

APOSTOLIC & GOSPEL READINGS

Πρὸς Ἐφεσίους Ἐπιστολῆς Παύλου 4,7-13 Ἀδελφοί, ἐνὶ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. Διὸ λέγει, Ἀναβάς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δόματα τοῖς ἀνθρώποις. Τὸ δέ, Ἀνάβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς; Ὁ καταβάς, αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ.

Paul's letter to the Ephesians 4:7-13 Brethren, grace was given to each of us according to the measure of Christ's gift. Therefore it is said, "When he ascended on high he led a host of captives, and he gave gifts to men." (in saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is he who also ascended far above all the heavens, that he might fill all things.) And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

Ἐκ τοῦ κατὰ Ματθαῖον Ἁγίου Εὐαγγελίου 4,12-17 Τῷ καιρῷ ἐκείνῳ, ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν, καὶ καταλιπὼν τὴν Ναζαρέτ ἐλθὼν κατώκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλῶν καὶ Νεφθαλείμ, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· γῆ Ζαβουλῶν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθηήμενος ἐν σκότειειδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρῦσσειν καὶ λέγειν· μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

From the Holy Gospel according to Matthew 4:12-17 At that time, when Jesus heard that John had been arrested, He withdrew into Galilee; and leaving Nazareth He went and dwelt in Capernaum by the sea, in the territory of Zébulun and Naphtalí, that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zébulun and the land of Naphtalí, toward the sea, across the Jordan, Galilee of the Gentiles, the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand".

ANNOUNCEMENTS

St. Stephanos Young Adult Fellowship invites you to add to their fundraising efforts for IOCC disaster relief. You may contact the church office for more information.

Please visit our Anthony Crassides Philokalia Bookstore
You can purchase books, icons, prayer ropes and gifts for special feasts & occasions.

The St. Nicholas Seniors Group is collecting for disabled and hospitalized American Veterans. By **February 6**, please donate: **sugar-free candies, socks, and toiletries (razors, toothpaste, shaving cream, etc.)**. Collection boxes will be located outside the church and school offices.



The Ladies' Philoptochos of St. Nicholas
invites you to its

ANNUAL VASILOPITA BREAKFAST

***** T O D A Y *****

immediately following 1st Liturgy, in Sarantakos Hall

Donation: \$15 Children under 12: \$10

Net proceeds to benefit St. Basil Academy.

EORTOLOGION

WEDNESDAY, 1/17 — St. Anthony the Great
Orthros & Divine Liturgy – 7:30 a.m.
Τετάρτη, 1/17 – Ἁγ. Ἀντωνίου τοῦ Μεγάλου
Ὁρθρος καὶ Θ. Λειτουργία - 7.30 π.μ.

SATURDAY, 1/20 — St. Euthymios the Great
Orthros & Divine Liturgy – 7:30 a.m.
Σάββατο, 1/20 – Ἁγ. Εὐθυμίου τοῦ Μεγάλου
Ὁρθρος καὶ Θ. Λειτουργία - 7.30 π.μ.

THURSDAY, 1/18 — Sts. Athanasios & Cyril
Orthros & Divine Liturgy – 7:30 a.m.
Πέμπτη, 1/18 – Ἁγ. Ἀθανασίου & Κυρίλλου
Ὁρθρος καὶ Θ. Λειτουργία - 7.30 π.μ.

MEMORIALS

Rev. Fr. Anastasios Diacovasilis	π. Αναστασίου Διακοβασίλη
Kyriaki Alexandris	Κυριακῆς Αλεξάνδρη
Sophia Kavalas	Σοφίας Καβάλα
Aspasia Leonn	Ἀσπασίας Λέονν
Meropi Paraskevas	Μερώπης Παρασκευά
Stella Tsohataridou	Στυλιανῆς Τσοχαταρίδου
Nikolaos Lamprianidis	Νικολάου Λαμπριανίδη
Elias Lamprianidis	Ἠλία Λαμπριανίδη

What's in a name? There are some words in this bulletin that you may not know—let's take a quick look at some of them.

APOLYTIKION: “Dismissal Hymn”. These hymns receive this name because they follow ‘Symeon’s Song’ at the Evening (Vespers) Service (“Lord, you are now letting your servant depart in peace...”) and precede the Dismissal of the service. They tell us about the saint, feast, or event being celebrated. They appear in several services in the course of the day or during the period that the feast is being celebrated. Each Sunday has a different hymn commemorating the Lord’s Resurrection, and they change every week, on an eight-week cycle—one for each of the eight modes (*echoi*) of ecclesiastical music.

KONTAKION: There is no consensus on what the term *kontakion* means. Most lexicons translate it as “essay”. In any case, we know that the *kontakion* was used as a way of giving a sermon in poetic, hymnal form. What we call the *kontakion* today is only one hymn that would have been in a much longer string of hymns. The clearest example we have today of the older form is the *Akathistos Hymn*. The *kontakion* draws out the theological significance of the saint, event, or feast being celebrated. The *kontakion* we hear in the Divine Liturgy varies seasonally (as opposed to daily, like the *apolytikia*).

