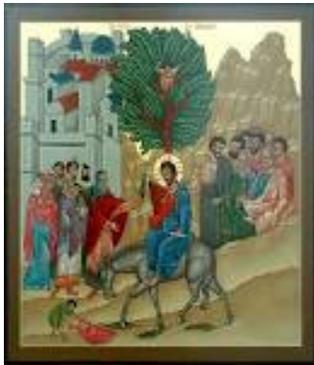


ΣΥΝΑΞΑΡΙΟΝ

Την Κυριακή των Βαΐων, καθώς βρισκόμαστε στα πρόθυρα των Αγίων Παθών, ο ταπεινός Ιησούς επέτρεψε στην περίπτωση αυτή, να τον υποδεχθή ο λαός με τα «βαΐα των φοινίκων» και με τα λόγια: «Ωσαννά, ευλογημένος ο ερχόμενος εν ονόματι Κυρίου, ο βασιλεύς του Ισραήλ». Οι Ιουδαίοι υποδέχτηκαν τον Κύριο, σαν νικητή του θανάτου, αφού πρόσφατα είχε αναστήσει το Λάζαρο. Ο Χριστός μπήκε στα Ιεροσόλυμα πάνω σε «πώλον όνου», πάνω σ' ένα νεαρό ακαβαλικευτο γαϊδουράκι. Προτύπωσε έτσι τη μελλοντική βασιλική κυριαρχία Του πάνω στα ειδωλολατρικά έθνη, που εικονίζονται από το «ονάριον».

Η βασιλική ιδιότητα του Κυρίου πρέπει να μας προβληματίσει, εν όψει μάλιστα και της Μεγάλης Εβδομάδος. Είναι βασιλεύς της ζωής μας ο Χριστός; Κυριαρχεί στην καρδιά, στη σκέψη, στις πράξεις και στα λόγια μας; Ή μήπως βασιλιάς μας είναι το χρήμα, η δουλειά μας, οι απολαύσεις της ύλης, τα κόμματα, ο αθλητισμός; Αν ισχύει το τελευταίο, ας κλάψουμε τη Μεγάλη Εβδομάδα, κι ας κάνουμε αποφασιστική στροφή στη ζωή μας. Αν δεν το κάνουμε, θα πάθουμε ό,τι οι Ιουδαίοι της εποχής του Κυρίου. Γκρέμισε τον Ιουδαϊσμό και έδωσε

όλα τα προνόμια στο νέο λαό Του, τους Χριστιανούς. Ας μετανοήσουμε λοιπόν και ας προχωρήσουμε προς την Αγία Κοινωνία με τη λαχτάρα, να θρονιαστή μόνιμα στο σώμα και την ψυχή μας, και στη ζωή μας ολόκληρη ο Χριστός, σαν βασιλεύς και Κύριός μας.



Fasting / Νηστεία

Strict fast all next week until Pascha / Αύστηρη νηστεία όλη την Μ. εβδομάδα

SYNAXARION

On Palm Sunday, Jesus sent his Disciples to bring an ass and a colt to enter Jerusalem. Meanwhile, the children of the Jews spread their garments and branches of trees on the road before Him. Others cut branches and others held them in their hands, going before Him shouting, "Hosanna to the Son of David! Blessed is He who comes in the name of the Lord, the King of Israel!" (John 12:13).

By using palms (in Hebrew, the tender branch is called *vaion*, a palm branch), they were signifying Christ's imminent victory over death. For it was the custom to honour the victors of contests or battles with triumphal processions and to lead them around with branches from evergreens. The meaning of Hosanna is "Save now, we pray". The colt prefigured us, the Gentiles. The ass's colt was still an untamed animal and impure according to the Jewish law. Christ's sitting and resting on the "Gentiles" showed our taming and obedience to the "law" of the Holy Gospel.

Today we not only welcome the Lord into Jerusalem, but Christ who comes in power and glory as King of the age to come. Yet this King comes in meekness and, humility, much different from the triumphal entry of earthly rulers. Where the Hebrews of the time saw Him as a Messiah sent to free them from earthly bondage to the Romans, Christians see this triumphant entry of Christ as the Messiah who comes to free us from our Spiritual bondage to sin and the devil.



