



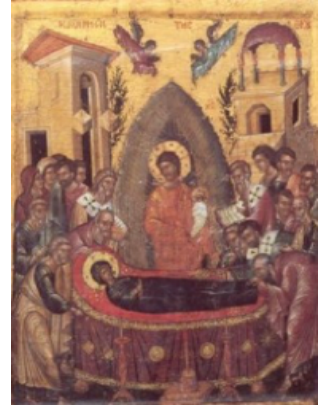
KIMISIS THEOTOKOU ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΤΗΣ ΚΟΙΜΗΣΗΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

224 18th Street, Brooklyn, NY 11215

Office: (718) 788-0152 Fax: (718) 788-2774

Website: www.kimisisbrooklyn.org

E-Mail: KimisisTheotokou@gmail.com



V. Rev. Damaskinos V. Ganas, Proistamenos

MONTHLY BULLETIN
AUGUST 2022

ΜΗΝΙΑΤΙΚΟ ΦΥΛΛΑΔΙΟ
ΑΥΓΟΥΣΤΟΣ 2022

Καλοκαιρινές Ώρες απο τον Ιούλιο - Αύγουστο

Κυριακές - Όρθρος-Θεία Λειτουργία 8:30 - 11:00 Π.Μ.
Καθημερινές - Θεία Λειτουργία 8:30 - 10:30 Π.Μ.

Summer Schedule July - August

Sundays - Orthros-Divine Liturgy 8:30 - 11:00 AM
Weekdays - Divine Liturgy 8:30 - 10:30 A.M

ΓΑΜΟΙ

WEDDINGS

ΣΑΒΒΑΤΟ, 20η ΑΥΓΟΥΣΤΟΥ

Δήμητρα Παπαγεωργίου με τον Ibrahim Nasr.

SATURDAY, AUGUST 20th

Dimitra Papageorgiou to Ibrahim Nasr.

ΗΜΕΡΟΜΗΝΙΕΣ ΠΟΥ ΠΡΕΠΕΙ ΝΑ ΕΝΘΥΜΟΥΜΕΘΑ DAYS TO REMEMBER

Παρακλήσις στην Κοίμηση της Θεοτόκου θα αρχίζουν στις 7:00 Μ.Μ. Από την 1^η έως 12^η Αυγούστου
Paraklisis at Kimisis Theotokou will begin at 7:00 P.M. every night. Starting August 1st to August 12th.

1^η - 12^η ΑΥΓΟΥΣΤΟΥ - ΠΑΡΑΚΛΗΣΙΣ ΘΕΟΤΟΚΟΥ

Παράκληση - 7:00 Μ.Μ.

AUGUST 1st - 12th - PARAKLISIS

Paraklisis - 7:00 P.M.

ΠΑΡΑΣΚΕΥΗ, 6^η ΑΥΓΟΥΣΤΟΥ - Η ΜΕΤΑΜΟΡΦΩΣΙΣ ΤΟΥ ΣΩΤΗΡΟΣ

Θεία Λειτουργία - 8:30 Π.Μ. - 10:30 Π.Μ.

FRIDAY, AUGUST 6th - TRANSFIGURATION OF OUR LORD

Divine Liturgy - 8:30 - 10:30 A.M.

ΚΥΡΙΑΚΗ, 14η ΑΥΓΟΥΣΤΟΥ - Παραμονή -ΜΕΓΑΣ ΠΑΝΗΓΥΡΙΚΟΣ ΕΣΠΕΡΙΝΟΣ - 7:00 Μ.Μ.

ΔΕΥΤΕΡΑ, 15η ΑΥΓΟΥΣΤΟΥ - Ανήμερα της Παναγίας - Όρθρος - Θεία Λειτουργία απο τις 8:30 Π.Μ.

Τους ύμνους, την παραμονή και ανήμερα της εορτής, θα ψάλλει ο ιεροψάλτης του ναού **ΔΗΜΗΤΡΙΟΣ ΚΕΧΑΓΙΑΣ**.

Μετά το πέρας του Εσπερινού και της Θείας Λειτουργίας, η Φιλόπτωχος Αδελφότης και το Αδελφάτο της Αγίας Μαρκέλλας θα δεξιωθούν το εκκλησίασμα.

