



Saint Nicholas Greek Orthodox
Shrine Church

May 17, 2026

Rev. Ekonomos Aristidis Garinis, Proistamenos

Rev. Presbyter Alexandros Douvres

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Κυριακή ΣΤ' τοῦ Τυφλοῦ - Sunday of the Blind Man

Ἀπολυτίκιον Ἀναοιάοιμον

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν· ὅτι ἠυδόκησε σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγειῖραι τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ ἀναστάσει αὐτοῦ.

Ἀπολυτίκιον Ἁγίου Νικολάου

Κανόνα πίστεως, καὶ εἰκόνα πραότητος, εγκρατείας διδάσκαλον, ἀνέδειξε σε τὴ ποιμνὴ σου, ἡ τῶν πραγμάτων ἀλήθεια δια τοῦτο ἐκτήσω τὴ ταπεινώσει τα υψηλά, τὴ πτωχεία τα πλούσια. Πάτερ Ἱεράρχα Νικόλαε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τας ψυχὰς ἡμῶν.

Κονιάκιον τοῦ Πάσχα

Εἰ καὶ ἐν τάφῳ κατήλθες Ἀθάνατε, ἀλλὰ τοῦ ἄδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητὴς, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγγόμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Resurrectional Apolytikion

As the Father and Spirit are unoriginate, so the Word, who was born from the Virgin for us. Let us praise Him, O believers, and let us worship Him. For our salvation He was pleased to be crucified in the flesh, and to undergo death, and to resurrect the dead, by His glorious resurrection.

Apolytikion for St. Nicholas

A model of faith and the image of gentleness, the example of your life has shown you forth to your sheep-fold to be a master of temperance. You obtained thus through being lowly, gifts from on high, and riches through poverty, Nicholas, our father and priest of priests, intercede with Christ our God that He may save our souls.

Kontakion of Pascha

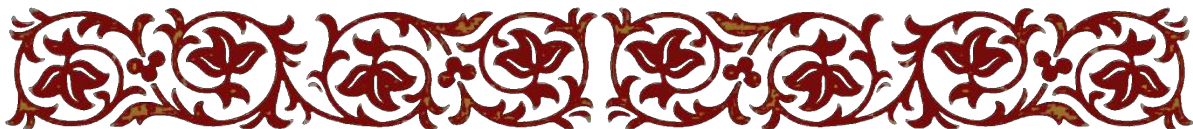
Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.



ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ (Πράξ. 16:16 - 34)

Ἐν ταῖς ἡμέραις ἐκείναις, ἐγένετο πορευομένων ἡμῶν τῶν ἀποστόλων εἰς προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνος ἀπαντῆσαι ἡμῖν, ἣτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη. αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ τῷ Σίλᾳ 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 ἐκταράσσουν 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 αὐτοὺς 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 δέσμοι. ἄφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου, ἀνεώχθησάν τε παρακρήμα αἱ θύραι πᾶσαι καὶ πάντων τὰ δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἐμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους. ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων· μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε. αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ, καὶ προαγαγὼν αὐτοὺς 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 αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παρακρήμα, ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἠγαλλιάσατο πανοικί πεπιστευκῶς τῷ Θεῷ.



EPISTLE READING (Acts 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 us 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.

Τῷ καιρῷ ἐκείνῳ παράγων ὁ Ἰησοῦς εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ; ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἴμι 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. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθημένος καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι δὲ ὅτι ὁμοίος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγε ὅτι ἐγὼ εἰμι. ἔλεγον οὖν αὐτῷ· πῶς ἀνεφύχθησάν 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 ἀνέφωξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνίψαμην, 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 ἁμαρτωλὸς 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

ὕμεις 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 ἠνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἦδη 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 ἁμαρτωλὸς ἐστίν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἠνοιξέ σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ εἶ μαθητῆς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί. ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γὰρ τούτῳ θαυμαστόν ἐστίν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἀνέφωξέ μου τοὺς ὀφθαλμούς. οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἁμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρῶν 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.

