

CATHEDRAL OF SAINT MARKELLA

WEEKLY NEWSLETTER

With the Blessings of His Eminence, Metropolitan Demetrius

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JANUARY 20TH/FEBRUARY 2ND – 15TH SUNDAY OF LUKE

Τὸ Ἀναστάσιμον. ᾠχος πλ. δ'.

Ἐξ ὕψους κατήλθες ὁ εὐσπλαγχνος, ταφήν
κατεδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης
τῶν παθῶν. Ἡ ζωὴ καὶ ἡ ἀνάστασις ἡμῶν,
Κύριε, δόξα σοι.

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

Παρθενίαν τηρήσασα ἀδιάφθορον,
ουρανίοις θαλάμοις νῦν συνηρίθμῃσαι, του
πατρός το ἀσελγές αποκρούσασα, τους
μαστούς καὶ κεφαλὴν ἀπετμήθης πάρ
αυτοῦ, Μαρκέλλα Χίου το κλέος, καὶ νῦν
ὡς μάρτυς στεφθεῖσαι, πηγὴ θαυμάτων
ἀφθονος δείκνυσαι.

Τῶν Ἀγίων. ᾠχος δ'. Αυτόμελον.

Εὐφραίνου ἔρημος ἡ σὺ τίκτουσα,
εὐθύμησον ἡ οὐκ ὠδίνουσα· ὅτι ἐπλήθυνέ
σοι τέκνα, ἀνὴρ ἐπιθυμῶν τῶν τοῦ
Πνεύματος, εὐσεβεῖα φυτεύσας, ἐγκρατεῖα
ἐκθρέψας, εἰς ἀρετῶν τελειότητα. Ταῖς
αὐτοῦ ἱκεσίαις, Χριστέ ὁ Θεός, εἰρήνευσον
τὴν ζωὴν ἡμῶν.

For the Resurrection. Plagal 4th Tone

Thou didst descend from on high, O
Merciful One! Thou didst accept the three-
day burial to free us from our sufferings! O
Lord, our Life and Resurrection: glory to
Thee!

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. 4th Tone.

Rejoice, O desert who hast not given birth!
Be of good cheer, thou who hast not felt the
pangs of travail! For the man of spiritual
desires hath multiplied children for thee,
planting them with piety and nurturing them
with abstinence unto the perfection of the
virtues. By his prayers, O Christ God, bring
peace to our life.

EPISTLE AND GOSPEL READINGS

Lesson from the First Epistle of Saint Paul to Timothy (4:9-15)

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and suffer reproach, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress.



Fifteenth Sunday of Luke

Gospel According to St. Luke (19:1-10)

At that time, Jesus was passing through Jericho. And there was a man named Zacchaïos; he was a chief collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaïos, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaïos stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."

ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

Πρὸς Τιμόθεον α' Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα (4:9-15)

Τέκνον Τιμόθεε, πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. Εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. Παράγγελλε ταῦτα καὶ δίδασκε. Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ. Ἔως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. Ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν.



Κυριακὴ Δέκατη Πέμπτη

Ἐκ τοῦ Κατὰ Λουκᾶν Αγίου Εὐαγγελίου τὸ Ἀνάγνωσμα (19:1-10)

Τῷ καιρῷ ἐκείνῳ, διήρχετο τὴν Ἱεριχὼ· καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος, καὶ ἐζήτηε ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμέλλε διέρχεσθαι. καὶ ὥς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατέβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλῦσαι. σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον· ἰδοὺ τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς, καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

