



ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΤΗΣ ΚΟΙΜΗΣΕΩΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

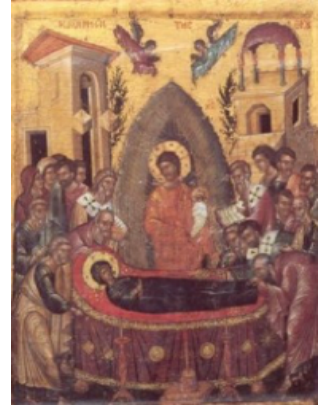
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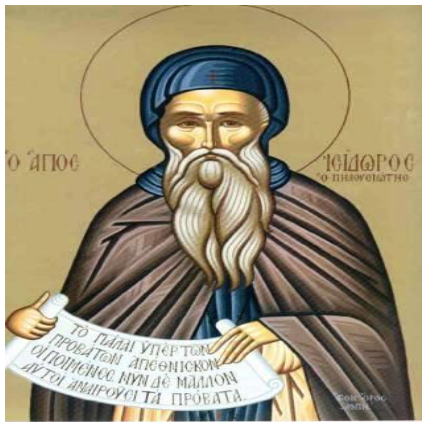


WEEKLY BULLETIN
SUNDAY, FEBRUARY 4, 2024
FIFTEENTH SUNDAY OF MATTHEW

ΕΒΔΟΜΑΔΙΑΙΟ ΦΥΛΛΑΔΙΟ
ΚΥΡΙΑΚΗ, 4^η ΦΕΒΡΟΥΑΡΙΟΥ 2024
ΚΥΡΙΑΚΗ ΙΕ' ΜΑΤΘΑΙΟΥ

Ὁ Ὅσιος Ἰσίδωρος ὁ Πηλουσιώτης

Venerable Isidore of Pelusium



Ὁ Ὅσιος Ἰσίδωρος ὁ Πηλουσιώτης ἐγεννήθηκε στὴν Αἴγυπτο περὶ τὸ 360 μ.Χ. ἀπὸ γονεῖς θεοφιλεῖς καὶ ἦταν συγγενὴς τῶν Πατριαρχῶν Ἀλεξανδρείας, Θεοφίλου (385 – 412 μ.Χ.) καὶ Κυρίλλου Α' (412 – 444 μ.Χ.). Σὲ νεαρὴ ἡλικία ἔλαβε μεγάλη καὶ θαυμαστὴ θεολογικὴ καὶ φιλοσοφικὴ γνώση. Στὴν ἀρχὴ ἐργάσθηκε ὡς διδάσκαλος καὶ κατηχητὴς τῆς Ἐκκλησίας τῆς Ἀλεξανδρείας. Ἐπιζητώντας ὁμως τὴν ἡσυχία, γιὰ νὰ δύναται νὰ ἀσχοληθεῖ μὲ τὸ ἔργο τῆς ζωῆς του, τὴ μελέτη τῶν Ἁγίων Γραφῶν, ἀποσύρθηκε σὲ κάποιον μοναστήρι στὸ ὄρος Πηλοῦσιο, γι' αὐτὸ καὶ ἔλαβε τὸ ὄνομα Πηλουσιώτης. Ἀργότερα χειροτονεῖται πρεσβύτερος καὶ στὴ συνέχεια ἐκλέγεται ἡγούμενος στὸ μοναστήρι του. Τὸ εὐγενὲς καὶ ὑπέροχο ἦθος του, ὁ ὑποδειγματικὸς ἀσκητικὸς βίος καὶ ἡ τεράστια θεολογικὴ κατάρτισή του συνετέλεσαν, ὥστε ταχέως νὰ ἀποκτήσει μεγάλο κύρος καὶ φήμη, νὰ ἀναδειχθεῖ κόσμημα τῆς Ἐκκλησίας τοῦ Πηλουσίου, νὰ καταστεῖ περίβλεπτος καὶ νὰ θεωρεῖται μοναδικὸς στὶς ἐρμηνεῖες χωρίων τῆς Ἁγίας Γραφῆς. Κατὰ τὴν Γ' Οἰκουμενικὴ Σύνοδο, ποὺ συνήλθε στὴν Ἐφεσο τὸ ἔτος 431 μ.Χ. ἐπὶ αὐτοκράτορος Θεοδοσίου Β' τοῦ Μικροῦ (408 – 450 μ.Χ.), ὁ Ἅγιος ἀναφαίνεται μὲ μεγάλη ὑπόληψη καὶ σπουδαῖο κύρος στὴν Ἐκκλησία. Ἐλεγε μὲ παρρησία τοὺς ἁμαρτάνοντες, ἐφώτιζε τοὺς πάντες μὲ τὸ θεῖο του λόγο, ἐνουθετοῦσε τοὺς ἄρχοντες, ὑπεστήριζε τοὺς κλονιζόμενους καὶ ἦταν ἡ «μοῦσα τῆς ἡμετέρας αὐλῆς», ὅπως ἀποκαλοῦσε αὐτὸν ὁ ἱερὸς Φώτιος. Συνέγραψε δὲ ἀρκετὲς πραγματεῖες, ὡς καὶ πλῆθος ἐπιστολῶν, ἀπὸ τίς ὁποῖες σώζονται πολλές, μὲ τίς ὁποῖες ἐνουθετοῦσε, συμβούλευε καὶ συγχρόνως ἐξηγοῦσε τίς θείες καὶ σωτήριες Γραφές. Ὁ Ὅσιος Ἰσίδωρος ἐκοιμήθηκε εἰρηνικὰ τὸ ἔτος 440 μ.Χ.

