



KIMISIS THEOTOKOU ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΤΗΣ ΚΟΙΜΗΣΗΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

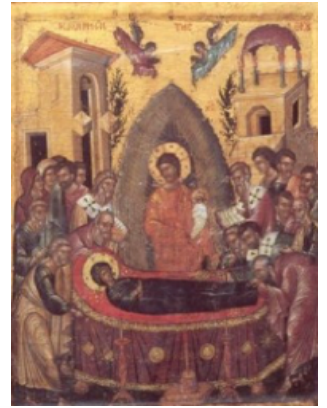
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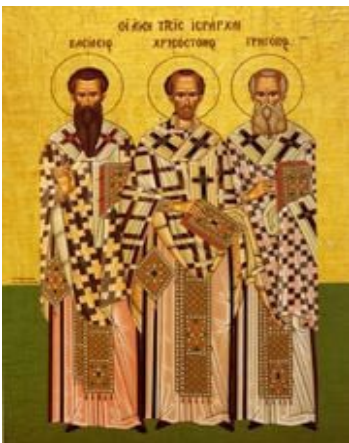
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V. Rev. Damaskinos V. Ganas, Proistamenos



WEEKLY BULLETIN
SUNDAY, JANUARY 30, 2022
THREE HIERARCHS

ΕΒΔΟΜΑΔΙΑΙΟ ΦΥΛΛΑΔΙΟ
ΚΥΡΙΑΚΗ, 30^η ΙΑΝΟΥΑΡΙΟΥ 2022
ΤΩΝ ΤΡΙΩΝ ΙΕΡΑΡΧΩΝ



Οἱ Ἅγιοι Τρεῖς Ἱεράρχες

Ἡ αἰτία γιὰ τὴν εἰσαγωγή τῆς ἐορτῆς τῶν Τριῶν Ἱεραρχῶν στὴν Ἐκκλησία εἶναι τὸ ἐξῆς γεγονός: Κατὰ τοὺς χρόνους τῆς βασιλείας τοῦ Ἀλεξίου τοῦ Κομνηνοῦ (1081 – 1118), ὁ ὁποῖος διαδέχθηκε στὴ βασιλικὴ ἐξουσία τὸν Νικηφόρο Γ' τὸν Βοτανειάτη (1078 – 1081), ἐγινε στὴν Κωνσταντινούπολη φιλονικία ἀνάμεσα σὲ λόγιους καὶ ἐνάρετους ἄνδρες. Ἄλλοι θεωροῦσαν ἀνώτερο τὸν Μέγα Βασίλειο, χαρακτηρίζοντάς τον μεγαλοφυΐα καὶ ὑπέροχη φυσιογνωμία. Ἄλλοι τοποθετοῦσαν ψηλὰ τὸν ἱερό Χρυσόστομο καὶ τὸν θεωροῦσαν ἀνώτερο ἀπὸ τὸν Μέγα Βασίλειο καὶ τὸν Γρηγόριο καί, τέλος, ἄλλοι, προσκείμενοι στὸν Γρηγόριο τὸν Θεολόγο, θεωροῦσαν αὐτὸν ἀνώτερο ἀπὸ τοὺς δύο ἄλλους, δηλαδὴ ἀπὸ τὸν Βασίλειο καὶ τὸν Χρυσόστομο. Ἡ φιλονικία αὐτὴ εἶχε σὰν ἀποτέλεσμα νὰ διαιρεθοῦν τὰ πλήθη τῶν

