



KIMISIS THEOTOKOU ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΤΗΣ ΚΟΙΜΗΣΕΩΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

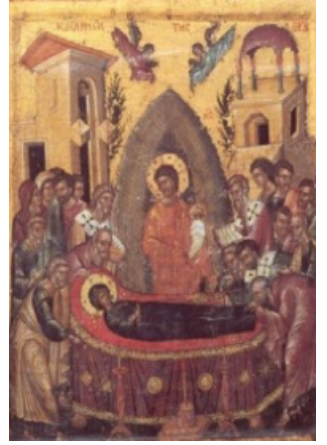
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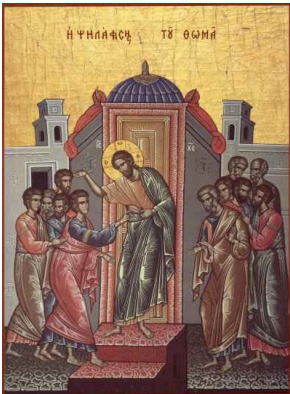
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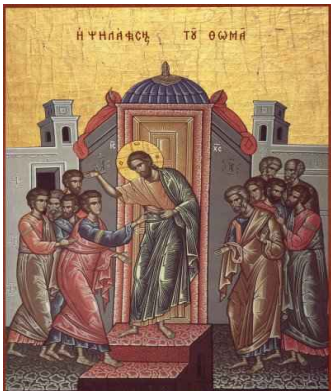
**WEEKLY BULLETIN
SUNDAY, MAY 12, 2024
SUNDAY OF SAINT THOMAS**

