



KIMISIS THEOTOKOU ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΤΗΣ ΚΟΙΜΗΣΕΩΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

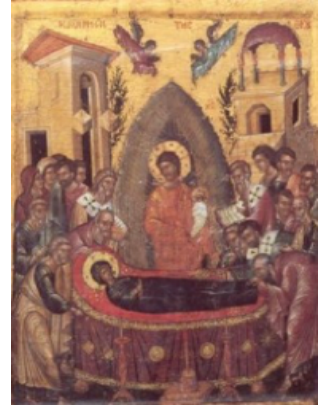
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WEEKLY BULLETIN

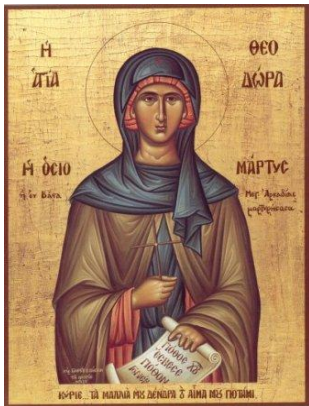
SUNDAY, SEPTEMBER 11, 2022

SUNDAY BEFORE HOLY CROSS

ΕΒΔΟΜΑΔΙΑΙΟ ΦΥΛΛΑΔΙΟ

ΚΥΡΙΑΚΗ, 11^η ΣΕΠΤΕΜΒΡΙΟΥ 2022

ΚΥΡΙΑΚΗ ΠΡΟ ΤΗΣ ΥΨΩΣΕΩΣ



Ἡ Ἁγία Θεοδώρα ἡ Ὁσιομάρτυς ἡ ἐν Βάστᾳ

Saint Theodora of Vasta

Πρόκειται για τοπική Ἁγία πού ἔζησε τόν 10^ο αἰῶνα στήν κεντρική Πελοπόννησο (σύνορα Μεσσηνίας – Ἀρκαδίας). Ἀπό μικρή ἀγάπησε τόν θεάνθρωπο καί λυτρωτή Χριστό καί σ' αὐτόν ἀφιέρωσε τήν ζωή της. Ἐζησε σάν μοναχός σέ ἀνδρικό μοναστήρι τῆς ἄνω Μεσσηνίας καί ἔφτασε σέ μεγάλο ὕψος ἀγιότητας.

Συκοφαντήθηκε ὁμως βάνουσα, ὅτι ἄφησε ἔγκυο κοπέλα τῆς περιοχῆς! Τά ἦθη τῆς ἐποχῆς ἐκείνης ἦταν τέτοια, ὥστε βιαστικά τήν καταδίκασαν σέ θάνατο. Γιατί ὁμως ἐνῶ εἶχε πρόχειρη τήν ἀπόδειξη ἀθωότητάς της σάν γυναῖκα καί ἀφοῦ ἀρνήθηκε τήν συκοφαντία, δέν τήν χρησιμοποίησε; Τόν λόγο γνωρίζει αὐτή καί ὁ Θεός. Γεγονός εἶναι ὅτι φορτώθηκε ξένη ντροπή καί ἀποφάσισε νά μαρτυρήσει ἀπό ἀγάπη. Τά τελευταῖα λόγια τῆς ἦταν: «Τὸ σῶμά μου νά γίνει ναός, τὰ μαλλιά μου πελώρια δέντρα καί τὸ

αἷμα μου ποτάμι». Σήμερα στὸν τόπο τοῦ μαρτυρίου της, στὸ χωριὸ Βάστα Ἀρκαδίας, ὑπάρχει ἐξωκλήσι πού ἀπὸ δίπλα του περνάει ποτάμι καί πάνω στή σκεπή του ὑπάρχουν κατὰ παράδοξο τρόπο 17 τεράστια δέντρα.

Saint Theodora lived during the time of the Byzantine Empire, more specifically in the 9th century A.D. She came from a poor family which was, however, full of love and faith in God. From a very early age Theodora was very interested in religion, so she decided to devote her life to God. She decided to join a monastery, but for some unknown reason, she chose a male monastery, Panaitzas, which is on the boundary between Arcadia and Messenia, rather than a nunnery. She presented herself there as a man, giving the name "Theodore". While at the monastery, she became an example of patience, and achieved great spiritual growth. For this reason, the Fathers of the Abbey soon entrusted her with the external work of the monastery, an office which is always awarded to monks or nuns with experience in the spiritual life. In that period, famine broke out in the Peloponnese, which meant that both the ordinary people and the monastery were in danger of running out of food. "Theodore," the only person who was able to deal with this situation, decided to visit many Christian homes to support them and, if possible, to also save something for the monastic brotherhood. But then, something unthinkable happened. A woman claimed that the monk had made her pregnant. Her parents arrived at the monastery and asked "Theodore" to follow them. Even although Theodora denied the accusation, she followed them to the village, where she was tried, found guilty and sentenced to death by beheading. Even although she could have proved her innocence by showing that she was a woman, she chose to "bear" the slanderous accusations! The place of execution was set as Vasta village in Arcadia area. The executioner led her up there and "Theodore" followed "quiet as a lamb". Some time later, the soul of Saint Theodora fluttered skyward, to take its place amongst the martyrs of the Christian Orthodox Church. When the executioner and his colleagues saw her body naked, they asked for God's forgiveness. News of the miraculous event spread quickly and the Igoumenos (Abbot) and fellow monks arrived at the scene of martyrdom, lamenting and praising God. According to some accounts they buried her body in their monastery but according other versions of the story they buried her at the place where she was executed.

