

CATHEDRAL OF SAINT MARKELLA

WEEKLY NEWSLETTER

With the Blessings of His Eminence, Metropolitan Demetrios

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Protopresbyter Fr. Theodoros Giannakopoulos • Archimandrite Fr. Epiphanios Antoniou

JUNE 1ST/JUNE 14TH – SUNDAY OF ALL SAINTS

Τὸ Αναστάσιμον. Ἡχος πλ. δ'.

Ἐξ ὕψους κατῆλθες ὁ εὐσπλαγχνος, ταφὴν
κατεδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης
τῶν παθῶν, ἡ ζωὴ καὶ ἡ Ἀνάστασις ἡμῶν,
Κύριε δόξα σοι.

For the Resurrection. Grave Tone.

Thou didst descend from on high, O All-Merciful; And didst endure for three days the burial: So that Thou might set us free from our passions. Thou art our life and our resurrection: O Lord, glory to Thee.

Της Αγίας τοῦ Ναοῦ. Ἡχος πλ. α'. Τόν Συνάναρχον Λόγον

Παρθενίαν τηρήσασα ἀδιάφθορον, ουρανίοις
θαλάμοις νύν συνηρίθμησαι, τον πατρός το
ασελγές αποκρούσασα, τους μαστούς και
κεφαλήν απετμήθης πάρ αυτού, Μαρκέλλα
Χίου το κλέος, και νύν ως μάρτυς στεφθείσα,
πηγή θαυμάτων ἀφθονος δείκνυσαι.

Απολυτίκιον. Ἡχος δ'.

Τῶν ἐν ὅλῳ τῷ κόσμῳ Μαρτύρων σου, ὡς
πορφύραν και βύσσον τὰ αἵματα, ἡ Ἐκκλησία
σου στολισαμένη, δι' αὐτῶν βοᾷ σοι· Χριστὲ ὁ
Θεός, τῷ λαῷ σου τοὺς οἰκτιρμούς σου
κατάπεμψον, εἰρήνην τῇ πολιτείᾳ σου δώρησαι,
και ταῖς ψυχαῖς ἡμῶν τὸ μέγα ἔλεος.

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.

Apolytikion. 4th Tone.

Your Church, O Christ our God, clothed itself in the blood of Your martyrs from throughout the world, as though it were a robe of linen and purple; through them, she cries out to You, "Send down upon Your people compassion, grant peace to Your commonwealth, and to our souls, great mercy."

ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

Πρὸς Ἐβραίους Ἐπιστολὴς Παύλου τὸ Ἀνάγνωσμα (11:33-40; 12:1-2)

Ἄδελφοί, οἱ Ἅγιοι πάντες διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔψυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων. Ἐλαβον γυναῖκες ἑξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἔτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· πειρῆθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι - ὃν οὐκ ἦν ἄξιος ὁ κόσμος - ἐν ἐρημίαις πλανώμενοι καὶ ὅρεσιν καὶ σπηλαίοις καὶ ταῖς ὄπαις τῆς γῆς. Καὶ οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν. Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὅγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν.



Κυριακή των Αγίων Πάντων

Ἐκ τοῦ Κατὰ Ματθαῖον Αγίου Εὐαγγελίου (10:32-33; 37-38; 19:27-30)

Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ μαθηταῖς· Πᾶς οὖν ὅστις ὁμοιογήσει ἐν ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων, ὁμοιογήσω κἀγὼ ἐν αὐτῷ ἐμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. ὅστις δ' ἀν ἀρνήσηται με ἐμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν κἀγὼ ἐμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. Ὁ φιλῶν πατέρα ἦ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἦ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ δὲ οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ίδού ἡμεῖς ἀφήκαμεν πάντα καὶ ἡκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. καὶ πᾶς δὲ ἀφῆκεν οἰκίας ἦ ἀδελφὸς ἦ πατέρα ἦ μητέρα ἦ γυναῖκα ἦ τέκνα ἦ ἀγροὺς ἔνεκεν τοῦ ὀνόματός μου, ἐκατονταπλασίονα λήψεται καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

EPISTLE AND GOSPEL READINGS

Lesson from the Epistle of St. Paul to the Hebrews (11:33-40; 12:1-2)

Brethren, all the saints through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated - of whom the world was not worthy - wandering over deserts and mountains and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith.