Τερά Αρχιεπισκοπή Αυστραλίας

Greek Orthodox Archdiocese of Australia

Τερός Ναός Αγίας Άννας, Χρυσή Άκτή

Church of St Anna Gold Coast

31a Crombie Ave Bundall, QLD. (07) 5574 0777 or (07) 5574 0434

13η Απριλίου 2014

Κυριακή τῶν Βαΐων

Ἐωθινόν Εὐαγγέλιον τῶν Βαΐων

Ἀπολυτίκιον τοῦ Λαζάρου

Ἦχος α΄

Τὴν κοινὴν Ἀνάστασιν, πρὸ τοῦ σοῦ Πάθους πιστούμενος, ἐκ νεκρῶν ἤγειρας τὸν Λάζαρον Χριστέ ὁ Θεός, ὅθεν καὶ ἡμεῖς ὡς οἱ Παῖδες, τὰ τῆς νίκης σύμβολα φέροντες, σοὶ τῷ Νικητῇ τοῦ θανάτου βοῶμεν, Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος, ἐν ὀνόματι Κυρίου.

Ἀπολυτίκιον τῶν Βαΐων

Ἦχος δ΄

Συνταφέντες σοὶ διὰ τοῦ Βαπτίσματος, Χριστέ ὁ Θεός ἡμῶν, τῆς ἀθανάτου ζωῆς ἠξιώθημεν τῇ Ἀναστάσει σου, καὶ ἀνυμνοῦντες κράζομεν, Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος, ἐν ὀνόματι Κυρίου.

Κοντάκιον τῶν Βαΐων

Ἦχος πλ β΄

Τῷ θρόνῳ ἐν οὐρανῷ, τῷ πῶλῳ ἐπὶ τῆς γῆς, ἐποχοῦμενος Χριστέ ὁ Θεός, τῶν Ἀγγέλων τὴν αἴνεσιν, καὶ τῶν Παίδων ἀνύμνησιν προσεδέξω βοῶντων σοί, Εὐλογημένος εἶ ὁ ἐρχόμενος, τὸν Ἀδὰμ ἀνακαλέσασθαι.

13th April 2014

Palm Sunday

Matins Gospel of Palm Sunday

Apolytikion of St Lazarus

Tone 1

O Christ our God, before Your Passion, You raised Lazarus from the dead to confirm the common Resurrection for all. Therefore, we carry the symbols of victory as did the youths, and we cry out to You, the victor over death, "Hosanna in the highest. Blessed is He who comes in the name of the Lord."

Apolytikion of Palm Sunday

Tone 4

O Christ, Our God, we have been Buried with You through Baptism, and by Your Resurrection made worthy of Life immortal. Praising You, we cry out, "Hosanna in the highest, blessed is He who comes in the name of the Lord."

Kontakion of Palm Sunday

Tone 6

In Heaven, He is seated upon a Throne and on earth He rides upon a colt. O Christ our God, accept the praise of the Angels and the hymn of the Children who cry out to You, "Blessed are You who comes to recall Adam".

Ο ΑΠΟΣΤΟΛΟΣ

Φιλιππισίους δ' 4-9

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός.

Πρός Φιλιππισίους Ἐπιστολῆς Παύλου
τὸ Ἀνάγνωσμα

Ἀδελφοί, χαίρετε ἐν κυρίῳ πάντοτε·
πάλιν ἐρῶ, χαίρετε. Τὸ ἐπιεικὲς ὑμῶν
γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος
ἐγγύς. Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ
τῇ προσευχῇ καὶ τῇ δεήσει μετὰ
εὐχαριστίας τὰ αἰτήματα ὑμῶν
γνωρίζεσθω πρὸς τὸν θεόν. Καὶ ἡ εἰρήνη
τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν
φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ
νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Τὸ
λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα
σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα
προσφιλή, ὅσα εὐφήμα, εἴ τις ἀρετὴ καὶ εἴ
τις ἔπαινος, ταῦτα λογίζεσθε· ἃ καὶ
ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε
καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ
θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

THE EPISTLE

Philippians 4:4-9

Blessed is He who comes in the name of the Lord

Give thanks to the Lord. For he is good, and his mercy endures forever

The reading is from Paul's Letter to the
Philippians

BRETHREN, rejoice in the Lord always;
again I will say, Rejoice. Let all men
know your forbearance. The Lord is at
hand. Have no anxiety about anything,
but in everything by prayer and
supplication with thanksgiving let your
requests be made known to God. And
the peace of God, which passes all
understanding, will keep your hearts
and your minds in Christ Jesus. Finally,
brethren, whatever is true, whatever is
honourable, whatever is just, whatever is
pure, whatever is lovely, whatever is
gracious, if there is any excellence, if
there is anything worthy of praise, think
about these things. What you have
learned and received and heard and seen
in me, do; and the God of peace will be
with you.

