



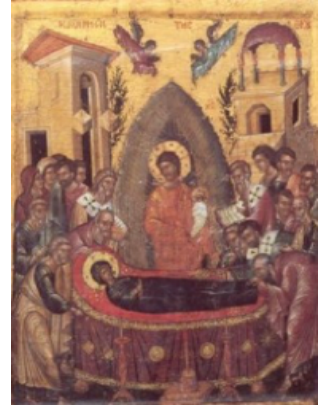
KIMISIS THEOTOKOU ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΤΗΣ ΚΟΙΜΗΣΗΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

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. Damaskinos V. Ganas, Proistamenos

WEEKLY BULLETIN
SUNDAY, JUNE 27, 2021
ALL SAINTS DAY

ΕΒΔΟΜΑΔΙΑΙΟ ΦΥΛΛΑΔΙΟ
ΚΥΡΙΑΚΗ, 27^η ΙΟΥΝΙΟΥ 2021
ΚΥΡΙΑΚΗ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ



Οἱ Ἅγιοι Πάντες

Πραγματικά εἶναι θαυμαστός ὁ Θεὸς μέσα στους ἁγίους του. Γιατί ὅταν κανεὶς ἀναλογισθεῖ τοὺς ὑπερφυσικοὺς ἀγῶνες τῶν μαρτύρων, πὼς μὲ ἀσθενή σάρκα κατατρόπιασαν τὸν ἰσχυρὸ στὴ κακία, πὼς ἔμειναν ἀναίσθητοι στὶς ὀδύνες καὶ στὰ τραύματα, καθὼς ἀγωνίζονταν μὲ σώματα πρὸς φωτιά, πρὸς τὸ ξίφος, πρὸς ποικίλα καὶ θανατηφόρα εἶδη βασάνων καὶ ἀντιπαρατάσσονταν μὲ καρτερία, ἐνῶ τοὺς ἔκοβαν τὶς σάρκες, τοὺς διάλυαν τοὺς ἄρμους καὶ τοὺς συνέτριβαν τὰ ὀστά, ὅμως διαφύλαξαν τὴν ὁμολογία τῆς πίστεως στὸ Χριστὸ σῶμα καὶ ἀδιάσπαστη, ἀκεραία καὶ ἀκλόνητη, ποὺ γι' αὐτὸ τοὺς χαρίσθηκε καὶ ἡ ἀναντίρρητη σοφία τοῦ Πνεύματος καὶ ἡ δύναμη τῶν θαυμάτων. Ὅταν κανεὶς ἀναλογισθεῖ ἐπίσης τὴν ὑπομονὴ τῶν ὁσίων, πὼς ὑπέφεραν μὲ τὴ θέλησή τους σὰν ἀσώματοι τὶς πολὺήμερες ἀσιτίες, τὶς ἀγρυπνίες, τὶς ἄλλες ποικίλες κακώσεις τοῦ σώματος, καὶ ἀντιτάχθηκαν ἕως τὸ τέλος πρὸς τὰ πονηρὰ