Sunday of All Saints

Gospel According to St. Matthew (10:32-33; 37-38; 19:27-30)

The Lord said to his disciples, "Everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny him before my Father who is in heaven. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me." Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?" Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life. But many that are first will be last, and the last first."

ΚΥΡΙΑΚΗ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ

Αυτή είναι η δουλειά των αγίων, θα λέγαμε. Πρώτα-πρώτα ο Θεός λέει γι' αυτούς ότι «τους δοξάζοντάς με δοξάσω» (Α' Βασιλ. Β'30). Δηλαδή αυτούς που με δόξασαν στην γη, θα τους δοξάσω όχι μόνο στην γη, αλλά και στον παράδεισο.

Πώς δοξάζουμε τον Θεό; Με την πίστη μας, την ελπίδα μας, την υπακοή μας στις εντολές του, τηρώντας τον Δεκάλογο εσωτερικά και όχι βαρυγκωμώντας, δείχνοντας έμπρακτη αγάπη προς τους άλλους, θυσιάζοντας πολλές ανέσεις μας χάριν των αναγκεμένων και προσπαθώντας να μην απομακρυνθούμε από το θέλημά Του.

Αυτά θέλει ο Θεός από εμάς και μας τα δείχνει η ζωή των αγίων. Πολλοί από τους αγίους μάλιστα βασανίστηκαν και σφαγιάστηκαν για να μην αρνηθούν τον Χριστό και μας προτρέπουν αν χρειαστεί να προτιμήσουμε το μαρτύριο παρά να αρνηθούμε το όνομά Του.

Οι φίλοι του Χριστού ομολογούσαν συνεχώς ότι ήσαν και είναι χριστιανοί – αφού και σήμερα υπάρχουν άγιοι- και αυτό καλούμαστε να κάνουμε και εμείς χωρίς να ντρεπόμαστε, σε μια κοινωνία που υποχωρεί στα της πίστεως. Αν λοιπόν ζήσουμε έτσι, όπως εκείνοι, «ο μισθός μας θα είναι πολύς στον ουρανό», επισημαίνει ο ευαγγελιστής Ματθαίος με τα λόγια αυτά του Χριστού (5,12).

Μάλιστα όσοι αφήσουν όλα τα εγκόσμια και αφιερωθούν στον Χριστό, όπως οι ασκητές, οι ιεραπόστολοι, οι μοναχοί κ.λπ., από έρωτα προς τον Θεό και όχι φυσικά για λόγους δόξας, συμφέροντος, χρημάτων κ.λπ., αυτοί θα έχουν εκατονταπλάσιο μισθό και δόξα στους Ουρανούς σε σχέση με μας τους υπόλοιπους, που ζούμε «ησύχιον βίον» και πολύ πιο εύκολο (Ματθ. 19,27 κ.ε.). Αυτοί είναι οι «ευνουχίζοντες (πνευματικά) εαυτούς» χάριν της Βασιλείας του Θεού, όπως εξηγεί ο ίδιος ο Κύριος.



SUNDAY OF ALL SAINTS

Honoring the friends of God with much reverence, the Prophet-King David says, “But to me, exceedingly honorable are Thy friends, O Lord” (Ps. 138:16). And the divine Apostle, recounting the achievements of the Saints, and setting forth their memorial as an example that we might turn away from earthly things and from sin, and emulate their patience and courage in the struggles for virtue, says, “Wherefore seeing we also are encompassed about with so great a cloud of witnesses, let us lay aside every burden, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb. 12:1).

This commemoration began as the Sunday (Synaxis) of All Martyrs; to them were added all the ranks of Saints who *bore witness* (the meaning of “Martyr” in Greek) to Christ in manifold ways, even if the occasion did not require the shedding of their blood.

Therefore, guided by the teaching of the Divine Scriptures and Apostolic Tradition, we the pious honour all the Saints, the friends of God, for they are the keepers of God’s commandments, shining examples of virtue and benefactors of mankind. Of course, we honour the known Saints especially on their own day of the year, as is evident in the Menologion. But since many Saints are unknown, and their number has increased with time, and will continue to increase until the end of time, the Church has appointed that one day a year a common commemoration be made of all the Saints. This is the feast that we celebrate today. It is the harvest of the coming of the Holy Spirit into the world; it is the “much fruit” brought forth by that “Grain of wheat that fell into the earth and died” (John 12:24); it is the glorification of the Saints as “the foundation of the Church, the perfection of the Gospel, they who fulfilled in deed the sayings of the Saviour” (Sunday of All Saints, Doxasticon of Vespers).

