

**GREEK ORTHODOX METROPOLIS OF NEW JERSEY
ST. GEORGE GREEK ORTHODOX CATHEDRAL
PHILADELPHIA, PA**

WEEKLY BULLETIN

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**Very Reverend Archimandrite Ambrose Bitziadis-Bowers
Presiding Priest**



Today is: Sunday, June 6, 2021

SUNDAY OF THE BLIND MAN

Ilarion the New, Abbot of the Dalmation Monastery / Atalos the Wonderworker

Ἰλαρίων ὁ Νέος, Ἡγούμενος τῆς Μονῆς τῶν Δαλμάτων / Ἄτταλος ὁ Θαυματουργός

***Thank you for worshiping at St. George Greek
Orthodox Cathedral in Philadelphia.***

The work of the Cathedral in service to the Eastern Orthodox faithful and predominately the Greek Orthodox faithful to the city of Philadelphia is made possible entirely through private support. The gifts of people from across the country are behind every worship service, public ministry and the work of maintaining this historic landmark. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving.

We invite you to support the mission and ministry of the Cathedral. Visit: www.stgeorgecathedral.org to sign up for our weekly newsletter. You can also make a gift to help keep the Cathedral strong -- either as the plate is passed or by using our online giving program.

Thank you in advance for your generosity. Please know that your presence with us today has been a blessing.

LITURGICAL SCHEDULE

TODAY

SUNDAY OF THE BLIND MAN

8:45am Orthros, 10:00am Divine Liturgy

- *1-Year Memorial Service Despoina Papasavvas*

- *3-Year Memorial Service Eli Parasaki*

May their memory be eternal!

Thur., June 10

THE ASCENTION OF OUR LORD

8:30am Orthros, 9:30am Divine Liturgy

Sun., June 13

SUNDAY OF THE HOLY FATHERS

8:45am Orthros, 10:00am Divine Liturgy

Sat. June 19

Saturday of the Souls

8:30am Orthros, 9:30am Divine Liturgy

Sun., June 20

SUNDAY OF PENTECOST (FATHER'S DAY)

8:45am Orthros, 10:00am Divine Liturgy

Mon., June 21

THE DAY OF THE HOLY SPIRIT

*The D. Liturgy will be held at Holy Trinity Church,
Wilmington, DE.*

Orthros starts at 9:00am, Divine Liturgy at 10:00am

Thur. June 24

The Nativity of John the Baptizer

8:30am Orthros, 9:30am Divine Liturgy

Sun., June 27

SUNDAY OF ALL THE SAINTS

8:45am Orthros, 10:00am Divine Liturgy

Tues. June 29

Ss. Peter and Paul the Apostles

8:30am Orthros, 9:30am Divine Liturgy

Wed. June 30

The Synaxis of the Holy Twelve Apostles

8:30am Orthros, 9:30am Divine Liturgy

Services are livestreamed through the Facebook account:

