



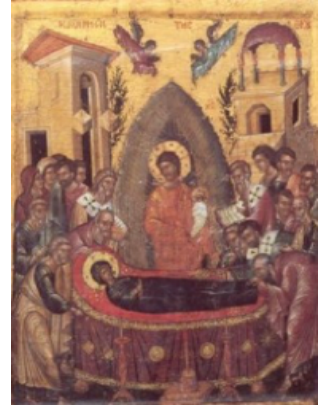
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ΕΒΔΟΜΑΔΙΑΙΟ ΦΥΛΛΑΔΙΟ
ΚΥΡΙΑΚΗ, 20^η ΙΟΥΝΙΟΥ 2021
ΚΥΡΙΑΚΗ ΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ



Κυριακή τῆς Πεντηκοστῆς

Όταν συμπληρωνόταν ἡ πεντηκοστή ἡμέρα μετὰ τὴν ἀνάσταση, τῆς ὁποίας ἔφθασε τώρα ἡ μνήμη, ἐνῶ ὅλοι οἱ μαθητὲς ἦσαν συγκεντρωμένοι μαζί καὶ εὐρίσκονταν ὁμόψυχοι στὸ ὑπερῶο (οἶκος) ἐκείνου τοῦ ἱεροῦ, ἀλλὰ καὶ στὸ προσωπικό του ὑπερῶο, στὸ νοῦ του, συναγμένος ὁ καθένας τους (διότι ἦσαν σὲ ἡσυχία καὶ ἀφιερωμένοι στὴ δέηση καὶ στοὺς ὕμνους πρὸς τὸ Θεό), ξαφνικά, λέγει ὁ εὐαγγελιστὴς Λουκᾶς, «ἀκούσθηκε ἦχος ἀπὸ τὸν οὐρανὸν, ὡς ἀπὸ ὀρμῆς βιαίου ἀνέμου καὶ γέμισε τὸν οἶκον ὅπου κάθονταν» (Πράξ. β', 1 - 11). Γέμισε δὲ ὁ οἶκος ἐκεῖνος στὸν ὁποῖο κάθονταν, καθιστώντας τον, κολυμβήθρα πνευματικῆ καὶ ἐκπληρώνοντας τὴν ἐπαγγελία τοῦ Σωτῆρα, ποὺ τοὺς ἔλεγε, πρὶν ἀναληφθεῖ: «Ὁ μὲν Ἰωάννης βάπτισε μετὰ τὸ νερό, ἐσεῖς δὲ, θὰ βαπτιστεῖτε μετὰ Ἅγιον Πνεῦμα, ὅχι ἔπειτα ἀπὸ πολλὰς μέρες». Ἀλλὰ καὶ τὸ ὄνομα ποὺ ἔδωσε σ' αὐτοὺς τὸ ἔδειξε νὰ ἀληθεύει. Διότι διὰ τοῦ ἦχου αὐτοῦ ἀπὸ τοὺς οὐρανούς οἱ Ἀπόστολοι ἔγιναν πραγματικὰ υἱοὶ βροντῆς. «Καὶ φάνηκαν σ' αὐτοὺς γλῶσσες διαμεριζόμενες ὡς πῦρ καὶ ἐπὶ καθένα τους κάθισε ἀπὸ μία καὶ γέμισαν ὅλοι ἅγιο Πνεῦμα καὶ μιλοῦσαν ἄλλες γλῶσσες, ὅπως τοὺς ἔδιδε τὸ Πνεῦμα νὰ μιλοῦν». Ἀλλὰ γιὰ ποῖο λόγο φάνηκε τὸ Πνεῦμα σὲ σχῆμα γλωσσῶν; Ἀφ' ἐνὸς γιὰ νὰ ἐπιδείξει τὴ συμφυΐα του, τὴ σχέση του μετὰ τὸ Λόγον τοῦ Θεοῦ, γιατί τίποτε δὲν εἶναι συγγενέστερο ἀπὸ τὴ γλῶσσα πρὸς τὸ Λόγον. Συγχρόνως δὲ καὶ γιὰ τὴ χάρι τῆς διδασκαλίας, γιατί ὁ κατὰ Χριστὸν διδάσκαλος χρειάζεται χαριτωμένη γλῶσσα. Γιατί δὲ, φανερώθηκε τὸ ἅγιο Πνεῦμα μετὰ πύρινες γλῶσσες; Ὅχι μόνον γιὰ τὸ ὁμοῦσιον τοῦ Πνεύματος πρὸς τὸ Πατέρα καὶ τὸν Υἱὸ (γιατί πῦρ εἶναι ὁ Θεός μας), ἀλλὰ καὶ γιὰ τὴ διπλὴ ἐνέργεια τοῦ κηρύγματος τῶν Ἀποστόλων. Ὅπως τὸ πῦρ ἔχει διπλὴ ιδιότητα καὶ νὰ φωτίζει καὶ νὰ φλογίζει, ἔτσι καὶ ὁ λόγος τῆς διδασκαλίας, αὐτοὺς ποὺ ὑπακούουν φωτίζει καὶ αὐτοὺς ποὺ ἀπειθοῦν παραδίδει τελικὰ σὲ πῦρ καὶ κόλαση. Γιὰ ποῖο λόγο δὲ οἱ γλῶσσες φάνηκαν νὰ διαμερίζονται σ' αὐτούς; Γιατί μόνον στὸ Χριστὸ ποὺ ἦλθε καὶ αὐτὸς ἀπὸ πάνω δὲν δίδεται μετὰ μέτρο τὸ Πνεῦμα ἀπὸ τὸ Πατέρα. Ἐκεῖνος καὶ κατὰ σάρκα ἀκόμη εἶχε ὀλόκληρη τὴ θεία δύναμη καὶ τὴν ἐνέργεια, ἐνῶ σὲ κανέναν ἄλλο δὲν ἔγινε χωρητὴ ὅλη ἡ χάρις τοῦ Πνεύματος, ἀλλὰ ἀτομικὰ ὁ καθένας ἀποκτᾷ ἄλλος τὸ ἓνα καὶ ἄλλος τὸ ἄλλο ἀπὸ τὰ χαρίσματα, γιὰ νὰ μὴ νομίσει κανεὶς ὅτι ἡ ἀπὸ τὸ Πνεῦμα διδόμενη πρὸς τοὺς ἁγίους χάρις εἶναι φύσις. Τὸ δὲ «κάθισε» δὲν ὑποδηλώνει μόνον τὸ δεσποτικὸ ἀξίωμα, ἀλλὰ καὶ τὸ ἐνιαῖο τοῦ Θεοῦ Πνεύματος. Κάθισε πάνω στὸν καθένα τους καὶ πληρώθηκαν ὅλοι ἅγιο Πνεῦμα, γιατί καὶ ὅταν μερίζεται κατὰ τὴν διάφορον δυνάμει καὶ ἐνέργειαν του, διὰ τῆς καθεμίας ἐνέργειας παρευρίσκεται καὶ ἐνεργεῖ ὀλόκληρο τὸ ἅγιο Πνεῦμα, ἀμερίστως μεριζόμενο καὶ ὀλοκληρωτικὰ μετεχόμενο, κατὰ τὴν εἰκόνα τῆς ἡλιακῆς ἀκτίνης. Λαλοῦσαν δὲ ἄλλες γλῶσσες, δηλαδὴ διαλέκτους, διότι ἔγιναν ὄργανα τοῦ Θεοῦ Πνεύματος, ἐνεργοῦντα καὶ κινούμενα κατὰ τὴ θέληση καὶ δύναμη ἐκείνου. Ὁ ἴδιος δὲ ὁ Κύριος ἔλεγε: «ὅποιος πιστεύει σὲ μένα, θὰ ρεύσουν ποτάμια ζωντανοῦ ὕδατος ἀπὸ τὴν κοιλία του» τὸ ὁποῖο ἐρμηνεύοντας ὁ εὐαγγελιστὴς: «τοῦτο τὸ ἔλεγε περὶ τοῦ Πνεύματος ποὺ ἐπρόκειτο νὰ λαμβάνουν οἱ πιστεύοντες σὲ Αὐτόν» (1ω. ιζ', 39). Ἐλεγε ἐπίσης στοὺς μαθητὲς του: «ἐὰν με ἀγαπᾶτε, θὰ τηρήσετε τὴν ἐντολήν μου, καὶ ἐγὼ θὰ ζητήσω ἀπὸ τὸν Πατέρα νὰ σᾶς στείλει ἄλλο Παράκλητο, γιὰ νὰ μένει μαζί σας αἰώνως, τὸ Πνεῦμα τῆς ἀληθείας» καὶ «ὁ δὲ Παράκλητος, τὸ ἅγιο Πνεῦμα, ποὺ θὰ στείλει ὁ Πατέρας σὲ ὄνομά μου, ἐκεῖνος θὰ σᾶς διδάξει τὰ πάντα» καὶ «θὰ σᾶς ὁδηγήσει σὲ ὅλη τὴν ἀλήθειαν» (1ω. ιδ', 15 - ιδ', 26 - ιε', 26 - ιζ', 39). Τώρα λοιπὸν ἐκπληρώθηκε ἡ ἐπαγγελία καὶ κατῆλθε τὸ ἅγιο Πνεῦμα, σταλμένο καὶ δοσμένο ἀπὸ τὸ Πατέρα καὶ τὸν Υἱὸ καὶ ἀφοῦ περιέλαμψε τοὺς ἁγίους μαθητὲς καὶ τοὺς ἄναψε θείως ὡς πραγματικὰ λαμπάδες καὶ τοὺς ἀνέδειξε σὲ φωστῆρες ὑπερκοσμίου καὶ παγκοσμίου. Ὅπως δὲ, ἂν κανεὶς ἀνάψει ἀπὸ τὴν φωσφόρο λαμπάδα ἄλλη καὶ ἀπὸ ἐκείνη ἄλλη καὶ οὕτω καθεξῆς, κρατώντας τὸ μετὰ τὴν διαδοχὴ, ἔχει πάντοτε τὸ φῶς μόνιμα, ἔτσι διὰ τῆς χειροτονίας τῶν Ἀποστόλων ἐπὶ τοὺς διαδόχους τῶν διαδίδεται ἡ χάρις τοῦ Θεοῦ Πνεύματος διὰ ὅλων τῶν γενεῶν καὶ φωτίζει ὅλους τοὺς ὑπακούοντας στοὺς ποιμένες καὶ διδασκάλους. Τὸ ἅγιο Πνεῦμα ποὺ δὲν ἀποστέλλεται μόνον, ἀλλὰ καὶ ἀποστέλλει τὸν ἀπὸ τὸν Πατέρα Υἱὸ πάνω στὴ γῆ καὶ μᾶς διδάξει τὰ θαυμαστά καὶ μεγάλα. Διότι τὸ ἅγιο Πνεῦμα ἦταν πάντοτε καὶ συνυπῆρχε μετὰ τὸν Υἱὸ στὸν Πατέρα, συνδημιουργώντας στὸν καιρὸ τους τὰ δημιουργηθέντα καὶ συνανακαινίζοντας τὰ φθαρέντα καὶ συγκρατώντας τὰ διαμένοντα, πανταχοῦ παρὸν καὶ τὰ πάντα πληροῦν καὶ διέπων καὶ ἐφορῶν. Ὅχι μόνον παντοῦ, ἀλλὰ καὶ πάνω ἀπὸ τὸ πᾶν, οὔτε σὲ ὅλο τὸν αἰῶνα καὶ τὸ χρόνο μόνον, ἀλλὰ καὶ πρὶν ἀπὸ κάθε αἰῶνα καὶ χρόνο.

