



KIMISIS THEOTOKOU ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΤΗΣ ΚΟΙΜΗΣΕΩΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

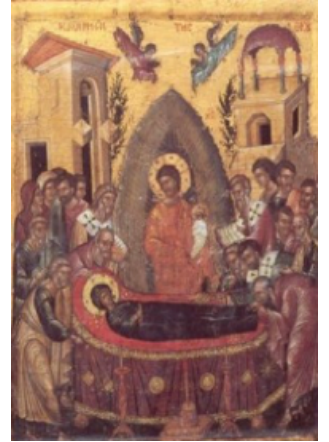
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WEEKLY BULLETIN
SUNDAY, MAY 19, 2024
SUNDAY OF THE MYRRH-BEARERS

ΕΒΔΟΜΑΔΙΑΙΟ ΦΥΛΛΑΔΙΟ
ΚΥΡΙΑΚΗ, 19^η ΜΑΪΟΥ 2024
ΚΥΡΙΑΚΗ ΤΩΝ ΜΥΡΟΦΟΡΩΝ



Κυριακή τῶν Μυροφόρων

Μυροφόρες εἶναι οἱ γυναῖκες πού ἀκολουθοῦσαν τὸν Κύριο μαζί με τὴ Μητέρα του, ἔμειναν μαζί της κατὰ τὴν ὥρα τοῦ σωτηριώδους πάθους καὶ φρόντισαν νὰ ἀλείψουν με μύρα τὸ σῶμα τοῦ Κυρίου. Ὅταν δηλαδή ὁ Ἰωσήφ καὶ ὁ Νικόδημος ζήτησαν κί' ἔλαβαν ἀπὸ τὸν Πιλάτο τὸ δεσποτικὸ σῶμα, τὸ κατέβασαν ἀπὸ τὸ σταυρὸ, τὸ περιέβαλαν σὲ σινδόνια μαζί με ἐκλεκτὰ ἀρώματα, τὸ τοποθέτησαν σὲ λαξευτὸ μνημεῖο καὶ ἔβαλαν μεγάλη πέτρα πάνω στὴ θύρα τοῦ μνημείου. Παρευρίσκονταν, κατὰ τὸν Εὐαγγελιστὴ Μάρκο, ἡ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία πού καθόταν ἀπέναντι τοῦ τάφου. Ἄλλη Μαρία ἐννοοῦσε ὅπωςδὴποτε τὴ Θεομήτορα. Δὲν παρευρίσκονταν μόνο αὐτές, ἀλλὰ καὶ πολλές ἄλλες γυναῖκες ὅπως ἀναφέρει καὶ ὁ Λουκᾶς. Ἀφοῦ λοιπὸν οἱ μυροφόρες ἐτοίμασαν τὰ μύρα καὶ τὰ ἀρώματα, κατὰ τὴν ἐντολή, τὸ Σάββατο ἠσύχασαν. Ὁ Λουκᾶς ἀναφέρει: «Τὴν πρώτη τῆς ἑβδομάδος, ὄρθρο βαθύ, ἦρθαν στὸ μνήμα, ἡ Μαρία Μαγδαληνὴ, ἡ τοῦ Ἰακώβου, ἡ Ἰωάννα καὶ ἄλλες μαζί τους». Ὁ Ματθαῖος λέγει: «ἀργὰ τὸ Σάββατο, ξημερώνοντας τὴν πρώτη τῆς ἑβδομάδος καὶ δύο μυροφόρες προσήλθαν». Ὁ Ἰωάννης λέγει: «Τὸ πρωί, ἐνῶ ἦταν σκοτεινὰ καὶ ἦταν μόνο ἡ Μαρία Μαγδαληνὴ». Ἐνῶ ὁ Μάρκος ἀναφέρει: «Πολὺ πρωί τῆς πρώτης τῆς ἑβδομάδος καὶ ἦταν τρεῖς οἱ προσερχόμενες μυροφόρες». Πρώτη τῆς ἑβδομάδος πού ἀναφέρουν ὅλοι οἱ εὐαγγελιστὲς εἶναι ἡ Κυριακὴ. Ἀργὰ τὸ βράδυ, ὄρθρο βαθύ, πολὺ πρωί καὶ πρωί σκοτεινὰ ἀκόμη, ὀνομάζουν τὸ χρόνο γύρω ἀπὸ τὸν ὄρθρο, ἀνάμικτο ἀπὸ φῶς καὶ σκοτάδι. Οἱ μυροφόρες ἦταν πολλές καὶ ἦλθαν στὸν τάφο ὄχι μιὰ φορὰ, ἀλλὰ καὶ δύο καὶ τρεῖς φορές, συντροφιά μὲν, ἀλλὰ ὄχι οἱ ἴδιες, κατὰ τὸν ὄρθρο μὲν ὅλες, ἀλλ' ὄχι τὸν ἴδιο χρόνο ἀκριβῶς. Ἀπὸ ὅλους τοὺς εὐαγγελιστὲς, πρώτη ἀπ' ὅλους ἦλθε στὸν τάφο τοῦ Υἱοῦ τοῦ Θεοῦ ἡ Θεοτόκος, ἔχοντας μαζί τὴ Μαγδαληνὴ Μαρία. Τὸ συμπεραίνω ἀπὸ τὸν Εὐαγγελιστὴ Ματθαῖο. Γιατί λέγει, «ἦλθε ἡ Μαγδαληνὴ Μαρία καὶ ἡ ἄλλη Μαρία», πού ἦταν ὅπωςδὴποτε ἡ Θεομήτωρ, «γιὰ νὰ δοῦν τὸν τάφο. Καὶ ἔγινε μεγάλος σεισμός, γιατί ἄγγελος Κυρίου ἦλθε, σήκωσε τὴ μεγάλη πέτρα ἀπὸ τὸ μνημεῖο καὶ κάθισε πάνω της. Ἦταν ἡ μορφή του σὰν ἀστραπή καὶ τὸ ἐνδυμὰ του λευκὸ σὰν χιόνι καὶ ἀπὸ τὸ φόβο τους ταραχθήκαν οἱ φύλακες καὶ ἔγιναν σὰν νεκροί». Νομίζω ὅτι γιὰ τὴ Θεοτόκο ἀνοίχθηκε ὁ ζωηφόρος τάφος (γιατί γι' αὐτὴ πρώτη καὶ μέσω αὐτῆς ἔχουν ἀνοιχθεῖ σ' ἐμᾶς ὅλα, εἴτε στὸν οὐρανὸ εἴτε στὴ γῆ) γι' αὐτὴν ἀστραψε ὁ ἄγγελος νὰ δεῖ τὸν ἄδειο τάφο καὶ τὸ μέγα θαῦμα τῶν ἐνταφίων χωρὶς τὸν ἀναστάντα Κύριο. Καὶ προφανῶς ὁ εὐαγγελιστὴς αὐτὸς ἄγγελος ἦταν ὁ Γαβριὴλ, πού ἀνάφερε τὴν ἀνάσταση δείχνοντας τὸ κενὸ μνημεῖο καὶ λέγοντας στὶς μυροφόρες νὰ τὴν ἀναγγείλουν στοὺς μαθητὲς. Καὶ τότε «ἐξῆλθαν με φόβο καὶ χαρὰ μεγάλη». Καὶ πάλι τὸν φόβο ἔχει ἀκόμη ἡ Μαρία Μαγδαληνὴ καὶ οἱ ἄλλες γυναῖκες, ἐνῶ ἡ Θεομήτωρ ἀπέκτησε τὴ μεγάλη χαρὰ, γιατί κατενόησε τὰ χαρμόσυνα λόγια τοῦ ἀρχαγγέλου τὰ ὅποια πίστεψε καὶ ἀπὸ τὰ τόσα ἀξιόπιστα γεγονότα, τοῦ σεισμοῦ, τῆς μετάρθεσης τοῦ λίθου, τοῦ ἄδειου τάφου, τῶν ἄλλων ἐνταφίων ἀδειανῶν ἀπὸ τὸ σῶμα. Καὶ τέλος πρώτη ἡ Θεοτόκος ἀναγνώρισε τὸν ἀναστάντα καὶ προσέπεσε στὰ πόδια του καὶ ἔγινε ἀπόστολος πρὸς τοὺς Ἀποστόλους, ὅταν ἐπιστρέφοντας ἐμφανίσθηκε ὁ Ἰησοῦς στὶς μυροφόρες, λέγοντας τό: «Χαίρετε».