St. George Greek Orthodox Cathedral Philadelphia

ΛΕΙΤΟΥΡΓΙΚΟΝ ΠΡΟΓΡΑΜΜΑ

- ΣΗΜΕΡΟΝ** **ΚΥΡΙΑΚΗ ΤΟΥ ΤΥΦΛΟΥ**
8:45π.μ. ὁ Ὅρθρος, 10:00π.μ. ἡ Θεία Λειτουργία
- Ἐτήσιο Μνημόσυνον Δεσποίνης Παπασάββα
- Τριῶν ἐτῶν Μνημόσυνον Ἑλλης Παρασάκη
Εἶθε ἡ μνήμη αὐτῶν νὰ εἶναι αἰωνία
- Πέμπ. 10 Ἰουν.** **ΤΗΣ ΑΝΑΛΗΨΕΩΣ**
8:30π.μ. ὁ Ὅρθρος, 9:30π.μ. ἡ Θεία Λειτουργία
- Κυρ., 13 Ἰουν.** **ΚΥΡΙΑΚΗ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ**
8:45π.μ. ὁ Ὅρθρος, 10:00π.μ. ἡ Θεία Λειτουργία
- Σαβ. 19 Ἰουν.** **Ψυχοσάββατον**
8:30π.μ. ὁ Ὅρθρος, 9:30π.μ. ἡ Θεία Λειτουργία
- Κυρ., 20 Ἰουν.** **ΚΥΡΙΑΚΗ ΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ (Ἡ ἡμέρα τοῦ Πατέρα)**
8:45π.μ. ὁ Ὅρθρος, 10:00π.μ. ἡ Θεία Λειτουργία
- Δευτ., 21 Ἰουν.** **ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ**
Ἡ Θ. Λειτουργία θα τελεστεῖ στον ἱερό ναό του Ἁγίου Πνεύματος, Wilmington, DE
Ὁ Ὅρθρος 9:00π.μ. , ἡ Θεία Λειτουργία 10:00π.μ.
- Πεμ. 24 Ἰουν.** **Τὸ Γενέθλιον του Βαπτιστοῦ Ἰωάννου**
8:30π.μ. ὁ Ὅρθρος, 9:30π.μ. ἡ Θεία Λειτουργία
- Κυρ., 27 Ἰουν.** **ΚΥΡΙΑΚΗ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ**
8:45π.μ. ὁ Ὅρθρος, 10:00π.μ. ἡ Θεία Λειτουργία
- Τρίτ. 29 Ἰουν.** **Τῶν Ἁγίων Ἀποστόλων Πέτρου καὶ Παύλου**
8:30π.μ. ὁ Ὅρθρος, 9:30π.μ. ἡ Θεία Λειτουργία
- Τετ. 30 Ἰουν.** **Ἡ Σύναξις τῶν Δώδεκα Ἀποστόλων**
8:30π.μ. ὁ Ὅρθρος, 9:30π.μ. ἡ Θεία Λειτουργία

*Οἱ ἀκολουθίες μεταδίδονται ζωντανά μέσω τοῦ διαδικτύου ἀπό τὸ Facebook:
St. George Greek Orthodox Cathedral Philadelphia*

UPCOMING MEETINGS & EVENTS

- Tues., June 8** **Parish Council Meeting**
@ the Philoptochos Hall @ 6:30pm
- Sunday, June 13** **Philoptochos Sisterhood Meeting**
*@ the Philoptochos Hall, @ the end of the
Divine Liturgy*
- Tues., July 13** **Parish Council Meeting**
@ the Philoptochos Social Hall @ 6:30pm

UPCOMING SACRAMENTS

- Sunday, July 11** **Wedding**, Nicholas Giaguanos/Alyssa Campisi
@ 3:00pm
- Saturday, July 24** **Baptism**, Nicholas Pappaidanis
@ 11:00am
- Sunday, July 25** **Wedding**, Matthew Klahre /Angeliki Yannaris
@ 3:00pm

THE EPISTLE READING

The reading is from the Acts of the Apostles

16:16-34

In those days, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and

fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house and set food before them; and he rejoiced with all his household that he had believed in God.

Ο ΑΠΟΣΤΟΛΟΣ

Πράξεων τῶν Ἀποστόλων τὸ ἀνάγνωσμα

16.16-34

Ἐν ταῖς ἡμεραῖς ἐκείναις, ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνος ἀπαντῆσαι ἡμῖν, ἣτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη. αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ τῷ Σίλῳ ἔκραζε λέγουσα· οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον· οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὕσι. καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν. καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίσειν, πολλὰς τε ἐπιθέντες αὐτοῖς

πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγελίαν τοιαύτην εἰληφὼς ἔβαλεν αὐτούς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι. ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου, ἀνεώχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι καὶ πάντων τὰ δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἐαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους. ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων· μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γὰρ ἐσμεν ἐνθάδε. αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλα, καὶ προαγαγὼν αὐτούς ἔξω ἔφη· κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπον· πιστεύσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐτούς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα, ἀναγαγὼν τε αὐτούς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἠγαλλιάσατο πανοικὶ πεπιστευκῶς τῷ Θεῷ.

THE GOSPEL READING

The Holy Gospel is According to John

9.1-38

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked

them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore, his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe"; and he worshiped him.

