

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ
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ΛΟΓΟΣ ΚΥΡΙΟΥ
THE WORD OF OUR LORD



ΚΥΡΙΑΚΗ ΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ
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Ἀγριππίνης μάρτυρος, Ἀριστοκλέους πρεσβυτέρου, Βαρβάρου ὀσίου, Γαΐου, Δημητρίου & Ἀθανασίου μαρτύρων
Agripina martyr, Aristocles, Barbaros, Gaius, Demetrianus & Athanasius martyrs

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Πράξ. β', 1-11

Εν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρός, ἐκάθισέν τε ἐφ' ἓνα 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 εἷς ἕκαστος τῇ 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 τῇ 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, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ.

EPISTLE READING

Acts 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.

ΑΠΟΛΥΤΙΚΙΟΝ Ἦχος πλ. δ'.

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

ΕΥΑΓΓΕΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Ἰωάν. ζ', 37-52, η', 12

Εν τῇ ἐσχάτῃ ἡμέρᾳ τῆς μεγάλης τῆς ἐορτῆς εἰστίκει ὁ Ἰησοῦς καὶ ἔκραξε λέγων· ἂν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν 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 ἤθελον 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, εἷς ὢν ἐξ αὐτῶν· μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἂν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον καὶ γινῶ 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 περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

GOSPEL READING

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.

ΕΡΜΗΝΕΙΑ ΕΥΑΓΓΕΛΙΚΟΥ ΑΝΑΓΝΩΣΜΑΤΟΣ

Η σημερινή ευαγγελική περικοπή και το ανάγνωσμα από τις *Πράξεις των Αποστόλων* συνδέονται οργανικά μέσα στο χώρο και το χρόνο της εκκλησιαστικής μας πραγματικότητας. Η υπόσχεση που δίνεται από τον Χριστό στο σημερινό Ευαγγέλιο: «ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος» (Ἰωάν. 7, 38), εκπληρώνεται με την βίαιη κάθοδο και ενοίκηση του Αγίου Πνεύματος στο εἶναι των Αποστόλων (Πράξ. 2, 2-4). «*Εν εἶδει πυρίνων γλωσσῶν*» γεμίζει το Ἅγιο Πνεῦμα τον κάθε Απόστολο ξεχωριστά, και όλους μαζί ταυτόχρονα, ανοίγοντας τον δρόμο να μεταλαμπαδεύσουν ὡς ἓνα «σῶμα» την αλήθεια του Ευαγγελίου. Στην πραγματοποίηση αυτής της υπόσχεσης, επαληθεύεται και η προφητεία του αγίου Ιωάννου

του Βαπτιστού: «ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἴκανός τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρί» (Ματθ. 3, 11).

Κατὰ την Πεντηκοστή, παραδίδεται στην ανθρωπότητα η δωρεά της ἐν Ἁγίῳ Πνεύματι ἐπιστροφῆς πρὸς τὸν Πατέρα, ἀκολουθώντας τὴν Σταυραναστάσιμη πορεία τοῦ Υἱοῦ. Τὸ σχέδιο τοῦ εὐσπλαχνικοῦ Θεοῦ φωτίζει τὸ μονοπάτι ποῦ ὁδηγεῖ πρὸς τὴν σωτηρία τῆς ἐπανένωσης μᾶς με Αὐτόν. Βρισκόμε τὴν ἀρωγὴ καὶ παραμυθία τῆς πανταχοῦ παρουσίας τοῦ Θεοῦ στὴν ζωὴ μᾶς, διαμέσου τοῦ Ἁγίου Πνεύματος. Ἡ ἐμπρακτὴ ἐκδήλωση τῆς ἐπιθυμίας μᾶς γιὰ συνέργεια με τὸ Ἅγιο Πνεῦμα, μᾶς ὁδηγεῖ στὴν σταδιακὴ ἀναδιαμόρφωση μᾶς ὡς ἀλληλοπεριχωρούμενα μέλη Σώματος Χριστοῦ, πρὸς τὴν οὐσιαστικὴ κοινωνία με τὴν πανταχοῦ παρουσία τοῦ Θεοῦ.

Καὶ ἐνῶ με τὴν Βάπτισμα μᾶς πεθαίνουμε καὶ ξαναγεννιόμαστε, κατὰ τὸ Χρῆσμα, με τὴν δωρεὰ καὶ μετοχὴ τοῦ Ἁγίου Πνεύματος ἀποκτούμε τὴν δυναμικὴ προοπτικὴ τῆς κοινωνίας με τὸν Θεό. Ἡ προοπτικὴ αὐτὴ εἶναι ἀγώνας θεογνωσίας, μέσα ἀπὸ τὴν ἀσκητικὴ, προσευχητικὴ καὶ λειτουργικὴ ἀναζήτησι ἀναρμόνισις μᾶς με τὴς ὑποδείξει τοῦ Ἁγίου Πνεύματος ποῦ κατοικεῖ «ἐντὸς ἡμῶν». Ὀφείλουμε νὰ Του ἀφιερώνουμε τὸν ὥρο καὶ τὸν ὥρο ποῦ εἶναι ἀπαραίτητος γιὰ νὰ καταστήσει οἰκειὰ καὶ ἐσωτερικὴ σὲ ἐμᾶς τὴν Σωτηρία ποῦ ἐπιτέλεσε ὁ Ἰησοῦς Χριστός.