GOSPEL: This is a common word, so we take it for granted. The English word “gospel”

means “good news”, which is a translation of the Greek *Εὐαγγέλιον* (*evangelion*). The story of Jesus, and, more importantly, his current and ongoing presence in our lives is good news! Are we sharing it with others?

EORTOLOGION: This is a Greek word that we might translate as “Festal Calendar”.

PRESBYTER: This comes from the Greek word *πρεσβύτερος* (*presbyteros*), which means “elder”. This is the proper term for men ordained by the Church to serve as what is commonly referred to as priest (*ἱερεύς*). This is why the presbyter’s wife is called “presbytera”. There are three major orders of ordained service in the Church: overseer (“bishop”; *episkopos* ἐπίσκοπος), elder (“priest”; *presbyteros* πρεσβύτερος), and server or minister (“deacon”; *diakonos* διάκονος). Also, the word *protopresbyter* refers to the ‘first’ elder, the senior presbyter serving a parish.

LEAVE-TAKING: (Gk: *apodosis*) This more literally means “giving-up” or “giving back”. It refers to the completion of a festal cycle. For example, today is the *Apodosis* of Theophany, which was first celebrated January 6. The Church has been celebrating it since then, and today (January 14) ends the feast. It is the last day we will hear readings and hymns related to this feast until next year. All major feasts have this arrangement, but the length varies, depending on the feast.



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& Presbyter Andreas Houpos

January 14 — Leave-taking of the Feast of Theophany

ΑΠΟΛΥΤΙΚΙΑ

Τὸ Ἀναστάσιμον. Ἦχος βαρῦς.

Κατέλυσας τῷ Σταυρῷ σου τὸν θάνατον, ἠνέωξας τῷ Ληστῇ τὸν Παράδεισον, τῶν Μυροφόρων τὸν θρῆνον μετέβαλες, καὶ τοῖς σοῖς Ἀποστόλοις κηρύττειν ἐπέταξας· ὅτι ἀνέστης Χριστὲ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

Τῆς Ἑορτῆς. Ἦχος α΄.

Ἐν Ἰορδάνῃ βαπτιζομένου σου Κύριε, ἡ τῆς Τριάδος ἐφανερώθη προσκύνησις· τοῦ γὰρ Γεννήτορος ἡ φωνὴ προσεμαρτύρει σοι, ἀγαπητόν σε Υἱὸν ὀνομάζουσα· καὶ τὸ Πνεῦμα ἐν εἶδει περισσευῶς, ἐβεβαίου τοῦ λόγου τὸ ἀσφαλές. Ὁ ἐπιφανείς Χριστὲ ὁ Θεός, καὶ τὸν κόσμον φωτίσας δόξα σοι.

Τοῦ Ἁγ. Νικολάου. Ἦχος δ΄.

Κανονα πιστεως καὶ εἰκόνα πραότητος, ἐγκρατείας Διδάσκαλον, ἀνέδειξέ σε τῇ ποιμνῇ σου, ἡ τῶν πραγμάτων ἀλήθεια· διὰ τοῦτο ἐκτήσω τῇ ταπεινώσει τὰ ὑψηλά, τῇ πτωχείᾳ τὰ πλούσια, Πάτερ Ἱεράρχα Νικόλαε, πρόσβενε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Κοντάκιον. Ἦχος δ΄.

Ἐπεφάνης σήμερον τῇ οἰκουμένῃ, καὶ τὸ φῶς σου Κύριε, ἐσημειώθη ἐφ' ἡμᾶς, ἐν ἐπιγνώσει ὑμνοῦντάς σε. Ἦλθες ἐφάνης τὸ Φῶς τὸ ἀπρόσιτον.

DISMISSAL HYMNS

For the Resurrection. Grave Mode.

By means of Your Cross, O Lord, You abolished death. To the robber You opened Paradise. The lamentation of the myrrh-bearing women You transformed, and You gave Your Apostles the order to proclaim to all that You had risen, O Christ our God, and granted the world Your great mercy.

For the Feast. 1st Mode.

As You were baptized in the Jordan, O Lord, then the worship of the Trinity became manifest, for the voice of the Father bore witness to You, naming You the Beloved Son; and the Spirit, in the form of a dove, confirmed the certainty of the word. O Christ our God, who has appeared and illumined the world, glory to You!

For St. Nicholas. 4th Mode.

A model of faith and the image of gentleness, the example of your life has shown you forth to your sheep-fold to be a master of temperance. You obtained thus through being lowly, gifts from on high, and riches through poverty. Nicholas, our father and priest of priests, intercede with Christ our God that He may save our souls.

Kontakion. 4th Mode.

Lord, You have appeared today before the whole world and the light that comes from You has now been signed upon us, who, in recognition, sing hymns to You. You came and shone forth the Light unapproachable.