

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

JANUARY 27TH/FEBRUARY 9TH – 16TH SUNDAY OF LUKE: SUNDAY OF THE PUBLICAN AND THE PHARISEE

Τὸ Ἀναστάσιμον. ᾠχος α'.

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων
καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου
Σῶμα, ἀνέστης τριήμερος, Σωτήρ, δωρούμενος
τῷ κόσμῳ τὴν ζωὴν· διὰ τοῦτο αἱ δυνάμεις τῶν
οὐρανῶν ἐβόων σοι, Ζωοδότα· Δόξα τῇ
Ἀναστάσει σου, Χριστέ, δόξα τῇ βασιλείᾳ σου,
δόξα τῇ οἰκονομίᾳ σου, μόνε φιλόανθρωπε.

Της Ἀγίας τοῦ Ναοῦ. ᾠχος πλ. α'. Τὸν Συνάναρχον Λόγον

Παρθενίαν τηρήσασα ἀδιάφθορον, ουρανίοις
θαλάμοις νῦν συνηρίθμησαι, του πατρός το
ασελγές αποκρούσασα, τους μαστούς και
κεφαλὴν ἀπετμήθης πάρ αὐτοῦ, Μαρκέλλα
Χίου το κλέος, και νῦν ως μάρτυς στεφθεῖσαι,
πηγὴ θαυμάτων ἀφθονος δείκνυσαι.

Τῶν Ἀγίων. ᾠχος πλ. β'. Αυτόμελον.

Ἡ τοῦ στόματός σου καθάπερ πυρσός
ἐκλάμψασα χάρις, τὴν οἰκουμένην ἐφώτισεν,
ἀφιλαργυρίας τῷ κόσμῳ θησαυρούς ἐναπέθετο,
τό ὕψος ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν.
Ἀλλὰ σοῖς λόγοις παιδεύων, Πάτερ, Ἰωάννη
Χρυσόστομε, πρέσβευε τῷ Λόγῳ Χριστῷ τῷ
Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

For the Resurrection. 1st Tone

When the stone had been sealed by the Jews;
while the soldiers were guarding Thy most pure
Body; Thou didst rise on the third day, O Savior,
granting life to the world. The powers of heaven
therefore cried to Thee, O Giver of Life: Glory to
Thy Resurrection, O Christ! Glory to Thy
Kingdom! Glory to Thy dispensation, O Thou
Who lovest mankind.

For the Saint of this Temple. Plagal of 1st 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. Plagal 2nd Tone.

Grace shining forth from thy mouth like a beacon
hath illumined the universe, and disclosed to the
world treasures of uncovetousness, and shown us
the heights of humility; but while instructing by
thy words, O father John Chrysostom, intercede
with the Word, Christ our God, to save our souls.

EPISTLE AND GOSPEL READINGS

Lesson from the Second Epistle of Saint Paul to Timothy (3:10-15)

Timothy, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconium, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.



Sixteenth Sunday of Luke: Sunday of the Publican and the Pharisee Gospel According to St. Luke (18:10-14)

The Lord said this parable, "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

Πρὸς Τιμόθεον β' Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα (3:10-15)

Τέκνον Τιμόθεε, παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος. Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χειρόν, πλανῶντες καὶ πλανώμενοι. Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.



Κυριακὴ Δέκατη Ἑκτη: Κυριακὴ του Τελώνου και του Φαρισαίου Ἐκ τοῦ Κατὰ Λουκᾶν Αγίου Εὐαγγελίου τὸ Ἀνάγνωσμα (18:10-14)

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· ὁ Θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι, ἀλλ' ἔτυπεν εἰς τὸ στῆθος αὐτοῦ λέγων· ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

