



Saints Constantine & Helen
Greek Orthodox Church of Washington, D.C.
July 26, 2026
8th Sunday of Matthew



Church Announcements

Ladies Philoptochos: Volunteers are needed to prep for the pastry booth and to work at the pastry booth at the Festival. Please call Marie Pavlides at 410-531-6036.

Upcoming Church Services:

Monday, July 27th: Saint Panteleimon the Great Martyr - Divine Liturgy: 9:30am

Sunday, August 2nd: 9th Sunday of Matthew
Orthros 8:15am | Divine Liturgy: 9:30am

Please Note: The first row of chairs on the right and left side of the church sanctuary are reserved for memorials and for the elderly with disabilities. All church services are recorded & broadcast live.

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THE EPISTLE - Saint Paul's Letter to the Galatians 3:23-29; 4:1-5

Brethren, before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as son.

ΑΠΟΣΤΟΛΟΣ - Πρὸς Γαλάτας 3:23-29, 4:1-5

Ἀδελφοί, πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα, συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. Ὡστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν. Ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. Ὅσοι γὰρ εἰς Χριστόν ἐβαπτίσθητε, Χριστόν ἐνεδύσασθε. Οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἕλλην, οὐκ ἐν δούλῳ οὐδὲ ἐλεύθερῳ, οὐκ ἐν ἄρσεν καὶ θήλῃ· πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ. Εἰ δὲ ὑμεῖς Χριστοὶ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, καὶ κατ' ἐπαγγελίαν κληρονόμοι. Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν· ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρὸς. Οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι· ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

THE GOSPEL - According to Matthew 14:14-22

At that time, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

ΤΟ ΕΥΑΓΓΕΛΙΟΝ - Κατὰ Ματθαῖον 14:14-22

Τῷ καιρῷ ἐκείνῳ, ἐξελθὼν ὁ Ἰησοῦς εἶδε πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. ὧπίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐ χρειᾶν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ λέγουσιν αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. ὁ δὲ εἶπε· φέρετέ μοι αὐτοὺς ὧδε. καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε, καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων. Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.



FUTURE MEMORIALS

August 30th - Venetia Gouskos

****Please call the church office to schedule Memorials and Artoklasies at 240-389-1366. Artoklasies must be scheduled one week prior with the church office in order to be celebrated during the Divine Liturgy.**

PRAYER LIST

John, Harry, Michael, Susan, Paul, Konstantinos, Faye, Panagiota, Maria, Sophia, Nicholaos, Panagiota, Michael, Demetrios, Maria, Annette, Kathy, Aliki, Ernie, Anastasia, Christos, Vasilis, John, Cedric, Margaret Arianna, Cleopatra, Tiffany, Maria, Marvin, Tiffany, Annette, Jodie, Evan, Despina and John.

PRAYER FOR A SICK PERSON

Heavenly Father, physician of our souls and bodies, who have sent Your only-begotten Son and our Lord Jesus Christ to heal every sickness and infirmity, visit and heal me Your servant from all physical and spiritual ailments through the grace of Your Christ. Grant me patience in this sickness, strength of body and spirit, and recovery of health. Lord, You have taught us through Your word to pray for each other that we may be healed. I pray that You heal me as Your servant and grant me the gift of complete health. For You are the source of healing and to You I give glory, Father, Son and Holy Spirit. Amen.



Help IOCC Rebuild in Eastern Tennessee (Unicoi, Johnson, and Carter Counties)

Want to help others get back on their feet after Hurricane Helene? In the wake of a disaster, families often need help rebuilding and repairing their homes. Volunteer for a week to help individuals and families move toward long-term recovery.

REQUIREMENTS & COST

- You don't need to be skilled – just energetic!
- You must be 16 years old or older
- For volunteers traveling in, the cost is \$100 a week and covers all your basic expenses on the ground (room/board (Erwin, TN), local transportation, and site supervision).

DATES

- **August 23-29, 2026**

Go to iocc.org/volunteer26 to register.

For more information contact:

- Eleni Fredlund at 505-709-0033 or eleni@fredlund.net
Sts. Peter & Paul
- Kathy Hallas at 301-325-0716 or hallaskatherine@gmail.com
Sts. Constantine & Helen
- Krista Hamann at 667-331-9812 or volunteercoordinator@iocc.org
IOCC Volunteer Coordinator



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Help the IOCC Rebuild in Eastern Tennessee

August 23-29, 2026

For more information please call:

**Kathy Hallas at 301-325-0716 or
hallaskatherine@gmail.com
*Sts. Constantine & Helen***



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Drop Off Donations Sunday July 19 - Sunday August 16 in the Versis Center
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For more information or to volunteer with distribution, contact Georgia Ferentinos - 301-613-6260



Dear Friends and Stewards of Saints Constantine and Helen,

Festival preparations are now well underway. The festival is being held on September 11, 12, and 13.

Supporting the Festival and Our Parish

As you know, the festival plays an important role in supporting the financial needs of our church. To help make this year's festival as successful as possible, we respectfully ask our friends and stewards to consider making a monetary contribution to help underwrite festival expenses.