GOSPEL READING (JN. 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. I 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 the 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 God?" 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.



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Please consider supporting our Renovation For Our Future project to continue passing the torch of Orthodox faith and Hellenism to our future generations.

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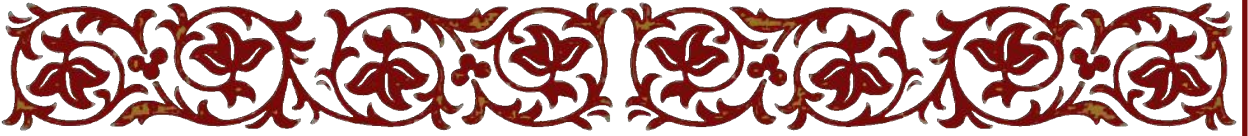
"SO LET EACH ONE GIVE AS HE PURPOSES IN HIS HEART; NOT GRUDGINGLY OR OUT OF



ΕΟΡΤΟΛΟΓΙΟΝ

MAY 2026

May 3 SUN	Sunday of the Paralytic Κυριακή του Παραλυτικού 7:30 a.m. Orthros / 8:45 Liturgy	May 21 THU	Feast of Ascension Εορτή της Αναλήψεως 8:00 a.m. Orthros / 9:00 Liturgy
May 6 WED	Mid-Pentecost Μεσοπεντηκοστής 8:00 a.m. / 9:00 Liturgy	May 24 SUN	Fathers of the 1st Council Άγ Πατέρων τῆς Α' Οἴκομ. Συνόδου 7:30 a.m. Orthros / 8:45 Liturgy
May 9 SAT	St. Christopher the Martyr Άγ. Χριστοφόρου Μάρτυρα 8:00 a.m. / 9:00 Liturgy	May 25 MON	+Memorial Day+ +Τρισάγιον στα Μνήματα+ Flushing Cemetery 9:00 a.m. - 12:00 p.m.
May 10 SUN	Sunday of the Samaritan Woman Κυριακή της Σαμαρείτιδας 7:30 a.m. Orthros / 8:45 Liturgy	May 27 WED	St. John the Russian Άγ. Ιωάννου του Ρώσου 8:00 a.m. Orthros / 9:00 Liturgy
May 11 MON	SS. Cyril and Methodios Άγ. Κύριλλου και Μεθοδίου 8:00 a.m. / 9:00 Liturgy	May 30 SAT	Saturday of the Souls Ψυχοσάββατο 8:00 a.m. Orthros / 9:00 Liturgy
May 14 THU	St. Isidore of Chios Άγ. Ισιδώρου του εν Χίου 8:00 a.m. / 9:00 Liturgy	May 31 SUN	Sunday of Pentecost Κυριακή της Πεντηκοστής 7:30 a.m. Orthros / 8:45 Liturgy
May 17 SUN	Sunday of the Blind Man Κυριακή του Τυφλού 7:30 Orthros / 8:45 Liturgy		
May 20 WED	Apodosis of Pascha Απόδοση του Πάσχα 8:00 a.m. Orthros / 9:00 Liturgy 9th Hour - 9th Hour 6:30 p.m. Great Vespers of the Ascension Μέγας Εσπερινός της Αναλήψεως		



Dear Faithful Stewards of St. Nicholas Greek Orthodox Church,

As we continue our stewardship appeal, we come to you with a sense of urgency and hope.

While we are deeply grateful for those who have already made their 2026 stewardship commitment, we have not yet reached the level of participation needed to sustain the ministries and operations of our beloved parish.

St. Nicholas is more than a church – it is our spiritual home. It is where we gather in worship, celebrate life’s sacred moments, teach our children the faith, and serve those in need. These blessings are only possible through your faithful stewardship.

If you have not yet made your pledge, we ask you to prayerfully consider doing so today. Your commitment – no matter the amount – is vital. Participation from every family is essential to ensure the strength and future of our parish.