In this celebration, then, we reverently honour and call blessed all the Righteous, the Prophets, Apostles, Martyrs, Confessors, Shepherds, Teachers, and Holy Monastics, both men and women alike, known and unknown, who have been added to the choirs of the Saints and shall be added, from the time of Adam until the end of the world, who have been perfected in piety and have glorified God by their holy lives. All these, as well as the orders of the Angels, and especially our most holy Lady and Queen, the Ever-virgin Theotokos Mary, do we honour today, setting their life before us as an example of virtue, and entreating them to intercede in our behalf with God, Whose grace and boundless mercy be with us all. Amen.



SAINTS OF THE WEEK

Monday, June 15th

Commemorated June 2nd

St. Nicephorus the Confessor Patriarch of Constantinople (829)

St. Odo Archbishop of Canterbury (959)

Tuesday, June 16th

Commemorated June 3rd

Martyr Lucillian and those with him at Byzantium (270)

St. Athanasius the Wonderworker of Cilicia

Wednesday, June 17th

Commemorated June 4th

St. Metrophanes First Patriarch of Constantinople (325)

Sts. Mary and Martha Sisters of St. Lazarus (1st c.)

Thursday, June 18th

Commemorated June 5th

Hieromartyr Dorotheos Bishop of Tyre (361)

Friday, June 19th

Commemorated June 6th

St. Bessarion the Wonderworker of Egypt (466)

St. Helarion the New Abbot of the Dalmatian Monastery (845)

Saturday, June 20th

Commemorated June 7th

Martyr Theodosius of Ancyra (303)

St. Colman Bishop of Dromore, Ireland (6th c.)



A SERMON ON THE SUNDAY OF ALL SAINTS

By Metropolitan Moses

Last Sunday we celebrated Pentecost, the descent of the Holy Spirit upon the Holy Apostles, which granted to mankind God's greatest gift, that is, sanctification through the New Testament Priesthood. It was from this time that the Apostles were given the charism to perform the Holy Eucharist. It is from this point that all who are baptized in Christ, put on Christ and receive Him into themselves through the Holy Eucharist.

On this Sunday, one week later, we celebrate the Feast of All Saints and the Gospel reading chosen by the Holy Fathers for this feast begins with the words:

The Lord said unto His disciples, Whosoever shall confess Me before men, him will I confess also before My Father which is in the Heavens. And whosoever shall deny Me before men, him will I also deny before My Father which is in the Heavens. (Matt 10:32-33)

Holy Pentecost manifested the work of the Holy Spirit in the world, that is, the potential of the renewal of all mankind in Christ. The Apostles preached, the seed of the knowledge of God was implanted in the hearts of many and when the time came the Church blossomed forth the holy Martyrs. During the feast of All Saints we commemorate especially the martyrs and confessors of our Holy Church. As it is written in the Service of All Saints in the "Glory" for Vespers

O Divine Choir of Martyrs, foundation of the Church, perfection of the Gospel, ye have fulfilled in deed the sayings of the Savior; in you the gates of Hades, that yawned against the Church are shut; the flow of your blood hath dried up the libations of idolatry; your slaughter gave birth to the plenitude of the faithful. Ye did amaze the incorporeal hosts, and now stand crowned before God. Unceasingly entreat Him in behalf of our souls.