Χριστιανῶν καὶ ἄλλοι ὀνομάζονταν «Ἰωαννίτες», ἄλλοι «Βασιλεῖτες» καὶ ἄλλοι «Γρηγορίτες». Στὴν ἔριδα αὐτὴ ἔθεσε τέλος ὁ Μητροπολίτης Εὐχαΐτων, Ἰωάννης ὁ Μαυρόπουλος. Αὐτός, κατὰ τὴν διήγηση τοῦ Συναξαριστοῦ, εἶδε σὲ ὄπτασία τοὺς μέγιστους αὐτοὺς Ἱεράρχες, πρῶτα καθένα χωριστὰ καὶ στὴ συνέχεια καὶ τοὺς τρεῖς μαζί. Αὐτοὶ τοῦ εἶπαν: «Ἐμεῖς, ὅπως βλέπεις, εἴμαστε ἓνα κοντὰ στὸν Θεὸ καὶ τίποτε δὲν ὑπάρχει ποὺ νὰ μᾶς χωρίζει ἢ νὰ μᾶς κάνει νὰ ἀντιδικοῦμε. Ὅμως, κάτω ἀπὸ τὴν ἰδιαίτερη χρονικὴ συγκυρίαι καὶ περιστάσεις ποὺ βρέθηκε ὁ καθένας μας, κινούμενοι καὶ καθοδηγούμενοι ἀπὸ τὸ Ἅγιο Πνεῦμα, γράψαμε σὲ συγγράμματα καὶ μὲ τὸν τρόπο του ὁ καθένας, διδασκαλίαι ποὺ βοηθοῦν τοὺς ἀνθρώπους νὰ βροῦν τὸν δρόμο τῆς σωτηρίας. Ἐπίσης, τὶς βαθύτερες θεῖαι ἀλήθειαι, στὶς ὁποῖαι μπορέσαμε νὰ διεισδύσουμε μὲ τὸ φωτισμὸ τοῦ Ἁγίου Πνεύματος, τὶς συμπεριλάβαμε σὲ συγγράμματα ποὺ ἐκδώσαμε. Καὶ ἀνάμεσά μας δὲν ὑπάρχει οὔτε πρῶτος, οὔτε δευτέρος, ἀλλά, ἂν πεῖς τὸν ἓνα, συμπορεύονται δίπλα του καὶ οἱ δύο ἄλλοι. Σήκω, λοιπόν, καὶ δῶσε ἐντολή στοὺς φιλονικούντες νὰ σταματήσουν τὶς ἐριδαι καὶ νὰ πάσουν νὰ χωρίζονται γιὰ ἐμᾶς. Γιατὶ ἐμεῖς, καὶ στὴν ἐπίγεια ζωὴ ποὺ εἴμασταν καὶ στὴν οὐράνια ποὺ μεταβήκαμε, φροντίσαμε καὶ φροντίζουμε νὰ εἰρηνεύουμε καὶ νὰ ὀδηγοῦμε σὲ ὁμόνοια τὸν κόσμον. Καὶ ὄρισε μία ἡμέρα νὰ ἐορτάζεται ἀπὸ κοινοῦ ἡ μνήμη μας καὶ καθὼς εἶναι χρέος σου, νὰ ἐνεργήσεις νὰ εἰσαχθεῖ ἡ ἐορτὴ στὴν Ἐκκλησία καὶ νὰ συνταχθεῖ ἡ ἱερὴ ἀκολουθία. Ἀκόμη ἓνα χρέος σου, νὰ παραδόσεις στὶς μελλοντικὲς γενιῆς ὅτι ἐμεῖς εἴμαστε ἓνα γιὰ τὸν Θεό. Βεβαίως καὶ ἐμεῖς θὰ συμπράξουμε γιὰ τὴ σωτηρία ἐκείνων ποὺ θὰ ἐορτάζουν τὴν μνήμη μας, γιατί ἔχουμε καὶ ἐμεῖς παρρησία ἐνώπιον τοῦ Θεοῦ». Ἔτσι ὁ Ἐπίσκοπος Εὐχαΐτων Ἰωάννης ἀνέλαβε τὴ συμφιλίωση τῶν διαμαχόμενων μερίδων, συνέστησε τὴν ἐορτὴ τῆς 30^{ης} Ἰανουαρίου καὶ συνέγραψε καὶ κοινὴ Ἀκολουθία, ἀντάξια τῶν τριῶν Μεγάλων Πατέρων. Ἡ ἐορτὴ αὐτῆς τῆς Συνάξεως τοῦ Μεγάλου Βασιλείου, τοῦ Γρηγορίου τοῦ Θεολόγου καὶ τοῦ Ἰωάννου τοῦ Χρυσόστομου, ἀποτελεῖ τὸ ὄρατὸ σύμβολο τῆς ἰσότητος καὶ τῆς ἐνότητος τῶν Μεγάλων Διδασκάλων, οἱ ὁποῖοι δίδαξαν μὲ τὸν ἅγιο βίον τοὺς τὸ Εὐαγγέλιο τοῦ Χριστοῦ. Εἶναι ἐκεῖνοι, οἱ ὁποῖοι ἐξ' αἰτίας τῆς ταπεινώσεώς τους μπροστὰ στὴν ἀλήθεια, ἔχουν λάβει τὸ χάρισμα νὰ ἐκφράζουν τὴν καθολικὴ συνείδηση τῆς Ἐκκλησίας καὶ ὅ,τι διδάσκουν δὲν εἶναι ἀπλῶς δική τους σκέψη ἢ προσωπικὴ τους πεποίθηση, ἀλλὰ εἶναι ἐπιπλέον ἡ ἴδια ἡ μαρτυρία τῆς Ἐκκλησίας, γιατί μιλοῦν ἀπὸ τὸ βάθος τῆς καθολικῆς τῆς πληρότητας. Περί τὴ ἀρχῆς τοῦ 14^{ου} αἰῶνα μ.Χ. ἀνεγέρθη ναὸς τῶν Τριῶν Ἱεραρχῶν κοντὰ στὴν Ἁγία Σοφία Κωνσταντινουπόλεως, δίπλα σχεδὸν στὴ μονὴ τῆς Παναχράντου.

