



THE  
GREEK ORTHODOX  
CHURCH  
OF GREATER SALT LAKE



SUNDAY, JANUARY 24, 2021  
THE 14th SUNDAY OF LUKE.

THE DIVINE LITURGY of  
ST. JOHN CHRYSOSTOM



# CHURCHES



## HOLY TRINITY CATHEDRAL

279 South 300 West,  
Salt Lake City, UT 84101  
(801) 328-9681

## PROPHET ELIAS CHURCH

5335 Highland Drive,  
Holladay, UT 84117  
(801) 277-2693

CHURCHOFFICE@GOCSLC.ORG

# CLERGY



V. Rev. Archimandrite **GEORGE NIKAS** - CATHEDRAL DEAN

frgeorge@gocslc.org (732) 232-1036

Rev. Presbyter **PATRICK O'ROURKE** - ASSISTANT PRIEST

frpatrick@gocslc.org (801) 896-4230

Rev. Protopresbyter **GEORGE POLITIS** - RETIRED

# PARISH COUNCIL



## 2021 Parish Council Executive Board

President: George Karahalios

1st Vice President: Dimitri Gerontis

2nd Vice President: Dr. Demetrios  
(Tykie) Skedros

Treasurer: Elpitha Votsis

Asst. Treasurer: Jacquelyn Contant

Rec. Secretary: Nico Priskos

Cor. Secretary: Lee Kapos

## 2021 Parish Council Members

Evan Dudley

Dorie Farah

Steve Gamvroulas


Maria Shilaos Nelson

George Pappas

Tim Reganis

Chris Sakellariou

Shawn Trujillo





# MEMORIALS



## TODAY:

Bill Pippas, Sr. : 40-Day Memorial

PE

## JANUARY 31:

Demetrios Panayiotis Efsthathiou: 5-Year Memorial

HT

# UPCOMING SCHEDULE



## SATURDAY, JAN. 30 - Three Holy Hierarchs

Orthros

9:00AM

Divine Liturgy

10:00AM

\* at Prophet Elias, Live-Stream

## SUNDAY, JAN. 31 - 15th Sunday of Luke

Orthros

9:00AM

Divine Liturgy

10:00AM





# HYMNS OF THE DAY



Resurrectional Apolytikion

Plagal 4th Mode

You descended from on high, O compassionate One, and condescended to be buried for three days, so that from the passions You might set us free. Our life and resurrection, O Lord, glory be to You.

Apolytikion of Pentecost (for the Holy Trinity)

Plagal 4th Mode

Blessed are You, O Christ our God, who made fishermen all-wise, sending upon them the Holy Spirit and, through them, netting the world. O Loving One, glory to You.

Apolytikion of the Prophet Elias

4th Mode

The incarnate Angel, the Cornerstone of the Prophets, the second Forerunner of the Coming of Christ, the glorious Elias (Elijah), who from above, sent down to Elisha the grace to dispel sickness and cleanse lepers, abounds therefore in healing for those who honor him.

Kontakion

1st Mode

You sanctified the virginal womb by Your birth, O Lord, and blessed the hands of Symeon fittingly, O Christ God; and even now You came and saved us. Now, give peace to our Nation in time of war, and empower our Leaders, so loved by You, the only one who loves humanity.



# ΥΜΝΟΙ ΤΗΣ ΗΜΕΡΑΣ

Ἀπολυτίκιον Ἀναστάσιμον.

Ἦχος πλ. δ΄

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

Ἀπολυτίκιον Πεντηκοστής (για τὴν Ἁγία Τριάδα)

Ἦχος πλ. δ΄

Εὐλόγητός εἰ Χριστὲ ὁ Θεὸς ἡμῶν ὁ πανσόφους τοὺς ἅλιους ἀναδείξας καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον καὶ δι' αὐτῶν τὴν οἰκουμένην σαγνεύσας φιλόνηθρον δόξα Σοι.

