

Αναστάσιμη προσευχή

Ἡ ἀναστάσιμη προσευχή, ἡ ὁποία εἶναι τόσον μεστή καὶ πλήρης θεολογικῶν νοημάτων, εἶναι δυστυχῶς ἀγνωστὴ εἰς τὴν πλειονότητα τῶν νέων καὶ δὴ τῆς μαθητικῆς νεολαίας. Χαρακτηριστικὸν αὐτοῦ εἶναι τὸ γεγονός ὅτι εἰς μερικὰ σχολεῖα δὲν ἀπαγγέλλεται, ἀλλὰ διαβάζεται ἀπὸ ἕναν μαθητὴ - συνήθως μὲ σφάλματα ἀναγνώσεως - ἐνῶ οἱ ἄλλοι μαθηταὶ στέκονται ἀπλῶς ἀκούοντας κάτι ἐντελῶς ἀγνωστο. Ἄς φροντίσουμε λοιπὸν νὰ ἀπομνημονευσθῆ ἀπὸ ὄλους μας, ὡς καλὴ συνήθεια ἔστω, αὐτὴ ἡ πολὺ σπουδαία προσευχή. Κρατήστε τὴν καὶ διαδώστε τὴν.

*«Χριστὸς ἀνέστη ἐκ νεκρῶν,
θανάτῳ θάνατον πατήσας
καὶ τοῖς ἐν τοῖς μνήμασι
ζωὴν χαρισάμενος.»*

Ἐξήγησι: Ὁ Ἰησοῦς Χριστὸς ἀναστήθηκε ἀφοῦ κατέβηκε καὶ δίδαξε στοὺς νεκροὺς, καταπατώντας μὲ τὸν θάνατό του τὸν φυσικὸν καὶ τὸν πνευματικὸν θάνατον καὶ σὲ ὅσους βρισκόνταν σὲ τάφους, εἴτε φυσικοὺς εἴτε πνευματικοὺς, χάρισε ἔτσι τὴν ἀληθινὴ ζωή.

Χριστὸς
Ἀνέστη!



The Resurrection

The Gospels narrate that after Christ's Passion and suffering on the Cross, he was laid in a tomb which was donated by Joseph of Arimathea. After three days in the tomb, Christ broke the bonds of Death through his resurrection. The belief of Christ's Holy Resurrection is reiterated in the Nicene-Constantinopolitan Creed.

This Resurrection, commemorated every year on Great and Holy Pascha and every week on the Lord's Day, is the most fundamental belief of the Church. It confirms the authenticity of Christ's teachings, His Godhood and Manhood, and proves the veracity of His work in redeeming mankind from the Fall. Conquering sin and its result, death, Christ is often referred to as the "New Adam," bestowing new life to humanity. As the Apostle Paul states, "For as by a man came death, by a man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive."

The Resurrection of Christ is foretold in several Books of the Old Testament, as in The Book of Hosea, where the prophet says, "After two days He shall revive us: in the third day He will raise us up, and we shall live in His sight."

In iconography, Our Lord is depicted pulling up Adam and Eve out of their sepulchres while trampling upon the gates of Hades (death). In the background stand the Old Testament patriarchs, prophets, and other figures, including John the Forerunner, who announced Jesus' advent.

Fasting / Νηστεία

Fast free week / Κατάλυσις εἰς πάντα τὴν διακαιήσιμος ἑβδομάδα



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19η Ἀπριλίου 2020

ΤΟ ΑΓΙΟΝ ΠΑΣΧΑ

Το Ἀναστάσιμον Τροπάριον

Ἦχος πλ α΄

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ
θάνατον πατήσας καὶ τοῖς ἐν τοῖς
μνήμασι ζωὴν χαρισάμενος.

Ἡ Ὑπακοή

Ἦχος δ΄

Προλαβοῦσαι τὸν ὄρθρον αἱ περὶ
Μαριάμ, καὶ εὐροῦσαι τὸν λίθον
ἀποκυλισθέντα τοῦ μνήματος, ἤκουον
ἐκ τοῦ Ἀγγέλου, Τὸν ἐν φωτὶ αἰδίῳ
ὑπάρχοντα, μετὰ νεκρῶν τί ζητεῖτε ὡς
ἄνθρωπον; βλέπετε τὰ ἐντάφια
σπάργανα, δράμετε, καὶ τῷ κόσμῳ
κηρύξατε, ὡς ἠγέρθη ὁ Κύριος,
θανατώσας τὸν θάνατον, ὅτι ὑπάρχει
Θεοῦ Υἱός, τοῦ σώζοντος τὸ γένος τῶν
ἀνθρώπων.

Κοντάκιον

Ἦχος πλ δ΄

Εἰ καὶ ἐν τάφῳ κατήλθες ἀθάνατε,
ἀλλὰ τοῦ Ἄδου καθείλες τὴν δύναμιν,
καὶ ἀνέστης ὡς νικητὴς, Χριστέ ὁ Θεός,
γυναιξὶ Μυροφόροις φθεγξάμενος,
Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις
εἰρήνην δωρούμενος ὁ τοῖς πεσοῦσι
παρέχων ἀνάστασιν.



19th April 2020

HOLY PASCHA

The Resurrection Troparion

Tone 6

Christ is risen from the dead, by
death trampling on death, and on
those in the tombs bestowing life.

The Hypakoe

Tone 4

When they who were with Mary came,
anticipating the dawn, and found the stone
rolled away from the sepulchre, they heard
from the Angel: Why seek ye among the
dead, as though He were mortal man, Him
Who abides in everlasting light? Behold the
grave-clothes. Go quickly and proclaim to
the world that the Lord is risen, and hath
put death to death. For He is the Son of
God, Who saves the human race.

Kontakion

Tone 8

Even though You went down into the
tomb, You destroyed Hades' power, and
You rose the victor, Christ God, saying to
the myrrh-bearing women, "Hail!" and
granting peace to Your disciples, You who
raise up the fallen.



Ο ΑΠΟΣΤΟΛΟΣ

Πράξεων α' 1-9

Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος·
ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν
αὐτῇ.

Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι
εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Πράξεων τῶν Αποστόλων τὸ
Ἀνάγνωσμα

Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὐς ἐξελέξατο ἀνελήμφθη· οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱερουσαλῶν μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἦν ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἠρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; εἶπεν δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστιν γινῶναι χρόνους ἢ καιροὺς οὐς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ; ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

THE EPISTLE

Acts 1:1-9

*This day the Lord has created let us rejoice
and be glad in it.*

*Give thanks to the Lord, for he is good, and
his mercy endures forever*

The reading is from the Acts of the
Apostles

IN THE FIRST BOOK, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptised with water, but before many days you shall be baptised with the Holy Spirit." So when they had come together, they asked him, "Lord, will you at this time restore the kingdom of Israel?" He said to them, "it is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

ΤΟ ΕΥΑΓΓΕΛΙΟΝ

(Ἰωάννην α' 1-17)

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος ἀνδρῶς ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς, πλήρης χάριτος καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

THE GOSPEL

(John 1:1-17)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

Ἀπόστολος τῆς Ἀναστάσεως

Πράξεων ε' 12-20

Epistle for the Resurrection

Acts 5:12-20

Εὐαγγέλιον τῆς Ἀναστάσεως

Ἰωάννην κ' 19-31

Gospel for the Resurrection

John 20:19-31