

GREEK ORTHODOX ARCHDIOCESE OF AMERICA  
GREEK ORTHODOX METROPOLIS OF NEW JERSEY

# SAINT NICHOLAS

GREEK ORTHODOX CHURCH  
BALTIMORE, MARYLAND



## «*Sunday Bulletin*»

Sunday, March 23  
Sunday of the Holy Cross

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ  
ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΗ ΚΟΙΝΟΤΗΤΑ ΑΓΙΟΥ ΝΙΚΟΛΑΟΥ  
ΒΑΛΤΙΜΟΡΗ, ΜΕΡΙΛΑΝΤ

## «εβδομαδιαίο δελτίο»

**ΚΥΡΙΑΚΗ 23 Μαρτίου 2025**

Κυριακή της Σταυροπροσκυνήσεως

### ΚΑΛΩΣΟΡΙΣΜΑ

Εκ μέρους του Ενοριακού Συμβουλίου και όλων των μελών της Κοινότητας καλωσορίζουμε τους αγαπημένους μας ενορίτες και τους φίλους επισκέπτες, που ήλθαν σήμερα να εκκλησιαστούν μαζί μας στη Θεία Λειτουργία.

### ΛΕΙΤΟΥΡΓΙΚΟ ΠΡΟΓΡΑΜΜΑ

Δευτέρα 24 Μαρτίου	Εσπερινός στον Καθεδρικό Ναό Ευαγγελισμού	7:00μ.μ.
Τρίτη 25 Μαρτίου	Ευαγγελισμός της Θεοτόκου	
	Όρθρος:8:30π.μ. Θεία Λειτουργία:	9:30π.μ.
Τετάρτη 26 Μαρτίου	Προηγιασμένη Θεία Λειτουργία	7:00μ.μ.
Παρασκευή 28 Μαρτίου	Δ'Χαιρετισμοί	7:00μ.μ.
Κυριακή 30 Μαρτίου	Δ'Νηστειών, Οσίου Ιωάννου της Κλίμακος:	
	Όρθρος:8:30π.μ. Θεία Λειτουργία:	9:45π.μ.

### LITURGICAL CALENDAR

<b>Monday, March 24:</b>	<b>Great Vesper Service:</b> <i>At the Annunciation Cathedral</i>	7:00 pm
<b>Tuesday, March 25:</b>	<b>Feast Day of the Annunciation: Greek Independence Day:</b>	
	Orthros 8:30 am Divine Liturgy	9:30 am
	<i>This service for the Annunciation, Feast Day will be held at St. Nicholas</i>	
<b>Wednesday, March 26:</b>	<b>Pre-Sanctified Liturgy</b>	7:00 pm
<b>Friday, March 28:</b>	<b>Fourth Salutations</b> to the Theotokos	7:00 pm
<b>Sunday, March 30:</b>	<b>Sunday of St. John Climacus:</b>	
	Orthros: 8:30 am, Divine Liturgy:	9.45 am

### Εἰσοδικόν. Ἦχος β΄.

Δεῦτε προσκυνήσωμεν καὶ  
προσπέσωμεν Χριστῷ. Σῶσον ἡμᾶς Υἱὲ  
Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν,  
ψάλλοντάς σοι, Ἀλληλούϊα.

### Ἀπολυτίκιον Ἀναστάσιμον.

Ἀγγελικαὶ δυνάμεις ἐπὶ τὸ μνήμα σου,  
καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν·  
καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα  
τὸ ἄχραντὸν σου σῶμα. Ἐσκύλευσας  
τὸν ἄδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ·  
ὑπήνησας τῇ Παρθένῳ, δωρούμενος  
τὴν ζωὴν. Ὁ ἀναστὰς ἐκ τῶν νεκρῶν,  
Κύριε δόξα σοι.

Σῶσον, Κύριε, τὸν λαόν σου καὶ  
εὐλόγησον τὴν κληρονομίαν σου, νίκας  
τοῖς βασιλεῦσι κατὰ βαρβάρων  
δωρούμενος, καὶ τὸ σὸν φυλάττων διὰ  
τοῦ Σταυροῦ σου πολίτευμα.

### Κοντάκιον.

Τῇ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια,  
Ὡς λυτρωθεῖσα τῶν δεινῶν  
εὐχαριστήρια, Ἀναγράφω σοι ἡ Πόλις  
σου Θεοτόκε. Ἀλλ' ὡς ἔχουσα τὸ  
κράτος ἀπροσμάχητον, Ἐκ παντοίων  
με κινδύνων ἐλευθέρωσον, Ἴνα κράζω  
σοι Χαῖρε νύμφη ἀνύμφευτε.