ΤΟ ΕΥΑΓΓΕΛΙΟΝ

Ἐκ τοῦ κατὰ Ἰωάννην ἀγίου Εὐαγγελίου τὸ ἀνάγνωσμα

9.1-38

Τῷ καιρῷ ἐκείνῳ, παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ; ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῆ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾤ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν ἔπτυσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ καὶ εἶπεν αὐτῷ· ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. ἀπήλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθε βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι δὲ ὅτι ὁμοῖος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι ἐγὼ εἰμι. ἔλεγον οὖν αὐτῷ· πῶς ἀνέωχθησάν σου οἱ ὀφθαλμοί; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς καὶ εἶπέ μοι· ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. εἶπον οὖν αὐτῷ· ποῦ ἐστιν ἐκεῖνος; λέγει· οὐκ οἶδα. Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον· πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσι τῷ τυφλῷ πάλιν· σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἠνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς

λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα, ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλός ἐστιν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἀμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμεν μαθηταί. ἡμεῖς οἶδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστί, καὶ ἀνέωξέ μου τοὺς ὀφθαλμούς. οἶδαμεν δὲ ὅτι ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῆ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν αὐτῷ· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; ἀπεκρίθη ἐκεῖνος καὶ εἶπε· καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· καὶ ἐώρακας αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη· πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.



THE GREEK ORTHODOX ARCHDIOCESE OF AMERICA

ARCHIEPISCOPAL ENCYCLICAL

Prot. No. 130/2021

Archiepiscopal Encyclical on the National Sisterhood of Presvyteres Sunday

June 6, 2021

Unto the Most Reverend and Right Reverend Hierarchs, Pious Priests and Deacons, the Monks and Nuns, Presidents and Members of Parish Councils, Honorable Archons of the Ecumenical Patriarchate, Members of Leadership 100, the Day and Afternoon Schools, Philoptochos Societies, the Youth, Greek Orthodox Organizations, and the entirety of the Christ-named Plenitude of the Holy Archdiocese of America.

My Beloved Brothers and Sisters in the Risen Christ,

Χριστὸς Ἀνέστη! Christ is Risen!

Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσουντες αὐτόν. (Λουκ. 11:28)
Indeed! Most truly so! Blessed are those who listen to the word of God and keep it! (Luke 11:28)

Finally, the day has arrived for the Church to dedicate a Sunday and celebrate all our Presvyteres throughout the Holy Archdiocese of America. This National Sisterhood of Presvyteres Sunday — on the closest Sunday to June 4th, the Feastday of the Holy Sisters Mary and Martha — is being set aside, not because our Presvyteres deserve only one Sunday, but because we must have a national day of recognition for every Sunday, and indeed every day, that they so diligently and willingly serve the Body of Christ. Theirs is a role of both deep faith and contemplation, and of tremendous activity.



Therefore, their heavenly patrons are Mary and Martha, the sisters of Lazaros, who manifested the best of both stillness and service.

We read of these sisters of Lazaros at all the great feasts of the Theotokos (Luke 10:38-42, 11:27-28), and in particular at the Dormition. In the Gospel pericope for this great feast, we see the paralleled uncompromising service of our Presvyteres, a diakonia that is based in prayer and action. And this Reading concludes with an affirmation from our Lord Himself, of the blessedness of all those who truly hear His words and observe them. In this, we see that Martha and Mary are equals, and that they imitate the Theotokos herself. For all our Presvyteres, whose dedication and devotion to the Church is matched by their dedication to their families, all of us owe a tremendous debt of gratitude.

Therefore, let us honor their sacrifice and their labors on this Sunday every year with special observances and hallmarks of gratitude. But let us never forget that our Presvyteres are with us every day, supporting their husbands and children, and setting examples of faith, hope, and love that lead our Faithful to not only hear the words of God, but to keep, preserve, and guard them in their hearts.

Χριστὸς Ἀνέστη! Ἀληθῶς Ἀνέστη!

Christ is Risen! Truly He is Risen!

† Ὁ Ἀμερικῆς Ἐπιτοφῶρος

† ELPIDOPHOROS
Archbishop of America



ΕΛΛΗΝΙΚΗΣ ΟΡΘΟΔΟΞΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΕΓΚΥΚΛΙΟΣ

Αριθ. Πρωτ. 130/2021

**Ποιμαντορική και Αρχιεπισκοπική εγκύκλιος για την
Κυριακή τῆς Ἐθνικῆς Αδελφότητας τῶν Πρεσβυτερῶν.**

6 Ἰουνίου 2021

Πρὸς τοὺς Σεβασμιωτάτους καὶ Θεοφιλεστάτους Ἀρχιερεῖς, τοὺς Εὐλαβεστάτους Ἱερεῖς καὶ Διακόνους, τοὺς Μοναχοὺς καὶ τὶς Μοναχές, τοὺς Προέδρους καὶ τὰ Μέλη τῶν Κοινοτικῶν Συμβουλίων, τοὺς Ἐντιμολογιωτάτους Ἄρχοντες τοῦ Οἰκουμενικοῦ Πατριαρχείου, τὰ μέλη τῆς Ἠγεσίας τῶν 100, τὰ Ἡμερήσια καὶ Ἀπογευματινὰ Σχολεῖα, τὶς Φιλοπτώχους Ἀδελφότητες, τὴ Νεολαία, τὶς Ἑλληνορθόδοξες Ὄργανώσεις καὶ ὁλόκληρο τὸ Χριστεπώνυμο πλήρωμα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς.

