



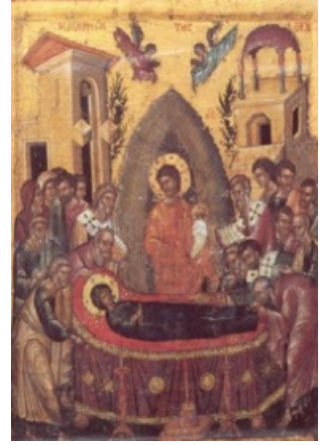
KIMISIS THEOTOKOU ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΤΗΣ ΚΟΙΜΗΣΕΩΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

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WEEKLY BULLETIN

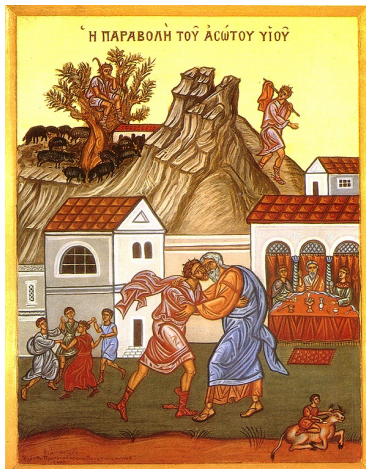
SUNDAY, FEBRUARY 28, 2021

SUNDAY OF THE PRODIGAL SON

ΕΒΔΟΜΑΔΙΑΙΟ ΦΥΛΛΑΔΙΟ

ΚΥΡΙΑΚΗ, 28^η ΦΕΒΡΟΥΑΡΙΟΥ 2021

ΚΥΡΙΑΚΗ ΤΟΥ ΑΣΩΤΟΥ



Sunday of the Prodigal Son Κυριακή του Ασώτου

Through the parable of today's Gospel, our Saviour has set forth three things for us: the condition of the sinner, the rule of repentance, and the greatness of God's compassion. The divine Fathers have put this reading the week after the parable of the Publican and Pharisee so that, seeing in the person of the Prodigal Son our own wretched condition -- inasmuch as we are sunken in sin, far from God and His Mysteries -- we might at last come to our senses and make haste to return to Him by repentance during these holy days of the Fast. Furthermore, those who have wrought many great iniquities, and have persisted in them for a long time, oftentimes fall into despair, thinking that there can no longer be any forgiveness for them; and so being without hope, they fall every day into the same and even worse iniquities. Therefore, the divine Fathers, that they might root out the

passion of despair from the hearts of such people, and rouse them to the deeds of virtue, have set the present parable at the forecourts of the Fast, to show them the surpassing goodness of God's compassion, and to teach them that there is no sin -- no matter how great it may be -- that can overcome at any time His love for man.

Διαβάζουμε από τὸ Εὐαγγέλιο τὴν παραβολὴ τοῦ Ἀσώτου Υἱοῦ (Λούκ.15, 11

32). Ἡ παραβολὴ αὐτὴ μαζί με τοὺς ὕμνους τῆς ἡμέρας, μᾶς παρουσιάζουν τὴ μετάνοια

σὰν ἐπιστροφή τοῦ ἀνθρώπου ἀπὸ τῆ ἐξορία. Ὁ ἄσωτος γιός, πῆγε σὲ μιὰ μακρινὴ χώρα καὶ ἐκεῖ σπατάλησε ὅ,τι

εἶχε καὶ δὲν εἶχε. Μιὰ μακρινὴ χώρα. Εἶναι ὁ μοναδικὸς ὀρισμὸς τῆς ἀνθρώπινης κατάστασης ποὺ θὰ ἔπρεπε

νὰ ἀποδεχτοῦμε καθὼς ἀρχίζουμε τὴν προσέγγισή μας στὸ Θεό. Ἕνας ἄνθρωπος ποὺ ποτὲ δὲν εἶχε

αὐτὴ τὴν ἐμπειρία, ἔστω καὶ γιὰ λίγο, ποὺ ποτὲ δὲν αἰσθάνθηκε ὅτι

εἶναι ἐξόριστος ἀπὸ τὸ Θεὸ καὶ ἀπὸ τὴν ἀληθινὴ ζωὴ, αὐτὸς ποτὲ δὲν θὰ καταλάβει τί ἀκριβῶς

εἶναι ὁ Χριστιανισμὸς. Αὐτὸ τὸ αἶσθημα τῆς ἀποξένωσης ἀπὸ τὸ Θεό, ἀπὸ τὴν μακαριότητα τῆς κοινωνίας μαζί

Του, ἀπὸ τὴν ἀληθινὴ ζωὴ ὅπως τὴ δημιούργησε καὶ μᾶς τὴν ἔδωσε Ἐκεῖνος. Νὰ παραδεχθῶ ὅτι ἔχω ἀμαυρώσει

καὶ ἔχω χάσει τὴν πνευματικὴ μου ὁμορφιά, ὅτι εἶμαι πολὺ μακριὰ ἀπὸ τὸ πραγματικὸ μου σπίτι, τὴν ἀληθινὴ ζωὴ.