πάθη, πρὸς τὰ τόσα εἶδη ἁμαρτίας, πρὸς τὸν ἐσωτερικὸ μας ἀόρατο πόλεμο, πρὸς τὶς ἀρχές καὶ ἐξουσίες, ἐνῶ ἔλειωναν καὶ ἀχρηστεύονταν ἐξωτερικὰ, ἀλλὰ ἀνανεώνονταν καὶ ἐθεώνονταν ἐσωτερικὰ ἀπὸ ἐκεῖνον ποὺ τοὺς ἔδωσε τὰ χαρίσματα τῶν θεραπειῶν καὶ δυνάμεων. Ὅταν λάβει αὐτὰ κανεὶς ὑπ' ὄψιν του καὶ ἐπὶ πλέον ἐννοήσει ὅτι ὑπερβαίνουν τὴ φύση μας, θαυμάζει καὶ δοξάζει τὸ Θεὸ ποὺ ἔδωσε σ' αὐτοὺς τὴν τόση ἄφθονη χάρις καὶ δύναμη. Γιατί ἂν καὶ εἶχαν ἀγαθὴ καὶ καλὴ προαίρεση, χωρὶς τὴ δύναμη τοῦ Θεοῦ δὲν θὰ κατόρθωναν νὰ ὑπερβοῦν τὴ φύση καὶ ἔχοντας σῶμα, νὰ κατανικήσουν τὸν ἀσώματο ἐχθρὸ. Γι' αὐτὸ καὶ ὁ ψαλμωδὸς προφήτης, ἀφοῦ εἶπε: «θαυμαστός εἶναι ὁ Θεὸς μέσα στους ἁγίους αὐτοῦ», πρόσθεσε: «αὐτὸς θὰ δώσει δύναμη καὶ κραταίωση στὸ λαὸ του». (Ψαλμ. ξζ', 36). Ἀπολαύουν δὲ τὴ χάρις τοῦ Θεοῦ, ὄχι ὅλοι γενικὰ, ἀλλὰ ὅσοι ἔχουν ἀγαθὴ προαίρεση καὶ ἐπιδεικνύουν μὲ ἔργα τὴν πρὸς τὸ Θεὸ ἀγάπη καὶ πίστη. Αὐτὸ φανερώνεται στὸ εὐαγγέλιο ποὺ λέγει: «ὅποιος ὁμολογήσει σ' ἐμένα ἔμπρὸς τοὺς ἀνθρώπους, θὰ ὁμολογήσω καὶ ἐγὼ σ' αὐτὸν ἔμπρὸς στὸ Πατέρα μου στους οὐρανοὺς» (Ματθ. ι', 32). Δὲν εἶπε «ὅποιος μὲ ὁμολογήσει ἔμπρὸς τοὺς ἀνθρώπους», ἀλλὰ «ὅποιος ὁμολογήσει μέσα σ' ἐμένα» μὲ τὴν ἐννοια ὅτι μπορεῖ νὰ προβάλει μὲ παρρησία τὴν εὐσέβεια, δι' ἐκεῖνον καὶ διὰ τῆς βοήθειας ἐκεῖνου. Ἔτσι πάλι «θὰ ὁμολογήσω καὶ ἐγὼ» καὶ δὲν εἶπε «αὐτόν» ἀλλὰ «μέσα σ' αὐτόν», δηλαδὴ διὰ τῆς ἀγαθῆς ἀντιστάσεως καὶ ὑπομονῆς. Αὐτὸ δηλώνει τὴν ἀδιάσπαστη συνάφεια τοῦ Θεοῦ πρὸς τοὺς ὁμολογοῦντας, ἂν καὶ εἶναι δοῦλοι Θεοῦ. Ἀντίθετα «ὅποιος μὲ ἀρνηθεῖ ἔμπρὸς τοὺς ἀνθρώπους, θὰ τὸν ἀρνηθῶ καὶ ἐγὼ ἔμπρὸς στὸ Πατέρα μου στους οὐρανοὺς». Ἀλλὰ καὶ τώρα δοξάζονται κάποιοι ἅγιοι μὲ τὰ ἱερὰ λείψανά τους ποὺ εὐωδιάζουν, ποὺ χαρίζουν ἰάσεις καὶ διάφορα ἐνεργήματα δυνάμεων, προσκυνώντας τους καὶ γονατίζοντας στὶς εἰκόνες τους βασιλεῖς, ἄρχοντες καὶ ὁ λαὸς τοῦ Κυρίου. Ἡ ἐκκλησία τοῦ Χριστοῦ, τιμᾷ λοιπὸν καὶ μετὰ θάνατο αὐτοὺς ποὺ ἔζησαν ἀληθινὰ κατὰ Θεὸ, κάθε μέρα τοῦ ἔτους τελεῖ τὴ μνήμη τῶν ἁγίων ποὺ μετέστησαν καὶ ἀπεδήμησαν ἀπὸ τὴ πρόσκαιρη αὐτὴ ζωὴ. Συγχρόνως δὲ προβάλλει τὸ βίβιο καθενὸς χάρις τῆς ὠφελείας μας καὶ ὑποδεικνύει τὸ τέλος τους, εἴτε εἰρηνικὸ εἴτε μαρτυρικὸ. Τώρα δὲ μετὰ τὴ Πεντηκοστή, ἡ Ἐκκλησία ἀφοῦ συγκέντρωσε ὅλους τοὺς ἁγίους γνωστούς καὶ ἀγνώστους μαζί, ἀναπέμπει κοινὸ σὲ ὅλους αὐτοὺς ὕμνο, ὄχι μόνον διότι ὅλοι εἶναι ἐνωμένοι μεταξύ τους καὶ μὲ τὸν Πατέρα, ὅπως τὸ ζήτησε ὁ Κύριος: «νὰ εἶναι ὅλοι ἕνα, ὅπως ἐγώ, Πάτερ, μὲ σένα καὶ σὺ μὲ μένα, νὰ εἶναι καὶ αὐτοὶ μὲ ἐμᾶς ἕνα στὴν ἀλήθεια», (Ἰω. ιζ', 20), ἀλλὰ καὶ γιατί φροντίζει νὰ φανερώνει καὶ νὰ ἀνυμνεῖ ὅλα τὰ ἔργα τοῦ Θεοῦ ὡς ἀποτέλεσμα τῆς ἀποστολῆς, φωτισμοῦ καὶ ἐνεργείας τοῦ Ἁγίου Πνεύματος. Ἄς τιμήσουμε λοιπὸν ὅλους τοὺς ἁγίους τοῦ Θεοῦ. Πῶς; Ἄν κατὰ μίμησή τους καθαρίσουμε τοὺς ἑαυτοὺς μας ἀπὸ κάθε μολυσμὸ σαρκὸς καὶ πνεύματος καὶ ἔτσι ἀπομακρυνόμενοι ἀπὸ τὰ κακὰ διὰ τῆς μετανοίας καὶ ἐξομολογήσεως, θὰ φερόμεθα πρὸς τὴν ἁγιωσύνη παρουσιάζοντας τὰ σώματα καὶ τὶς ψυχές μας εὐάρεστες στὸ Θεὸ, μὲ τὶς πρεσβεῖες τῶν ἁγίων πάντων ὥστε νὰ γίνουμε καὶ ἐμεῖς μέτοχοι τῆς ἀπέραντης ἐκείνης πανηγύρεως καὶ εὐφροσύνης μὲ τὴ χάρις καὶ φιλανθρωπία τοῦ Κυρίου μας Ἰησοῦ Χριστοῦ στὸν ὁποῖο πρέπει κάθε δόξα μαζί μὲ τὸν ἄναρχο Πατέρα του καὶ τὸ πανάγιο καὶ ἀγαθὸ καὶ ζωοποιὸ Πνεῦμα, τώρα καὶ πάντοτε καὶ στους αἰῶνες τῶν αἰώνων. Ἀμήν.