The word "Martyr" means witness -- and witnessing and confessing the Son of God before men is the foundation of the Church and the foundation of all the virtues. We are called upon to worship God in spirit and in Truth and to confess Him before men. This witnessing for Christ never came easily. As our Savior encouraged and forewarned the disciples:

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be glad: for great is your reward in the Heavens: for so persecuted they the Prophets which were before you. (Matt 5:11-12)

We all must ask ourselves: Have we readied our minds to endure such things for the sake of witnessing to the fact that we are Orthodox Christians? If one examines the state of so-called world Orthodoxy and studies the history it is evident that many local churches have compromised their witness to the truth of Orthodoxy and confession of Christ for the sake of political objectives. The very next verse in the Beatitudes applies to the consequences of this compromise:

Ye are the salt of the earth: but if the salt hath lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot by men. (Matt 5:13)

We are salted with the gift of the Holy Spirit. We are salted with the Gospel truth. As our Savior said in today's Gospel, we must confess that truth. A local Church that has lost the savor of the confession of the confession of Gospel truth loses all. Our Christ tells us in today's Gospel reading that if we are to be worthy of His love, we must love Him more than all things. He also forewarned us that being faithful to this love would at times be a Cross.

He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me. (Matt 10:37-38)

We are to love all men unto salvation. That means that in a spirit of love, we are called upon to be witnesses for the truth. If there comes a time when anyone would attempt to separate us from Christ, we are required to show a self-sacrificing love by standing for the truth. This is not easy, but this stand for the truth will be unto our salvation and perhaps unto the ultimate salvation of those who are trying to lead us astray. This is not the easy way; this is the way of the Cross. The heresy of ecumenism overturns all of the above. Our Savior said that "*God is a spirit and those that worship Him must worship Him in spirit and in truth.*"(John 4:24) Ecumenism proclaims that there is no clear truth and that doctrine is of little or no significance. Our Savior calls all men to be united to Him in love of the truth. Ecumenism calls men to be united in total indifference to the distinction between Apostolic truth and aberrations therefrom, despite the fact that the Apostle Paul forewarned us with these words:

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. (Acts 20:28-31)

In order to understand the great gulf that separates the mindset of the false shepherds who trivialize the significance of the pan-heresy of Ecumenism today and the saints of the Church, it is important to note that the martyrs of the first centuries were not killed because they worshipped Christ. They were killed because they worshipped Christ exclusively. The Roman pagan authorities built temples that were intended to house all of the gods. That is where the term "pantheon" came from. The word "pantheon" in Greek is from two words "theos" (god) and "pan" (all). The pagan rulers were willing to place a statue of Christ in their pantheon, but they wanted Christians to also worship the Roman gods and the genius of the emperor. As we know from the lives of the saints, the Christian confessors proclaimed the Holy Trinity as the one true God and refused to acknowledge the pagan gods. Today, the Pan-Heresy of Ecumenism attempts to unite all spiritual errors into a one world super church. The betrayers of Orthodoxy who participate in this heresy participate in an attempt to place Christ in the pantheon of all of the false gods. There are many so-called spiritual leaders today found in the Ecumenist jurisdictions who claim to love the saints, and who claim to be their disciples. Is this so?

Saint Peter was crucified upside down and Saint Paul was beheaded because they confessed Christ. Saint Ignatius of Antioch was devoured by lions because he confessed Christ. Is it reasonable to say that these saints would encourage Orthodox Christian laity to be members of a local church that participated in the pan-heresy of Ecumenism? Would it be reasonable to claim that any of the saints would encourage Orthodox Christian laity to partake of the mysteries at liturgy wherein a local bishop who professed ecumenism was commemorated?

The words of our Savior in the Gospel reading for the feast of All Saints are a light in the darkness of the confusion of our day. We are called upon to Confess Christ before all men. We confess Him by preserving and proclaiming the *“faith once delivered to the saints.”* (*Jude 1:3*) If we count family or anything of more value than our love for Christ, we are unworthy of Him. The saints and confessors of every age and station in life have given us examples of how we must live. I pray that none of you are ever confused by the false spiritual leaders of our day into compromising your confession of faith.

May you all Confess Christ in spirit and in truth. May you confess Him also by your way of life. May you proclaim that you are His disciples by the self-sacrificing love that you show one to another. May the examples of the saints inspire and guide you in your life and may you and your families partake of the grace of the Holy Spirit that illumined the saints from ages past, through Christ Jesus our Lord. Amen.

ANNOUNCEMENTS

- Construction continues on the entryway of the Cathedral. To donate to the Entryway Fund, please tear off the bottom of this page and hand it to someone at the pangari.
- This year's Greek Independence Day Parade has been postponed. We will keep you informed of the date change



ENTRYWAY FUND DONATIONS

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

<input type="checkbox"/> Column	\$10,000
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