**ΕΒΔΟΜΑΔΙΑΙΟ ΦΥΛΛΑΔΙΟ
ΚΥΡΙΑΚΗ, 12^η ΜΑΪΟΥ 2024
ΚΥΡΙΑΚΗ ΤΟΥ ΘΩΜΑ**



Ἡ Ψηλάφησις τοῦ Ἀποστόλου Θωμᾶ

Σὲ ἕξι μέρες ὁ Θεὸς κατασκεύασε καὶ διακόσμησε ὅλο τὸ αἰσθητὸ τοῦτο σύμπαν, ἐπίσης ἔπλασε καὶ ζωοποίησε τὸ μόνο ζῶο μὲ αἴσθησι καὶ νοῦ, τὸν ἄνθρωπο. Κατὰ τὴν ἔβδομη μέρα κατέπαυσε ἀπὸ ὅλα τὰ ἔργα Του, ὅπως μας δίδαξε τὸ Ἅγιο Πνεῦμα μὲ τὴ γλῶσσα τοῦ Μωϋσῆ. «Καὶ εὐλόγησε ὁ Θεὸς τὴν ἔβδομη μέρα καὶ τὴν ἀγίασε». Πῶς λοιπὸν εὐλόγησε καὶ ἀγίασε αὐτὴ τὴν ἡμέρα, στὴν ὁποία δὲν ἔπραξε τίποτα; Πῶς δὲν εὐλόγησε τὴν «μία» τὴν πρώτη πού εἶναι ὑπερεξαίρετη κατὰ τὴν ὁποία παρήγαγε τὸ σύμπαν ἀπὸ τὸ μὴ ὄν; Πῶς δὲν εὐλόγησε κάποια ἄλλη ἐπόμενη μέρα εἴτε αὐτὴ πού στερέωσε τὸν οὐρανὸ εἴτε αὐτὴ πού συστάθηκε ἡ γῆ; Γιατί δὲν εὐλόγησε μᾶλλον τὴν ἕκτη πού ἀνέδειξε τὸν ἄνθρωπο γνωστικὸ ζῶο κατ' εἰκόνα καὶ ὁμοίωσίν Του; Καὶ ὅμως εὐλόγησε τὴν ἔβδομη μέρα, πού εἶναι μέρα ἀπραξίας. Μερικοὶ ἐκθειάζουν τὸν ἀριθμὸ ἑπτὰ (Ἰώσηπος, Φίλων) γιατί λέγουν ὅτι εἶναι ἀγέννητος, ἀλλὰ καὶ παρθένος ἀφοῦ δὲν γεννᾷ. Ὅμως καὶ ἡ μονάδα εἶναι ἐντελῶς ἀγέννητη, ἀλλὰ καὶ γεννητικὴ κάθε ἀριθμοῦ. Μιλᾶνε γιὰ τὶς ἑπτὰ μέρες τῆς ἑβδομάδας, ἑπτὰ πλανῆτες, σ' ἑπτὰ μέρες διχοτομεῖται ἡ σελήνη καὶ σὲ ἄλλες ἑπτὰ γίνεται πανσέληνος κ.ο.κ. Κάθε ἀριθμὸ ἂν τὸν ἐξετάσουμε θὰ βροῦμε κάτι καλὸ καὶ θαυμαστὰ ταιριαστὸ. Λόγου χάρι ὁ ἀριθμὸς ἕξι εἶναι πρῶτος μεταξὺ τῶν τελείων ἀφοῦ ἐξισώνεται πρὶν ἀπὸ τοὺς ἄλλους στὰ μέρη του, γι' αὐτὸ καὶ τὸ σύμπαν ὀλοκληρώθηκε σ' αὐτόν. Ὅμως ὁ Μωϋσῆς κατὰ κανένα τρόπο δὲν ἐμφάνισε τὸν Θεὸ ὡς ἐπαινέτη τοῦ ἀριθμοῦ. Λαμβάνοντας ἀφορμὴ ἀπὸ τὰ ἴδια τὰ λόγια τοῦ Μωϋσῆ λέμε γιὰ ποιὸ λόγο εὐλόγησε τὴν ἔβδομη μέρα. Λέγει ὅτι: «κατέπαυσε ὁ Θεὸς τὴν ἔβδομη ἡμέρα ἀπὸ ὅλα τὰ ἔργα του τὰ ὁποία ἄρχισε νὰ ἐκτελεῖ». Ἐπομένως ὑπάρχουν ἔργα τοῦ Θεοῦ πού οὔτε ἄρχισε νὰ ἐκτελεῖ, οὔτε ἔπαυσε νὰ ἐκτελεῖ. Εὐλόγησε λοιπὸν καὶ ἀγίασε τὴν ἔβδομη ἡμέρα κατὰ τὴν ὁποία ἔπαυσε νὰ πράττει τὰ αἰσθητὰ, σὰν εἶδος ἐπανόδου στὸ ὕψος τοῦ θεοπρεπῶς, πού βέβαια ποτὲ δὲν ἐγκατέλειψε, διδάσκοντας ἐμᾶς νὰ βρεθοῦμε κατὰ δύναμη σ' ἐκείνη τὴ κατάπαυση πού εἶναι ἡ κατὰ τὸ νοῦ μας θεωρία καὶ ἀνύψωση πρὸς τὸ Θεό. Αὐτὸ εἶναι τὸ ἕνα αἴτιο τῆς εὐλογίας τῆς ἑβδομῆς ἡμέρας καὶ παρήγγειλε ὁ Μωϋσῆς νὰ τηρεῖται ἀργία, ἀλλὰ μόνο ἀπὸ τὰ ἔργα πού βοηθοῦν τὸ σῶμα, ἐνῶ γιὰ τὴ ψυχὴ παρήγγειλε ἐνέργεια. Ἄλλο αἴτιο εἶναι ἡ πρόβλεψη τοῦ δημιουργοῦ τῆς ἐκτροπῆς τοῦ ἀνθρώπου πρὸς τὸ χειρότερο μέχρι καταστροφῆς καὶ φυλακῆς στὸν Ἄδη, τὴν ἀχρήστευση ὅλου τοῦ κόσμου, ἀλλὰ καὶ τὸ μελλοντικὸ ἀνακαινισμὸ τοῦ ἀνθρώπου. Αὐτὴ ἡ ἀνακαινισμὸς ἐνεργήθηκε μὲ τὴν ἐνανθρώπησι τοῦ Θεοῦ, τὴν κατάβασι στὸν Ἄδη τοῦ Χριστοῦ διὰ τοῦ θανάτου καὶ τὴν ἀνάκλησι τῶν ψυχῶν ἀπὸ αὐτὸν τὸ Σάββατο. Τελείωσι τῆς ἑβδομῆς μέρας εἶναι ἡ ὄγδοη ἡμέρα, ἡ Κυριακὴ κατὰ τὴν ὁποία ἐγίνε ἡ ἀνάστασι τοῦ Κυρίου. Δὲν εἶναι μόνο ὄγδοη ἡμέρα, ἀλλὰ καὶ ἡ πρώτη τῶν ἔπειτα ἀπὸ αὐτὴ, γι' αὐτὸ καὶ ὁ Μωϋσῆς τὴν ὀνόμασε ὄχι «πρῶτη», ἀλλὰ «μία» ὡς ἀνώτερη ἀπὸ τὶς ἄλλες καὶ ὡς προοίμιο τῆς μίας καὶ ἀνέσπερης ἡμέρας τοῦ μέλλοντος αἰῶνος. Γι' αὐτὸ καὶ ὁ Κύριος ἐμφανίσθηκε τὴν Κυριακὴ, τὴν ἡμέρα τῆς ἀναστάσεώς του, στοὺς μαθητὲς του, ἐνῶ ἀπουσίαζε ὁ Θωμᾶς. Καὶ πάλι στὴν ὄγδοη ἡμέρα, δηλαδὴ τὴν Κυριακὴ, (πού τιμᾶμε σήμερα) στὸ ἴδιο σπιτί μὲ κλειστὲς τὶς πόρτες ἐμφανίζεται στὸ διστακτικὸ Θωμᾶ γιὰ νὰ τὸν ὀδηγήσει στὴ πίστι. Ἀπὸ τότε διαρκῶς ἡ Ἐκκλησία τοῦ Χριστοῦ ἐπιτελεῖ τὶς συνάξεις, κυρίως τὶς Κυριακὰς. Καὶ γι' αὐτὸ δὲν πρέπει κανεὶς νὰ ἀπουσιάζει ἀπὸ τὶς ἱερὰς καὶ θεοπαράδοτες συνάξεις καὶ ἐγκαταλειφθεῖ δίκαια ἀπὸ τὸν Θεὸ καὶ πάθει κάτι παρόμοιο μὲ τὸν Θωμᾶ, πού δὲν ἤλθε στὴν ὥρα του. Ὁ Θωμᾶς ὅταν ἦταν ἀπῶν ἀπὸ τὴ σύναξι, ἐγίνε ἄπιστος, ὅταν δὲ ἐπανῆλθε μὲ τοὺς πιστεύοντας, τότε δὲν ἀστόχησε στὴ πίστι του. Ἐπομένως νὰ ἐπισκεπτόμαστε συχνὰ τὴν Ἐκκλησία τὶς Κυριακὰς σχολάζοντας ἀπὸ τὰ ἐπίγεια ἔργα μας, χωρὶς ἀπουσίες γιὰ νὰ λαβαίνουμε τὴν εἰρήνη καὶ νὰ αὐξάνουμε τὴν πίστι μας.