Sunday of the Myrrh-Bearing Women

About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received of His beneficence left their own homeland and from then on followed after Him. They ministered unto Him out of their own possessions, even until His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to the sepulchre, bearing the myrrh-oils they had prepared to anoint His body. It is because of the myrrh-oils, that these God-loving women brought to the tomb of Jesus that they are called the Myrrh-bearers. Of those whose names are known are the following: first of all, the most holy Virgin Mary, who in Matthew 27:56 and Mark 15:40 is called "the mother of James and Joses" (these are the sons of Joseph by a previous marriage, and she was therefore their step-mother); Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna, wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee, Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of them, the evangelists have kept silence (Matt 27:55-56; 28:1-10. Mark 15:40-41. Luke 8:1-3; 23:55-24:11, 22-24. John 19:25; 20:11-18. Acts 1:14). Together with them we celebrate also the secret disciples of the Saviour, Joseph and Nicodemus. Of these, Nicodemus was probably a Jerusalemite, a prominent leader among the Jews and of the order of the Pharisees, learned in the Law and instructed in the Holy Scriptures. He had believed in Christ when, at the beginning of our Saviour's preaching of salvation, he came to Him by night. Furthermore, he brought some one hundred pounds of myrrh-oils and an aromatic mixture of aloes and spices out of reverence and love for the divine Teacher (John 19:39). Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counsellors who were in Jerusalem. He went boldly unto Pilate and asked for the body of Jesus, and together with Nicodemus he gave Him burial. Since time did not permit the preparation of another tomb, he placed the Lord's body in his own tomb which was hewn out of rock, as the Evangelist says (Matt. 27:60).

Ἀπολυτίκιον Ἀναστάσιμον.

Ἦχος β'.

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ Ζωὴ ἢ ἀθάνατος, τότε τὸν Ἄδην ἐνέκρωσας τῇ ἀστραπῇ τῆς Θεότητος, ὅτε δὲ καὶ τοὺς τεθνεώτας ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ Δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστέ ὁ Θεὸς ἡμῶν δόξα σοι.

Ἦχος β'.

Ὁ εὐσχήμων Ἰωσήφ, ἀπὸ τοῦ ξύλου καθελών, τὸ ἄχραντόν σου Σῶμα, σινδόνι καθαρῷ, εἰλήσας καὶ ἀρώμασιν, ἐν μνήματι καινῷ, κηδεύσας ἀπέθετο· ἀλλὰ τριήμερος ἀνέστης Κύριε, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἦχος β'.

Ταῖς μυροφόροις Γυναιξί, παρὰ τὸ μνήμα ἐπιστάς, ὁ Ἄγγελος ἐβόα· Τὰ μύρα τοῖς θνητοῖς ὑπάρχει ἀρμόδια, Χριστὸς δὲ διαφθορᾶς ἐδείχθη ἀλλότριος, ἀλλὰ κραυγάσατε· Ἀνέστη ὁ Κύριος, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

Resurrectional Apolytikion.

Mode 2.

When You descended unto death, O Lord who yourself are immortal Life, then did You mortify Hades by the lightning flash of Your Divinity. Also when You raised the dead from the netherworld, all the Powers of the heavens were crying out: O Giver of life, Christ our God, glory to You.

Mode 2.

When he took down Your immaculate Body from the Cross, the honorable Joseph wrapped it in a clean linen shroud with spices and laid it for burial in a new tomb. But on the third day You arose, O Lord, and granted the world Your great mercy.

Mode 2.

