



# KIMISIS THEOTOKOU ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΤΗΣ ΚΟΙΜΗΣΗΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

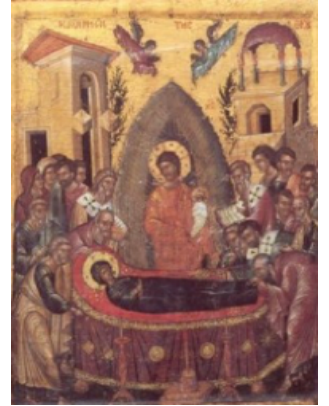
224 18<sup>th</sup> Street, Brooklyn, NY 11215

Office: (718) 788-0152 Fax: (718) 788-2774

Website: [www.kimisisbrooklyn.org](http://www.kimisisbrooklyn.org)

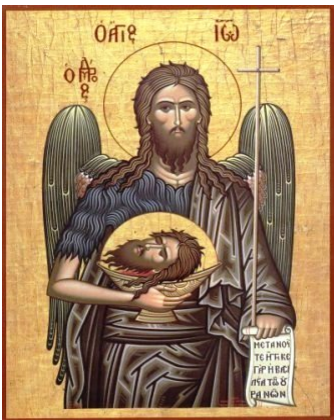
E-Mail: [KimisisTheotokou@gmail.com](mailto:KimisisTheotokou@gmail.com)

**V. Rev. Archimandrite Damaskinos V. Ganas  
Proistamenos**



WEEKLY BULLETIN  
SUNDAY, JANUARY 7, 2024  
SYNAXIS OF ST. JOHN THE BAPTIST

ΕΒΔΟΜΑΔΙΑΙΟ ΦΥΛΛΑΔΙΟ  
ΚΥΡΙΑΚΗ, 7<sup>η</sup> ΙΑΝΟΥΑΡΙΟΥ 2024  
ΣΥΝΑΞΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΠΡΟΔΡΟΜΟΥ



## Σύναξις Ἁγίου Ἰωάννου Προδρόμου καὶ ἡ μετένεξις τῆς Ἁγίας αὐτοῦ Χειρὸς εἰς Κωνσταντινούπολη

Ἀπὸ πολὺ παλιὰ ἔχει καθοριστῆ νὰ ἐορτάζουμε κατὰ τὴν ἐπομένη ἡμέρα τῶν Ἁγίων Θεοφανείων, τὴ Σύναξι τοῦ Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου, γιὰ τὸν λόγο ὅτι ἀξιώθηκε νὰ βαπτίσει τὸν Ἰησοῦ Χριστό. Ὁ Τίμιος Πρόδρομος ὑπῆρξε ὁ Ὅρθρος ποὺ ἀνήγγειλε τὸν ἐρχομὸ τῆς ἡμέρας τοῦ Κυρίου. Ὁ Ὅρθρος ποὺ προηγήθηκε τῆς ἀνατολῆς τοῦ Ἡλίου τῆς δικαιοσύνης. Ἔτσι τὸν ὀνομάζει ἓνας ὕμνος τῶν Θεοφανείων. «Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν Κυρίου». Ὁμιλεῖ τὸ στόμα τοῦ Ἀσκητοῦ. Ὁ χαρισματικὸς ἄνθρωπος ποὺ ἀναδείχθηκε «μειζὼν ἐν γεννητοῖς γυναικῶν». Ὁ Ἅγιος Ἰωάννης ὁ Πρόδρομος κηρύσσει προδρομικὰ μέσα στὴν ἔρημο τὸ μήνυμα τοῦ Εὐαγγελίου τοῦ Χριστοῦ. Ξαναθυμίζει τὰ προφητικὰ λόγια τοῦ Ἡσαΐου, ὁ Εὐαγγελιστὴς Μάρκος, ποὺ βεβαίως ἀναφέρονται στὸ μεγάλο ἐρημίτη τοῦ