Synaxis of The Three Hierarchs

This common feast of these three teachers was instituted a little before the year 1100, during the reign of the Emperor Alexis I Comnenus, because of a dispute and strife that arose among the notable and virtuous men of that time. Some of them preferred Basil, while others preferred Gregory, and yet others preferred John Chrysostom, quarreling among themselves over which of the three was the greatest. Furthermore, each party, in order to distinguish itself from the others, assumed the name of its preferred Saint; hence, they called themselves Basilians, Gregorians, or Johannites. Desiring to bring an end to the contention, the three Saints appeared together to the saintly John Mavropous, a monk who had been ordained Bishop of Euchaita, a city of Asia Minor, they revealed to him that the glory they have at the throne of God is equal, and told him to compose a common service for the three of them, which he did with great skill and beauty. Saint John of Euchaita (celebrated Oct. 5) is also the composer of the Canon to the Guardian Angel, the Protector of a Man's Life. In his old age, he retired from his episcopal see and again took up the monastic life in a monastery in Constantinople. He reposed during the reign of the aforementioned Emperor Alexis Comnenus (1081-1118).

Ἀπολυτίκιον Ἀναστάσιμον.

Ἦχος βαρύς.

Κατέλυσας τῷ Σταυρῷ σου τὸν θάνατον, ἠνέφξας τῷ Ληστῇ τὸν Παράδεισον, τῶν Μυροφόρων τὸν θρῆνον μετέβαλες, καὶ τοῖς σοῖς Ἀποστόλοις κηρύττειν ἐπέταξας· ὅτι ἀνέστης Χριστὲ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἦχος α'.

Τοὺς τρεῖς μεγίστους φωστῆρας τῆς τρισηλίου Θεότητος, τοὺς τὴν οἰκουμένην ἀκτῖσι δογματῶν θείων πυρσεύσαντας· τοὺς μελιρρῦτους ποταμοὺς τῆς σοφίας, τοὺς τὴν κτίσιν πᾶσαν θεογνωσίας νόμισι καταρδεύσαντας· Βασίλειον τὸν μέγαν, καὶ τὸν Θεολόγον Γρηγόριον, σὺν τῷ κλεινῷ Ἰωάννῃ, τῷ τὴν γλώτταν χρυσορρήμονι· πάντες οἱ τῶν λόγων αὐτῶν ἔρασταί, συνελθόντες ὕμνοις τιμήσωμεν· αὐτοὶ γὰρ τῇ Τριάδι, ὑπὲρ ὑμῶν ἀεὶ πρεσβεύουσιν.

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 σαῖς λυτρομένη, ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

Κοντάκιον.

Ἦχος α'.

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

Resurrectional Apolytikion.

Grave Mode.

By means of Your Cross, O Lord, You abolished death. To the robber You opened Paradise. The lamentation of the myrrh-bearing women You transformed, and You gave Your Apostles the order to proclaim to all that You had risen, O Christ our God, and granted the world Your great mercy.

Mode 1.

Those three magnificent luminaries of the tri-solar Godhead, who lit up the whole world with rays of divine doctrines; those mellifluent rivers of wisdom, who irrigated all creation with the waters of the knowledge of God; Basil the Great, and Gregory the Theologian, and the illustrious John, whose tongue produced golden words! Let all of us who are enamored of their words come together and sing hymns to honor them. For they are ever interceding with the Trinity on our behalf.

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 virginal womb by Your birth, O Lord, and blessed the hands of Symeon fittingly, O Christ God; and even now You came and saved us. Now, give peace to our Nation in time of war, and empower our Leaders, so loved by You, the only one who loves humanity.

