



KIMISIS THEOTOKOU ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΤΗΣ ΚΟΙΜΗΣΕΩΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

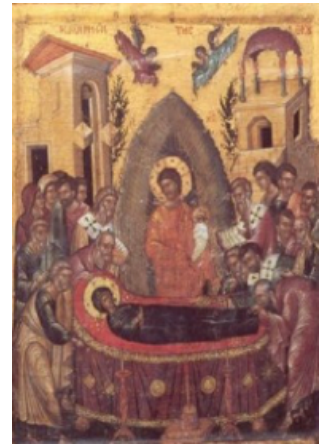
224 18th Street, Brooklyn, NY 11215

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

Website: www.kimisisbrooklyn.org

E-Mail: KimisisTheotokou@gmail.com

V. Rev. Archimandrite Damaskinos V. Ganas, Proistamenos



WEEKLY BULLETIN
SUNDAY, APRIL 2, 2023
FIFTH SUNDAY OF LENT

ΕΒΔΟΜΑΔΙΑΙΟ ΦΥΛΛΑΔΙΟ
ΚΥΡΙΑΚΗ, 2^η ΑΠΡΙΛΙΟΥ 2023
ΚΥΡΙΑΚΗ Ε' ΝΗΣΤΕΙΩΝ



Ε' Κυριακή τῶν Νηστειῶν Ὁσίας Μαρίας τῆς Αἰγυπτίας

Αυτή τη Κυριακή τιμάμε τη μνήμη της οσίας Μητέρας μας η οποία εορτάζεται και κατά την 1η Απριλίου. Το «Ωρολόγιο» γράφει ότι «Πλησιάζοντας το τέλος της αγίας Σαρακοστής, τάχθηκε να εορτάζεται σήμερα η αγία προς τόνωση των ραθύμων και αμαρτωλῶν σε μετάνοια. Όταν ήταν δώδεκα ετών η αγία, έφυγε μακριά από τους γονείς της και πήγε στην Αλεξάνδρεια όπου έζησε για 17 χρόνια ασώτως. Έπειτα από περιέργεια ξεκίνησε με πολλούς προσκυνητές για τα Ιεροσόλυμα, να παραβρεθεί στην ύψωση του Τιμίου Σταυρού, όπου όμως συνέχισε την ακολασία και παρέσυρε πολλούς στην απώλεια. Θέλησε μάλιστα να μπει στην Εκκλησία τη μέρα της υψώσεως του Τιμίου Σταυρού, αλλά αισθάνθηκε τέσσερις φορές κάποια αόρατο δύναμη να την εμποδίζει να εισέλθει στο Ναό, ενώ

όλοι οι άλλοι έμπαιναν ανεμπόδιστα. Πληγώθηκε αφάνταστα η καρδιά της από το γεγονός αυτό και παρεκάλεσε τη Παναγία να της επιτρέψει και ότι θα αλλάξει ζωή. Αμέσως μπήκε μέσα, προσκύνησε το Τιμιο Ύλο και έφυγε από τα Ιεροσόλυμα, πέρασε τον Ιορδάνη και προχώρησε στα βάθη της ερήμου, προσευχομένη και ζώντας σκληρή ζωή μετανοίας για 47 χρόνια. Όταν έφθασε το τέλος της ζωής της συνάντησε ένα ερημίτη που τον έλεγαν Ζωσιμά στον οποίο ζήτησε και εξομολογήθηκε όλη τη ζωή της και τον παρεκάλεσε να τη κοινωνήσει των Αχράντων Μυστηρίων. Αυτό έκανε εκείνος ο ερημίτης το επόμενο έτος τη Μεγάλη Πέμπτη. Το μεθεπόμενο έτος επανήλθε ο Ζωσιμάς να την ξανακοινωνήσει, αλλά την βρήκε νεκρή και με ένα σημείωμα που έγραφε: «Αββά Ζωσιμά, θάψε μου εδώ το σώμα της αθλίας Μαρίας. Πέθανε την ίδια μέρα που με κοινωνήσες των Αχράντων Μυστηρίων. Να εύχεσαι για μένα.» Πρέπει να ήταν τότε το έτος 378 ή κατ' άλλους το 437.» Η οσία Μαρία είναι ζωντανό παράδειγμα της δυνάμεως της μετανοίας. Παρά το ότι βυθίστηκε μέχρι το κεφάλι στη λάσπη της αμαρτίας, έπειτα μετανοήσει και με τη Χάρη του ελέους του Θεού, έφθασε στη καθαρότητα των Αγγέλων. Μπορούμε να γίνουμε όλοι κατάλευκοι, όπως ήμασταν προ του βαπτίσματος, αρκεί να μετανοήσουμε. Η Εκκλησία μας ψάλλει σήμερα για την οσία Μαρία το ακόλουθο τροπάριο: *“Αφού διέφυγες από το σκότος της αμαρτίας και φωτίσθηκες από το φώς της μετανοίας, προσέφερες, ω δοξασμένη αγία Μαρία, τη καρδιά σου στο Χριστό. Εκείνος δε τη δέχθηκε, γιατί εσύ έβαλες να μεσιτεύσει προς Αυτόν η ακηλίδωτος και αγία Μητέρα Του, η γεμάτη από συμπάθεια. Γι' αυτό όχι μόνο απαλλάχθηκες από τις αμαρτίες σου, αλλά και ευφραίνεσαι αιώνια μαζί με τους Αγγέλους”.*