Ἰορδάνη. Ὁ Ἰωάννης ὁ Πρόδρομος κηρύσσει, μὲ πέντε βαρυσήμαντες λέξεις, ὅτι θὰ διδάξει ἀργότερα ὁ Ἰησοῦς: «Μετανοεῖτε, ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν». Λίγες σὲ ἀριθμὸ οἱ λέξεις του, ἀλλὰ βαριὲς σὲ δύναμη μαρτυρίας. Ὁ ἄγγελος τῆς ἐρήμου προετοιμάζει τὸν ἐρχομὸ τοῦ Κυρίου καὶ κηρύσσει συνοπτικὰ τὶς διαστάσεις τοῦ λυτρωτικοῦ Του ἔργου. Τὸ προδρομικὸ αὐτὸ ἔργο τοῦ Ἰωάννη καθαγιάζεται καὶ ἐπικυρώνεται ἀπὸ τὸν ἕν Τριάδι Θεὸ στὸ γεγονός τῆς βαπτίσεως τοῦ Κυρίου. Ὁ Ἰωάννης ὁ Βαπτιστὴς ἦταν ἀναμφίβολα μίᾳ ἀσκητικῆ φυσιογνωμία, «εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερμάτινην περὶ τὴν ὄσφυν αὐτοῦ, ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον». Αὐτὸ σημαίνει πὼς ὁ Ἰωάννης ἦταν συγχρόνως καὶ πρόδρομος, ἀλλὰ καὶ ὑπόσχεση ὅλων τῶν Ἁγίων Ἀσκητῶν τῆς χριστιανικῆς ἐρήμου. Εἶναι πολὺ χαρακτηριστικὸ ὅτι τὸ βασικὸ ἔργο τοῦ Ἰωάννη ἦταν νὰ ἀφυπνήσει τὶς συνειδήσεις τῶν ἀκουόντων τὸ κήρυγμά του καὶ ὄχι νὰ θωπεύσει τὰ αὐτιά τους. Τὸ κήρυγμά του, κήρυγμα μετανοίας, σκόπευε στὴν συνειδητοποίηση καὶ ἐξαγόρευση τῆς ἐνοχῆς τους, τῶν ἁμαρτιῶν τους. «Καὶ ἐξεπορεύετο πρὸς αὐτὸν πάσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνη ποταμῷ ὑπὲρ αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν». Ἡ ἁμαρτία, ἡ φωνὴ τοῦ ἀγγέλου τῆς ἐρήμου, εἶναι ἡ ἴδια ἡ φωνὴ τῆς Ἐκκλησίας ποὺ βοηθαί τὸν ἄνθρωπο νὰ ἀναγνωρίσει στὸ πρόσωπο τοῦ Χριστοῦ τὸν Μεσσία μέσα στὴν ξερὴ καὶ ἄνυδρη ἔρημο τοῦ παρόντος κόσμου. Ἡ Ἐκκλησία μας καλεῖ στὴν σημερινὴ ἐορτὴ νὰ ἀκούσουμε τὴν «φωνὴ βοῶντος ἐν τῇ ἐρήμῳ...» καὶ νὰ προετοιμάσουμε ὅλοι μας «τὴν ὁδὸν Κυρίου», γιὰ νὰ ἐξανθήσει ἡ ἔρημος ποὺ ζοῦμε καὶ λέγεται σύγχρονη κοινωνία καὶ ὁ καθένας μας νὰ βιώσει τὸ βαθύτερο καὶ πολυδύναμο νόημά της μὲ τὸ «ἀπελθεῖν» ὄχι σὲ τόπο ἔρημο, ἔξω τοῦ κόσμου, ἀλλὰ «ἀπελθεῖν εἰς ἐρημίαν τῶν παθῶν του». Ὅμως, τὴν ἡμέρα αὐτὴ ἐορτάζουμε καὶ τὸ γεγονός τῆς μεταφορᾶς στὴν Κωνσταντινούπολη τῆς τιμίας Χειρὸς τοῦ Ἁγίου Ἰωάννου τοῦ Προδρόμου, ποὺ ἔγινε κατὰ τὸν ἀκόλουθο τρόπο: Ὅταν ὁ Εὐαγγελιστὴς Λουκᾶς μετέβη στὴν πόλη Σεβαστή, στὴν ὁποία εἶχε ἐνταφιαστῆ τὸ τίμιον λείψανον τοῦ Προδρόμου, παρέλαβε ἀπὸ τὸν τάφο τὴν δεξιὰ Χείρα τοῦ Ἁγίου Ἰωάννου καὶ τὴν μετέφερε στὴν Ἀντιόχεια. Διὰ τῆς δεξιᾶς Χειρὸς τοῦ Προδρόμου γίνονταν στὴν Ἀντιόχεια πολλὰ θαύματα. Λέγεται μάλιστα ὅτι κατὰ τὴν ἐορτὴ τῆς Ὑψώσεως τοῦ Τιμίου Σταυροῦ, ὁ Ἐπίσκοπος ἀνύψωνε καὶ τὴν τίμια Χείρα. Τὴν ὥρα τῆς ἀνύψωσης ἄλλοτε ἐκτεινόταν καὶ ἄλλοτε συστελλόταν. Μὲ τὴν ἔκτασή της δήλωνε εὐφορία καρπῶν, ἐνῶ μὲ τὴν συστολὴ τῆς δήλωνε ἀνέχεια καὶ φτώχεια. Γιὰ τὸ λόγο αὐτὸ πολλοὶ αὐτοκράτορες τοῦ Βυζαντίου ἐπιθυμοῦσαν νὰ τὴν πάρουν καί, κυρίως, οἱ Κωνσταντῖνος καὶ Ρωμανὸς οἱ Πορφυρογέννητοι. Ἔτσι λοιπὸν, κατὰ τὴν περίοδο ποὺ διετέλεσαν αὐτοκράτορες