Προσφιλεῖς ἀδελφοὶ καὶ ἀδελφές ἐν Χριστῷ ἀναστάντι,

Χριστὸς Ἀνέστη!

Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν. (Λουκ. 11:28)

Ἐφτασε ἐπιτέλους ἡ ἡμέρα ποὺ ἡ Ἀρχιεπισκοπὴ μας ἀφιερώνει μίᾳ Κυριακῇ στὶς ἀπανταχοῦ πρεσβυτέρες τῆς. Ἡ Κυριακὴ τῆς Ἐθνικῆς Αδελφότητας τῶν Πρεσβυτερῶν καθορίζεται ὡς ἡ πιὸ κοντινὴ Κυριακὴ στὴν ἑορτὴ τῶν ἀγίων ἀδελφῶν Μάρθας καὶ Μαρίας. Δὲν ἀφιερῶσαμε τὴν Κυριακὴ αὐτὴ ἀπλᾶ ἐπειδὴ οἱ πρεσβυτέρες μας δικαιοῦνται μίᾳ Κυριακῇ τὸ ἔτος τιμῆς γιὰ τὴν προσφορὰ τους στὴν Ἐκκλησία, ἀλλὰ μᾶλλον ἐπειδὴ θέλουμε νὰ ἀναγνωρίζουμε καὶ νὰ τιμοῦμε τὴν αὐταπάρνηση καὶ τὴ θυσιαστικὴ προσφορὰ τους στὴν Ἐκκλησία μας, ποὺ ἀποτελεῖ τὸ Σῶμα τοῦ Χριστοῦ, κάθε Κυριακὴ ἀλλὰ καὶ κάθε μέρα ποὺ περνάει. Ἡ παρουσία τους φανερῶνει βαθιὰ πίστη μὲ ἡρεμία καὶ ἀπίστευτὴ ἐνέργεια. Δὲν εἶναι καθόλου τυχαῖο ποὺ οἱ προστάτες τους εἶναι οἱ ἀδελφές τοῦ



Λαζάρου, ἡ Μάρθα καὶ ἡ Μαρία, οἱ ὁποῖες ἔδιναν τὸν καλύτερο ἑαυτό τους στὴ διακονία τῶν ἄλλων, μὲ ἀπίστευτη γαλήνη καὶ ἡρεμία.

Διαβάζουμε γιὰ τὶς ἀδελφές τοῦ Λαζάρου κατὰ τὴν ἀνάγνωση τοῦ Εὐαγγελίου σὲ ὅλες τὶς θεομητορικὲς ἑορτές (Λουκᾶ 1': 38-42, ια': 27-28) καὶ εἰδικὰ κατὰ τὴν περίοδο του Δεκαπενταύγουστου. Στὴ συγκεκριμένη περικοπὴ τοῦ Εὐαγγελίου τοῦ Λουκᾶ, ὁ παραλληλισμὸς τῆς διακονίας τῶν δύο ἀδελφῶν μὲ τὴν ἀκούραστη προσευχητικὴ διακονία ποὺ προσφέρουν οἱ πρεσβυτέρους στὴν Ἐκκλησία εἶναι ὀλοφάνερος. Ἡ περικοπὴ καταλήγει μὲ τὴ διαβεβαίωση τοῦ Κυρίου «μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν». Μὲ αὐτὴ τὴ διαβεβαίωση ἀντιλαμβανόμαστε ὅτι ἡ Μάρθα καὶ ἡ Μαρία μιμοῦνται τὴν ἴδια τὴ Θεοτόκο, ὅπως ἀκριβῶς καὶ οἱ πρεσβυτέρους μας, μὲ τὴν ἀφοσίωσή τους τόσο στὶς οἰκογένειές τους ὅσο καὶ στὴν Ἐκκλησία καὶ γιὰ τὸ λόγο αὐτὸ τὶς ὀφείλουμε μεγάλη εὐγνωμοσύνη.