SUNDAY, AUGUST 14th - Eve of Panagias - GREAT VESPER SERVICES - 7:00 P.M.

MONDAY, AUGUST 15th - Day of Panagias -Orthros- Divine Liturgy 8:30 A.M.

The hymns both the Eve and Day of Panagias will be chanted by our Psalti **DEMETRIOS KEHAGIAS**.

Reception will be given by the Philoptochos and the Adelfato of Aghia Markella both the eve and day of Panagias.

ΣΑΒΒΑΤΟ, 27η ΑΥΓΟΥΣΤΟΥ - ΑΓΙΟΥ ΦΑΝΟΥΡΙΟΥ

Θεία Λειτουργία - 8:30 Π.Μ. - 10:30 Π.Μ.

SATURDAY, AUGUST 27th - ST. FANOURIOS

Divine Liturgy - 8:30 - 10:30 A.M.



Ἡ Μεταμόρφωση τοῦ Σωτῆρος Χριστοῦ (6^η Αυγούστου) Transfiguration of our Lord and Savior Jesus Christ (August 6th)

Κατὰ τὴν διήγηση τῶν Εὐαγγελιστῶν, ὁ Κύριος μας Ἰησοῦς Χριστὸς πῆρε ἀπὸ τοὺς μαθητὲς τὸν Πέτρο, τὸν Ἰωάννη καὶ τὸν Ἰάκωβο καὶ ἀνέβηκε στὸ ὄρος Θαβώρ γιὰ νὰ προσευχηθεῖ.

Οἱ τρεῖς μαθητὲς Του, ὅπως ἦταν κουρασμένοι ἀπὸ τὴ δύσκολη ἀνάβαση στὸ Θαβώρ καὶ ἐνῶ κάθισαν νὰ ξεκουραστοῦν, ἔπεσαν σὲ βαθὺ ὕπνο. Ὅταν, ὅμως, ξύπνησαν, ἀντίκρισαν ἀπροσδόκητο καὶ ἐξάισιο θέαμα. Τὸ πρόσωπο τοῦ Κυρίου ἄστραφτε σὰν τὸν ἥλιο, καὶ τὰ φορέματά Του ἦταν λευκὰ σὰν τὸ φῶς. Τὸν περιστοιχίζαν δὲ καὶ συνομιλοῦσαν μαζί Του δύο ἄνδρες, ὁ Μωϋσῆς καὶ ὁ Ἥλιος.

Ἀφοῦ οἱ μαθητὲς συνῆλθαν κάπως ἀπὸ τὴν ἔκπληξη, ὁ πάντα ἐνθουσιώδης, Πέτρος, θέλοντας νὰ διατηρηθεῖ αὐτὴ ἡ ἀγία μέθη ποὺ προκαλοῦσε ἡ ἀκτινοβολία τοῦ Κυρίου, ἱκετευτικὰ εἶπε νὰ στήσουν τρεῖς σκηνές. Μία γιὰ τὸν Κύριο, μία γιὰ τὸ Μωϋσῆ καὶ μία γιὰ τὸν Ἥλία. Πρὶν προλάβει, ὅμως, νὰ τελειώσει τὴν φράση του, ἤλθε σύννεφο ποὺ τοὺς σκέπασε καὶ μέσα ἀπ' αὐτὸ ἀκούστηκε φωνὴ ποὺ ἔλεγε: «*Οὗτος ἐστὶν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε*». Δηλαδή, Αὐτὸς εἶναι ὁ Υἱός μου ὁ ἀγαπητός, ποὺ τὸν ἔστειλα γιὰ νὰ σωθεῖ ὁ κόσμος. Αὐτὸν νὰ ἀκοῦτε.

Ὅφειλούμε, λοιπόν, καὶ ἐμεῖς ὄχι μόνο νὰ Τὸν ἀκοῦμε, ἀλλὰ καὶ νὰ Τὸν ὑπακοῦμε. Σὲ ὅποιοδῆποτε δρόμο μας φέρει, εἴμαστε ὑποχρεωμένοι νὰ πειθαρχοῦμε.

