

ΜΝΗΜΟΣΥΝΑ ΤΗΝ ΚΥΡΙΑΚΗ 30 ΙΑΝΟΥΑΡΙΟΥ

ὑπὲρ Αναπαύσεως

† ΑΝΑΣΤΑΣΙΟΥ ΚΑΠΟΡΗ
† ΑΝΔΡΟΝΙΚΗΣ ΠΡΟΔΡΟΜΙΔΗ

Αιώνια ἡ Μνήμη αὐτῶν



(Μνημόσυνα παραγγελλθέντα ἕως τὴν Παρασκευή 28 Ἰανουαρίου)

Ο ΚΑΦΕΣ ΤΗΣ ΚΥΡΙΑΚΗΣ 30 ΙΑΝΟΥΑΡΙΟΥ ΣΤΗΝ ΚΟΙΝΟΤΙΚΗ ΑΙΘΟΥΣΑ

Προσφορά ἀγάπης τῆς κ. Εὐάγγελιας Γκαζέττα
καὶ τῆς κ. Οὐρανίας Ἰωάννου.



ΠΑΡΑΚΛΗΣΙΣ ΣΤΗΝ
ΥΠΕΡΑΓΙΑ ΘΕΟΤΟΚΟ
PRAYER TO THE MOST
HOLY THEOTOKOS

Κάθε Τετάρτη
7:00 - 8:30 μ.μ.

Every Wednesday
7:00 - 8:30 p.m.

ΕΛΛΗΝΙΚΑ ΣΧΟΛΕΙΑ ΑΓΙΑΣ ΕΙΡΗΝΗΣ ΧΡΥΣΟΒΑΛΑΝΤΟΥ

Παιδικός Σταθμός—Προνηπιαγωγείο Καθημερινό

Δευτέρα – Παρασκευή 9:00 π.μ. –5:00 μ.μ.

Νηπιαγωγείο –Δημοτικό –Γυμνάσιο

Απογευματινό καθημερινό

Δευτέρα – Παρασκευή 2:45 - 5:00 μ.μ.

καὶ κάθε Σάββατο 9:00 π.μ. –1:00 μ.μ.

Αναγνωρισμένα ἀπὸ τὸ

Ὑπουργεῖο Παιδείας τῆς Ἑλλάδος.



ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

Ἱερά Πατριαρχική Μονή
᾽Οσίας Εἰρήνης Χρυσοβαλάντου

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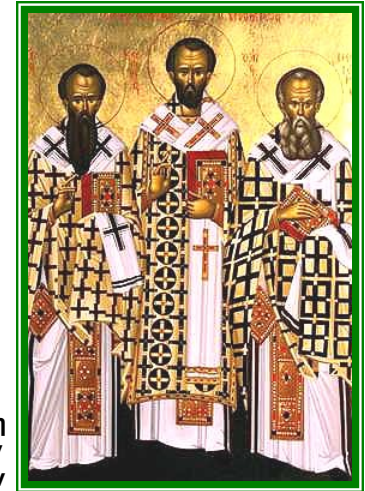
Web: www.StIrene.org

Ἦγουμενεύων: ὁ Ἐπίσκοπος Φιλομηλίου Ἡλίας

Κυριακή 30 Ἰανουαρίου
Sunday January 30

Οι Τρεις Ἱεράρχες
Μέγας Βασίλειος, Γρηγόριος ὁ Θεολόγος
καὶ Ἰωάννης ὁ Χρυσόστομος