The Angel standing at the sepulchre cried out and said to the ointment-bearing women: The ointments are appropriate for mortal men, but Christ has been shown to be a stranger to decay. So go and cry aloud, The Lord has risen and granted the world His great mercy.

Ἀπολυτίκιον
ΚΟΙΜΗΣΙΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ
First Tone

Ἐν τῇ Γενήσῃ τὴν παρθενίαν εφύλαξας, ἐν τῇ Κοιμήσῃ τὸν κόσμον οὐ κατέλιπες Θεοτόκε, Μετέστης πρὸς τὴν ζωὴν, μήτηρ υπάρχουσα τῆς ζωῆς, καὶ ταῖς πρεσβείαις ταῖς σαῖς λυτρούμενη, ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

Κοντάκιον τοῦ Πάσχα.
Ἦχος πλ. δ'.

Εἶ καὶ ἐν τάφῳ κατήλθες Ἀθάνατε, ἀλλὰ τοῦ ἔδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητὴς, Χριστέ ὁ Θεός, γυναιξὶ Μυροφόροις φθελγόμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωροῦμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Apolytikion
Dormition of the Theotokos.
First Tone

In birth, you preserved your virginity; in death, you did not abandon the world, O Theotokos. As mother of life, you departed to the source of life, delivering our souls from death by your intercessions.

Kontakion of Pascha.
Mode pl. 4.

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.

ΜΝΥΜΟΣΥΝΑ

Ευαγγελία Κριτικού 40 ἡμερῶν
Γεωργία Καραντάλης Ἐτήσιο
Προκόπης Βενετσανάκος 10 ἐτές

MEMORIALS

Evangelia Kritikos 40 Days
Georgioa Karantalis 1 Year
Prokopis Venetsanakos 10 Years

ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ
TODAY'S EPISTLE READING

Ἴσχύς μου καὶ ὕμνησίς Προκείμενον. Ἦχος β'
ΨΑΛΜΟΙ 117.14,18
μου ὁ Κύριος.

Στίχ. Παιδεύων ἐπαίδευσέ με ὁ Κύριος.

Πράξεις Ἀποστόλων 6:1-7 τὸ ἀνάγνωσμα

Ἐν ταῖς ἡμεραῖς ἐκείναις, πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, Οὐκ ἄρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ θεοῦ, διακονεῖν τραπέζαις. Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσωμεν ἐπὶ τῆς χρείας ταύτης. Ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσωμεν. Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρης πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα, οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. Καὶ ὁ λόγος τοῦ θεοῦ ἠύξανεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

Prokeimenon. Mode 2
Psalm 117.14,18

The Lord is my strength and my song.

Verse: The Lord has chastened me sorely.

The reading is from Acts of the Apostles 6:1-7

In those days, when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the twelve summoned the body of the disciples and said, "it is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochoros, and Nicanor, and Timon, and Parmenas, and Nicolaos, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

Ἐκ τοῦ Κατὰ Μάρκον 15:43-47, 16:1-8

Τῷ καιρῷ ἐκείνῳ, ἔλθων Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλθε πρὸς Πιλάτον καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε· καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδώρησατο τὸ σῶμα τῷ Ἰωσήφ. Καὶ ἀγοράσας σινδόνα καὶ καθελὼν αὐτὸν ἐνείλησε τῇ σινδόνι καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσήφ ἐθεώρουν ποῦ τίθεται. Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. Καὶ λίαν πρῶτ' τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. Καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν. Ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. Ἀλλ' ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. Καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

The Gospel According to Mark 15:43-47; 16:1-8

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph. And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of James saw where he was laid.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

ΒΑΠΤΙΣΕΙΣ

BAPTISMS

ΣΑΒΒΑΤΟ, 25η ΜΑΪΟΥ

Γιὸς τοῦ κυρίου καὶ κυρίας Thomas Baudille.
Κουμπάροι: Κώστας Μισιριότης καὶ Μαρία
Νασόπουλου.

SATURDAY, MAY 25th

Son of Mr. & Mrs. Thomas Baudille.
Godparents: Kostas Misiriotis and Maria
Nasopoulos.