A SERMON ON THE SUNDAY OF THE PUBLICAN AND THE PHARISEE

By St. Philaret, Metropolitan of New York

Last night during the Vigil service and for the first time in the present cycle of Church services, we heard that penitent prayer which the Church addresses to God in our name: "Open unto me the doors of repentance, O Lifegiver..." Our word repentance is usually taken to mean that one admits to having sinned and feels sorry that it was committed. But in then Greek language, the word for repentance is "*metanoia*," which means much more than regretful admittance of wrongdoing. It indicates a steadfast reform of one's life to the better, a sincere repentance in which a man labors to cleanse his soul. At first glance, it seems easy for one to reform: "I can stop sinning any time I want to. Only after one tastes even the least prayerful ascetic experience can one really understand. Only then does he feel himself to be overpowered by sin, sensing how deeply sin has penetrated his nature, realizing that he alone cannot conquer it. This is why the Church teaches us to turn to God, asking that He "Open the doors of repentance," because without God's help, true repentance is not possible. As an answer to this supplication we see the Lord's parable of the Publican and the Pharisee, which we heard today. There came two men to the Temple to pray. They both came to pray to God. Unfortunately, it happens often in our days, even in our Church Abroad, that people come to Church not so much to pray, as to meet with their acquaintances. The Church becomes but a social gathering place. But here, there came two men, one a Pharisee and the other a Publican. The Holy Fathers say that the Pharisee probably stood in a conspicuous, honored place, and began his prayer with Thanksgiving. In this, he is an example to us. We often pray to God asking for something, but we never think of thanking Him, even though our very lives are the result of His beneficence. So the Pharisee thanks God; But for what things is he thankful? For such things as these: "...that I am not as other men are, extortioners, unjust, adulterers..." then he, adds, "...or even as this Publican." Saint John Chrysostom notes with some irony: "He condemned the whole world; only did he justify himself." Then he lists his good deeds: "I fast twice in the week, and I give tithes of all I possess." Let it be known to all us Christians that in these deeds we are to imitate the Pharisee. He fasted twice a week. According to the Church's canons, we too have two fast days almost every week: Wednesday and Friday, but are they observed by us? The so-called "orthodox" Jews, those who zealously observe the Mosaic Law are very strict in observing all its regulations; woe to us if they are more zealous than we! The Pharisee also gave away one-tenth of his possessions to the poor. Would that we would all do the same! But despite these doubtless virtues of the Pharisee, the Lord still did not justify him, for he them all worthless through his praise of himself. It was as if he had prepared a special meal, then ruined it by pouring over it stale oil. It is not to be denied that the Pharisee had real virtues, but he put them to naught by puffed-up boastfulness. But what of the Publican? He stands far from the center of attention, not daring to lift up his eyes to Heaven. He stands as one condemned, seeing only his sins. Indeed, he bore his sins, but he brings them now to the footstep of the Lord's mercy and says only, "God, be merciful to me a sinner." And the Lord manifests the worth or humility. The Publican humbly prays for mercy, he admits he is a sinner and through his warm and fervent prayer, he is pardoned. Because, as our Lord concludes the parable, "...everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." In the past I have related the story told by the Optina elder, Ambrose, concerning the rich and pious lady who, because she did many charitable acts, she thought she had no serious sins. But once she was granted to see a vision; in a clearing stands the Lord Himself surrounded by people, speaking to them. She approached Him, confident that if, He spoke so freely with simple people, surely she could approach Him. But He took no notice of her. She tried very hard to get His attention, but He looked at her...and turned away! She was a pious woman, and what can be more terrible to a believer than having the Lord Himself turn away from him? Speaking on the Last Judgment, St John Chrysostom notes that it is preferable to suffer a thousand Gehennas and be lashed by a thousand lightening bolts than to see the Lord turn away from you. Nothing is, nothing can be more terrible than this. The poor woman then became frightened, fell on the ground, and cried: "I am a terrible sinner. I am lost; what shall I do now that even the Lord turned away from me!" Lifting up her head she saw the Lord standing next her, looking at her mercifully and saying: "Now, this is, "how you should approach Me." Remember, O Christian soul, that when you do a good deed, the very opportunity to do it was from the Lord; so do not exalt yourself, but humbly thank the Lord from Whom descends "...every good giving and every perfect gift..." as it is said in a prayer of the Liturgy. People come to Confession saying that they have no special sins. But is not there the hidden thought that there are people who sin in many ways, and the one who confessing is "not as other men are." --Is this not the Pharisee's prayer? Saint Gregory the Theologian said of himself that he is such a great sinner that he dared not look up to. Heaven...yet we celebrate the feast of this great luminary today. And what can we say about ourselves? Let us only remember how humbly the Publican repented and how the Lord justified him for it. Amen

TRANSLATION OF THE RELICS OF SAINT JOHN CHRYSOSTOM

Saint John Chrysostom, the great ecumenical teacher and hierarch, died in the city of Comana in the year 407 on his way to a place of exile. He had been condemned by the intrigues of the empress Eudoxia because of his daring denunciation of the vices of those ruling over Constantinople. The transfer of his venerable relics was made in the year 438, thirty years after the death of the saint, during the reign of Eudoxia's son emperor Theodosius II (408-450).