Our Lord had spoken to His disciples many times not only concerning His Passion, Cross, and Death, but also concerning the coming persecutions and afflictions that they themselves would endure. Since all these evils were near at hand, but the enjoyment of good things which they hoped to receive in their stead was yet to come, our Savior desired to give them full assurance, evidently and openly, concerning that glory which is prepared for those who endure to the end. Therefore, fulfilling that which He had promised shortly before, that "there be some standing here which shall not taste of death, till they see the Son of man coming in His Kingdom" (Matt. 16:28), He took His three foremost disciples and ascended Mount Tabor, where He was transfigured before them. His face shone like the sun, and His clothes became white as the light. Suddenly, together with this dread and marvelous effulgence of light, there appeared those pinnacles of the Prophets, Moses and Elias, who spoke with the Lord Jesus concerning His saving Passion which was about to take place. Standing before Him as reverent servants, they showed that He is the Lord of both the living and the dead, for Moses came forth from Hades, having died many centuries before, and Elias, as it were from heaven, whither he had been taken up while yet alive. After a little while a radiant cloud overshadowed them and out of the cloud they heard that same voice which had been heard at the Jordan at the Baptism of Christ, testifying to the Divinity of Jesus and saying: "This is My beloved Son, in Whom I am well-pleased; hear ye Him" (Matt. 17: 5). Such are the marvels, truly worthy of God, celebrated in this present feast, which is an image and prefiguring of the future state of the righteous, whose splendor the Lord spoke of, saying: "Then shall the righteous shine forth as the sun" (Matt. 13:43). It is because of this that the Kontakion of this Feast is said daily (when there is not a great feast) in the Service of the Typica in perpetual commemoration of the glory that will be the lot of the Saints. According to tradition, the Lord's Transfiguration came to pass forty days before His Crucifixion; this is why the Transfiguration is celebrated forty days before the Exaltation of the Cross.



Ἡ Κοίμησις τῆς Ὑπεραγίας Θεοτόκου (15η Αυγούστου)

The Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary

Ὅταν ἦλθε ἡ στιγμή τοῦ τέλους τῆς ἐπίγειας ζωῆς τῆς Θεοτόκου, ἄγγελος Κυρίου τῆς τὸ μετέφερε τρεῖς ἡμέρες πρὶν. Ἡ χαρὰ τῆς Παναγίας ἦταν πολὺ μεγάλη διότι θὰ πήγαινε νὰ συναντήσῃ τὸν Υἱὸ τῆς καὶ Θεοῦ τῆς. Ἀφοῦ λοιπὸν πήγε καὶ προσευχήθηκε στὸ ὄρος τῶν Ἐλαιῶν, γύρισε στὸ σπίτι τοῦ Ἰωάννη καὶ ἔκανε γνωστὴ τὴν κοίμησίν της. Μάλιστα ἡ παράδοση ἀναφέρει ὅτι λίγο πρὶν τὴν κοίμησίν της, οἱ Ἀπόστολοι ποὺ δὲν ἦταν ὅλοι στὰ Ἱεροσόλυμα, μὲ θαυμαστὸ τρόπο μεταφέρθηκαν ὅλοι δίπλα της. Ὅταν ἐκοιμήθη ἡ Παναγία, μὲ ψαλμούς καὶ ὕμνους τὴν τοποθέτησαν στὸ μνήμα τῆς Γεθσημανῆς. Ἀνοίγοντας δὲ τὸ μνήμα μετὰ ἀπὸ τρεῖς ἡμέρες, ἔκκλητοι εἶδαν ὅτι ἡ Παρθένος Μαρία, ἀναστήθηκε σωματικὰ καὶ ἀνελήφθη στοὺς οὐρανούς.

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.