Holy Pentecost

After the Saviour's Ascension into the Heavens, the eleven Apostles and the rest of His disciples, the God-loving women who followed after Him from the beginning, His Mother, the most holy Virgin Mary, and His brethren-all together about 120 souls returned from the Mount of Olives to Jerusalem. Entering into the house where they gathered, they went into the upper room, and there they persevered in prayer and supplication, awaiting the coming of the Holy Spirit, as their Divine Teacher had promised them. In the meanwhile, they chose Matthias, who was elected to take the place of Judas among the Apostles. Thus, on this day, the seventh Sunday of Pascha, the tenth day after the Ascension and the fiftieth day after Pascha, at the third hour of the day from the rising of the sun, there suddenly came a sound from Heaven, as when a mighty wind blows, and it filled the whole house where the Apostles and the rest with them were gathered. Immediately after the sound, there appeared tongues of fire that divided and rested upon the head of each one. Filled with the Spirit, all those present began speaking not in their native tongue, but in other tongues and dialects, as the Holy Spirit instructed them. The multitudes that had come together from various places for the feast, most of whom were Jews by race and religion, were called Parthians, Medes, Elamites, and so forth, according to the places where they dwelt. Though they spoke many different tongues, they were present in Jerusalem by divine dispensation. When they heard that sound that came down from Heaven to the place where the disciples of Christ were gathered, all ran together to learn what had taken place. But they were confounded when they came and heard the Apostles speaking in their own tongues. Marvelling at this, they said one to another, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" But others, because of their foolishness and excess of evil, mocked the wonder and said that the Apostles were drunken. Then Peter stood up with the eleven, and raising his voice, spoke to all the people, proving that that which had taken place was not drunkenness, but the fulfilment of God's promise that had been spoken by the Prophet Joel: "And it shall come to pass in the last days, that I shall pour out of My Spirit upon all flesh, and your sons and daughters shall prophesy" (Joel 2:28), and he preached Jesus of Nazareth unto them, proving in many ways that He is Christ the Lord, Whom the Jews crucified but God raised from the dead. On hearing Peter's teaching, many were smitten with compunction and received the word. Thus, they were baptized, and on that day about three thousand souls were added to the Faith of Christ. Such, therefore, are the reasons for today's feast: the coming of the All-holy Spirit into the world, the completion of the Lord Jesus Christ's promise, and the fulfilment of the hope of the sacred disciples, which we celebrate today. This is the final feast of the great mystery and dispensation of God's incarnation. On this last, and great, and saving day of Pentecost, the Apostles of the Saviour, who were unlearned fishermen, made wise now of a sudden by the Holy Spirit, clearly and with divine authority spoke the heavenly doctrines. They became heralds of the truth and teachers of the whole world. On this day they were ordained and began their apostleship, of which the salvation of those three thousand souls in one day was the comely and marvellous first fruit. That which came to pass at Pentecost, then, was the ordination of the Apostles, the commencement of the apostolic preaching to the nations, and the inauguration of the priesthood of the new Israel. Saint Cyril of Alexandria says that "Our Lord Jesus Christ herein ordained the instructors and teachers of the world and the stewards of His divine Mysteries ... showing together with the dignity of Apostleship, the incomparable glory of the authority given them ... Revealing them to be splendid with the great dignity of the Apostleship and showing them forth as both stewards and priests of the divine altars . . . they became fit to initiate others through the enlightening guidance of the Holy Spirit" (PG 74, 708-712). Saint Gregory Palamas says, "Now, therefore ... the Holy Spirit descended ... showing the Disciples to be supernal luminaries ... and the distributed grace of the Divine Spirit came through the ordination of the Apostles upon their successors" (Homily 24, 10). And Saint Sophronius, Bishop of Jerusalem, writes, "After the visitation of the Comforter, the Apostles became high priests" (PG 87, 3981B). Therefore, together with the baptism of the Holy Spirit which came upon them who were present in the upper chamber, which the Lord had foretold as recorded in the Acts, "ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5), the Apostles were also appointed and raised to the high priestly rank, according to Saint John Chrysostom (PG 60, 21). On this day commenced the celebration of the Holy Eucharist by which we become "partakers of the Divine Nature" (II Peter 1:4). For before Pentecost, it is said of the Apostles and disciples only that they abode in "prayer and supplication" (Acts 1:14); it is only after the coming of the Holy Spirit that they persevered in the "breaking of bread," that is, the communion of the Holy Mysteries-"and in prayer" (Acts 2:42). The feast of holy Pentecost, therefore, determined the beginning of the priesthood of grace, not the beginning of the Church. Henceforth, the Apostles proclaimed the good tidings "in country and town," preaching and baptizing and appointing shepherds, imparting the priesthood to them whom they judged were worthy to minister, as Saint Clement writes in his first Epistle to the Corinthians (I Cor. 42).