Ἔλαβα ἀπὸ τὸ Θεὸ θαυμαστὰ πλούτη: πρῶτα ἀπ' ὅλα τὴ ζωὴ καὶ τὴ δυνατότητα νὰ τὴ χαίρομαι,

νὰ τὴν ὁμορφάω με νόημα, ἀγάπη καὶ γνώση. Ὑστερα - με τὸ Βάπτισμα - ἔλαβα τὴ νέα ζωὴ ἀπὸ τὸν ἴδιο

τὸ Χριστό, τὰ δῶρα τοῦ Ἁγίου Πνεύματος, τὴν εἰρήνη καὶ τὴ χαρὰ τῆς οὐράνιας Βασιλείας. Καὶ ὅλα αὐτὰ τὰ ἔχασα,

τὰ χάνω καθημερινά, ὄχι μόνο με τὶς ἁμαρτίες, τὶς παραβάσεις, ἀλλὰ με τὴν ἁμαρτία ὅλων τῶν ἁμαρτιῶν:

τὴν ἀπομάκρυνση τῆς ἀγάπης μου ἀπὸ τὸ Θεό, προτιμώντας τὴν μακρινὴ χώρα ἀπὸ τὸ ὄμορφο σπίτι τοῦ Πατέρα.

Ἡ Ἐκκλησία ὁμως εἶναι ἐδῶ παρούσα γιὰ νὰ μοῦ θυμίζει τί ἔχω ἐγκαταλείψει, τί ἔχω χάσει.

Καί, καθὼς ἀναλογίζομαι, βρίσκω μέσα μου τὴν ἐπιθυμία τῆς ἐπιστροφῆς καὶ τὴ δύναμη νὰ τὴ πραγματοποιήσω.

Αὐτὸ καὶ μόνο αὐτό, εἶναι μετάνοια, νὰ ἀποκτήσω ξανά τὸ χαμένο σπίτι. «Θὰ σηκωθῶ καὶ θὰ πάω στὸν πατέρα μου

καὶ θὰ τοῦ πῶ. Πατέρα, ἁμάρτησα στὸν οὐρανὸ καὶ σὲ σένα, καὶ δὲν εἶμαι πλέον ἄξιος νὰ ὀνομασθῶ γιὸς σου».

Ἀπολυτίκιον Ἀναστάσιμον.

Ἦχος πλ. α'

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ἠυδόκησε σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγεῖραι τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

Ἀπολυτίκιον

ΚΟΙΜΗΣΙΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ

First Tone

Ἐν τῇ Γεννήσει τὴν παρθενίαν εφύλαξας, 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 γ'

Τῆς πατρῶας, δόξης σου, ἀποσκιρτήσας ἀφρόνως, ἐν κακοῖς ἐσκόρπισα, ὄν μοι παρέδωκας πλοῦτον· ὅθεν σοὶ τὴν τοῦ Ἀσώτου, φωνὴν κραυγάζω· Ἥμαρτον ἐνώπιόν σου Πάτερ οἰκτίρμον, δέξαι με μετανοοῦντα, καὶ ποιήσόν με, ὡς ἓνα τῶν μισθίων σου.

Resurrectional Apolytikion.

Mode pl. 1

Let us worship the Word who is unoriginate * with the Father and the Spirit, and from a Virgin was born * for our salvation, O believers, and let us sing His praise. * For in His goodness He was pleased * to ascend the Cross in the flesh, and to undergo death, * and to raise up those who had died, * by His glorious 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 3

I revolted senselessly * out of Your fatherly glory; * I have squandered sinfully * all of the riches You gave me.* Hence to You, using the Prodigal's words, I cry out,* I have sinned before You, merciful loving Father.* O receive me in repentance, * I pray, and treat me * as one of Your hired hands.