### Entrance Hymn. Mode 2.

Come, let us worship and bow down  
before Christ. Save us, O Son of  
God, risen from the dead.  
We sing to You, Alleluia.

### Resurrectional Apolytikion.

When the angelic powers appeared at  
Your tomb, the soldiers guarding it  
feared and became as dead. And  
standing by the sepulcher was Mary,  
who was seeking Your immaculate body.  
Unassailed by Hades, You divested it of  
spoils. Then You met the Virgin. You  
granted life. O Lord, risen from the dead,  
glory to You!

Save, O Lord, Your people and bless Your  
inheritance, granting victory to the  
faithful over the enemy, and by Your  
Cross protecting Your commonwealth.

### Kontakion.

O Champion General, I your City now  
inscribe to you, Triumphant anthems as  
the tokens of my gratitude, Being rescued  
from the terrors, O Theotokos. Inasmuch  
as you have power unassailable, From all  
kinds of perils free me, so that unto you I  
may cry aloud: Rejoice, O unwedded  
Bride.

**The 2025 Maryland Greek Independence Day Parade will be held on Sunday, March 30th at 2 pm in Baltimore's Greektown, on Eastern Avenue and Ponca Street. Join us in celebrating the 204th anniversary of Greek Independence! Marching groups will include bands, musicians, dancers, floats and more leading up to Baltimore's very own Evzones!**

## Ὁ Απόστολος

Ἀδελφοί, ἔχοντες ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειραμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας. προσερχώμεθα οὖν μετὰ παρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν· καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν. καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ Ἀαρών. οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν· υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε· καθὼς καὶ ἐν ἑτέρῳ λέγει· σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

## The Epistle


Brethren, since we have a high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, according to the order of Melchizedek."

## Τὸ Θεῖον Εὐαγγέλιον


Εἶπεν ὁ Κύριος· Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. ὃς γὰρ ἂν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. τί γὰρ ὠφελήσει ἄνθρωπον ἂν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. Καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

## The Holy Gospel

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."



Archpastoral Visit of His Eminence  
Metropolitan Apostolos of New Jersey



Vespertine Divine Liturgy of  
St. Basil the Great

Thursday, April 17, 2025  
9:00 A.M.

St. Nicholas Greek Orthodox Church  
520 S. Ponca Street  
Baltimore, Maryland 21224

## ΠΡΟΣΚΛΗΣΗ

ΟΙ ΜΑΘΗΤΕΣ ΚΑΙ ΟΙ ΜΑΘΗΤΡΙΕΣ  
ΤΟΥ ΝΗΠΙΑΓΩΓΕΙΟΥ ΚΑΙ ΤΟΥ ΔΗΜΟΤΙΚΟΥ  
ΣΧΟΛΕΙΟΥ ΤΟΥ ΑΓΙΟΥ ΝΙΚΟΛΑΟΥ,  
ΣΑΣ ΠΡΟΣΚΑΛΟΥΝ ΣΤΗ ΓΙΟΡΤΗ  
ΓΙΑ ΤΗΝ ΕΠΕΤΕΙΟ ΤΗΣ  
25<sup>ΗΣ</sup> ΜΑΡΤΙΟΥ 1821  
ΠΟΥ ΘΑ ΠΡΑΓΜΑΤΟΠΟΙΗΘΕΙ

ΤΗ ΔΕΥΤΕΡΑ, 24 ΜΑΡΤΙΟΥ 2025  
& ΩΡΑ 5.30 Μ.Μ.

ΣΤΗΝ ΑΙΘΟΥΣΑ ΕΚΔΗΛΩΣΕΩΝ ΤΟΥ  
ΣΧΟΛΕΙΟΥ ΜΑΣ. ΘΑ ΕΙΝΑΙ ΧΑΡΑ ΜΑΣ ΝΑ  
ΜΑΣ ΤΙΜΗΣΕΤΕ ΜΕ ΤΗΝ ΠΑΡΟΥΣΙΑ ΣΑΣ.