Ἔτσι λοιπόν, ἄς τιμήσουμε τὶς θυσίες καὶ τὴν ἀνεκτίμητη ἐργασία τους κατὰ τὴν Κυριακὴ αὐτὴ, κάθε χρόνο, μὲ ἐκδηλώσεις τιμῆς ἀφιερωμένες στὶς πρεσβυτέρους μας. Ἀλλὰ νὰ μὴ ξεχνᾶμε ποτὲ ὅτι οἱ πρεσβυτέρους μας εἶναι μαζί μας καθημερινά, ὑποστηρίζοντας τὰ παιδιά τους καὶ τοὺς ἱερεῖς συζύγους τους, ἀποτελώντας παράδειγμα πίστεως, ἐλπίδας καὶ ἀγάπης, προτρέποντας ὅλους ἐμᾶς ὄχι μόνο νὰ ἀκοῦμε τοὺς λόγους τοῦ Θεοῦ, ἀλλὰ νὰ τοὺς φυλλάτουμε καὶ νὰ τοὺς διατηροῦμε στὶς καρδιές μας.

Χριστὸς Ἀνέστη! Ἀληθῶς Ἀνέστη!

† Ὁ Ἀμερικῆς Ἐλπιδοφόρος

† Ὁ Ἀμερικῆς Ἐλπιδοφόρος

STEWARDSHIP PROGRAM 2021

...the greatest of these is love

Jesus spoke of love and showed compassion. He taught us by his example to love one another and to be compassionate toward those in need. In the Gospels, we read of the compassion of Jesus:

When Jesus landed and saw a large crowd, he had compassion on them and healed their sick (Matthew 14:14).

Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him (Matthew 20:34).

...he had compassion on them, because they were like sheep without a shepherd (Mark 6:34).

Compassion can often mean kindness and sympathy. In these verses, it means something deeper and much more powerful. "And he had compassion" is translated from the Greek ἐσπλαγχνίσθη (esplachNEEsthee) and comes from the root word in Greek for "guts." In other words, it is compassion and concern that are felt in one's guts – a compassion that is felt in a deeply physical way. Compassion felt in this way compels us to respond with love and deep concern.

In the parable of the Good Samaritan, Jesus says "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him..." (Luke 10:33).

In the parable of the Prodigal Son Jesus says, "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." (Luke 15:20).

These stories reflect the love and compassion that Jesus has for his people. His compassion inspires and challenges each one of us to live compassionately.

This understanding of the full meaning of compassion in the New Testament means that another person's suffering becomes our own suffering. Compassion in this sense can change the way we live and care for others and for our community. When we feel this physical type of compassion, we are fully and physically engaged. We serve others and care for our community with love.

Stewardship is everything we do after we say "I believe." Stewardship is about how we live our lives and make our choices.

To love in the way Saint Paul writes to the Christians at Corinth, when he says, "...the greatest of these is love," means we can't live without compassion for others. Love and compassion are not expressed only in our offerings of money and other support. Love and compassion are not something we give in order to receive something in return. Pride has no place in acts of love and compassion.

The love that Saint Paul describes in his letter to the Christians at Corinth is an expression of stewardship. Stewardship is everything we do after we say "I believe." Stewardship is about how we live our lives and make our choices. Stewardship is about love and love is about stewardship.



Christian Stewardship is about becoming good caretakers of all that God has given us. God has given each of us special and unique gifts. And through Holy Scripture He teaches us all that we have is a loan. He lends everything to us, and reminds us that

one day He will ask us to give a detailed accounting of what we have done with the gifts He has given us. Archbishop Anastasios of Albania has noted that "we find ourselves by offering ourselves." Have we learned the blessedness of generously giving to others of all we have?



One day, a person complained to his priest that the Church and Christianity is one continual "give, give, give." To which the priest replied, "Thank you very much for the finest definition of

Christianity I have ever heard. You're right, Christianity is all about a constant "give, give, give." God giving His only Son to the world to show His unconditional love. His Son Jesus giving His life on the cross to forgive our sins and destroy death. Then our Lord's disciples giving all they had to make sure God's Good News of love was preached to all people everywhere. They not only gave away their homes and businesses, but even gave up their lives as martyrs in gratitude to God!



Saint George Greek Orthodox Cathedral

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Very Reverend Archimandrite, Ambrose Bitziadis-Bowers, Presiding Priest
office@saintgeorgecathedral.org

May 5, 2021

My beloved parishioners:

CHRISTOS ANESTI! ALITHOS ANESTI!
CHRIST IS RISEN! TRULY IS RISEN!