As we are reminded in Holy Scripture: *“Honor the Lord with your possessions, and with the first fruits of all your increase.”* Proverbs 3:9

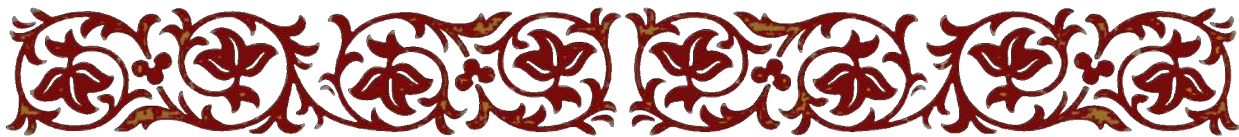
Now is the time to act. Please return your stewardship pledge as soon as possible and join us in supporting the mission of St. Nicholas.

With gratitude and faith, we move forward together.

For online giving- <https://onrealm.org/StNicholasShrine/Give>

Rev. Economos Aristidis Garinis
Proistamenos

Demetrios Athanasopoulos
Parish Council President



Αγαπητοί Πιστοί Οικονόμοι του Ελληνικού Ορθοδόξου Ναού Αγίου Νικολάου,

Καθώς συνεχίζουμε την έκκληση μας για το πρόγραμμα της επιστασίας, ερχόμαστε σε σας με αίσθημα επειγούσης ανάγκης και ελπίδας. Ενώ είμεθα βαθειά ευγνώμονες σε αυτούς οι οποίοι ήδη έχουν δώσει την υπόσχεση τους για την επιστασία 2026, προς το παρόν δεν έχουμε φθάσει στο επίπεδο συμμετοχής που απαιτείται για τη στήριξη των διακονιών και των λειτουργιών της αγαπημένης μας ενορίας.

Ο Άγιος Νικόλαος είναι πολύ περισσότερο από μια εκκλησία. Είναι ο πνευματικός μας οίκος, όπου συγκεντρωνόμαστε για να προσευχηθούμε, να εορτάσουμε τις ιερές στιγμές της ζωής μας, να διδάξουμε στα παιδιά μας την πίστη μας και να υπηρετήσουμε αυτούς που έχουν ανάγκη.

Αυτές οι ευλογίες μπορούν να επιτευχθούν μόνο μέσω της δικής σας πιστής επιστασίας. Αν δεν έχετε υποβάλει ακόμη την υπόσχεση προσφοράς σας, σας παρακαλούμε, να το σκεφθείτε προσευχόμενοι και να το πράξετε σήμερα. Η υπόσχεση σας- άσχετα με το ποσό- είναι ζωτικής σημασίας. Η συμμετοχή κάθε οικογένειας είναι ουσιώδης για να εξασφαλίσουμε τη δύναμη και το μέλλον της ενορίας μας.

Όπως μας υπενθυμίζει η Αγία Γραφή : *«Τίμα τον Κύριό σου, προσφέροντας του από τους πρώτους καρπούς όλων των εισοδημάτων σου»*. -Παροιμιών 3:9

Τώρα είναι η ώρα να δράσουμε. Παρακαλώ, επιστρέψτε την υπόσχεση της προσφοράς σας το συντομότερο δυνατόν και όλοι μαζί ας στηρίξουμε την αποστολή του Αγίου Νικολάου.

Με ευγνωμοσύνη και πίστη, μαζί προχωρούμε μπροστά.

Π. Α. Γαρίνης

Οικονόμος Αριστείδης Γαρίνης
Ιερατικός Προϊστάμενος

Δημήτριος Αθανασόπουλος
Πρόεδρος Διοικ. Συμβουλίου

ST. NICHOLAS GREEK ORTHODOX SHRINE CHURCH

ADVERTISE IN THE ARK

The St. Nicholas Parish community relies on The Ark as its communication hub, offering your business a direct, established path to a loyal local audience.



Get Noticed in June!

Want to reach our community? Advertise in the upcoming June 2026 issue of The Ark! Whether you're promoting a local business, a summer event, or a personal milestone, our quarterly parish newsletter is the perfect place to be seen.

Space is limited! Contact us by May 31st to secure your spot.

Inquire at: Email or QR code below.



Contact StNicholasArk@gmail.com with any questions.