5th Sunday of Great Lent: St Mary of Egypt

On this day, the fifth Sunday of Great Lent, we celebrate the memory of our holy and venerable Mother, Mary of Egypt. She had been born in Egypt and had lived as a prostitute in Alexandria from the age of twelve, spending seventeen years in this way of life. Urged by the lustful fire of the flesh, she one day boarded a ship that was sailing for Jerusalem. Arriving at the Holy City, she attempted to go into one of the churches to venerate the Precious Cross, but some unseen power prevented her from entering. In great fear, she turned to an icon of the Mother of God that was in the entrance and begged her to let her go in and venerate the Cross, confessing her sin and impurity and promising that she would then go wherever the Most Pure One led her. She was then allowed to enter the church. After venerating the Cross, she went out again to the entrance and, standing in front of the icon, thanked the Mother of God. Then she heard a voice saying, "If you cross the Jordan, you will find true peace." She immediately bought three loaves of bread and set off for the Jordan, arriving there the same evening. She received Holy Communion the following morning in the monastery of St. John the Baptist, and then crossed the river. She spent the next forty-eight years in the wilderness in the greatest torments, in terror, in struggles with passionate thoughts like gigantic beasts, feeding only on plants. Later, when she was standing in prayer, Zossima saw her lifted up in the air. She begged him to bring her Holy Communion the next year on the bank of the Jordan, and she would come to receive it. The following year, Zossima came with the Holy Gifts to the bank of the Jordan in the evening and stood in amazement as he saw her cross the river. He saw her coming in the moonlight and, arriving on the further bank, make the sign of the Cross over the river. She then walked across it as though it were dry land. When she had received Holy Communion, she begged him to come again the following year to the same stream by which they had first met. The next year Zossima went and found her dead body there on that spot. Above her head in the sand was written: "Abba Zossima, bury in this place the body of the humble Mary. Give dust to dust. I passed away on April 1, on the very night of Christ's Passion, after Communion of the Divine Mysteries." For the first time, Zossima learned her name and also the awe-inspiring marvel that she had arrived at that stream the previous year on the night of the same day on which she had received Holy Communion - a place that he had taken twenty days to reach. And thus Zossima buried the body of the wonderful saint, Mary of Egypt. When he returned to the monastery, he recounted the whole story of her life and the wonders to which he had been an eyewitness. Thus the Lord glorifies repentant sinners. She entered into rest in about the year 530. St. Mary is remembered today, as we reach the end of the Great Fast, to arouse the energy of the slothful and to urge sinners to repentance, imitating her example. She is also commemorated on April 1. The Righteous Zossima, who buried St. Mary, is commemorated on April 4.

ΜΝΥΜΟΣΥΝΑ

Μαρία Φιλίππη 3 ετές
Γαρυφαλλιά Καρανικόλα 3 ετές
Ιωάννα Χαβιάρας 3 ετές
Κυριακή Κουτσουνάδης Πολυετές
Ευδοκία Μπούρας 3 ετές

MEMORIALS

Maria Filippis 3 Years
Garyfallia Karanikola 3 Years
Ioanna Haviaras 3 Years
Kyriaki Koutsounadis Many Years
Evdokia Booras 3 Years

Ἀπολυτίκιον Ἀναστάσιμον.**Ἦχος α'. Αὐτόμελον.**

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων τὸ ἀχραντὸν σου Σῶμα, ἀνέστης τριήμερος Σωτήρ, δωρούμενος τῷ κόσμῳ τὴν ζωὴν· διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοι ζωοδότα. Δόξα τῇ Ἀναστάσει σου Χριστέ, δόξα τῇ βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε φιλόνηρωπε.