A SERMON ON THE FIFTEENTH SUNDAY OF ST. LUKE

By St. Cyril of Alexandria

Zacchaeus was chief of the publicans, a man entirely abandoned to covetousness, and whose sole object was the increase of his gains: for such was the practice of the publicans, though Paul calls it "idolatry," possibly as being fit only for those who have no knowledge of God. And as they shamelessly made open profession of this vice, the Lord very justly joined them with the harlots, thus saying to the chiefs of the Jews, "The harlots and the publicans go before you into the kingdom of God." But Zacchaeus continued not among their number, but was counted worthy of mercy at Christ's hands: for He it is Who calls near those who are afar off, and gives light to those who are in darkness. But come then, and let us see what was the manner of Zacchaeus' conversion. He desired to see Jesus, and climbed therefore into a sycamore tree, and so a seed of salvation sprang up within him. And Christ saw this with the eyes of Deity: and therefore looking up, He saw him also with the eyes of the manhood, and as it was His purpose for all men to be saved, He extends His gentleness to him, and encouraging him, says, "Come down quickly." For he had sought to see Him, but the multitude prevented him, not so much that of the people, as of his sins; and he was little of stature, not merely in a bodily point of view, but also spiritually: and in no other way could he see Him, unless he were raised up from the earth, and climbed into the sycamore, by which Christ was about to pass. Now the story contains in it an enigma: for in no other way can a man see Christ and believe in Him, except by mounting up into the sycamore, by rendering foolish his members which are upon the earth, fornication, uncleanness, &c. And Christ, it says, was about to pass by the sycamore: for having taken for His path the conversation which is by the law, that is, the fig tree, He chose the foolish things of the world, that is, the cross and death. And every one who takes up his cross, and follows Christ's conversation, is saved, performing the law with understanding, which so becomes a fig tree not bearing figs but follies; for the secret conduct of the faithful seems to the Jews to be folly, consisting as it does in circumcision from vice, and idleness from bad practice, though they be not circumcised in the flesh, nor keep the sabbath. He knew therefore that he was prepared for obedience; and fervent for faith, and ready to change from vice to virtue; wherefore also He calls him, and he will leave (the fig tree) to gain Him. And with haste he came down, and received Him joyfully, not only because he saw Him as he wished, but because he had also been called by Him, and because he received Him (to lodge with him), which he never could have expected. This was an act of divine foreknowledge; for He well knew what would happen. He saw the man's soul prepared most readily to choose a holy life, and converted him therefore to piety. The man therefore received Jesus joyfully: and this was the commencement of his turning himself to good, of his departure from his former faults, and of his manfully be taking himself to a better course. But perchance someone possibly may say to our common Savior Christ, 'What do You, O Lord? Go You to lodge with Zacchaeus? and deign You to abide with the chief of the publicans? He has not yet washed away the stain of his greedy love of lucre: he is still sick with covetousness, the mother of all crimes: still full of the blame of rapine and extortion.' But yes, He says, I indeed know this, in that I am God by nature, and see the ways of every individual upon earth. And more than this, I know also things to come. I have called him to repentance, because he is ready thereto: and though men murmur, and blame My gentleness, facts themselves shall prove that they are wrong. "For Zacchaeus, it says, stood up, and said to the Lord, Behold, the half of whatever I possess I give to the poor, and if I have defrauded any man, I make fourfold restoration. "You behold his repentance; his rapid change to a better course; his haste to piety; the bountifulness of his love for the poor. He who lately was a publican, or rather the chief of the publicans, given up to covetousness, and set upon gain, at once becomes merciful, and devoted to charity. He promises that he will distribute his wealth to those who are in need, that he will make restoration to those who have been defrauded: and he who was the slave of avarice, makes himself poor, and ceases to care for gains. Let not the Jewish multitudes therefore murmur when Christ saves sinners; but let them answer us this. Would they have physicians succeed in effecting cures when they visit the sick? Do they praise them when they are able to deliver men from cruel ulcers, or do they blame them, and praise those who are unskillful in their art? But, as I suppose, they will give the sentence of superiority in favor of those who are skillful in benefiting such as suffer from diseases. Why therefore do they blame Christ, if when Zacchaeus was, so to say, fallen and buried in spiritual maladies, He raised him from the pitfalls of destruction? And to teach them this He says, "To-day there is salvation for this house, in that he also is a son of Abraham:" for where Christ enters, there necessarily is also salvation. May He therefore also be in us: and He is in us when we believe: for He dwells in our hearts by faith, and we are His abode. It would have been better then for the Jews to have rejoiced because Zacchaeus was wonderfully saved, for he too was counted among the sons of Abraham, to whom God promised salvation in Christ by the holy prophets, saying, "There shall come a Savior from Zion, and He shall take away iniquities from Jacob, and this is my covenant with them, when I will bear their sins. "Christ therefore arose, to deliver the inhabitants of the earth from their sins, and to seek them that were lost, and to save them that had perished. For this is His office, and, so to say, the fruit of His godlike gentleness. Of this will he also count all those worthy who have believed in Him: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit for ever and ever, Amen.