Ἀπολυτίκιον Προφήτου Ηλιοῦ

Ἦχος δ΄

Ὁ ἑνσαρκὸς ἄγγελος, τῶν Προφητῶν ἡ κρηπίς, ὁ δεῦτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ηλίας ὁ ἐνδοξος, ἀνωθεν καταπέμψας, Ελισαίω τὴν χάριν, νόσους ἀποδιώκει, καὶ λεπρούς καθαρίζει, διό καὶ τοῖς τιμώσιν αὐτὸν βρῦει ἰάματα.

Κοντάκιον τοῦ Προεορτίου

Ἦχος α΄

Ὁ μήτραν παρθενικὴν ἀγίαςας τῷ τόκῳ σου, καὶ χεῖρας τοῦ Συμεῶν εὐλόγησας ὡς ἔπρεπε, προφθάσας καὶ νῦν ἔσωσας ἡμᾶς Χριστὲ ὁ Θεός. Ἄλλ' εἰρήνευσον ἐν πολέμοις τὸ πολίτευμα, καὶ κραταίωσον Βασιλεῖς οὓς ἠγάπησας, ὁ μόνος φιλόνηθρος.





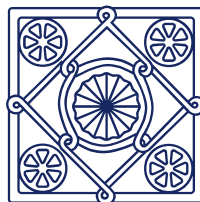
# THE EPISTLE



*Prokeimenon: Pray and return to the Lord your God.  
Verse: In Judah God is known; His name is great in Israel.*

The reading is from Paul's First Letter to Timothy.  
(1:15-17)

Timothy, my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience for an example to those who were to believe in Him for eternal life. To the King of Ages, immortal, invisible, the only God, be honor and glory to the ages of ages. Amen.





# Ο ΑΠΟΣΤΟΛΟΣ

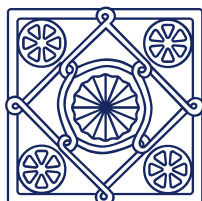


Προκείμενον: *Εὔξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ  
ἡμῶν.*

Στίχος: *Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ  
μέγα τὸ ὄνομα αὐτοῦ.*

Πρὸς Τιμόθεον Α΄ Ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα.  
(1:15-17)

Τέκνον Τιμόθεε, πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρῶτω ἐνδείξῃται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.





# THE GOSPEL



The reading is from the  
Holy Gospel according to Luke.  
(18:35-43)

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.







# ΤΟ ΕΥΑΓΓΕΛΙΟΝ



Ἐκ τοῦ κατὰ Μάρκον ἀγίου Εὐαγγελίου  
τὸ ἀνάγνωσμα.  
(18:35-43)

Τῷ καιρῷ ἐκείνῳ, ἐγένετο ἐν τῷ ἐγγίξειν τὸν Ἰησοῦν εἰς Ἱεριχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἶη ταῦτα. ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. καὶ ἐβόησε λέγων· Ἰησοῦ, υἱὲ Δαυῖδ, ἐλέησόν με. καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· Γιὲ Δαυῖδ, ἐλέησόν με. σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν λέγων· Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.





# THE DIAKONIA FUND



“Diakonia” is a Greek word used in the New Testament, with different meanings, all related to service. Sometimes, it refers generally to helping anyone in need. For example, it is the word Christ uses when he tells his followers that He came, “not to be served, but to serve.” (Matthew 20:28) At other times, it means to serve at tables, and still, others refer to the distribution of financial resources. It is in this context that we get the name of one of the ranks of clergy, the Deacons. (Acts 6:1-7)

In the most recent meeting of our Parish Council, Fr. George and Fr. Patrick brought up the need to have a fund which they could access quickly in order to help meet urgent and emergent needs. This sort of fund is most commonly called a “Benevolent Fund.” However, we’ve chosen a new name to indicate that this is above all, a ministry of the Church, enacted by the clergy and the Parish Council in unison. As a ministry, the clergy will use their pastoral judgement to decide when and how much to give, and to whom, and their names will be held in the strictest confidence. But, the clergy will not sign the disbursements. This will be done by members of the Parish Council Executive committee. This way, we will keep the recipients confidential, while keeping the process transparent and accountable.