Saint Isidore of Pelusium lived during the fourth-fifth centuries. He was a native of Alexandria, and was raised among pious Christians. He was a relative of Theophilus, Archbishop of Alexandria, and of his successor, Saint Cyril (January 18). While still a youth he quit the world and withdrew to Egypt to Mount Pelusium, which became the site of his monastic efforts. Saint Isidore's spiritual wisdom and strict asceticism, combined with his broad learning and innate knowledge of the human soul, enabled him to win the respect and love of his fellow monks in a short time. They chose him as their head and had him ordained a priest (the earliest sources for his life, however, say nothing of him being an igumen). Following the example of Saint John Chrysostom, whom he had managed to see and hear during a trip to Constantinople, Saint Isidore devoted himself primarily to Christian preaching, that "practical wisdom" which, in his own words, is both "the foundation of the edifice and the edifice itself", while logic is "its embellishment, and contemplation its crown". He was a teacher and a willingly provided counsel for anyone who turned to him for spiritual encouragement, whether it was a simple man, a dignitary, a bishop, the Patriarch of Alexandria, or even the emperor. He left behind about 10,000 letters, of which 2,090 have survived. A large portion of these letters reveal profound theological thought and contain morally edifying interpretations of Holy Scripture. Saint Photius (February 6) calls Isidore a model of priestly and ascetical life, and also a master of style. Saint Isidore's love for Saint John Chrysostom resulted in his support of Saint John when he was persecuted by the

empress Eudoxia and Archbishop Theophilus. After the death of Saint John, Saint Isidore persuaded Theophilus' successor Saint Cyril to inscribe the name of Saint John Chrysostom into the Church diptychs as a confessor. Through the initiative of Saint Isidore the Third Ecumenical Council was convened at Ephesus (431), at which the false teaching of Nestorius concerning the person of Jesus Christ was condemned. Saint Isidore lived into old age and died around the year 436. The Church historian Evagrius (sixth century) writes of Saint Isidore, "his life seemed to everyone the life of an angel upon the earth." Another historian, Nikēphoros Callistus (ninth century), praises Saint Isidore thus: "He was a vital and inspired pillar of monastic rules and divine vision, and as such he presented a very lofty image of most fervent example and spiritual teaching."

Ἀπολυτίκιον Ἀναστάσιμον.

Ἦχος β'.

Ὅτε κατῆλθες πρὸς τὸν θάνατον, ἡ ζωὴ ἢ ἄθνατος,
τότε τὸν ἄδην ἐνέκρωσας, τῇ ἀστραπῇ τῆς θεότητος·
ὅτε δὲ καὶ τοὺς τεθνεῶτας, ἐκ τῶν καταχθονίων
ἀνέστησας, πᾶσαι αἱ δυνάμεις τῶν ἐπουρανίων
ἐκραύγαζον· Ζωοδότα Χριστέ, ὁ Θεὸς ἡμῶν δόξα σοι.

Ἀπολυτίκιον τῆς Ἑορτῆς.

Ἦχος α'.

Χαῖρε κεχαριτωμένη Θεοτόκε Παρθένε· ἐκ σοῦ γὰρ
ἀνέτειλεν ὁ Ἥλιος τῆς δικαιοσύνης, Χριστὸς ὁ Θεὸς
ἡμῶν, φωτίζων τοὺς ἐν σκότει. Εὐφραίνου καὶ σὺ
Πρεσβύτα δίκαιε, δεξάμενος ἐν ἀγκάλαις τὸν
ἐλευθερωτὴν τῶν ψυχῶν ἡμῶν, χαριζόμενον ἡμῖν καὶ
τὴν Ἀνάστασιν.