ΤΟ ΕΥΑΓΓΕΛΙΟΝ

Ἰωάννου ιβ' 1-18

Πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς
Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἠγειρεν ἐκ
νεκρῶν Ἰησοῦς. Ἐποίησαν οὖν αὐτῷ δεῖπνον
ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς
ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. Ἡ οὖν
Μαριάμ λαβούσα λίτραν μύρου νάρδου
πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ
Ἰησοῦ καὶ ἐξέμαξεν τὰς θριξὶν αὐτῆς τοὺς
πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς
ὀσμῆς τοῦ μύρου. Λέγει δὲ Ἰούδας ὁ
Ἰσκαριώτης εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων
αὐτὸν παραδίδόναι, διὰ τί τοῦτο τὸ μύρον οὐκ
ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη
πτωχοῖς; εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν
πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτης ἦν καὶ
τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα
ἐβάσταζεν. Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν,
ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου
τηρήσῃ αὐτό· τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε
μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἐγνω
οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ
ἐστὶν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ'
ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἠγειρεν ἐκ
νεκρῶν. Ἐβουλεύσαντο δὲ οἱ ἄρχιερεῖς ἵνα καὶ
τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι'
αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς
τὸν Ἰησοῦν. Τῇ ἑπαύριον ὁ ὄχλος πολὺς ὁ
ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται
ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαῖα τῶν
φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ
ἐκραύγαζον, Ὠσαννά· εὐλογημένος ὁ
ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς
τοῦ Ἰσραὴλ. Εὐρῶν δὲ ὁ Ἰησοῦς ὄναριον
ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμμένον,
Μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου
ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. Ταῦτα
οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον,
ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν
ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα
ἐποίησαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν
μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ
μνημείου καὶ ἠγειρεν αὐτὸν ἐκ νεκρῶν. Διὰ
τοῦτο καὶ ὑπήνησεν αὐτῷ ὁ ὄχλος ὅτι
ἠκούσαν τοῦτο αὐτὸν πεποιθέναι τὸ σημεῖον.

THE GOSPEL

John 12:1-18

Six days before Passover, Jesus came to
Bethany, where Lazarus was, whom Jesus had
raised from the dead. There they made him a
supper; Martha served, and Lazarus was one of
those at table with him. Mary took a pound of
costly ointment of pure nard and anointed the
feet of Jesus and wiped his feet with her hair;
and the house was filled with the fragrance of
the ointment. But Judas Iscariot, one of his
disciples (he who was to betray him), said
"Why was this ointment not sold for three
hundred denarii and given to the poor?" This
he said, not that he cared for the poor but
because he was a thief, and as he had the
money box he used to take what was put into
it. Jesus said, "Let her alone, let her keep it for
the day of my burial. The poor you always
have with you, but you do not always have
me." When the great crowd of the Jews learned
that he was there, they came, not only on
account of Jesus but also to see Lazarus, whom
he had raised from the dead. So the chief
priests planned to put Lazarus also to death,
because on account of him many of the Jews
were going away and believing in Jesus. The
next day a great crowd who had come to the
feast heard that Jesus was coming to Jerusalem.
So they took branches of palm trees and went
out to meet him, crying, "Hosanna! Blessed is
he who comes in the name of the Lord, even the
King of Israel!" And Jesus found a young
donkey and sat upon it; as it is written, "Fear
not, daughter of Zion; behold, your king is
coming, sitting on a donkey's colt!" His
disciples did not understand this at first; but
when Jesus was glorified, then they
remembered that this had been written of him
and had been done to him. The crowd that had
been with him when he called Lazarus out of
the tomb and raised him from the dead bore
witness. The reason why the crowd went to
meet him was that they heard he had done this
sign.

Ἀπόστολο ἐρχομένης Κυριακῆς

Πράξεων α' 1-8

Next week's epistle reading:

Acts 1:1-8

Εὐαγγέλιον ἐρχομένης Κυριακῆς

Ἰωάννου α' 1-17

Next week's gospel reading

John 1:1-17