How to Sponsor an Item

A partial list of festival-related expenses is provided below. Please consider becoming a festival sponsor; your support will greatly benefit our beloved parish.

ITEMS	COSTS
Tents, Tables, and Chairs, etc.	\$17,000
Produce / Baking Ingredients	\$20,000
Spectrum (Food Distributor)	\$12,000
Advertising / Social Media / Banners	\$10,000
Paper Goods	\$6,000
Cleaning	\$6,000
Beverages	\$5,000
Band	\$4,500
Security	\$4,000
Lamb Chops	\$1,000

ITEMS	COSTS
3 Cases Saganaki	\$900
100 lbs. Lamb Shanks	\$500
80 5lb bags Gold Medal Flour	\$400
10 Containers Canola Oil	\$400
5 Cases Spanakopita & Tiro-pites	\$350
2 Cases Honey	\$350
2 Cases Greek Olive Oil	\$250
10 Cases Cokes	\$225
20 Cases Gatorade	\$225
2 Cases Tomato Sauce	\$150



If you would like to contribute toward a specific item, please note that item with your sponsorship. Monetary sponsorship contributions with this form may be sent to the church office at 721 Norwood Rd., Silver Spring MD 20905. **[Notate festival in memo line OR Click here to make your donation now!](#)**

How Your Contribution Will Be Used:

Your generous monetary contribution will be used solely to help offset festival expenses.

- Please do not purchase items to drop off at the church. The listed food items will be delivered directly so we can maintain accurate inventory.
- If you would like your contribution to support a specific item, please note that item in the donation column.
- If no item is specified, your contribution funds will be applied where it is most needed to underwrite festival expenses.
- Every monetary contribution, in any amount, is greatly appreciated.

Thank you for your support of our beloved parish.

Respectfully,
Festival Co-Chairs

Scan the QR Code to make your donation now!





SEPTEMBER 11, 12 & 13

FRI

4PM - 9PM

SAT

11AM - 9PM

SUN

11AM - 7PM



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A portion of the proceeds will be donated to **Bethesda Cares**, helping prevent and end homelessness in Montgomery County.



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Drawing held on September 13th



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**SUNDAY KICKOFF
IN THE MAIN TENT**



DIAKONIA

A National Ministry of the Greek Orthodox Archdiocese of America

REFLECTIONS FROM TODAY'S READING | *Galatians 3:23-29; 4:1-5*

"Putting on Christ in Baptism"

Fr. George Parsenios (HCHC '96)



Today's reading from St. Paul's letter to the Galatians contains a phrase that we chant during every baptism in the Orthodox Church: "All you who have been baptized into Christ have put on Christ." To "put on Christ" means to wear Christ as a garment. How does that happen, and what does it mean for us? The Bible regularly speaks of wearing certain virtues like a garment. The people of God put on righteousness (Psalm 131:9) or they put on strength (Proverbs 31:25). To put on a virtue in this sense means to manifest that virtue; i.e., to put on righteousness means to be righteous. What, then, does it mean to "put on" Christ? At a minimum, it means to imitate Christ. St. Paul elsewhere urges his readers to "put on the Lord Jesus" after he has exhorted them to avoid licentiousness, quarreling, jealousy, and other vices (Romans 13:14). To put on Christ in this context seems to be an ethical commandment to act virtuously instead of sinfully. Our current passage, however, shows that Paul means much more than this. He does not exhort the Galatians to put on Christ in a time to come. He is stating that they have already put on Christ through baptism. And, if putting on righteousness means to be righteous, then putting on Christ means to be Christ. Christians do not merely imitate Jesus. They are joined bodily to Jesus. St. Paul announces, "It is no longer I who live, but Christ who lives in me." He says elsewhere, "You are the body of Christ and individually members of it" (1 Cor 12:27). Because this is true, we all must take to heart what St. Paul urged the Corinthians to do: "Glorify God in your body, which belongs to God" (1 Cor 6:20).

Fr. George Parsenios is Professor of New Testament at Holy Cross Greek Orthodox School of Theology. www.hchc.edu



Diakonia is made possible by a generous grant from **Leadership 100**

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FROM THE ORIGINAL GREEK: scandal (σκάνδαλον)

What does “Scandal” mean?

Fr. George Parsenios (HCHC '96)



The English term “scandal” refers to a situation that offends our moral sensibilities. The word is derived directly from Greek *σκάνδαλον*/*skandalon*. But the Greek term is more difficult to define.

Because the word is rare outside the Bible, translators rely on the context in which it appears in order to understand it. St. Paul says, for instance, that the cross of Christ is a *skandalon* to Jews who cannot accept a crucified savior (1 Corinthians 1:23). The Gospel of John says that consuming the body and

blood of Christ in Communion “scandalizes,” since this sounds like cannibalism (John 6:61). A few interpreters look to these examples in order to translate term *skandalon* somewhat vaguely as “cause of offense.” Other translators are more specific. They note that a word related to *skandalon* means the stick in a trap which, when touched, closes the trap. Starting from this sense of stumbling over a wooden stick, these translators render *skandalon* as “stumbling block.” Other translations have been proposed but are highly unlikely. If scholars cannot agree on a specific translation, however, they do agree on the general sense of *skandalon* as an obstacle to following God’s will.



