

ΣΥΝΑΞΑΡΙΟΝ

Κυριακή τῆς Πεντηκοστῆς

Μετά την Ανάληψη του Κυρίου στους ουρανοὺς, οἱ Απόστολοι καὶ οἱ υπόλοιποι μαθητὲς του, περίπου 120 άτομα, γύρισαν στο ὄρος των Ελαιῶν στὴν Ἱερουσαλήμ καὶ, μπαίνοντας στο υπερώο, δηλαδή στον πάνω ὄροφο του σπιτιοῦ ἐκεῖ, περίμεναν με προσευχή τὴν ἐπιφοίτηση του Ἁγίου Πνεύματος, σύμφωνα με τὴν υπόσχεση του Σωτῆρα Χριστοῦ. Στὸ μεταξύ ἐκεῖ, ἐξέλεξαν καὶ τον Ματθία καὶ τον συναρίθμησαν με τοὺς ἑνδεκά Ἀποστόλους.

Τότε αὐτοὶ πληρωθέντες ἀπὸ τὸ Πνεῦμα τὸ Ἅγιο, ἀρχισαν νὰ κηρύττουν καὶ νὰ καλοῦν τοὺς ἀνθρώπους νὰ βαπτισθοῦν καὶ νὰ λάβουν κι αὐτοὶ τὴν χάρη του Ἁγίου Πνεύματος. Ὅτι εἶχαν ἀκούσει καὶ ζῆσει κοντὰ στο Χριστὸ καὶ δὲν τὸ εἶχαν τότε κατανοήσει, τώρα ἐν Ἁγίῳ Πνεύματι τὸ γνώρισαν καὶ τὸ ἐπαγγέλλονται στο λαό.

Με τὴν Πεντηκοστή δὲν γεννήθηκε ἡ Ἐκκλησία ὡς ἀπλὸς θεσμός, ἀλλὰ ὡς συνεχῆ παρουσία τῆς χάριτος του Ἁγίου Πνεύματος, καὶ γι' αὐτὸ ἡ Πεντηκοστή δὲν εἶναι ἓνα γεγονός που συνέβη μια φορὰ κάποτε, ἀλλὰ εἶναι ἡ ζωὴ τῆς Ἐκκλησίας, ὡς ἀδιάκοπη κοινωρία του Ἁγίου Πνεύματος.

Ἡ Πεντηκοστή, ἀποτελεῖ τὴ γενέθλια ἡμέρα τῆς Ἐκκλησίας.



Fasting / Νηστεία

Fast free week / Κατάλυσις εἰς πάντα αὐτὴ τὴν εβδομάδα

SYNTAXARION

Pentecost Sunday

In the Old Testament Pentecost was the feast which occurred fifty days after Passover. As the passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the ten commandments to Moses on Mount Sinai. In the new covenant of the Messiah, the passover event takes on its new meaning as the celebration of Christ's death and resurrection, the "exodus" of men from this sinful world to the Kingdom of God. And in the New Testament as well, the pentecostal feast is fulfilled and made new by the coming of the "new law," the descent of the Holy Spirit upon the disciples of Christ.

When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit ... (Acts 2:1-4).

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost (Jn 14:26, 15:26; Lk 24:49; Acts 1:5). The apostles received "the power from on high," and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the



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4ῆ Ἰουνίου 2017

Κυριακὴ τῆς Πεντηκοστῆς
Ἑωθινόν Θ'

Ἀπολυτίκιον τῆς Πεντηκοστῆς

Ἦχος πλ δ'

Εὐλογητὸς εἶ, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πανσόφους τοὺς ἀλιεῖς ἀναδείξας, καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καὶ δι' αὐτῶν τὴν οἰκουμένην σαγήνεύσας, φιλάνθρωπε, δόξα σοί.

Κοντάκιον τῆς Πεντηκοστῆς

Ἦχος πλ. δ'

Ὅτε καταβὰς τὰς γλῶσσας συνέχεε, διεμέριζεν ἔθνη ὁ Ὑψιστος, ὅτε τοῦ πυρὸς τὰς γλῶσσας διένειμεν, εἰς ἐνότητα πάντας ἐκάλεσε, καὶ συμφώνως δοξάζομεν τὸ πανάγιον Πνεῦμα.

Ἄντι τοῦ Τρισαγίου

Ἦχος α'

Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε,
Χριστὸν ἐνεδύσασθε,
Ἀλληλούϊα

4th June 2017

Pentecost Sunday
9th Morning Gospel

Apolytikion of Pentecost

Tone 8

Blessed are You, O Christ our God, who made fishermen all-wise, sending upon them the Holy Spirit and, through them, netting the world. O Loving One, glory to You

Kontakion of Pentecost

Tone 8

When the Most High came down and confounded tongues of men (Babel), He divided the Nations. When He dispensed the Tongues of Fire, He called all to unity, and with one voice we glorify the Most Holy Spirit.

Instead of the Trisagion hymn:

Tone1

You who have been baptised into
Christ, Christ have you put on,
Alleluia.

Ο ΑΠΟΣΤΟΛΟΣ

Πράξεων β' 1-11

*Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν
Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ.*

Πράξεων τῶν Αποστόλων τὸ Ανάγνωσμα

Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν ἅπαντες οἱ ἀπόστολοι ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἤχος ὡσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι· καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρός, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος Ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν· γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῆ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον λέγοντες πρὸς ἀλλήλους· Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ἧ ἐγεννήθημεν, Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέροις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ;

THE EPISTLE

Acts 2:1-11

Their word has gone out to the whole world

The heavens are telling the glory of God

The reading is from the Acts of the Apostles

WHEN THE DAY of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God

ΤΟ ΕΥΑΓΓΕΛΙΟΝ

Ἰωάννην ζ' 37-52, η' 12

Τῇ ἐσχάτῃ ἡμέρᾳ τῆ μεγάλης τῆς Ἑορτῆς, εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξε λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ Γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεῦσουσιν ὕδατος ζῶντος. Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος, οὐ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν Πνεῦμα Ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη. Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ Προφήτης· Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός· Ἄλλοι δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἐρχεται; Οὐχὶ ἡ Γραφή εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυὶδ, ὁ Χριστός ἐρχεται; Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιᾶσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς Ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διατί οὐκ ἠγάγετε αὐτόν; Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος. Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε; μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; ἀλλ' ὁ ὄχλος οὗτος, ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσι! Λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ἃν ἐξ αὐτῶν· Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γνῶ τί ποιεῖ· Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται. Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησε λέγων· Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

THE GOSPEL

John 7:37-52, 8:12

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, some of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him. The officers then went back to the chief priest and Pharisees, who said to them, "Why did you not bring him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the law, are accursed." Nikodemus, who had gone to him before, and who was one of them, said to them, "Does our law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

Ἀπόστολο ἐρχομένης Κυριακῆς
Ἐβρ ια' 33-40, ιβ' 1-2

Next week's epistle reading:
Hebrews 11:33-40, 12:1-2

Next week's gospel reading
Μτ ια' 32-33, 37-38, ιθ' 27-30

Εὐαγγέλιον ἐρχομένης Κυριακῆς
Mt 10:32-33, 37-38, 19:27-30