Come celebrate with us at the festival today! We are so excited to share this final day of fellowship and fun with our entire community. A heartfelt thank you goes out to all of our dedicated volunteers and generous sponsors; your hard work and support are the blessings that make this event possible. Be sure to stay tuned for photos and highlights from the festivities in the next edition of The Ark!



Η ΧΟΡΩΔΙΑ

ΤΟΥ ΗΜΕΡΗΣΙΟΥ ΕΛΛΗΝΟΑΜΕΡΙΚΑΝΙΚΟΥ ΣΧΟΛΕΙΟΥ
«ΒΑΣΙΛΕΙΟΣ ΣΠΥΡΟΠΟΥΛΟΣ»

ΤΗΣ ΕΛΛΗΝΟΡΘΟΔΟΞΟΥ ΚΟΙΝΟΤΗΤΟΣ
ΑΓΙΟΥ ΝΙΚΟΛΑΟΥ, FLUSHING

ΠΑΡΟΥΣΙΑΖΕΙ ΕΝΑ ΑΦΙΕΡΩΜΑ

ΣΤΑ ΤΡΑΓΟΥΔΙΑ ΤΟΥ ΕΛΛΗΝΙΚΟΥ



ΠΕΜΠΤΗ 28 ΜΑΪΟΥ 2026 – 7:00 μ.μ.

ΑΙΘΟΥΣΑ «ΠΙΕΤΡΟΣ ΣΑΡΑΝΤΑΚΟΣ»

ΜΙΧΕΛΕΙΟ ΕΚΠΑΙΔΕΥΤΙΚΟ ΚΑΙ ΠΟΛΙΤΙΣΤΙΚΟ ΚΕΝΤΡΟ
ΕΛΛΗΝΟΡΘΟΔΟΞΟΣ ΚΟΙΝΟΤΗΤΑ ΑΓΙΟΥ ΝΙΚΟΛΑΟΥ, FLUSHING

43-15 196TH street Flushing, NY 11358 (718)357-5583

Gus Cherevas Estia-Pindus Chapter 326

SCHOLARSHIP PROGRAM

*Empowering Our Youth
Since 1982*

Established by Van Pappas and Andy George, the Estia-Pindus Chapter No. 326 of the Order of AHEPA is proud to announce our 2026 Scholarship Program.

For over 40 years, we have awarded more than \$75,000 to deserving students who have gone on to become leaders, doctors, lawyers, and educators. This year, we continue that tradition by awarding \$7,250 in total scholarships!

We are proud to announce \$7,250 in total scholarships for the Class of 2026:

- High School Seniors: (3) Awards of \$2,000 (Enrolled in College for Fall 2026)
- W. Spyropoulos 8th Graders: (2) Awards of \$500 (Entering High School in Fall 2026)
- St. Nicholas Hellenic School: (1) Award of \$250 (Graduating Student)

Eligibility: Applicants must be of Hellenic descent residing in Queens (or attend school in NYC), or be children/grandchildren of Chapter 326 members.

Application Deadline:
MAY 18, 2026



Apply Here: forms.gle/Um89bJPRrDKA56Gk7

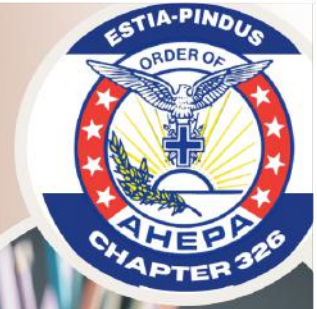
OTHER SCHOLARSHIP OPPORTUNITIES

AHEPA Empire District No. 6

<https://www.ahepad6.com/ahepa-district-6-scholarship>

The AHEPA Education Foundation (AEF)