Saint John Chrysostom had the warm love and deep respect of the people, and grief over his untimely death lived on in the hearts of Christians. Saint John's disciple, Saint Proclus, Patriarch of Constantinople (434-447), during services in the Church of Hagia Sophia, preached a sermon praising Saint John. He said, "O John, your life was filled with sorrow, but your death was glorious. Your grave is blessed and reward is great, by the grace and mercy of our Lord Jesus Christ O graced one, having conquered the bounds of time and place! Love has conquered space, unforgetting memory has annihilated the limits, and place does not hinder the miracles of the saint."

Those who were present in church, deeply touched by the words of Saint Proclus, did not allow him even to finish his sermon. With one accord they began to entreat the Patriarch to intercede with the emperor, so that the relics of Saint John might be brought back to Constantinople.

The emperor, overwhelmed by Saint Proclus, gave his consent and gave the order to transfer the relics of Saint John. But those he sent were unable to lift the holy relics until the emperor realized that he had sent men to take the saint's relics from Comana with an edict, instead of with a prayer. He wrote a letter to Saint John, humbly asking him to forgive his audacity, and to return to Constantinople. After the message was read at the grave of Saint John, they easily took up the relics, carried them onto a ship and arrived at Constantinople.

The coffin with the relics was placed in the Church of Holy Peace (Hagia Eirene). When Patriarch Proclus opened the coffin, the body of Saint John was found to be incorrupt. The emperor approached the coffin with tears, asking forgiveness for his mother, who had banished Saint John. All day and night people did not leave the coffin.

In the morning the coffin was brought to the Church of the Holy Apostles. The people cried out, "Father, take up your throne." Then Patriarch Proclus and the clergy standing by the relics saw Saint John open his mouth and say, "Peace be to all." Many of the sick were healed at his tomb. The celebration of the transfer of the relics of Saint John Chrysostom was established in the ninth century.



ΑΝΑΚΟΜΙΔΗ ΙΕΡΩΝ ΛΕΙΨΑΝΩΝ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΗ ΧΡΥΣΟΣΤΟΜΟΥ

Ο Άγιος Ιωάννης Χρυσόστομος εκοιμήθη από εξάντληση στις 14 Σεπτεμβρίου του 407 μ.Χ. κατά τη διάρκεια της τρίτης του εξορίας από την αυτοκράτειρα Ευδοξία και τάφηκε στα Κόμανα του Πόντου. Το σεπτό λείψανο του περίμενε επί τριάντα έτη, θαμμένο στον τόπο της εξορίας και του μαρτυρίου του.

Όταν όμως το 434 μ.Χ. πατριάρχης εξελέγη ο μαθητής του Άγιος Πρόκλος (βλέπε 20 Νοεμβρίου), παρεκάλεσε τον αυτοκράτορα Θεοδοσίο να ενεργήσει τα δέοντα, ώστε το λείψανο του μεγάλου αυτού πατέρα της Εκκλησίας να επιστρέψει στην Κωνσταντινούπολη. Και πράγματι, τέσσερα χρόνια αργότερα, στις 27 Ιανουαρίου του 438 μ.Χ. έγινε η Ανακομιδή των Ιερών Λειψάνων του Αγίου.

Η μεταφορά των ιερών λειψάνων από τα Κόμανα συνοδεύτηκε από μια επιστολή - διαταγή του αυτοκράτορα Θεοδοσίου Β', υιού του Αρκαδίου και της Ευδοξίας, η οποία έγραφε:

«Επιστολή τοῦ βασιλέως Θεοδοσίου.