Ἀπολυτίκιον τῆς Ἑορτῆς.

ᾠχος πλ. δ'.

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

Κοντάκιον τῆς Ἑορτῆς.

ᾠχος πλ. δ'.

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

Apolytikion of the Feast.

Mode pl. 4.

Blessed are You, O Christ our God. You
made the fishermen all-wise, by sending down
upon them the Holy Spirit, and through them
You drew the world into Your net. O Lover of
mankind, glory to You.

Kontakion of the Feast.

Mode pl. 4.

When the Most High God came down and
confused the tongues, * He divided the
nations. * When He distributed the tongues of
fire, * He called all to unity. * And with one
voice we glorify the all-holy Spirit.

**ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ
TODAY'S EPISTLE READING**

Προκείμενον. ᾠχος πλ. δ'.

ΨΑΛΜΟΙ 18.4,1

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν.

Στίχ. Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ.

Πράξεις Ἀποστόλων 2:1-11 τὸ ἀνάγνωσμα

Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. Καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρὸς, ἐκάθισεν τε ἐφ' ἕνα ἕκαστον αὐτῶν. Καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις 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, συνῆλθεν 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 ᾗ 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 ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ.

Prokeimenon. Mode Plagal 4.

Psalms 18.4,1

Their voice has gone out into all the earth.

Verse: The heavens declare the glory of God.

The reading is from Acts of the Apostles 2:1-11

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."

Ἐκ τοῦ Κατὰ Ἰωάννην 7:37-52, 8:12 Εὐαγγελίου τὸ Ἀνάγνωσμα

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ 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 ρέουσιν ὕδατος ζῶντος. τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ 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 ἔλεγον· μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; οὐχὶ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται; σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. τινὲς δὲ ἠθέλον ἐξ αὐτῶν πιάσαι 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 ἐπικατάρτοί εἰσι! λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἷς ὢν ἐξ αὐτῶν· μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐάν 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 περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

The Gospel According to 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 priests 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."

ΗΜΕΡΟΜΗΝΙΕΣ ΠΟΥ ΠΡΕΠΕΙ ΝΑ ΕΝΘΥΜΟΥΜΕΘΑ
DAYS TO REMEMBER

ΔΕΥΤΕΡΑ, 21η ΙΟΥΝΙΟΥ - ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

Θεία Λειτουργία 8:30 – 10:30 Π.Μ.

MONDAY, JUNE 21st - HOLY SPIRIT

Divine Liturgy 8:30 – 10:30 A.M.