SUNDAY OF ST. THOMAS

Though the doors were shut at the dwelling where the disciples were gathered for fear of the Jews on the evening of the Sunday after the Passover, our Saviour wondrously entered and stood in their midst, and greeted them with His customary words, "Peace be unto you." Then He showed unto them His hands and feet and side; furthermore, in their presence, He took some fish and a honeycomb and ate before them, and thus assured them of His bodily Resurrection. But Thomas, who was not then present with the others, did not believe their testimony concerning Christ's Resurrection, but said in a decisive manner, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Wherefore after eight days, that is, on this day, when the disciples were again gathered together and Thomas was with them, the Lord Jesus came while the doors were shut, as He did formerly. Standing in their midst, He said, "Peace be unto you"; then He said to Thomas, "Bring hither thy finger, and behold my hands; and bring hither thy hand, and thrust it into My side: and be not unbelieving, but believing." And Thomas, beholding and examining carefully the hands and side of the Master, cried out with faith, "My Lord and my God." Thus he clearly proclaimed the two natures - human and divine - of the God-man (Luke 24:36-49; John 20:19-29). This day is called Antipascha (meaning "in the stead of Pascha," not "in opposition to Pascha") because with this day, the first Sunday after Pascha, the Church consecrates every Sunday of the year to the commemoration of Pascha, that is, the Resurrection.

Απολυτίκιον. Ἦχος βαρύς.