<https://www.ahepa.org/education>



Contact Information:

moskos.ahepa326@verizon.net

GREEK ORTHODOX ARCHDIOCESAN DISTRICT
48TH ANNUAL



JOY & GOYA OLYMPICS

INSPIRING FAITH, PROMOTING FELLOWSHIP
& CELEBRATING EXCELLENCE

MEMORIAL DAY WEEKEND

May 22-24 2026

Suffolk Community College
Grant Campus - Brentwood NY



BOYS & GIRLS AGES 7-17

SWIMMING * 3 ON 3 BASKETBALL * BASKETBALL SHOOTING
CHESS * CHECKERS * BACKGAMMON * CONNECT 4
TABLE TENNIS * NOK-HOCKEY * SHOT-PUT
SOFTBALL THROW * HIGH JUMP * LONG JUMP
SOFTBALL * SOCCER * TRACK
VOLLEYBALL * KICKBALL
5K RUN * CORNHOLE
TRINITY CHALLENGE



REGISTER



FOR MORE INFO VISIT US:

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email: Info@goado.com





GREEK ORTHODOX ARCHDIOCESAN DISTRICT
48TH ANNUAL
JOY & GOYA OLYMPICS



INSPIRING FAITH, PROMOTING FELLOWSHIP & CELEBRATING EXCELLENCE

IN PARTNERSHIP WITH
LIKE A DAISY FOUNDATION
IS PROUD TO PRESENT

AGAPE GAMES

AN INCLUSIVE DIVISION ROOTED IN THE SPIRIT OF AGAPE
SELFLESS LOVE, INCLUSION, & COMMUNITY

SUNDAY, MAY 24, 2026

**Suffolk Community College
Grant Campus - Brentwood**

For all Athletes (AGES 7-40)

**Additional Participation Available:
CHEER SQUAD PARTICIPANTS & HELPERS**

Events include:

**BASKETBALL * HAND SOCCER* PICKLEBALL
CORNHOLE * TIC-TAC-TOE RELAY * CONNECT FOUR
JENGA * RING TOSS * BOWLING**

**Divine Liturgy 9am
Check-in/breakfast 10am
Games Begin 10:30am**

For more information
Email: agape@goado.org
visit: GOADO.org/AgapeDiv

SCAN HERE



**REGISTER
BY 5/19**

LIKE A

Daisy



KIDS BULLETIN PAGE

The Gospel: "Seeing the Light"

One day, Jesus met a man who had been blind since the day he was born. He had never seen a sunset, his parents' faces, or the beautiful Temple. Jesus did something very unusual: He spat on the ground, made some mud (clay), and put it on the man's eyes.

He told the man, "Go, wash in the Pool of Siloam." When the man washed the mud away, he could see for the very first time! But the miracle wasn't just about his eyes; it was about his heart. While some people were confused or angry, the man knew exactly who Jesus was—the Son of God. He received spiritual sight, which is even more important than physical sight!

Can you unscramble these words from today's Gospel? YALC _____

HTGIL _____.