αὐτοὶ οἱ δύο, κάποιος Διάκονος τῆς Ἐκκλησίας τῶν Ἀντιοχέων, Ἰὼβ ὀνομαζόμενος, ἓνα βράδυ, ποὺ κατὰ τὴν παράδοση οἱ χριστιανοὶ ἔτελοῦσαν τὴν ἀκολουθία τοῦ Ἁγιασμοῦ, ἄρπαξε τὴν Ἁγία Χεῖρα τοῦ Προδρόμου καὶ τὴν μετέφερε στὴν Κωνσταντινούπολη. Ἐκεῖ ὁ φιλόχριστος αὐτοκράτορας, ἀφοῦ τὴν ἀσπάστηκε μὲ πολὺ σεβασμὸ, τὴν τοποθέτησε στὰ βασιλικά ἀνάκτορα. Ἡ σύναξη τῶν πιστῶν, σὲ ἀνάμνηση τοῦ γεγονότος τῆς μετακομιδῆς τῆς τιμίας Χεῖρας τοῦ Προδρόμου στὴν Κωνσταντινούπολη, ἐτελεῖτο στὴν περιοχὴ τοῦ Φορακίου (ἢ Σφωρακίου).

### **Synaxis of the Holy Glorious Prophet, Forerunner and Baptist John**

In the Orthodox Church it is customary, on the day following the Great Feasts of the Lord and the Mother of God, to remember those saints who participated directly in the sacred event. So, on the day following the Theophany of the Lord, the Church honors the one who participated directly in the Baptism of Christ, placing his own hand upon the head of the Savior. Saint John, the holy Forerunner and Baptist of the Lord, whom the Lord called the greatest of the prophets, concludes the history of the Old Testament and opens the era of the New Testament. The holy Prophet John bore witness to the Only-Begotten Son of God, incarnate in the flesh. Saint John was accounted worthy to baptize Him in the waters of the Jordan, and he was a witness of the Theophany of the Most Holy Trinity on the day of the Savior's Baptism. The holy Prophet John, the son of the Priest Zachariah and Righteous Elizabeth, was related to the Lord on His mother's side. The holy Forerunner, John, was born six months before Christ. The Archangel Gabriel announced his birth in the Temple at Jerusalem, revealing to Zachariah that a son was to be born to him. Through the prayers offered beforehand, the child was filled with the Holy Spirit. Saint John prepared himself in the wilds of the desert for his great service by a strict life, by fasting, prayer and sympathy for the fate of God's people. At the age of thirty, he came forth preaching repentance. He appeared on the banks of the Jordan, to prepare the people by his preaching to accept the Savior of the world. In church hymnology, Saint John is called a "bright morning star," whose gleaming outshone the brilliance of all the other stars, announcing the coming dawn of the day of grace, illumined with the light of the spiritual Sun, our Lord Jesus Christ. Having baptized the sinless Lamb of God, Saint John soon died a martyr's death, beheaded by the sword on orders of King Herod at the request of his daughter Salome.