Ἐσφραγισμένου τοῦ μνήματος, ἡ Ζωὴ ἐκ τάφου
ἀνέτειλας Χριστὲ ὁ Θεός, καὶ τῶν θυρῶν
κεκλεισμένων, τοῖς Μαθηταῖς ἐπέστης, ἡ πάντων
ἀνάστασις· Πνεῦμα εὐθὲς δι' αὐτῶν ἐγκαινίζων
ἡμῖν, κατὰ τὸ μέγα σου ἔλεος.

Κοντάκιον τοῦ Πάσχα. Ἦχος πλ.

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

Apolytikion. Grave Mode

O Life, You rose from the sepulcher, even though
the tomb was secured with a seal, O Christ God.
Then, although the doors were shut, You came to
Your Disciples, O Resurrection of all. Through
them You renew a right spirit in us, according to
Your great mercy.

Kontakion of Pascha. Mode pl

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 TODAY'S EPISTLE READING

Προκείμενον. Ἦχος δ'.

ΨΑΛΜΟΙ 146.5;134.3

Μέγας ὁ Κύριος ἡμῶν, καὶ μεγάλη ἡ ἰσχύς αὐτοῦ.

Στίχ. Αἰνεῖτε τὸν Κύριον, ὅτι ἀγαθός.

Πράξεις Ἀποστόλων 5:12-20 τὸ ἀνάγνωσμα

Ἐν ταῖς ἡμεραῖς ἐκείναις, διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο β σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος. Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν· ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὶ αὐτῶν. Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὄχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες. Ἀναστάς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ - ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων - ἐπλήσθησαν ζήλου, καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. Ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ἦνοιξεν τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπεν, Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

Prokeimenon. Mode 4.

Psalms 146.5;134.3

Great is our Lord, and great is his power.

Verse: Praise the Lord, for the Lord is good.

The reading is from Acts of the Apostles 5:12-20

In those days, many signs and wonders were done among the people by the hands of the apostles. And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high honor. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy they arrested the apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this Life."

ΑΝΑΓΝΩΣΜΑ ΕΥΑΓΓΕΛΙΟΥ

TODAY'S GOSPEL READING

Ἐκ τοῦ Κατὰ Ἰωάννην 20:19-31 Εὐαγγελίου τὸ Ἀνάγνωσμα

Οὔσης ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν. Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν. Καθὼς ἀπέσταλκέ με ὁ πατήρ, κάγὼ πέμπω ὑμᾶς. Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα Ἅγιον· ἂν τινῶν ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἂν τινῶν κρατῆτε, κεκράτηνται. Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. Ἐλέγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ· Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόμ μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνη ὑμῖν. Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλό σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Καὶ ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου καὶ ὁ Θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

The Gospel According to John 20:19-31

On the evening of that day, the first day of the week, the doors being shut where the disciples were for fear of the Jews, Jesus came and stood among them and said to them: "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him: "We have seen the Lord." But he said to them: "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said: "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

ΒΑΠΤΙΣΕΙΣ

ΚΥΡΙΑΚΗ, 19η ΜΑΪΟΥ

Γίος του κυρίου και κυρίας Βασίλη Σουλειδή.
Κουμπάροι: Άννα Παναγιωτάκης και Δημήτριος Μπουντούρης.

BAPTISMS

SUNDAY, MAY 19th

Son of Mr. & Mrs. Bill Souleidis.
Godparents: Anna Panagiotiakis & Dimitrios Boudouris.

ΜΝΥΜΟΣΥΝΑ

ΚΥΡΙΑΚΗ, 19η ΜΑΪΟΥ

Ευαγγελία Κριτικού 40 ημερών
Γεωργία Καραντάλης Ετήσιο

MEMORIALS

SUNDAY, MAY 19th

Evangelia Kritikos 40 Days
Georgioa Karantalis 1 Year

KIMISIS THEOTOKOU

GREEK FESTIVAL 2024

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 Dates: 05/17/24 – 05/19/24

 Times: Friday 1pm -11pm, Sat
11am -11pm, & Sun 11am -6pm

 Location: 224 18th St., Brooklyn, NY 11215

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- 3pt Competition
- Free-Throw Competition 
- Prizes & More!

Saturday Night Live:

Greek Music by Yianni Papastefanou & Orchestra

Activities Include:

- Raffles & Games 
- Vendor Booths 
- Mega Raffle with Exciting Prizes 
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