DLNIB _____

MAOLIS _____

ELACRIM _____

Blind Man

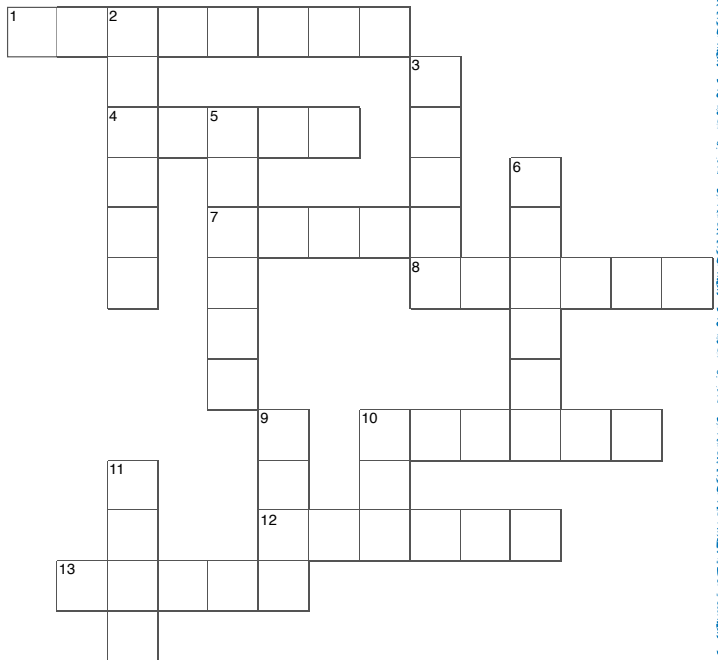
By St. Nicholas Ark

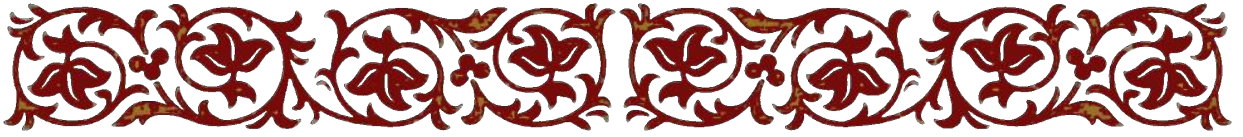
ACROSS

- 1 A follower of Jesus
- 4 What Jesus brings to darkness
- 7 What the man received after healing
- 8 What happened to the blind man's sight
- 10 The Holy ____ helps us see God
- 12 The day we remember this healing
- 13 Believing in Jesus' power to heal

DOWN

- 2 The pool where the man washed his eyes
- 3 What Jesus shows us
- 5 The Bible story of Jesus' life
- 6 Talking to God with our hearts
- 9 What Jesus told the man to do in the pool
- 10 What Jesus said did not cause blindness
- 11 What Jesus made with spit and dirt





MEMORIALS

George Englezos
Kyriako Georgiou
Hrisanthi Giannios
Dikea Kontos
Georgia Koutsianas
Lampros Toufekoulas

MNHMOΣYNA

Γεωργίου Εγγλέζου
Κυριάκου Γεωργίου
Χρησάνθης Γιαννιού
Δικαίας Κοντού
Γεωργίας Κουτσιανά
Λάμπρου Τουφεκούλα

SACRAMENT OF BAPTISM

Son of
Angelo & Chrysavgi Galataas
Saturday, May 23
1:00 PM

ANNOUNCEMENTS

Καλωσορίζουμε το Σύλλογο Πανευθαϊκού Αμερικής ο “Άγιος Ιωάννης του Ρώσσου” για την σημερινή τους παρουσία και τους ευχαριστούμε που μας έφεραν την εικόνα και το σκουφάκι του Αγίου.

We welcome the Panevoikos Society of America “St. John the Russian” today and we thank them for bringing us the icon and relic of the Saint to bless us.

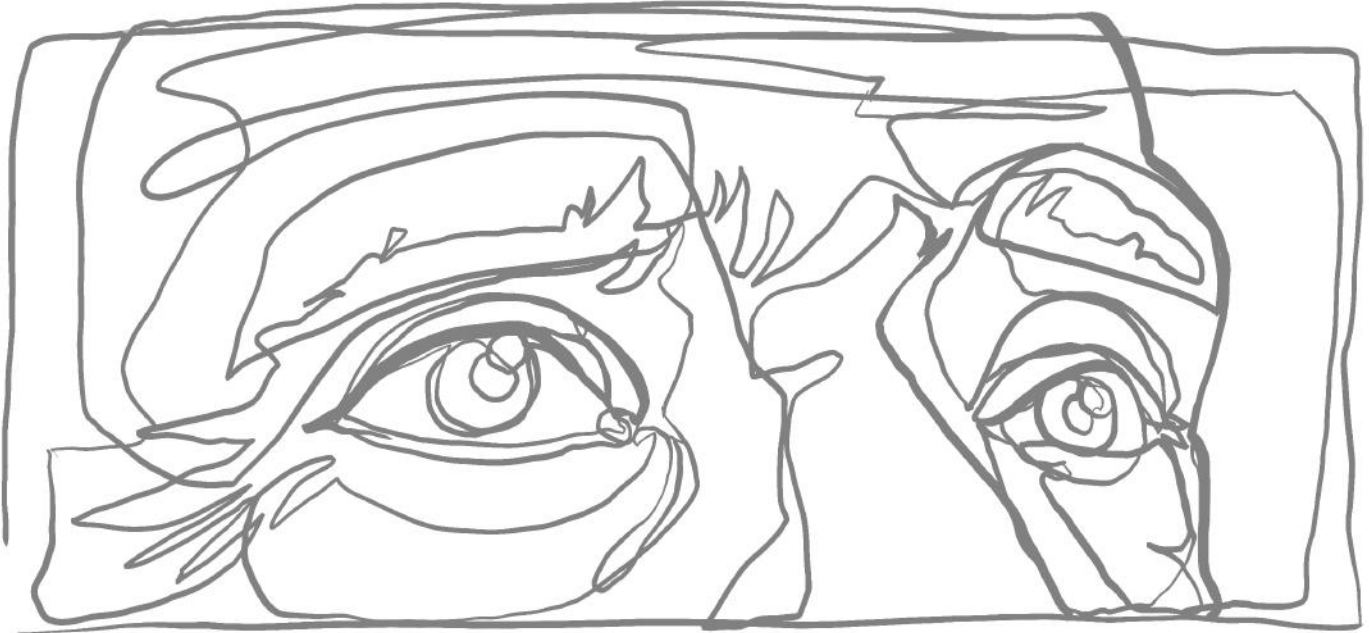
The St. Nicholas Greek Orthodox Shrine Church of Flushing will hold its **General Assembly meeting on June 7th**. All parishioners are encouraged to attend this important meeting to discuss the ongoing life and future of our community. Please mark your calendars and join us in Sarantakos Hall.