The parish council agreed that this is necessary, and voted to approve the creation of the Diakonia Fund, with the stipulations explained above. Please note that this new fund will not replace the social services initiatives of the St. Philothea Philoptochos, but is another facet of our greater ministry efforts.

To give toward this purpose, please make checks payable to the church, and indicate in the memo line “Diakonia Fund,” or if you would rather donate online, please make sure to select Diakonia Fund from the drop menu when you donate.

Thank you for continuing to enable real Christian service - Diakonia - in the Salt Lake Valley. May God continue to multiply our efforts.





# WORSHIP WITH THE SENSES



**SIGHT** The dome sits on high, representing the heavens, which Jesus bent down to earth to come to us. The walls represent the creation and are adorned with Holy Icons - images of Christ, his mother, and Saints which show their perfected selves, radiant with the glory of God. The clergy wear special clothes—vestments adorned with symbols of life: vines, grapes, wheat, and the Cross—which indicate the heavenly, and eternal aspect of our worship. “And now arise, O LORD God, and go to your resting place, you and the ark of your might. Let your priests, O LORD God, be clothed with salvation, and let your saints rejoice in your goodness.” (2 Chronicles 6:41)

**SMELL** As it was in the Temple in Jerusalem, and as continued by the early Church, sacred incense reinforces that we are worshipping at the heavenly throne of God. The smoke symbolizes our prayers rising to Him (Psalm 140:2), and as it hangs in the air, it creates an atmosphere of prayer, “a fragrant offering...pleasing to God.” (Philippians 4:18)

**HEARING** Almost the entire service is sung, setting the sound of worship apart from normal speech. The clergy and the people sing, joining our voices with the Holy Angels. “Addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart...” (Ephesians 5:19)

**TOUCH** We make the sign of the cross at the beginning and end of prayers, taking up our cross and following Him. (Luke 9:23) We venerate icons by bowing and kissing them. We do not worship them, as worship is for God alone, but we pay them honor and respect, much like we do photos of loved ones. Some people, recalling the story from the Gospel in which a woman was healed by touching the hem of Christ’s garments (Matthew 9:20-22), touch the hem of the priest’s vestments during the Great Entrance (when the bread and wine are brought forth to be consecrated).

**TASTE** “Taste and see that the Lord is good,” King David wrote in his 34th Psalm. The very foundation of the Church is the sharing in the Mystical Supper, the Holy Eucharist. From the night before Christ surrendered himself for the life of the world to today, His Church holds this to be the very most sacred act. Also called Holy Communion, it is reserved for members of the Church, who live a life of prayer, fasting, and repentance. However, not all the bread which was baked for the service is consecrated. The remainder, called “antidoron” (lit. other than the gifts), is NOT Holy Communion, and can be shared with guests and visitors as a gift of fellowship.





# ANNOUNCEMENTS



- **COVID-19 PROTOCOL**

Please remember that masks are required at all services and events.

In love for our friends and neighbors, if you are experiencing ANY symptoms which might be caused by the coronavirus - fever, cough, shortness of breath, sore throat, muscle aches - or have been around someone who has, if you have been tested and are awaiting results, or if you have been around someone else who has, please SEEK MEDICAL ATTENTION and STAY HOME. Please call Fr. George or Fr. Patrick if you or someone you know may be sick and in need of prayer.

- **NEW OFFICE EMAIL ADDRESS**

Please use [churchoffice@gocslc.org](mailto:churchoffice@gocslc.org) for official correspondence with Maria Papadakis, and for general inquiries/business.

- **FOOD PANTRY**

Our food pantry remains open to any and all who may need it, and we are still actively seeking donations, which can be dropped at Holy Trinity between 10am-2pm, Monday thru Friday. The pantry can be accessed any Saturday after 9:00 am. Please call Jacque Contant to set an appointment: (334) 447-9643

- **SUNDAY SCHOOL VIA ZOOM ONLY**

Out of an abundance of caution, we have suspended in-person Sunday School. Please contact Elenie Sefandonakis, Paul Karahalios, or Denise Nikols to gain access to the classes.