The Sunday of All Saints

Honouring the friends of God with much reverence, the Prophet-King David says, "But to me, exceedingly honourable are Thy friends, O Lord" (Ps. 138:16). And the divine Apostle, recounting the achievements of the Saints, and setting forth their memorial as an example that we might turn away from earthly things and from sin, and emulate their patience and courage in the struggles for virtue, says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every burden, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). This commemoration began as the Sunday (Synaxis) of All Martyrs; to them were added all the ranks of Saints who bore witness (the meaning of "Martyr" in Greek) to Christ in manifold ways, even if occasion did not require the shedding of their blood. Therefore, guided by the teaching of the Divine Scriptures and Apostolic Tradition, we the pious honour all the Saints, the friends of God, for they are keepers of God's commandments, shining examples of virtue, and benefactors of mankind. Of course, we honour the known Saints especially on their own day of the year, as is evident in the Menologion. But since many Saints are unknown, and their number has increased with time, and will continue to increase until the end of time, the Church has appointed that once a year a common commemoration be made of all the Saints. This is the feast that we celebrate today. It is the harvest of the coming of the Holy Spirit into the world; it is the "much fruit" brought forth by that "Grain of wheat that fell into the earth and died" (John 12:24); it is the glorification of the Saints as "the foundation of the Church, the perfection of the Gospel, they who fulfilled in deed the sayings of the Saviour" (Sunday of All Saints, Doxasticon of Vespers). In this celebration, then, we reverently honour and call blessed all the Righteous, the Prophets, Apostles, Martyrs, Confessors, Shepherds, Teachers, and Holy Monastics, both men and women alike, known and unknown, who have been added to the choirs of the Saints and shall be added, from the time of Adam until the end of the world, who have been perfected in piety and have glorified God by their holy lives. All these, as well as the orders of the Angels, and especially our most holy Lady and Queen, the Ever-virgin Theotokos Mary, do we honour today, setting their life before us as an example of virtue, and entreating them to intercede in our behalf with God, Whose grace and boundless mercy be with us all. Amen.

Ἀπολυτίκιον Ἀναστάσιμον.

