

ΠΝΕΥΜΑΤΙΚΑ ΣΑΛΠΙΣΜΑΤΑ

Πρέπει οί αγωνιζόμενοι Χριστιανοί να προσεύχωνται με τὸ ὄνομα τοῦ Χριστοῦ

Κάθε αγωνιζόμενος Χριστιανὸς μέσα εἰς τὸν κόσμον ποὺ ἐξομολογεῖται εἰς τὸν πνευματικὸν τοῦ πατέρα καὶ κοινωνεῖ τὸ Σῶμα καὶ τὸ Αἷμα τοῦ Χριστοῦ καὶ τηρεῖ τὶς ἐντολὰς τοῦ Θεοῦ μπορεῖ νὰ χρησιμοποιεῖ τὴν νοερὰν προσευχήν, τὸ «Κύριε Ἰησοῦ Χριστέ, ἐλέησον με».

Ἡ ἐξομολόγησις καὶ ἡ θεία κοινωνία δημιουργοῦν τὶς ἀπαραίτητες προϋποθέσεις διὰ νὰ ἐνεργήσῃ ἡ χάρις τῆς νοερᾶς προσευχῆς. Ἡ κάθαρσις τῆς ψυχῆς, ποὺ ἐπιτελεῖται διὰ τῆς Ἱερᾶς ἐξομολογησεως, θὰ καταστήσῃ τὴν ψυχὴν δεκτικὴν τῆς χάριτος τοῦ Ἁγίου Πνεύματος. Ἀνάλογα πρὸς τὴν κάθαρσιν τῆς ψυχῆς ἔρχεται καὶ ὁ φωτισμὸς τῆς χάριτος τοῦ Ἁγίου Πνεύματος. Τότε ἡ ψυχὴ εἰρηνεύει, χαίρεται, ἀγωνίζεται με περισσότερη βία, με μεγαλύτερη διάκρισι.

Ἀφοῦ λοιπὸν ἡ ψυχὴ σας εὐρίσκεται εἰς αὐτὴν τὴν κατάστασιν, ρίψετε αὐτὸν τὸν εὐλογημένον σπόρον εἰς τὸν καλλιεργημένον τόπον τῆς ψυχῆς σας. Ἀνοίξετε τὴν ψυχὴν σας καὶ δεχθεῖτε τὴν. Θὰ βλάστησῃ, θὰ ἀνθοφορήσῃ καὶ θὰ καρποφορήσῃ θαλεροὺς καρπούς, ποὺ δὲν σήπονται, ἀλλὰ εὐωδιάζουν καὶ ἀποθηκεύονται εἰς τὴν ἀποθήκην τοῦ Οὐρανοῦ Πατρὸς.

SPIRITUAL FOOD

St John Cassian said: I shall speak first about control of the stomach, the opposite to gluttony, and about how to fast and what and how much to eat. I shall say nothing on my own account, but only what I have received from the Holy Fathers. They have not given us only a single rule for fasting or a single standard and measure for eating, because not everyone has the same strength; age, illness or delicacy of body create differences. But they have given us all a single goal: to avoid over-eating and the filling of our bellies... A clear rule for self-control handed down by the Fathers is this: stop eating while still hungry and do not continue until you are satisfied."

Whoever loves true prayer and yet becomes angry or resentful is his own enemy. He is like a man who wants so see clearly and yet inflicts damage on his own eyes

Whether you pray with others or alone, try to pray not simply as a routine, but with conscious awareness of your prayer. Conscious awareness of prayer is concentration accompanied by reverence, compunction and distress of soul as it confesses its sin with inward sorrow. If you are a theologian, you will pray truly. And if you pray truly, you are a theologian.

Bread is food for the body and holiness is food for the soul: prayer is food for the intellect.

Evil thoughts cut off good thoughts and are cut off by good thoughts.

Spiritual reading, vigils, and prayer bring the straying intellect to stability. Hunger, exertion, and withdrawal from the world wither burning lust.



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12η Ἰουνίου 2011
Κυριακὴ τῆς Πεντηκοστῆς
Ἑωθινόν Θ'

Ἀπολυτίκιον τῆς Πεντηκοστῆς

Ἦχος πλ δ'

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

Κοντάκιον τῆς Πεντηκοστῆς

Ἦχος πλ. δ'

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

12th June 2011
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.

Ἀντὶ τοῦ Τρισαγίου

Ἦχος α'

Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε,
Χριστὸν ἐνεδύσασθε,
Ἀλληλούϊα

Instead of the Trisagion hymn:

Tone 1

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

Fasting / Νηστεία

Fast free week / Κατάλυσις εἰς πάντα αὐτὴ τὴν εβδομάδα

Ο ΑΠΟΣΤΟΛΟΣ

Πράξεων β' 1-11

Eis p̄asan t̄n̄n ḡn̄n ēxēl̄thēn ō ph̄th̄ggos aut̄ōn
Oī our̄anoī dīh̄goun̄tai d̄ōxan̄ Theoū.

Πράξεων τῶν Ἀποστόλων τὸ Ἀνάγνωσμα

Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν ἅπαντες οἱ ἀπόστολοι ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσεὶ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι 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, Ἰουδαῖοι τε καὶ προσήλυτοι, Κρητῆς 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, Pontos 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, ἠ' 12

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 ῥεύσουσιν ὕδατος ζῶντος. Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπῶ 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 ἠθελον 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 ἐπικατάρατοί εἰσι! Λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν· Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ· Ἀπεκρίθησαν καὶ εἶπον αὐτῶ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγήγερται. 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
Ἑβραίους 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