ΚΑΘΑΡΑ ΔΕΥΤΕΡΑ - 15^η ΜΑΡΤΙΟΥ

Με την Καθαρά Δευτέρα ξεκινά η Σαρακοστή για την Ορθόδοξη εκκλησία, ενώ ταυτόχρονα σημάνει το τέλος των Απόκριεω. Η Καθαρά Δευτέρα ονομάστηκε έτσι γιατί οι Χριστιανοί «καθαρίζονταν» πνευματικά και σωματικά. Είναι μέρα νηστείας αλλά και μέρα αργίας για τους Χριστιανούς. Η νηστεία διαρκεί για 40 μέρες, όσες ήταν και οι μέρες νηστείας του Χριστού στην έρημο.

GREAT LENT BEGINS - MARCH 15th

Clean Monday is the beginning of Great Lent in the Orthodox Church, while at the same time it marks the end of Meatfare. Clean Monday was names as so because Christians were “cleansed” spiritually and physically. It is a day of fasting but also a day of rest for Christians. The fast lasts for 40 days, which were the same amount of days that Christ fasted in the desert.

ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ
TODAY'S EPISTLE READING

Προκείμενον. Ἦχος πλ. α'.

ΨΑΛΜΟΙ 11.7,1

Σὺ Κύριε, φυλάξαις ἡμᾶς καὶ διατηρήσαις ἡμᾶς.
Στίχ. Σῶσον με, Κύριε, ὅτι ἐκτέλειπεν ὁσῖος.

Πρὸς Κορινθίους α' 6:12-20 τὸ ἀνάγνωσμα

Ἀδελφοί, πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπότινος. Τὰ βρώματα τῆ κοιλία, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῆ πορνεία, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· ὁ δὲ θεὸς καὶ τὸν κύριον ἠγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; Ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; Μὴ γένοιτο. Οὐκ οἴδατε ὅτι ὁ κολλώμενος τῆ πόρνη ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν. Ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνευμᾷ ἐστιν. Φεύγετε τὴν πορνείαν. Πᾶν ἀμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἀμαρτάνει. Ἡ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ; Καὶ οὐκ ἐστὲ ἐαυτῶν, ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστιν τοῦ θεοῦ.

Prokeimenon. Mode Plagal 1.

Psalm 11.7,1

You, O Lord, shall keep us and preserve us.

Verse: Save me, O Lord, for the godly man has failed.

The reading is from St. Paul's First Letter to the Corinthians 6:12-20

Brethren, "all things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. "Food is meant for the stomach and the stomach for food" -- and God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body and in your spirit which belong to God.

ΜΝΥΜΟΣΥΝΑ

MEMORIALS

Μαρία Ντίλης 40 ἡμέρες
Ἀρετή Πικούλης 3 μῆνες
Ἰωάννης Φιλίππης 6 μῆνες

Maria Dilis 40 Days
Areti Pikoulis 3 Months
Ioannis Filippis 6 Months

Ἐκ τοῦ Κατὰ Λουκᾶν 15:11-32 Εὐαγγελίου τὸ Ἀνάγνωσμα

Ἐἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωπός τις εἶχε δύο υἱούς· καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας· καὶ διεῖλεν αὐτοῖς τὸν βίον· καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἄσώτως· δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι· καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους· καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ· εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε· πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι! ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου· καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ· ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφιλήσεν αὐτόν· εἶπε δὲ αὐτῷ ὁ υἱός· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν, ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὐρέθη· καὶ ἤρξαντο εὐφραίνεσθαι· Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο τί εἴη ταῦτα· ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν· ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν· ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλαθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριπον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν· ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὐρέθη.

The Gospel According to Luke 15:11-32

The Lord said this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have filled his belly with the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

ΜΝΥΜΟΣΥΝΑ

ΚΥΡΙΑΚΗ, 7^η ΜΑΡΤΙΟΥ

Μιχάλης Κουτσουνάδης 40 ημέρες
Ευάγγελος Νταμάλας Ετήσιο

MEMORIALS

SUNDAY, MARCH 7th

Mike Koutsounadis 40 Days
Evangelos Damalas 1 Year

ΗΜΕΡΟΜΗΝΙΕΣ ΠΟΥ ΠΡΕΠΕΙ ΝΑ ΕΝΘΥΜΟΥΜΕΘΑ DAYS TO REMEMBER

Σάββατο, 6^η Μαρτίου - ΠΡΩΤΟ ΨΥΧΟΣΑΒΒΑΤΟ

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

Saturday, March 6th - FIRST SATURDAY OF THE SOULS

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

Σάββατο, 13^η Μαρτίου - ΔΕΥΤΕΡΟ ΨΥΧΟΣΑΒΒΑΤΟ

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

Saturday, March 13th - SECOND SATURDAY OF THE SOULS

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