With great joy I communicate with you in order to announce the reestablishment of the Byzantine Choir ministry of our St. George Greek Orthodox Cathedral, continuing its almost 85 years successful contribution and fruitful presence in the spiritual edification of our parishioners of St. George Cathedral.

The ministry's director and Leading Chanter (Protopsaltis) of our Cathedral Mr. Gregorios Peios will be offering instructions and rehearsals once a week of the Byzantine Chant for the strengthening of the spiritual and liturgical ministry of our Orthodox Church.

Everyone is welcome to attend and we encourage everyone to support this ministry of our Cathedral enthusiastically by promoting the program to our children, young people and adults, in order to give them the opportunity to study and to be cultivated and immersed in our traditional ecclesiastical music. Participation in this ministry nurtures our spiritual lives and existentially leads us to a fuller understanding of God's purpose through the Incarnation and Resurrection of Jesus Christ in the creation.

If you would like to participate you can register at the Cathedral office by calling in person @ 215-627-4389, or email @: office@saintgeorgecathedral.org. Please leave your email and cellphone# to the office for future contact for more upcoming details.

Wishing you a very blessed resurrectional period, I remain,

In His Service,

Very Reverend Archimandrite Ambrose Bitziadis-Bowers
Dean of the Cathedral

PHILOPTOCHOS ANNOUNCEMENT

Congratulations to the new Philoptochos Board

Members for 2021-2023:

Apossos, Maria

Haralambou, Betty

Haralambou, Vassoula

Hourmouzis, Ioanna

Koulas, Evangelia

Kousis, Elpiniki

Kravaris, Jenny

Makary, Elpida

Manos, Pauline

Parsalidis, Eftihia

**Sarkioglu, Penny
(Demetra)**

Volikas, Jean

Ziogas, Maria

Please mark your calendar for the upcoming

Philoptochos events:

Saturday, September 25, Philoptochos Annual Tea event
in the afternoon (More details will be coming soon)

Saturday, November 13, Philoptochos Bid & Buy event in
the Cathedral Social Hall

thefaithendowment.org/scholarships



APPLY NOW FAITH SCHOLARSHIP FOR ACADEMIC EXCELLENCE DEADLINE: JUNE 21

ELIGIBILITY REQUIREMENTS

Applicants must be member of a Greek Orthodox parish and a graduating high school senior enrolling in a 4-year accredited U.S. university this fall.

APPLICATION DETAILS

Visit thefaithendowment.org/scholarships to download and begin your application. Completed application packets must be sent by mail and postmarked by June 21st, 2021. Scholarship recipients will be announced in August. Follow [facebook.com/faithendowment](https://www.facebook.com/faithendowment) for updates.

Scholarships are merit-based and can range up to \$10,000 in value.

Founded in 2004 by a group of ten visionary Greek American leaders and philanthropists, "FAITH: An Endowment for Orthodoxy and Hellenism" is an independent 501(c)(3) organization that supports the development of innovative educational, cultural, and scholarship programs that promote Hellenism, an understanding of the Greek Orthodox faith, and the relationship of the two to America's history and multicultural landscape for young people. FAITH has proudly awarded over 1,550 grants and scholarships to our community's brightest young leaders.



FAITH: An Endowment for Orthodoxy & Hellenism

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[@faithendowment](https://www.instagram.com/faithendowment)

St. George Greek Orthodox Cathedral



GOD BLESS & PROTECT OUR HEROES

HEALTHCARE PROFESSIONALS
FIRST RESPONDERS • ESSENTIAL WORKERS

Welcome to Saint George Greek Orthodox Cathedral. Saint George is an historic Cathedral located in downtown Philadelphia, under the spiritual auspices of the Ecumenical Patriarchate in Constantinople, in the Greek Orthodox Metropolis of New Jersey, of the Greek Orthodox Archdiocese of America. We extend to you a warm and heartfelt Orthodox Christian welcome. Our Greek Orthodox Cathedral is dedicated to imitating the love and faithfulness of Jesus Christ by sharing the gospel with our words and living it with our lives. It exists to lead the faithful to the worship of the Holy Trinity according to the Faith and Tradition of the One, Holy, Catholic and Apostolic Church. Our witnessing to our Faith is accomplished through the Sacramental life of the Church, its values and traditions, stewardship, fellowship, service, and Christian education.



Published by:

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