**Ἀπολυτίκιον Ἀναστάσιμον.
Ἦχος δ'.**

Τὸ φαιδρὸν τῆς ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριάι, καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Ἐσκύλευται ὁ θάνατος, ἠγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

**Ἀπολυτίκιον τῆς Ἑορτῆς.
Ἦχος δ'.**

Ἡ γέννησίς σου Θεοτόκε, χαρὰν ἐμήνυσε πάση τῇ οἰκουμένῃ· ἐκ σοῦ γὰρ ἀνέτειλεν ὁ ἥλιος τῆς δικαιοσύνης, Χριστὸς ὁ Θεὸς ἡμῶν, καὶ λύσας τὴν κατάραν, ἔδωκε τὴν εὐλογίαν· καὶ καταργήσας τὸν θάνατον, ἔδωρήσατο ἡμῖν ζωὴν τὴν αἰώνιον.

**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 λυτρούμενη, ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

**Κοντάκιον.
Ἦχος δ'.**

Ἰωακεῖμ καὶ Ἄννα ὄνειδισμοῦ ἀτεκνίας, καὶ Ἀδάμ καὶ Εὐά, ἐκ τῆς φθορᾶς τοῦ θανάτου, ἠλευθερώθησαν, Ἄχραντε, ἐν τῇ ἁγίᾳ γεννήσει σου· αὐτὴν ἑορτάζει καὶ ὁ λαὸς σου, ἐνοχῆς τῶν πταισμάτων, λυτρωθεὶς ἐν τῷ κράζειν σοι· Ἡ στεῖρα τίκτει τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν.

**Resurrectional Apolytikion.
Mode 4.**

When the women Disciples of the Lord had learned from the Angel the joyful message of the Resurrection and rejected the ancestral decision, they cried aloud to the Apostles triumphantly: Death has been despoiled, Christ God has risen, granting His great mercy to the world.

**Apolytikion of the Feast.
Mode 4.**

Your Nativity, O Theotokos, imparted joy to the entire earth, for out of you has risen the Sun of Righteousness, Christ our God. He nullified the curse and instead gave His blessing; and causing death to be neutralized, He granted us eternal life.

**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 4.**

Both Joachim and Anna from their sterility's stigma, and Adam and Eve from their mortality's ruin have been set free, O immaculate Maid, by your holy nativity. For this do your people hold celebration, redeemed from the guilt of transgression as they cry to you, "The barren one bears the Theotokos, the nourisher of our Life."

ΜΝΥΜΟΣΥΝΑ

MEMORIALS

Παρασκευὴ Χαϊμάντου 40 ἡμερῶν
Νικόλαος Τζίβας 40 ἡμερῶν

Paraskevi Haymandou 40 Days
Nicholas Tzivas 40 Days



Προκείμενον. Ἦχος πλ. β'.

ΨΑΛΜΟΙ 27.9,1

Σῶσον, Κύριε τὸν λαὸν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

Στίχ. Πρὸς σέ, Κύριε, κεκράξομαι ὁ Θεός μου.

Πρὸς Γαλάτας 6:11-18 τὸ ἀνάγνωσμα

Ἀδελφοί, ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ. Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται. Οὐδὲ γὰρ οἱ περιτετμημένοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσονται. Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτούς, καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ. Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.

Prokeimenon. Mode Plagal 2.

Psalm 27.9,1

O Lord, save your people and bless your inheritance.

Verse: To you, O Lord, I have cried, O my God.

The reading is from St. Paul's Letter to the Galatians 6:11-18

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

ΑΝΑΓΝΩΣΜΑ ΕΥΑΓΓΕΛΙΟΥ TODAY'S GOSPEL READING

Ἐκ τοῦ Κατὰ Ἰωάννην 3:13-17 Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος· καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. καὶ καθὼς Μωϋσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον. Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον. οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.

The Gospel According to John 3:13-17

The Lord said, "No one has ascended into heaven but he who descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him."

ΚΥΡΙΑΚΗ, 18^η ΣΕΠΤΕΜΒΡΙΟΥ

Μαριάνθη Βασιλάκου 5 ετές

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