### **The Transfer of the Right Hand of the holy Forerunner from Antioch to Constantinople (956) and the Miracle of Saint John the Forerunner against the Hagarenes (Moslems) at Chios:**

The body of Saint John the Baptist was buried in the Samaritan city of Sebaste. The holy Evangelist Luke, who went preaching Christ in various cities and towns, came to Sebaste, where they gave him the right hand of the holy Prophet John, the very hand with which he had baptized the Savior. The Evangelist Luke took it with him to his native city of Antioch. When the Moslems seized Antioch centuries later, a deacon named Job brought the holy hand of the Forerunner from Antioch to Chalcedon. From there, on the eve of the Theophany of the Lord, it was transferred to Constantinople (956) and kept thereafter. In the year 1200, the Russian pilgrim Dobrynya, who later became Saint Anthony, Archbishop of Novgorod (February 10), saw the right hand of the Forerunner in the imperial palace. From the Lives of the Saints we learn that in the year 1263, during the capture of Constantinople by the Crusaders, the emperor Baldwin gave one bone from the wrist of Saint John the Baptist to Ottonus de Cichon, who then gave it to a Cistercian abbey in France. The right hand continued to be kept in Constantinople. And at the end of the fourteenth to the beginning of the fifteenth centuries, the holy relic was seen at Constantinople in the Peribleptos monastery by the Russian pilgrims Stephen of Novgorod, the deacon Ignatius, the cantor Alexander and the deacon Zosimus. When Constantinople fell to the Turks in 1453, sacred objects were gathered up at the the conqueror's orders and kept under lock in the imperial treasury. In the Lives of the Saints is clear testimony that in the year 1484 the right hand of the holy Forerunner was given away by the son of the Moslem sultan Bayazet to the knights of Rhodes to gain their good will, since a dangerous rival for Bayazet, his own brother, had allied himself with them. A contemporary participant, the vice-chancellor of Rhodes, Wilhelm Gaorsan Gallo, also speaks of this event. The knights of Rhodes, having established their base on the island of Malta (in the Mediterranean Sea), then transferred the sacred relic they had received to Malta. When the Russian Tsar Paul I (1796-1801) became Grand Master of the Maltese Order in honor of the holy Prophet John, the right hand of the Baptist, part of the Life-Creating Cross and the Philermos Icon (October 12) of the Mother of God (from Mt Philermos on the island of Rhodes) were transferred in 1799 from the island of Malta to Russia [because of the Napoleonic threat], to the chapel at Gatchina (October 12). In the same year these sacred items were transferred into the church dedicated to the Icon of the Savior Not Made by Hands at the Winter Palace. A special service was composed for this Feast.

### **Ἀπολυτίκιον Ἀναστάσιμον.**

**Ἦχος πλ. β'.**

Ἄγγελικαὶ δυνάμεις ἐπὶ τὸ μνήμα σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν· καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντόν σου σῶμα. Ἐσκύλευσας τὸν ἅδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ· ὑπήνησας τῇ Παρθένῳ, δωρούμενος τὴν ζωὴν. Ὁ ἀναστάς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

### **Ἀπολυτίκιον τῆς Ἑορτῆς.**

**Ἦχος α'.**

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

### **Τοῦ Προδρόμου.**

**Ἦχος β'.**

Μνήμη Δικαίου μέτ' ἐγκωμίων, σοὶ δὲ ἀρκέσει ἡ μαρτυρία τοῦ Κυρίου Πρόδρομο· ἀνεδείχθης γὰρ ὄντως καὶ Προφητῶν σεβασμιώτερος, ὅτι καὶ ἐν ρεῖθροις βαπτίσαι κατηξιώθης τὸν κηρυττόμενον. Ὅθεν τῆς ἀληθείας ὑπεραθλήσας, χαίρων εὐηγγελίσω καὶ τοῖς ἐν Ἄδῃ, Θεὸν φανερωθέντα ἐν σαρκί, τὸν αἴροντα τὴν ἁμαρτίαν τοῦ κόσμου, καὶ παρέχοντα ἡμῖν τὸ μέγα ἔλεος.