Εἰς τὸν οἰκουμενικὸν Πατριάρχην καὶ Διδάσκαλον καὶ πνευματικὸν Πατέρα Ἰωάννην τὸν Χρυσόστομον, τὴν προσκύνησιν προσφέρω ἐγὼ ὁ βασιλεὺς Θεοδοσίος. Ἡμεῖς, Πάτερ τίμιε, νομίζοντες, πῶς εἶναι τὸ σῶμά σου νεκρόν, καθὼς εἶναι καὶ τὰ ἄλλα σώματα τῶν ἀποθανόντων, ἠθελήσαμεν να μεταφέρωμεν αὐτὸ ἀπλῶς εἰς ἡμᾶς. Διὰ τοῦτο καὶ τοῦ ποθουμένου δικαίως ὑστερήθημεν. Ἀλλὰ σύ, Πάτερ τιμιώτατε, συγχώρησον εἰς ἡμᾶς, ὁποῦ μετανοοῦμεν. Σὺ γὰρ ἐδίδαξες εἰς ὅλους τὴν μετάνοιαν. Καὶ δὸς τὸν ἑαυτὸν σου, ὡς πατὴρ φιλοπαῖς, εἰς ἡμᾶς τοὺς φιλοπάτορας υἱούς σου, καὶ τοὺς σὲ ποθώντας εὐφρανον διὰ τῆς παρουσίας σου».

Αυτή την επιστολή του αυτοκράτορα την πήγαν στον Άγιο και την τοποθέτησαν πάνω στην λάρνακά του. Τότε ο Άγιος έδωσε τον εαυτό του στους απεσταλμένους του αυτοκράτορα και έτσι αυτοί μετέφεραν την λάρνακα που περιείχε το άγιο λείψανο στην Κωνσταντινούπολη, χωρίς να κοπιήσουν καθόλου. Η υποδοχή των ιερών λειψάνων του Αγίου υπήρξε παλλαϊκή. Σύσσωμος λαός, κλήρος και μοναχοί, με επικεφαλής τον αυτοκράτορα, τους αυλικούς, τη σύγκλητο και όλους τους άρχοντες, υποδέχθηκαν και προσκύνησαν με σεβασμό τα λείψανά του. Με πολύ ευλάβεια μετέφεραν αρχικά τη λάρνακα στο ναό του Αποστόλου Θωμά, στα Αμαντίου, έπειτα δε στο ναό της Αγίας Ειρήνης. Εκεί έβαλαν το άγιο λείψανο πάνω στο σύνθρονο και άπαντες εβόησαν: «Άπόλαβε τὸν θρόνον σου, Ἄγιε». Στη συνέχεια η λάρνακα τοποθετήθηκε σε αυτοκρατορική άμαξα και μεταφέρθηκε στο περιώνυμο ναό των Αγίων Αποστόλων. Εκεί έβαλαν το άγιο λείψανο πάνω στην ιερή καθέδρα και έγινε το θαύμα: ο Άγιος επεφώνησε προς τον λαό το «Εἰρήνη πάσι». Έπειτα το εναπέθεσαν μέσα στο Άγιο Βήμα, κάτω από την Αγία Τράπεζα.

Η Σύναξη του Αγίου Ιωάννου του Χρυσοστόμου ετελείτο στο πάνσεπτο ναό των Αγίων Αποστόλων. Ιερά λείψανα του Αγίου Ιωάννου του Χρυσοστόμου αφιέρωσε διά χρυσοβούλλου στη Μονή Μεγίστης Λαύρας του Αγίου Όρους ο αυτοκράτορας Ιωάννης Τσιμισκής (969 - 976 μ.Χ.) και τεμάχιο της αριστεράς χειρός ο Ανδρόνικος ο Παλαιολόγος (1282 - 1328 μ.Χ.), διά χρυσοβούλλου, τον Ιούλιο του έτους 1284 μ.Χ., στη Μονή Φιλοθέου του Αγίου Όρους. Επίσης, τμήματα του ιερού λειψάνου φυλάσσονται στις μονές Βατοπαιδίου, Ιβήρων, Αγίου Διονυσίου και Δοχειαρίου.



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.

