelist relates further: "Here also was Anna the Prophetess, daughter of Phanuel from the tribe of Aser, having reached extreme old age, having lived with her husband for seven years, she was a widow for eighty-four years, who went not out from the temple, serving God both day and night by fasting and prayer. And she having approached at this time, glorified the Lord and prophesied about Him to all awaiting deliverance at Jerusalem" (Lk 2: 36-38).

About the righteous and holy Simeon the God-Receiver is known that he died in extreme old age. In the VI Century his holy relics were transferred to Constantinople. In the year 1200 his grave was seen by the Russian pilgrim Saint Antonii, future archbishop of Novgorod (1212-1220. +1232, Comm. 8 October).



# ΔΙΚΑΙΟΣ ΣΥΜΕΩΝ Ο ΘΕΟΔΟΧΟΣ ΚΑΙ ANNA Η ΠΡΟΦΗΤΙΔΑ

Ο Συμεών κατοικούσε στην Ιερουσαλήμ. Ήταν δίκαιος, ευλαβής και φωτισμένος από το Άγιο Πνεύμα, που του είχε φανερώσει ότι δε θα πέθαινε πριν δει το Χριστό. Η χαρμόσυνη αυτή πληροφορία τον εμπνύχωνε ως τα βαθειά γεράματα του. Τέλος, ακριβώς σαράντα μέρες μετά τη γέννηση του Ιησού, το Πνεύμα τον πληροφόρησε ότι έπρεπε να πάει στο Ιερό. Ετοιμάστηκε, λοιπόν, με νεανική ζωηρότητα, πήγε εκεί και στάθηκε στην πόρτα, γεμάτος ευχαρίστηση και αγαλλίαση. Μέσα στην προσδοκία αυτή, φάνηκαν να έρχονται ο Ιωσήφ με την Παρθένο, που κρατούσε τον Ιησού. Ο Συμεών, πληροφορημένος από το Πνεύμα ότι το βρέφος αυτό είναι ο Χριστός, τρέχει και παίρνει τον Ιησού στην αγκαλιά του. Τον κρατάει ευλαβικά και, αφού καλά - καλά παρατήρησε το νήπιο και δέχθηκε όλη την ιλαρότητα της θείας μορφής του, ύψωσε το βλέμμα του επάνω και είπε ευχαριστώντας το Θεό: «Νυν απολύεις τον δούλον σου, Δέσποτα, κατά το ρήμα σου εν ειρήνῃ· ότι είδον οι οφθαλμοί μου το σωτήριόν σου, ο ητοιμάσας κατά πρόσωπον πάντων των λαών, φως εις ἀποκάλυψιν εθνών και δόξαν λαού σου Ισραήλ». Τώρα, δηλαδή, πάρε την ψυχή μου Δέσποτα, σύμφωνα με το λόγο σου, ειρηνικά, διότι τα μάτια μου είδαν αυτόν που θα φέρει τη σωτηρία που ετοίμασες για όλους τους λαούς και θα είναι γι' αυτούς φως, που θα αποκαλύψει τον αληθινό Θεό και θα δοξάσει το λαό σου Ισραήλ.

Η Προφήτιδα Άννα ήταν θυγατέρα του Φανουήλ και καταγόταν από τη φυλή του Ασήρ, ογδόου γιου του Ιακώβ. Παντρεύτηκε πολύ νέα, και μετά επτά χρόνια έμεινε χήρα. Από κει και πέρα έζησε μόνη της, χωρίς να έλθει πλέον σε νέο γάμο. Παρηγοριά και ευχαρίστηση της ήταν η προσευχή, η νηστεία, η ανάγνωση των Γραφών, η φιλανθρωπία και η συχνή παρουσία της στο Ιερό σ' όλες τις πρωινές και εσπερινές δεήσεις. Για τον τρόπο αυτό της ζωής της, το Άγιο Πνεύμα μετέδωσε στην Άννα το προφητικό χάρισμα. Αξιώθηκε μάλιστα, αν και 84 ετών τότε να υποδεχθεί στο Ναό μαζί με τον δίκαιο Συμεών, το θείο Βρέφος. Κατά τη συνάντηση εκείνη, η καρδιά της Άννας υπερχάρηκε και σκίρτησε. Πλησίασε, προσκύνησε το παιδί και κατόπιν, αφού ευχαρίστησε και δοξολόγησε και αυτή το Θεό, διακήρυττε ότι ήλθε ο Μεσσίας προς όλους, οι όποιοι ζούσαν περιμένοντας με ειλικρινή ευσέβεια τη λύτρωση του Ισραήλ. Η μνήμη της Προφήτιδας Άννας επαναλαμβάνεται στις 28 Αυγούστου.

Η Σύναξή τους ετελείτο στο Αποστολείο Ιακώβου του Αδελφοθέου, που ήταν παρεκκλήσιο του ναού της Θεοτόκου Ευουρανιώτισσης.

Τα Λείψανα του Αγίου Συμεών, άγνωστο πότε, μεταφέρθηκαν από την Παλαιστίνη στην Κωνσταντινούπολη και κατατέθηκαν στο Ναό της Παναγίας των Χαλκοπρατείων, όπου φυλάσσονταν και τα Λείψανα του Αποστόλου Ιακώβου του Αδελφοθέου και του Προφήτου Ζαχαρίου, πατρός του Προδρόμου. Από εκεί αφαιρέθηκαν το 1204 μ.Χ., πέντε ημέρες μετά την άλωση της Πόλεως από τους Φράγκους, από τους Βενετούς Πέτρο Steno, Άγγελο Drusiano και Ανδρέα Balduino και μεταφέρθηκαν στη Βενετία. Μετά την αναγνώριση του 1317 μ.Χ. τα Λείψανα τοποθετήθηκαν σε μαρμαρίνη σαρκοφάγο, η οποία το 1733 μ.Χ. τοποθετήθηκε κάτω από την Αγία Τράπεζα του προς τιμήν του Ναού, όπου και σήμερα φυλάσσονται. Λείψανα του Αγίου Συμεών φυλάσσονται επίσης στο Ναό Aix La Chapelle, στο Άαχεν της Γερμανίας.



# ENTRYWAY FUND DONATIONS

Please mark next to the item you would like to donate:

- |  |          |
|--|----------|
| <input type="checkbox"/> Column          | \$10,000 |
| <input type="checkbox"/> Steps           | \$3,000  |
| <input type="checkbox"/> Platform (5 SF) | \$1,500  |
| <input type="checkbox"/> Other Donation  | _____    |



To donate- remove this page from the Newsletter  
and give it to a member of the office.

Please make checks payable to  
“Cathedral of Saint Markella”

# ANNOUNCEMENTS

- Construction continues on the entryway of the Cathedral. To donate to the Entryway Fund, please see the inside of the Newsletter or speak to someone at the pangari.
- Beginner chanting classes are being held every Sunday in the Cathedral Hall at 12 PM for children between the ages of 10-18.