Τῆς Ὁσίας.**Ἦχος πλ. δ'.**

Ἐν σοὶ Μῆτερ ἀκριβῶς διεσώθη τὸ κατ' εἰκόνα· λαβοῦσα γὰρ τὸν σταυρὸν, ἠκολούθησας τῷ Χριστῷ, καὶ πράττουσα ἐδίδασκες ὑπερορᾶν μὲν σαρκὸς παρέρχεται γάρ, ἐπιμελεῖσθαι δὲ ψυχῆς, πράγματος ἀθανάτου· διὸ καὶ μετὰ Ἀγγέλων συναγάλλεται Ὁσία Μαρία τὸ πνεῦμά σου.

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 β'.

Προστασία τῶν Χριστιανῶν ἀκαταίσιχυντε, μεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδης, ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφρασσον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἱκεσίαν, ἢ προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμώντων σε.

Resurrectional Apolytikion.**Mode 1. Automelon.**

The stone had been secured with a seal by the Judeans, * and a guard of soldiers was watching Your immaculate body. You rose on the third day, O Lord and Savior, granting life unto the world. For this reason were the powers of heaven crying out to You, O Life-giver, "Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your dispensation, only One who loves mankind!"

For the Devout Woman.**Mode pl. 4.**

In you, O Mother, is preserved undistorted what was made in the image of God; for taking up the cross, you followed Christ and by example taught, that we should overlook the flesh, since it passes away, and instead look after the soul, since it is immortal. And therefore, O devout Mary, your spirit rejoices with the angels.

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 2.

O Protection of Christians that never falls, intercession with the Creator that never fails, we sinners beg you, do not ignore the voices of our prayers. O good Lady, we implore you, quickly come unto our aid, when we cry out to you with faith. Hurry to intercession, and hasten to supplication, O Theotokos who protect now and ever those who honor you.

ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ**TODAY'S EPISTLE READING****Προκείμενον. Ἦχος α'.****ΨΑΛΜΟΙ 32.22,1****Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς.****Στίχ. Ἀγαλλιᾶσθε δίκαιοι ἐν Κυρίῳ****Πρὸς Ἑβραίους 9:11-14 τὸ ἀνάγνωσμα**

Ἀδελφοί, Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τοῦτ' ἔστιν, οὐ ταύτης τῆς κτίσεως, οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος. Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαρῆς τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν θεῷ ζῶντι;

Prokeimenon. Mode 1.**Psalm 32.22,1****Let your mercy, O Lord, be upon us.****Verse: Rejoice in the Lord, O ye righteous.**

The reading is from St. Paul's Letter to the Hebrews 9:11-14

BRETHREN, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

Ἐκ τοῦ Κατὰ Μάρκον 10:32-45 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, παραλαμβάνει ὁ Ἰησοῦς τοὺς δώδεκα μαθητάς αὐτοῦ καὶ ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν, ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι, καὶ κατακρινούσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, καὶ ἐμπαίζουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἐμπτύσουσιν αὐτῷ καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου λέγοντες· διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν ποιήσης ἡμῖν. ὁ δὲ εἶπεν αὐτοῖς· τί θέλετε ποιῆσαί με ὑμῖν; οἱ δὲ εἶπον αὐτῷ· δὸς ἡμῖν ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; οἱ δὲ εἶπον αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται. Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς· οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν· οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν, ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, καὶ ὃς ἐὰν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος· καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

The Gospel According to Mark 10:32-45

At that time, Jesus took his twelve disciples, and he began to tell them what was to happen to him, saying, "Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise." And James and John, the sons of Zebedee, came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What do you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant of James and John. And Jesus called them to him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."

ΗΜΕΡΟΜΗΝΙΕΣ ΠΟΥ ΠΡΕΠΕΙ ΝΑ ΕΝΘΥΜΟΥΜΕΘΑ
DAYS TO REMEMBER

Τετάρτη, 5^η Απριλίου - ΠΡΟΗΓΙΑΣΜΕΝΗ
Θεία Λειτουργία – 9:30 Π.Μ.

Wednesday, April 5th – PRESANCTIFIED LITURGY
9:30 A.M.

ΓΙΑ ΤΟ ΠΡΟΓΡΑΜΜΑ ΤΗΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ ΜΠΟΡΕΙΤΕ ΝΑ ΠΑΤΕ ΣΤΟ: Kimisisbrooklyn.org

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