Η ΔΙΕΥΘΥΝΣΗ & ΤΟ ΠΡΟΣΩΠΙΚΟ ΤΟΥ  
ΣΧΟΛΕΙΟΥ

**CAMP GOOD SHEPHERD MARYLAND**

- June 15-21, 2025
- Ages 8-18
- Camp Wo-Me-To (Jarrettsville, MD)
- Registration Fee: \$625 (Early Bird Discount until April 30, then \$675)

**Click Here to Register!**

<https://www.nj.goarch.org/camp-good-shepherd>  
 908-301-0500

**CAMP GOOD SHEPHERD**

**JOIN OUR STAFF!**

**STAFF APPLICATIONS NOW OPEN!**

Maryland **14-21 JUNE 2025**  
 Virginia **5-12 JULY 2025**  
 New Jersey **12-20 JULY 2025**

**Are You...**

- ✓ Looking to grow your Faith?
- ✓ Hoping to make meaningful relationships?
- ✓ Seeking to boost your resume?

Registration Link: Scan or Click Below

More Information: <https://www.nj.goarch.org/camp-good-shepherd>

*Join us for a night at the vineyard!*

Ladies Philoptechos Society of St. Nicholas  
Proceeds to Philoxenia House Project

*April 25, at 6pm*

Boordy Vineyard  
128 Long Green Pike  
Hydes, Maryland 21082  
\$65.00 Cash Bar

Food by Jimmy's Famous Seafood  
Live Music by Apollonia

Debbie Nistazos 443-416-1106  
 Patty Micklos 443-310-7277  
 Christine Zervos 410-627-0202

**St. Demetrios 2025 Lenten Retreat**

**"Be Watchful – Be Sober: St. Paul's Wisdom for Spiritual Maturity"**

WITH GUEST SPEAKER:  
**FATHER BARNABAS POWELL**  
STs. RAPHAEL, NICHOLAS & IRENE GREEK ORTHODOX CHURCH-CUMMING, GEORGIA

CHECK OUT STSRNI.ORG OR FAITHENCOURAGED.ORG FOR MORE INFORMATION!

**SATURDAY, MARCH 29, 2025**  
**8:30 AM-3:30 PM**

ST. DEMETRIOS GREEK ORTHODOX CHURCH  
HERMES RAFAILIDES CENTER  
2504 CUB HILL ROAD, BALTIMORE, MD 21234

8:30-9:15am CONTINENTAL BREAKFAST  
 9:30-9:45am WORSHIP SERVICE  
 10:00-12:00pm SESSION 1: BE WATCHFUL  
 12:00-1:00pm LUNCH  
 1:00-2:30pm SESSION 2: BE SOBER  
 2:30-3:00pm Q&A SESSION

Registration: \$35 per person

Please register by March 15, 2025 by scanning the QR code or contacting Stephanie Gavrilis and Sophia Vasilios for the registration link at [stdemetriosretreat@gmail.com](mailto:stdemetriosretreat@gmail.com) or (410) 350-6195. After March 15, 2025, the price will increase to \$40 per person.

**THE UNITED CHIAN SOCIETIES OF BALTIMORE**

**ANNUAL GLENDI**  
FEATURING GEORGE FLORADIS  
DINNER INCLUDED ~ CASH BAR

APRIL **25** FRIDAY  
DOORS OPEN AT 8:00PM  
2025

ST. NICHOLAS CHURCH  
520 S. PONCA STREET 21224

\$55 ~ 13 YRS & OVER  
 \$30 ~ 6 TO 12 YRS  
 FREE ~ 5 & UNDER

FOR TICKETS CALL OR TEXT  
KIKI 410-952-3679  
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PROCEEDS TO BENEFIT SCHOLARSHIP FUND.

The AHEPA Lord Baltimore Chapter 364, 2025 scholarship application is online at [ahepa364.org](http://ahepa364.org). Deadline for submission is April 15, 2025. If you have questions feel free to contact Scholarship Chairpersons John E Gavrilis, 443-474-4001 or Gus Galanakis (AHEPA # 364 Warden) 410-812-0617.

HONORING MICHAEL ATHAS & DENO YENIAS

LORD BALTIMORE AHEPA

**"SCRAMBLE FORMAT"**

**ANNUAL GOLF DAY**

SUPPORTING OUR SCHOLARSHIP AND BENEVOLENT FUNDS

MOUNTAIN BRANCH  
1827 MOUNTAIN RD  
JOPPA, MD 21085

COST: \$175 PER PLAYER  
\$600 PER FOURSOME

REGISTRATION 8:00 AM  
SHOTGUN START 9:00 AM

**19**  
**MAY 2025**

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 ✓ CLOSEST TO THE PIN    ✓ PRIZES  
 ✓ HOLE-IN-ONE    ✓ RAFFLE

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PHONE: 410-929-3001

## SUNDAY OF THE HOLY CROSS (from: goarch.org)

Jesus and His disciples were traveling throughout the towns of Galilee, and He asked them, "Who do men say that I am?" The disciples said, "Some say John the Baptist, Elijah, or one of the prophets." Jesus replied, "But who do you say that I am?" Peter answered and said to Him, "You are the Christ." From this moment on, Jesus began to teach His disciples that the Son of Man must suffer many things, be rejected by the religious leaders, be killed, and after three days, rise again.