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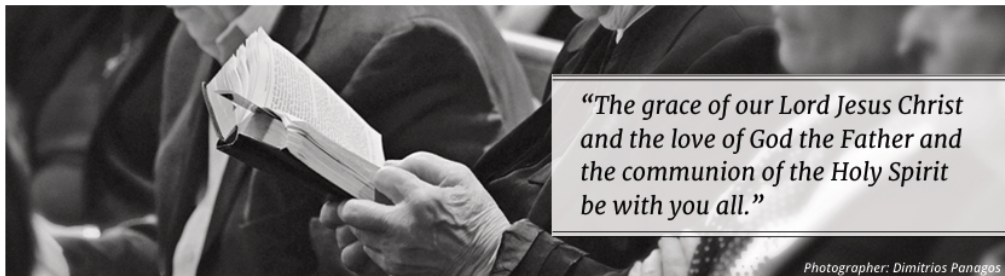
THIS WEEK’S LOOK AT CHURCH HISTORY

Who was Saint John Chrysostom?

St. John Chrysostom (347–407 AD), the 4th century Patriarch of Constantinople, a saint and Father of the Church, is revered as a preacher, teacher and liturgist. Known for his preaching, he was given the title *Χρυσόστομος*, which means “man with the golden mouth.” During his sermons, his congregation often burst into applause. Eloquent and uncompromising, he spoke out against political and clerical corruption, the conspicuous consumption of the wealthy, and for the needs of the poor. Preaching that “feeding the hungry is a greater work than raising the dead,” he initiated ministry to Constantinople’s poor, with the Church providing meals for thousands every day. More than 600 of his homilies have survived. The Liturgy that bears his name has changed in several details over the centuries, but the central prayer of the Eucharistic anaphora – prayer of gratitude and offering – goes back to him. He died in 407 while in exile for his preaching against the excesses and corruption of the imperial court. His final words were “Glory to God for everything!”

Praying the Bible in the Liturgy

Fr. Steven Tsichlis



Orthodox Christians are not merely to read the Bible; we are also to pray the Bible. This takes place most clearly and completely in the Liturgy of St. John Chrysostom. There are two readings from the New Testament during the Liturgy – an Epistle reading from one of the Letters of the apostles; and a Gospel reading from one of the four evangelists. We also pray the Lord's Prayer and sing verses from the Book of Psalms. In the priest's blessing, "The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit be with you all," we hear St. Paul's final farewell to the Church in Corinth (2 Corinthians 13:13). In the choir's singing of "Holy, Holy, Holy Lord God of Sabaoth, heaven and earth are full of Your glory," we hear the song of the angelic cherubim first heard by the Old Testament prophet Isaiah in the Temple in Jerusalem (Isaiah 6:1-5). The prayers of the Liturgy are full of biblical imagery and shot through with hundreds of Biblical quotes. In fact, the late French Orthodox theologian, Paul Evdokimov (1902-1970), once calculated that there are 98 quotations from the Old Testament and 114 quotations

from the New Testament woven into the prayers of the Liturgy. The language of the Liturgy is the language of the Bible. To come to Liturgy attentively is to learn to pray the Bible.

"...there are 98 quotations from the Old Testament and 114 quotations from the New Testament woven into the prayers of the Liturgy."

In addition, the priesthood, the vestments, the altar, the tabernacle, the oil lamps, the incense, and so many more of the Church's structures for worship are taken directly from the Old Testament, particularly from the books of Exodus, Leviticus and the Psalms. As the New Testament Letter to the Hebrews teaches, all of these ancient elements of worship in the Temple and the synagogue which we still use to this day in the Liturgy, have now been brought to fulfillment in the life and teaching, crucifixion and resurrection of our Lord Jesus Christ, always pointing to Him.



MAKE IT REAL

Listen carefully for the biblical elements of the Liturgy—whether the Lord's Prayer, a Psalm verse, the Trisagion Hymn, the priest's blessing, or the Gospel reading—and pray it again during your personal prayer, living the Liturgy into your daily life.



Just For Kids!
(...and the young at heart)



WORD SCRAMBLE Feeding the 5,000

Unscramble each word related to the miracle of the Feeding of the 5,000. Be sure to listen to your priest read the Gospel because every word can be heard there! If you get stuck, use your bulletin or Orthodox Study Bible to re-read Matthew 14:14-22.

1. BARED _____
2. SJSEU _____
3. ETVFSHUAONDI _____
4. IEFGNED _____
5. SSIILEDPC _____
6. SLDBEES _____
7. OBAT _____
8. OTW _____
9. SFHI _____
10. SFAIESTID _____

ANSWER KEY:
1. BREAD, 2. JESUS, 3. FIVETHOUSAND, 4. FEEDING, 5. DISCIPLES, 6. BLESSED, 7. BOAT, 8. TWO, 9. FISH, 10. SATISFIED

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Reverend Father Dimitrios Lee, Presiding Priest - Email: frd@schgocdc.org

Very Reverend Father Kallinikos Chasapis, Assistant Priest - Email: fk@schgocdc.org

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