ΜΝΥΜΟΣΥΝΑ

Άννα Πέτσας Ετήσιο
Τριανταφυλλιά Καρούσης Ετήσιο
Βασίλειος Καρούσης 8 ετές
Παναγιώτα Αναστασάκου 6 ετές
Σωτήριος Αναστασάκος 22 ετές

MEMORIALS

Anne Petsas 1 Year
Triantafillia Karousis 1 Year
Vasilios Karousis 8 Years
Panagiota Anastasakos 6 Years
Soterios Anastasakos 22 Years

ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ TODAY'S EPISTLE READING

Προκείμενον. Ἦχος πλ. δ'.

ΨΑΛΜΟΙ 18.4,1

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν.
Στίχ. Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ.

Πρὸς Ἑβραίους 13:7-16 τὸ ἀνάγνωσμα

Ἀδελφοί, μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν. Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες. Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. Ὡν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. Διὸ καὶ Ἰησοῦς, ἵνα ἀγίαση διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν. Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὄνειδισμόν αὐτοῦ φέροντες. Οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ, τοῦτ' ἔστιν, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. Τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.

Prokeimenon. Mode Plagal 4.

Psalm 18.4,1

**Their voice has gone out into all the earth.
Verse: The heavens declare the glory of God.**

The reading is from St. Paul's Letter to the Hebrews 13:7-16

Brethren, remember your leaders, those who spoke to you the word of God; consider the outcome of their lives, and imitate their faith. Jesus Christ is the same yesterday and today and for ever. Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go forth to him outside the camp and bear the abuse he endured. For here we have no lasting city, but we seek the city which is to come. Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.



Ἐκ τοῦ Κατὰ Ματθαῖον 5:14-19 Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ μαθηταῖς· Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· οὐδὲ καίουσι λύχνον καὶ τιθέασι αὐτὸν ὑπὸ τὸν μῶδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. οὕτω λαμνᾶτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἧ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιῆσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

The Gospel According to Matthew 5:14-19

The Lord said to his disciples, "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."

ΒΑΠΤΙΣΕΙΣ

BAPTISM

ΣΑΒΒΑΤΟ, 8η ΙΑΝΟΥΑΡΙΟΥ

Κόρη του κυρίου και κυρίας John O' Malley.
Κουμπάρα: Κατερίνα Οικονόμου.

SATURADY, JANUARY 8th

Daughter of Mr. & Mrs. John O' Malley.
Godparent: Katherine Economos.

ΜΝΥΜΟΣΥΝΑ

MEMORIALS

ΚΥΡΙΑΚΗ, 6^η ΦΕΒΡΟΥΑΡΙΟΥ

Παναγιώτα Διαμαντάκης 40 ἡμερῶν
Νικόλαος Τσιριγότης 3 εἰς
Πέτρος Χατζιπέτρος 40 εἰς

SUNDAY, FEBRUARY 6th

Panagiota Diamantakis 40 Days
Nicholas Cheregotis 3 Years
Peter Hatzipetros 40 Years

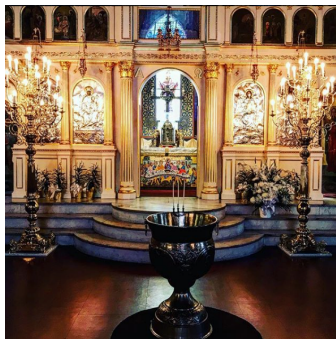
**ΗΜΕΡΟΜΗΝΙΕΣ ΠΟΥ ΠΡΕΠΕΙ ΝΑ ΕΝΘΥΜΟΥΜΕΘΑ
DAYS TO REMEMBER**

ΦΕΒΡΟΥΑΡΙΟΥ 2^η - ΥΠΑΠΑΝΤΗ ΤΟΥ ΚΥΡΙΟΥ

Orthros – Θεία Λειτουργία 8:30 – 10:30 Π.Μ.

FEBRUARY 2nd – THE PRESENTATION OF THE LORD IN THE TEMPLE

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



SAVE THE DATE

**GODPARENT'S SUNDAY
SUNDAY, FEBRUARY 27, 2022**

Kimisis Theotokou would like to extend this invitation to you and your Godchild/ren to join us in celebrating Divine Liturgy, Holy Communion and our Complimentary Godparent's Day Brunch immediately after Divine Liturgy in Church Hall.