Ἦχος πλ. δ'.

Ἐξ ὕψους κατήλθες ὁ εὐσπλαγχνος, ταφήν κατεδέξω
τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης τῶν παθῶν. Ἡ ζωὴ καὶ
ἡ Ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

Τῶν Ἁγίων.

Ἦχος δ'.

Τῶν ἐν ὄλῳ τῷ κόσμῳ Μαρτύρων σου, ὡς πορφύραν καὶ
βύσσον τὰ αἵματα, ἡ Ἐκκλησία σου στολισαμένη, δι'
αὐτῶν βοᾷ σοι· Χριστὲ ὁ Θεός, τῷ λαῷ σου τοὺς
οἰκτιρμούς σου κατάπεμψον, εἰρήνην τῇ πολιτείᾳ σου
δώρησαι, καὶ ταῖς ψυχαῖς ἡμῶν τὸ μέγα ἔλεος.

Ἀπολυτίκιον ΚΟΙΜΗΣΙΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ First Tone

Ἐν τῇ Γεννήσει τὴν παρθενίαν ἐφύλαξας, ἐν τῇ Κοιμῆσει
τόν 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 πλ. δ'. Αὐτόμελον.

Ὡς ἀπαρχὰς τῆς φύσεως, τῷ φυτουργῷ τῆς κτίσεως, ἡ
οἰκουμένη προσφέρει σοι Κύριε, τοὺς θεοφόρους
Μάρτυρας· ταῖς αὐτῶν ἱκεσίαις, ἐν εἰρήνῃ βαθεῖα, τὴν
Ἐκκλησίαν σου, διὰ τῆς Θεοτόκου συντήρησον, πολυέλεε.

Resurrectional Apolytikion.

Mode pl. 4.

You descended from on high, O compassionate One, and
condescended to be buried for three days, so that from
the passions You might set us free. Our life and
resurrection, O Lord, glory be to You.

For the Saints.

Mode 4.

Your Church is arrayed in the holy blood of Your Martyrs
who witnessed throughout the world, as though in purple
and fine linen. Through them she cries to You, Christ our
God, "Send down to Your people Your tender love, grant
peace from above to Your commonwealth, and to our
souls Your great mercy."

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 pl. 4. Automelon.

O Planter of creation, Lord, to You does the entire world
bring as an offering the God-bearing martyr Saints, as
being nature's first fruits. At their earnest entreaties,
keep Your Church in a state of profoundest peace,
through the Theotokos, O Lord abundantly merciful.

ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ
TODAY'S EPISTLE READING

Προκείμενον. Ἦχος δ'.
ΨΑΛΜΟΙ 67.35,26

Θαυμαστός ὁ Θεὸς ἐν τοῖς Ἁγίοις αὐτοῦ.
Στίχ. Ἐν Ἐκκλησίαις εὐλογεῖτε τὸν Θεόν.

Πρὸς Ἑβραίους 11:33-40, 12:1-2 τὸ ἀνάγνωσμα

Ἀδελφοί, οἱ Ἅγιοι πάντες διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων. Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι - ὧν οὐκ ἦν ἄξιος ὁ κόσμος - ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. Καὶ οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν. Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν.

Prokeimenon. Mode 4.
Psalm 67.35,26

God is wonderful among his saints.
Verse: Bless God in the congregations.

The reading is from St. Paul's Letter to the Hebrews 11:33-40; 12:1-2

Brethren, all the saints through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated - of whom the world was not worthy - wandering over deserts and mountains and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith.

Ἐκ τοῦ Κατὰ Ματθαῖον 10:32-33, 37-38, 19:27-30 Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ μαθηταῖς· Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἔμοι ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐγὼ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. καὶ πᾶς ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

The Gospel According to Matthew 10:32-33; 37-38; 19:27-30

The Lord said to his disciples, "Every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny him before my Father who is in heaven. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me." Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?" Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life. But many that are first will be last, and the last first."

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

**ΤΡΙΤΗ, 29η ΙΟΥΝΙΟΥ – ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ
ΠΕΤΡΟΥ ΚΑΙ ΠΑΥΛΟΥ**

Θεία Λειτουργία 8:30 – 10:30 Π.Μ.

**TUESDAY, JUNE 29th – PETER & PAUL THE
APOSTLES**

Divine Liturgy 8:30 – 10:30 A.M.