Ἀπολυτίκιον ΚΟΙΜΗΣΙΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ First Tone

Ἐν τῇ Γεννήσει τὴν παρθενίαν ἐφύλαξας, ἐν τῇ
Κοιμήσει τὸν κόσμον οὐ κατέλιπες Θεοτόκε,
Μετέστης πρὸς τὴν ζωὴν, μήτηρ υπάρχουσα τῆς ζωῆς,
καὶ ταῖς πρεσβείαις ταῖς σοῖς λυτρουμένη, ἐκ θανάτου
τάς ψυχὰς ἡμῶν.

Κοντάκιον.

Ἦχος α'.

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

Resurrectional Apolytikion.

Mode 2.

When You descended unto Death, O Lord, You who
are immortal Life put Hades to death, by the lightning
of Your divinity. And when You raised the dead from
the netherworld, all the hosts of heaven sang aloud to
You, "O Christ God, Giver of life, glory to You!"

Apolytikion of the Feast.

Mode 1.

Lady full of grace, rejoice, O Virgin Theotokos, for
Christ our God, the Sun of righteousness has risen
from you and He illumined those in darkness. And
you, righteous Elder, be glad in heart, receiving in
your embraces the One who liberates our souls and
bestows on us the Resurrection.

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.

Mode 1.

You sanctified the womb of the Virgin by Your birth,
and by Your presentation You blessed the hands of
Symeon, when You came, and You saved us, O Christ
our God. Now we pray You give peace to Your world
at war, and let love for Your people prevail in all, O
only benevolent Lord.

ΜΝΥΜΟΣΥΝΑ

MEMORIALS

**Προκείμενον. Ἦχος β'
ΨΑΛΜΟΙ 117.14,18**

Ἰσχύς μου καὶ ὕμνησις μου ὁ Κύριος.
Στίχ. Παιδεύων ἐπαίδευσέ με ὁ Κύριος.

Πρὸς Κορινθίους β' 4:6-15 τὸ ἀνάγνωσμα

Ἀδελφοί, ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ. Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὄστρακίνοις σκευῆσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἧ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν· ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. Αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. Ὡστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. Ἐχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

**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 St. Paul's Second Letter to the Corinthians 4:6-15

Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

Ἐκ τοῦ Κατὰ Ματθαῖον 22:35-46 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, νομικός τις προσῆλθε τῷ Ἰησοῦ, πειράζων αὐτόν καὶ λέγων· Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου· αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολὴ. δευτέρα δὲ ὁμοία αὐτῇ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται. Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς λέγων· Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστι; λέγουσιν αὐτῷ· Τοῦ Δαυῖδ. λέγει αὐτοῖς· Πῶς οὖν Δαυῖδ ἐν Πνεύματι Κύριον καλεῖ αὐτόν λέγων, εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; εἰ οὖν Δαυῖδ καλεῖ αὐτόν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι; καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον, οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτόν οὐκέτι.

The Gospel According to Matthew 22:35-46

At that time, a lawyer came up to Jesus and asked him a question, to test him. "Teacher, which is the great commandment in the law?" And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."

Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think of the Christ? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David, inspired by the Spirit, calls him Lord, saying, 'The Lord said to my Lord, Sit at my right hand, till I put your enemies under your feet'? If David thus calls him Lord, how is he his son?" And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

ΜΝΥΜΟΣΥΝΑ

MEMORIALS

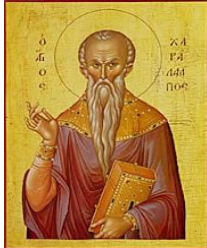
ΚΥΡΙΑΚΗ, 11^η ΦΕΒΡΟΥΑΡΙΟΥ 2024

Ηλίας Διαμάντας 5 ετές

SUNDAY, FEBRUARY 11, 2024

Elias Diamantas 5 Years

ΗΜΕΡΟΜΗΝΙΕΣ ΠΟΥ ΠΡΕΠΕΙ ΝΑ ΕΝΘΥΜΟΥΜΕΘΑ
DAYS TO REMEMBER



ΣΑΒΒΑΤΟ, 10^η ΦΕΒΡΟΥΑΡΙΟΥ - ΑΓΙΟΥ ΧΑΡΑΛΑΜΠΟΥΣ ΙΕΡΟΜΑΡΤΥΡΟΣ

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

SATURDAY, FEBRUARY 10TH - SAINT CHARALAMBOS THE MARTYR

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



SAVE THE DATE

The Community
of
Kimisis Theotokou
Greek Orthodox Church

Invites you to their

**Ninety-Second
Annual Dinner Dance**

Saturday, March 2, 2024

Music by
Fantasia Music

Russo's on the Bay
162-45 Cross Bay Blvd.
Howard Beach, NY