Στα χρόνια τῆς βασιλείας τοῦ Ἀλέξιου Κομνηνοῦ ξέσπασε μία ἐρίδα, ἡ ὁποία πρὸς στιγμὴν ἀπειλῆσε τὴν ἐνότητα τῆς Χριστιανοσύνης. Ἡ ἄρτια θεολογικὴ κατάρτιση, οἱ ἀρετές, τὸ ἦθος, ἡ μεγαλοφυΐα, τὰ ποιμαντικὰ καὶ διοικητικὰ χαρίσματα, ἡ βαθιὰ καὶ ζέουσα πίστη καθὼς καὶ τὸ πολὺπλευρο καὶ τεράστιο συγγραφικὸ ἔργο τῶν Τριῶν Ἱεραρχῶν, Μεγάλου Βασιλείου, Γρηγορίου Θεολόγου καὶ Ἰωάννου Χρυσόστομου, ἔγιναν ἡ αἰτία φιλονικίας τῶν χριστιανῶν γιὰ τὸ ποῖος ἐκ τῶν τριῶν ἁγίων εἶναι σημαντικότερος. Ἡ διαμάχη ἔλαβε γρήγορα μεγάλες διαστάσεις, ὥστε τὰ πλήθη χωρίστηκαν σὲ τρεῖς ομάδες, τοὺς Βασιλείτες, Γρηγορίτες καὶ Ἰωαννίτες. Οἱ ἴδιοι οἱ ἅγιοι ἔδωσαν τέλος στὴ διαμάχη ἐμφανιζόμενοι στὸ θεοσεβῆ, ἐνάρετο καὶ προικισμένο με πλοῦσια χαρίσματα ἱεράρχη Ἰωάννη Μαυρόποδα, ἐπίσκοπο Ευχαϊτῶν, λέγοντάς του ὅτι μεταξύ τους δὲν υπήρχε ἀντιδικία καὶ νὰ ἐνεργήσει τὰ δέοντα γιὰ νὰ σταματήσει ἡ επικίνδυνη γιὰ



την ενότητα της Εκκλησίας διαμάχη. Ο Ιωάννης συνένωσε την μνήμη και των τριών Ιεραρχών σε μία κοινή εορτή στις 30 Ιανουαρίου και έγραψε γι αυτήν ειδική ακολουθία, η οποία φάλλεται ως τις ημέρες μας. Κατ' αυτόν τον τρόπο έληξε η φιλονικία.

THE FEAST 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).

SYNDAY GOSPEL

Synaxis of The Three Hierarchs: Basil the Great,
Gregory the Theologian, & John Chrysostom
The Reading is from 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



Η ΥΠΑΠΑΝΤΗ ΤΟΥ ΚΥΡΙΟΥ THE PRESENTATION OF OUR LORD

Τρίτη 1 Φεβρουαρίου:

6:00 τό έσπέρας: Πανηγυρικός Έσπερινός

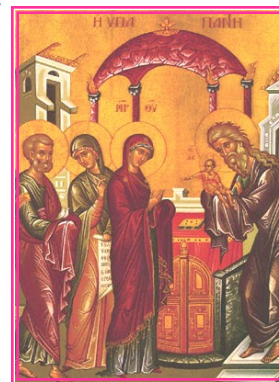
ΤΕΤΑΡΤΗ 2 Φεβρουαρίου

8:00 -10:30 τό πρωί Θεία Λειτουργία

Tuesday February 1: 6:00 p.m. Festive Vespers

WEDNESDAY Febr. 2: 8:00-10:30 a.m. Divine Liturgy

When the most pure Mother and Ever-Virgin Mary's forty days of purification had been fulfilled, she took her first-born Son to Jerusalem on this, the fortieth day after His birth, that she might present Him in the temple according to the Law of Moses, which teaches that every first-born male child be dedicated to God, and also that she might offer the sacrifice of a pair of turtle-doves or two young pigeons, as required by the Law (Luke 2:22-24; Exod. 13:2; Lev. 12:6-8). On this same day, a just and devout man, the greatly



aged Symeon, was also present in the temple, being guided by the Holy Spirit. For a long time, this man had been awaiting the salvation of God, and he had been informed by divine revelation that he would not die until he beheld the Lord's Christ. Thus, when he beheld Him at that time and took Him up into his aged arms, he gave glory to God, singing: "Now lettest Thou Thy servant depart in peace, O Master. . ." And he confessed that he would close his eyes joyfully, since he had seen the Light of revelation for the nations and the Glory of Israel (Luke 2:25-32). From ancient times, the Holy Church has retained this tradition of the churching of the mother and new-born child on the fortieth day and of the reading of prayers of purification.

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."