VENERABLE EUTHYMIUS THE GREAT

Of noble and distinguished parents, Euthymius was born in the Armenian town of Melitene near the Euphrates River, in about the year 377. He was an only child, born in answer to the prayer of his mother, Dionysia, who had a heavenly vision regarding his birth. From his youth he lived a life of asceticism, at first in the proximity of his town; but then, after he visited Jerusalem at age twenty-nine, in the desert between Jerusalem and Jericho, called Pharan. He filled his days and nights with prayer, divine contemplation, meditation and physical labors. Around him gathered many disciples, some of whom are glorious saints, such as Cyriacus the Hermit, Sava the Sanctified, Theoctistus and others. Through the gift of God, Euthymius was a great miracle-worker: he expelled demons, healed the gravely ill, brought forth water in the desert, multiplied bread, and prophesied. He taught monks the love of labor, saying: "If you eat bread not earned by your own labor, know that you are eating of someone else's labor." When some of the younger monks wanted to fast more than others, he forbade them to do so and commanded them to come to the communal table, so that they would not become prideful as a result of their excessive fasting. He also said that it was not good for a monk to move from place to place, for, he said, "a tree frequently transplanted does not bear fruit." Whoever desires to do good, can do it from the place where he is. Concerning love, he said: "What salt is to bread, love is to other virtues."

During the first week of Great Lent, he retreated to the desert and remained there in solitary silence and divine contemplation, until just before the Feast of the Resurrection. During his lifetime a large monastery was established in the proximity of his cave. Down through the centuries, this monastery was completely filled with monks, as a beehive is filled with bees. Euthymius's final command was that the monastery always adhere to hospitality and that the gates of the monastery never be closed. He reposed at the age of ninety-seven. The Patriarch of Jerusalem was in attendance at his funeral. The patriarch waited all day long until the great masses of people revered the body of the saint, and only in the evening were they able to complete the Office for the Burial of the Dead. On the seventh day following his death, Euthymius appeared radiant and rejoicing to Dometian, his disciple. The Venerable Euthymius was a true "son of light." He reposed in the year 473.



ΟΣΙΟΣ ΕΥΘΥΜΙΟΣ Ο ΜΕΓΑΣ

Ο Όσιος Ευθύμιος ο Μέγας γεννήθηκε στη Μελιτηνή της Αρμενίας το έτος 377 μ.Χ. κατά τους χρόνους της βασιλείας του Γρατιανού (375 - 383 μ.Χ.). Οι γονείς του Παύλος και Διονυσία, ανήκαν σε επίσημη γενιά. Άτεκνοι όντες, αξιώθηκαν να αποκτήσουν παιδί, το οποίο αφιέρωσαν στη διακονία του Θεού στο οποίο και κατά θεία επιταγή έδωσαν το όνομα Ευθύμιος, αφού με την γέννησή του τους χάρισε την ευθυμία, τη χαρά και την αγαλλίαση.

Σε ηλικία μόλις τριών ετών ο Ευθύμιος έχασε τον πατέρα του. Τότε η χήρα μητέρα του τον παρέδωσε στον ευλαβή Επίσκοπο της Μελιτηνής Ευτρώιο, ο οποίος, μαζί με τους αναγνώστες Ακάκιο και Συνόδιο που έγιναν αργότερα Επίσκοποι Μελιτηνής, τον εκπαιδευσε καλώς και, αφού τον κατέταξε στον ιερό κλήρο, τον τοποθέτησε έξαρχο των μοναστηρίων.