When Peter heard this, he objected. Having recognized that Jesus was the Messiah (meaning "Christ", in Greek Χριστός), he could only conceive that the Savior of Israel would triumph over all enemies through the exercise of power and not weakness, much less death. He could not yet understand that the Cross is the means through which death would be destroyed and all spiritual enemies would be defeated. Therefore, this became the occasion when the Lord taught His disciples that the door to eternal life will always be open on the other side of the cross. He said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me." This is an invitation for us to draw close to the Lord and become like Him. For if we die with Him, we will also live and reign with Him.

The cross was the Roman Empire's tool for cruel punishment, torture, and execution. However, Christ transforms all things, and He turns even sorrow and pain into paths towards healing and redemption. He destroys death by death. The most significant symbol of death in the ancient world has become a symbol of life and resurrection for us. The Cross of our Lord was the means through which He triumphed over death and became a Sacrifice for our redemption. In this way, the cross is, for us, a symbol of our suffering in imitation of Christ and a promise of His victory. The Holy Cross is the sign and sacrament of the liberation and restoration we have been given because of Christ's sacrifice. By the Cross, we are united to Him and protected by Him. In the Apolytikion of the Holy Cross, we chant, "Save, O Lord, Your people and bless Your inheritance; grant victory to the faithful over their adversaries, and protect Your people, by the power of Your Cross." Trials and tribulations are inevitable in this world, but the Holy Spirit gives us His grace to persevere and, through endurance, to acquire faith, hope, and love. Jesus tells us that whoever would save his life will lose it; and whoever loses his life for His sake and the gospel's will save it. As Saint John Chrysostom says, "For your soul, if you lose it, you will have no other soul to give: yea, though you had the world . . . you would not be able, by paying down all earthly goods, with the earth itself, to redeem but one soul."

The greatest paradox of Christian living is that when we try to hold on to the things of this world in a selfish way, we lose them. We also lose eternal life because we have made earthly possessions and pleasures our ultimate treasure. On the other hand, paradoxically, when we center our lives on God and do everything to express our love for Christ and our neighbor, we enter into fellowship with God in this life and receive eternal life with Him in heaven as well.

We practice self-denial, especially during this time of Great Lent, out of our love for God and obedience to the Gospel. Therefore, taking up our cross is neither a punishment nor an end in and of itself, but rather how we overcome this fallen world for the Kingdom of God. Cooperating with the grace of God in the Holy Spirit, we crucify our “flesh with its passions and desires” (Galatians 5:24), and we open ourselves to the Holy Spirit who lives in us so that we can walk by His power and according to His will.

We are called to carry our personal cross — a cross of desires, passions, sins, and challenges in life. When we set aside the things that take us farther from God and choose the path of Christ by the power of the Holy Spirit, we begin to bear the fruit of the Spirit, which is “love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control” (Galatians 5:22-23). The Lord calls us to die to our broken selves so we can be made new in Him. It is important to remember that even if our cross becomes heavy, we know that there is the resurrection behind every cross. The Divine Light of God shines in and through us on the other side of the cross. This is why the Lord revealed that light to His disciples in the Transfiguration, which took place right after He spoke these words. The last sentence of this gospel reading — “there are some standing here who will not taste death before they see the kingdom of God come with power” — refers to the Holy Transfiguration. Indeed, Peter, John, and James saw the Kingdom of God as a power and as light at the Holy Transfiguration. We can experience this same power and light of the Kingdom of God during the Divine Liturgy and in our personal prayer, especially the Jesus Prayer (“Lord Jesus Christ, have mercy on me.”). Bearing the cross of Christ takes work. It requires that we deny our selfish will so that we are ready to receive Christ. It requires that we empty our hearts to be filled with the Holy Spirit. At the same time, we are called to remember to love ourselves as creations of God and to help others who are also creations of God. We learn to live in faith, hope, and love by taking up our cross and following Him. In faith, we know He is with us even in trials. In hope, we know that the Light of the Resurrection awaits us on the other side of the cross. In love, we learn that, as it was with Christ, the way to God’s glory is through humility and perseverance. The only way out is through. The way to glory passes through the cross daily. After having given Himself entirely and without reservation for our redemption, Christ was seated at the right hand of the Father in glory. We, too, will reign with Him if we take up our cross and follow Him.