Ὁ Ἅγιος Φανούριος ὁ Μεγαλομάρτυρας ὁ Νεοφανής (27η Αυγούστου)

Phanourios the Great Martyr (August 27th)

Ἄγνωστος στοὺς ἀρχαίους Συναξαριστές. Ἐγινε γνωστὸς ἀπὸ τυχαῖα εὕρεση τῆς εἰκόνας του τὸν 14^ο αἰώνα στὴν Ρόδο, ὅταν ἔσκαβαν παλιὰ σπίτια στὸ νότιο μέρος τοῦ παλιοῦ τείχους. Ἐκεῖ βρέθηκε ἀρχαῖος ναὸς μὲ πολλὰ κατεστραμμένες εἰκόνες καὶ μεταξὺ αὐτῶν καὶ ἡ καλὰ διατηρημένη εἰκόνα ἐπὶ τῆς ὁποίας ὁ τότε μητροπολίτης Ρόδου Νεῖλος ὁ Β' ὁ Διασπωρινὸς (1355 - 1369) διάβασε τὸ ὄνομα τοῦ Ἁγίου «ὁ ἅγιος Φανῶ». Ὁ Ἅγιος παριστανόταν σὰν νεαρὸς στρατιώτης, κρατώντας στὸ δεξιὸ του χέρι σταυρὸ, πάνω στὸν ὁποῖο ἦταν λαμπάδα ἀναμμένη, γύρω δὲ ἀπὸ τὴν εἰκόνα τὰ 12 μαρτύριά του. Τὸν ἀρχαῖο αὐτὸ ναὸ ἀνοικοδόμησε ὁ Νεῖλος καὶ τὸν ἀφιέρωσε στὸ ὄνομα τοῦ Ἁγίου Φανουρίου, ποὺ ὅπως φαίνεται συντάξε καὶ τὴν Ἀκολουθία του.

(Ἡ ἀναφορὰ στὸ Νέο Λειμωνάριο ὅτι ἡ εἰκόνα τοῦ Ἁγίου βρέθηκε τὸ 1500, εἶναι λανθασμένη. Διότι ὁ ἐπίσκοπος Ρόδου Νεῖλος ὑπῆρξε τὸν 14^ο αἰώνα).

Little is known of the holy Martyr Phanurius, except that which is depicted concerning his martyrdom on his holy icon, which was discovered in the year 1500 among the ruins of an ancient church on Rhodes, when the Moslems ruled there. Thus he is called "the Newly Revealed." The faithful pray to Saint Phanurius especially to help them recover things that have been lost, and because he has answered their prayers so often, the custom has arisen of baking a Phaneropita ("Phanurius-Cake") as a thanks-offering.



Αποτομή Κεφαλῆς Ἰωάννου Προδρόμου (29^η Αυγούστου)

Beheading of the Holy and Glorious Prophet, Forerunner and Baptist John (August 29th)

«Οὐκ ἐξεστὶ σοι ἔχειν, τὴν γυναῖκα τοῦ ἀδελφοῦ σου». Δὲν σοῦ ἐπιτρέπεται ἀπὸ τὸ νόμο τοῦ Θεοῦ νὰ ἔχεις τὴν γυναῖκα τοῦ ἀδελφοῦ σου, ὁ ὅποιος ζεῖ ἀκόμα. Λόγια τοῦ Τιμίου Προδρόμου, ποὺ ἀποτελοῦσαν μαχαιριές στὶς διεφθαρμένες συνειδήσεις τοῦ βασιλιὰ Ἡρώδη Ἀντίπα καὶ τῆς παράνομης συζύγου του Ἡρωδιάδος, ποὺ ἦταν, γυναῖκα τοῦ ἀδελφοῦ του Φιλίππου. Ὁ Ἡρώδης, μὴ ἀνεχόμενος τοὺς ἐλέγχους τοῦ Προδρόμου, τὸν φυλάκισε. Σὲ κάποια γιορτὴ ὁμως τῶν γενεθλίων του, ὁ Ἡρώδης ὑποσχέθηκε μὲ ὄρκο νὰ δώσει στὴν κόρη τῆς Ἡρωδιάδος ὅτι ζητήσει, διότι τοῦ ἄρεσε πολὺ ὁ χορὸς τῆς. Τότε ἡ αἰμοβόρος Ἡρωδιάς εἶπε στὴν κόρη τῆς νὰ ζητήσει στὸ πιάτο τὸ κεφάλι τοῦ Ἰωάννη. Πράγμα ποὺ τελικὰ ἔγινε. Ἔτσι, ὁ ἔνδοξος Πρόδρομος τοῦ Σωτῆρος θὰ παραμένει στοὺς αἰῶνες ὑπόδειγμα σὲ ὄλους ὅσους θέλουν νὰ ὑπηρετοῦν τὴν ἀλήθεια καὶ νὰ ἀγωνίζονται κατὰ τῆς διαφθορᾶς, ἀνεξάρτητα ἀπὸ