### **Ἀπολυτίκιον**

#### **ΚΟΙΜΗΣΙΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ**

**First Tone**

Ἐν τῇ Γεννήσει τὴν παρθενίαν εφύλαξας, ἐν τῇ Κοιμήσει τὸν κόσμον οὐ κατέλιπες Θεοτόκε, Μετέστης πρὸς τὴν ζωὴν, μήτηρ υπάρχουσα τῆς ζωῆς, καὶ ταῖς πρεσβείαις ταῖς σαῖς λυτρομένη, ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

### **Κοντάκιον.**

**Ἦχος δ'. Αὐτόμελον.**

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

### **Resurrectional Apolytikion.**

**Mode pl. 2.**

When the angelic powers appeared at Your tomb, the soldiers guarding it feared and became as dead. And standing by the sepulcher was Mary, who was seeking Your immaculate body. Unassailed by Hades, You divested it of spoils. Then You met the Virgin. You granted life. O Lord, risen from the dead, glory to You!

### **Apolytikion of the Feast.**

**Mode 1.**

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 God, who appeared and illumined the world, glory to You.

### **For the Forerunner.**

**Mode 2.**

The memory of the just is observed with hymns of praise; for you suffices the testimony of the Lord, O Forerunner. You have proved to be truly more ven'erable than the Prophets, since you were granted to baptize in the river the One whom they proclaimed. Therefore, when for the truth you had contested, rejoicing, to those in Hades you preached the Gospel, that God was manifested in the flesh, and takes away the sin of the world, and grants to us the great mercy.

### **Apolytikion**

#### **Dormition of the Theotokos.**

**First Tone**

In birth, you preserved your virginity; in death, you did not abandon the world, O Theotokos. As mother of life, you departed to the source of life, delivering our souls from death by your intercessions.

### **Kontakion.**

**Mode 4. Automelon.**

You appeared today to us on earth, O Master, and Your light was signed on us who cry aloud to You and say with understanding, O Christ our God: You came and shone forth, O Light unapproachable.

## **ΜΝΥΜΟΣΥΝΑ**

Δημήτριος Βουγιουκλής 40 ἡμερῶν  
Αντώνιος Mancini 40 ἡμερῶν  
Αργυρὸ Τσιάδης 3 μῆνες  
Βαγγελίτσα Ντίνα Ἐτήσιο  
Νικόλαος Ἰωάννου 8 εἰς  
Κούλα Φιλιππάκης 21 εἰς

## **MEMORIALS**

Demetrios Vouyiouklis 40 Days  
Anthony Mancini 40 Days  
Argyro Tsiadis 3 Months  
Vaggelitsa Ntina 1 Year  
Nikolaos Ioannou 8 Years  
Koula Filippakis 21 Years

**Προκείμενον. Ἦχος βαρύς****ΨΑΛΜΟΙ 63.11,1**

Εὐφρανθήσεται δίκαιος ἐν Κυρίῳ.

Στίχ. Εἰσάκουσον, ὁ Θεός, τῆς φωνῆς μου.

Πράξεις Ἀποστόλων 19:1-8 τὸ ἀνάγνωσμα

Ἐν ταῖς ἡμεραῖς ἐκείναις, ἐγένετο δέ, ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἔφεσον· καὶ εὐρών τινας μαθητὰς εἶπεν πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν, Ἄλλ' οὐδὲν εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν. Εἶπέν τε πρὸς αὐτούς, Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα. Εἶπεν δὲ Παῦλος, Ἰωάννης μὲν ἐβάπτισεν βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεῦσωσιν, τοῦτ' ἔστιν, εἰς τὸν Χριστὸν Ἰησοῦν. Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον. Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο. Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.

**Prokeimenon. Grave Mode****Psalms 63.11,1**

The righteous shall rejoice in the Lord.

Verse: Oh God, hear my cry.

The reading is from Acts of the Apostles 19:1-8

In those days, while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus. There he found some disciples. And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have never even heard that there is a Holy Spirit." And he said, "Into what then were you baptized?" They said, "Into John's baptism." And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." On hearing this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied. There were about twelve of them in all. And he entered the synagogue and for three months spoke boldly, arguing and pleading about the kingdom of God.

**Ἐκ τοῦ Κατὰ Ἰωάννην 1:29-34 Εὐαγγελίου τὸ Ἀνάγνωσμα**

Τῷ καιρῷ ἐκείνῳ, βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι Ἁγίῳ. κἀγὼ ἐώρακα καὶ μαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

**The Gospel According to John 1:29-34**

At that time, John saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks before me, for he was before me.' I myself did not know him; but for this I came baptizing with water, that he might be revealed to Israel." And John bore witness, "I saw the Spirit descend as a dove from heaven, and it remained on him. I myself did not know him; but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God."