*Saint Nicholas Greek Orthodox Shrine Church
196-10 Northern Blvd Flushing, NY 11358*



DIAKONIA

A National Ministry of the Greek Orthodox Archdiocese of America



REFLECTIONS FROM TODAY'S READING - *John 9:1-38* | Fr. George Parsenios

To know or not to know? That is the question in today's Gospel reading. Several people in today's passage claim to know things but are actually ignorant. The Pharisees are the loudest about what they know. They know that Jesus is a sinner, they know the blind man is a sinner, and they know that God spoke to Moses. But as for Jesus, they know nothing about him. The parents of the blind man know things, too. They know the blind man is their son, and they know that he was born blind. But as for how he was healed, they know nothing about it. The opponents of Jesus know so many things...but only the wrong things. They are infected with a spiritual blindness, which is not like physical blindness. In physical blindness, nothing enters the eye. In spiritual blindness, everything enters our vision, but

too many things and only the wrong things. When we allow ourselves to consume too much of what is false or tempting or dark, we become like the Pharisees. We cannot recognize God standing right in front of us. We become like the parents of the blind man, who are alienated and disconnected from their child. We lose our close connection with our family. Let us strive, therefore, to close our eyes to dark influences that distract and confuse us and open them to that which uplifts and connects us to God, especially our Orthodox faith. And let us remember to be careful in our relationships, not only with our families, but with our friends and neighbors, and particularly with our fellow church parishioners. Let us forgive and be patient and be kind, so that we might all proclaim together: *Χριστός Ανέστη! Christ is Risen!*

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

Scan for today's service text

bit.ly/parishtexts



FROM THE ORIGINAL GREEK: Apostle (Ἀπόστολος)

What is an “Apostle?”

Fr. George Parsenios



When the followers of Jesus go out as missionaries, they are called his 12 Apostles. The Greek word *ἀπόστολος/ apostolos* is derived from *apo* which means “from” and from *stello* which means “to send.” An apostle is someone sent on a very specific mission. Prior to the word’s Christian usage, it could refer to things sent on a mission as well as people. A naval fleet, for example, would sometimes be called an “*apostle*.” More commonly, *apostolos* referred to a political leader

dispatched as an emissary. The term carries precisely this sense when Jesus sends out (*apostello*) his apostles in Mark 6. The apostles are commissioned to share the Gospel message. This is their singular and special mission: to spread the Good News. Although the 12 are the core group of those sent to share the teaching of Christ, Jesus dispatches a further group of 70 apostles in Luke 10. St. Paul was also given the title Apostle following the ministry of Jesus, and the Church has recognized many other saints as being “equal to the Apostles,” such as Saints Constantine and Helen. All of these apostles, both during and after the ministry of Jesus, shared the same special commission.