κινδύνους καὶ θυσίες. Καὶ νὰ τί λένε οἱ 24 πρεσβύτεροι τῆς Ἀποκάλυψης στὸν Θεὸ γιὰ τοὺς διεφθαρμένους: «ἦλθεν... ὁ καιρὸς τῶν ἐθνῶν κριθῆναι... καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν'. ἦλθε, δηλαδὴ, ὁ καιρὸς τῆς ἀνάστασης τῶν νεκρῶν γιὰ νὰ κριθεῖ ὁ κόσμος καὶ νὰ καταστρέψεις (Θεέ μου) ἐκείνους, ποὺ μὲ τὴ διεφθαρμένη ζωὴ τους διαφθείρουν καὶ καταστρέφουν τὴν γῆ.

The divine Baptist, the Prophet born of a Prophet, the seal of all the Prophets and beginning of the Apostles, the mediator between the Old and New Covenants, the voice of one crying in the wilderness, the God-sent Messenger of the incarnate Messiah, the forerunner of Christ's coming into the world (Esaias 40: 3; Mal. 3: 1); who by many miracles was both conceived and born; who was filled with the Holy Spirit while yet in his mother's womb; who came forth like another Elias the Zealot, whose life in the wilderness and divine zeal for God's Law he imitated: this divine Prophet, after he had preached the baptism of repentance according to God's command; had taught men of low rank and high how they must order their lives; had admonished those whom he baptized and had filled them with the fear of God, teaching them that no one is able to escape the wrath to come if he do not works worthy of repentance; had, through such preaching, prepared their hearts to receive the evangelical teachings of the Savior; and finally, after he had pointed out to the people the very Savior, and said, "Behold the Lamb of God, Which taketh away the sin of the world" (Luke 3:2-18; John 1: 29-36), after all this, John sealed with his own blood the truth of his words and was made a sacred victim for the divine Law at the hands of a transgressor.

This was Herod Antipas, the Tetrarch of Galilee, the son of Herod the Great. This man had a lawful wife, the daughter of Arethas (or Aretas), the King of Arabia (that is, Arabia Petraea, which had the famous Nabatean stone city of Petra as its capital. This is the Aretas mentioned by Saint Paul in II Cor. 11:32). Without any cause, and against every commandment of the Law, he put her away and took to himself Herodias, the wife of his brother Philip, to whom Herodias had borne a daughter, Salome. He would not desist from this unlawful union even when John, the preacher of repentance, the bold and austere accuser of the lawless, censured him and told him, "It is not lawful for thee to have thy brother's wife" (Mark 6: 18). Thus Herod, besides his other unholy acts, added yet this, that he apprehended John and shut him in prison; and perhaps he would have killed him straightway, had he not feared the people, who had extreme reverence for John. Certainly, in the beginning, he himself had great reverence for this just and holy man. But finally, being pierced with the sting of a mad lust for the woman Herodias, he laid his defiled hands on the teacher of purity on the very day he was celebrating his birthday. When Salome, Herodias' daughter, had danced in order to please him and those who were supping with him, he promised her -- with an oath more foolish than any foolishness -- that he would give her anything she asked, even unto the half of his kingdom. And she, consulting with her mother, straightway asked for the head of John the Baptist in a charger. Hence this transgressor of the Law, preferring his lawless oath above the precepts of the Law, fulfilled this godless promise and filled his loathsome banquet with the blood of the Prophet. So it was that that all-venerable head, revered by the Angels, was given as a prize for an abominable dance, and became the plaything of the dissolute daughter of a debauched mother. As for the body of the divine Baptist, it was taken up by his disciples and placed in a tomb (Mark 6: 21 - 29). Concerning the finding of his holy head, see February 24 and May 25.