Από τη Μελιτηνή ο Όσιος μετέβη, περί το 406 μ.Χ., στα Ιεροσόλυμα και κλείσθηκε στο σπήλαιο του Αγίου Θεοκτίστου, όπου και ασκήτευε με αυστηρότητα και αναδειχθηκε μοναζόντων κανόνας και καύχημα. Τόσο δε πολύ πρόκοψε στην αρετή, ώστε πολλοί πίστεψαν στον Χριστό. Τα μεγάλα πνευματικά του χαρίσματα γρήγορα τον ανέδειξαν και η φήμη του ως Αγίου απλώθηκε παντού. Γύρω του συγκεντρώθηκαν πάμπολλοι μοναχοί, οι οποίοι τον εξέλεξαν ηγούμενό τους.

Ο Μέγας Ευθύμιος με την αγιότητα του βίου του συνετέλεσε στο να επιστρέψουν στην πατρώα ευσέβεια πολυάριθμοι αιρετικοί, όπως Μανιχαίοι, Νεστοριανοί και Ευτυχianoί, που απέρριπταν τις αποφάσεις της Δ' Οικουμενικής Συνόδου. Παντού, στην Αίγυπτο και τη Συρία, επικρατούσαν οι Μονοφυσίτες. Στην Παλαιστίνη όμως, χάρη στην παρουσία του Αγίου Ευθυμίου και των μαθητών του, επικράτησε η Ορθοδοξία. Και όταν ο Όσιος συνάντησε την βασίλισσα Ευδοκία (βλέπε 13 Αυγούστου), η οποία είχε περιπλακεί στα δίκτυα της αιρέσεως των Μονοφυσιτών, τόσο πειστικά και ακαταμάχητα μίλησε προς αυτήν, ώστε την απέδωκε στα ορθόδοξα δόγματα.

Ο Όσιος Ευθύμιος ο Μέγας είχε λάβει από τον Θεό το προορατικό χάρισμα και τη δύναμη της θαυματουργίας. Με ελάχιστα ψωμιά κατόρθωσε να χορτάσει τετρακόσιους ανθρώπους, που κάποτε την ίδια μέρα τον επισκέφθηκαν στο κελί του. Πολλές γυναίκες που ήταν στείρες, όπως και η δική του μητέρα, με τις προσευχές του Αγίου απέκτησαν παιδί και έζησαν την χαρά της τεκνογονίας. Και όπως ο Προφήτης Ηλίας, έτσι και αυτός προσευχήθηκε στον Θεό και άνοιξε τις πύλες του ουρανού και πότισε με πολύ βροχή τη διψασμένη γη, η οποία και αναζωογονήθηκε και έδωσε πλούσιους τους καρπούς της.

Ενώ κάποτε τελούσε το μυστήριο της Θείας Ευχαριστίας, οι πιστοί είδαν μία δέσμη φωτός που ξεκινούσε από τον ουρανό και κατερχόταν μέχρι τον Άγιο. Το ουράνιο αυτό φως, παρέμεινε μέχρι που τελείωσε η Θεία Λειτουργία και δήλωνε την εσωτερική καθαρότητα και λαμπρότητα του Αγίου. Επίσης, σημάδι της αγιότητάς του αποτελούσε και το γεγονός ότι ήταν σε θέση να γνωρίζει ποιος προσερχόταν να κοινωνήσει με καθαρή ή σπιλωμένη συνείδηση. Ο Όσιος κοιμήθηκε με ειρήνη το έτος 473 μ.Χ., σε ηλικία 97 ετών, επί βασιλείας Λέοντος του Μεγάλου (βλέπε ίδια ημέρα).



ENTRYWAY FUND DONATIONS

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Please make checks payable to
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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.