THIS WEEK’S LOOK AT CHURCH HISTORY

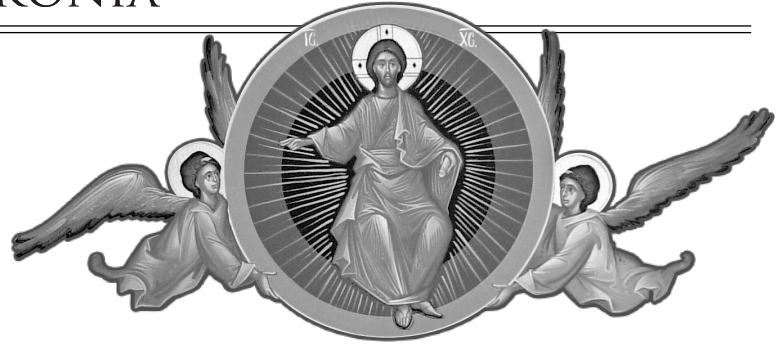
Byzantium Becomes Constantinople

Menios Papademetriou, PhD Director of Archives

Herodotus spoke of Byzantium as a prosperous, well-fortified and strategic center of trade connecting the Black and Aegean Seas, but the Emperor Constantine saw it as a strategic center for power situated at the crossroads of the world. After six years of construction, a great city arose on the foundations of Byzantium and it was declared the New Rome and imperial co-capital and dedicated to the Virgin Mary on May 11, 330 in the Church of the Holy Peace. Within a century it came to be known as Constantine’s city—Constantinople. Renowned as the Queen City, it was protected by the Queen of heaven and its famous defense systems: A massive chain across the mouth of the harbor to prevent enemy ships from entering and its impenetrable walls. These defenses repelled dozens of sieges for over a thousand years and failed only twice—first during the Fourth Crusade in 1204 and finally to the world-shaking power of Ottoman cannons after 53 days of siege on May 29, 1453.

Graphic: Mosaic Icon of the Theotokos hold Jesus Christ, with Emperors Constantine and Justinian in the Church of Agia Sophia

THURSDAY, MAY 21 THE FEAST OF THE ASCENSION: A Call to Look Up and Go Forth



Each year, forty days after the Resurrection, we celebrate the Feast of the Ascension. On this day, we remember the day the Risen Lord led His disciples to the Mount of Olives, blessed them, promised the coming of the Holy Spirit, and then ascended into heaven. The Ascension is a feast of hope, purpose, and mission.

The Scriptures tell us that on the day of His Ascension, Jesus entrusted His disciples with a mission, known as the Great Commission, to be His witnesses, to, "...make disciples of all nations..." He instructed them to proclaim repentance, forgiveness, and new life in Jerusalem, Judea, Samaria, and to the ends of the earth. He promised that although He would no longer be visibly present among them, He would remain with them always, empowering them through the Holy Spirit.



The icon of the Ascension helps us to visualize this mystery. Jesus ascends in glory, blessing the world, while holding the scroll of divine teaching. He is not distant or detached. He reigns as the living Head of the Church, guiding and sustaining her. Below Him stands His mother, the Theotokos, calm and prayerful, surrounded by the apostles. Together, they represent the Church. They remain on earth, sometimes confused or uncertain, yet rooted in prayer and filled with expectation. Saint Paul is also present in the icon of the Ascension, though he was not there historically. His inclusion reminds us that the Church is always growing, always being enriched by new witnesses called by Jesus Christ.



A CALL TO ACTION

The Ascension invites us to live as witnesses where God has placed us. Choose one simple, intentional act as you move through each day.

At home: Commit to a moment of prayer each day—alone or with your family. Light a candle and ask the Holy Spirit to guide your words and actions. Practice forgiveness or patience where it has been difficult.

At school or work: Be Christ's witness through integrity and kindness. Speak truthfully, work honestly, and look for one person who may be discouraged. A listening ear, a word of encouragement, or an act of quiet service can bear great fruit.

In your parish or community: Reach out. Call someone you haven't spoken to in a while, invite a friend back to church, or offer your time to serve.