Ἡ ἴδρυσι τῆς Ἐκκλησίας, τὴν οἰοῦ εορτάζουμε σήμερα, θεμελιώνεται σὲ αὐτὴν ἀκριβῶς τὴν ἐμπρακτὴ ἀφιέρωσι μᾶς στὴν, κατὰ χάρι ἀλληλοσύνδεσι μᾶς με τὸν Τριαδικό Θεό, ὅπως αὐτὴ μαρτυρεῖται ἀπὸ τὸ βίωμα τοῦ Ἁγίου Πνεύματος. Ἐάν δὲν ἀποφασίσει ὁ καθένας ἀπὸ ἐμᾶς νὰ ἀναζητήσει τὴν σωτηρία τοῦ, μέσα ἀπὸ τὴν μετάνοια καὶ τὴν διαρκῶς καλλιεργούμενη προαίρεσι τῆς ὑποταγῆς στὸ θέλημα τοῦ Θεοῦ, δὲν θα ἐλευθερωθούμε ἀπὸ τὴν ἐγωκεντρικὴ κατὰχρησι τῆς ζωῆς, τὴν οἰοῦ μᾶς δώρισε ὁ Θεός. Ἡ Ἁγιοπνευματικὴ μᾶς σύνδεσι με τὸ Μυστήριο τῆς Ἐκκλησίας, ἀφορὰ σὲ αὐτὴ ἀκριβῶς τὴν κοινὴ ἀναζήτησι τοῦ Φωτός τοῦ κόσμου, κρατώντας προσεκτικὰ τὴ φλόγα ποῦ σιγοφέγγει μέσα μᾶς, ὑποδεικνύοντας τὸ ἐπόμενο βῆμα μᾶς, καὶ φωτίζοντας τὰ πρόσωπα ποῦ βρίσκονται δίπλα μᾶς στὴν ἴδια πορεία ἀπὸ τὸ σκοτάδι πρὸς τὸ Φῶς. Τούτῃ ἡ φλόγα εἶναι τὸ μέγιστο δῶρο τοῦ Ἁγίου Πνεύματος. Λέει ὁ ἅγιος Συμεών ὁ Νέος Θεολόγος: «ὅπως ἓνα φανάρι μένει σκοτεινὸ ἀν δὲν τὸ ἀνάψει κανεῖς, ἔστω κι ἀν ἔχει λάδι καὶ φυτίλι, ἔτσι κι ἡ ψυχὴ μένει σκοτεινὴ ὡσὸτου τὴν ἀγγίξει τὸ φῶς τῆς χάρις τοῦ Ἁγίου Πνεύματος» (Ὁμιλία 59). Αὐτὸ τὸ φῶς φωτίζει, ζεσταίνει καὶ ἀποκαλύπτει.

Ὁ ἅγιος Σωφρόνιος ὁ Ἀθωνίτης προσδιορίζει τὸ σῶμα τῆς Ἐκκλησίας, ὡς δρόμο τήρησις τῶν ἐντολῶν τοῦ Χριστοῦ, με ἐμφασι στὴς δύο ἐντολές, ποῦ συμπεκνώνουν τὸ νόημα τῆς ἐν Χριστῷ ζωῆς: «ἀγαπήσεις Κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου ... καὶ τὸν πλησίον σου ὡς σεαυτόν» (Ματθ. 22, 37-39). Με βάση αὐτές, ὑπογραμμίζει ὁ ἅγιος Σωφρόνιος, «ἡ μέρα τῆς Πεντηκοστῆς, τότε ποῦ γιορτάζουμε τὴν ἐπιφοίτησι τοῦ Ἁγίου Πνεύματος, πρέπει νὰ ὑπογραμμιστεῖ ὡς ἡ ολοκλήρωσι τῆς ἀποκάλυψις περὶ τοῦ Μεγάλου Θεοῦ, Πανδημιουργοῦ καὶ Παντοκράτορα ... Λοιπόν, σὲ αὐτὸ τὸν δρόμο, δηλαδὴ στὸ δρόμο τῆς τήρησις τῶν ἐντολῶν τοῦ Χριστοῦ, ποῦ εἶναι ὁ δρόμος τῆς Ἐκκλησίας, ἀποκαλύπτεται τὸ μυστικὸ τῆς Ἁγίας Τριάδας. Ἀποκαλύπτεται ὄχι ἀφηρημένα, ὀρθολογικά, ἀλλὰ ὑπαρξιακά. Καὶ ἄλλος δρόμος στὴν κατανόησι τῶν Θείων μυστικῶν δὲν ὑπάρχει».

Στὴν συνάντησι με αὐτὴ τὴ διδασκαλία τῆς Ἐκκλησίας, μέχρι τώρα καὶ μέχρι τὸ τέλος τῶν αἰώνων, δὲ θα σταματήσουν νὰ ἠχοῦν τὰ λόγια τῆς μεγάλης ἐκπληξις: «Ξένοι ρήμασι, ξένοι δόγμασι, ξένοι διδάγμασι τῆς Ἁγίας Τριάδος» (στιχηρά Αἰώνων Πεντηκοστῆς).

Ἀρχιμανδρίτης τοῦ Οἰκουμενικοῦ Θρόνου, Ἀντώνιος Κακαλῆς

SERMON ON THE GOSPEL READING

Jesus said: “I am the light of the world. Whoever follows me won’t walk in darkness but will have the light of life” (Joh. 8:12). So what does the Lord mean by this statement? As is often the case, He is speaking cryptically, forcing His hearers to think hard upon His words. He speaks of “Light” and “Darkness” as “truth” and “error”. Jesus is telling His hearers, and us, to make a choice, one or the other – to accept Him or to reject Him. If we accept Him, we must go where He leads, come what may; a hard and uncomfortable road, but therein lies the most wonderful promise laid before us

– eternal life! If we reject Him, we may go where we please; the way is easy but the destination will be terrible and everlasting.

Jesus' hearers had to take His words on trust as there was as yet no other authority to verify His statements apart from the sheer power of His presence. It was no wonder that the crowds were divided. Easy for the educated Jews, the scribes and Pharisees, to reject Him outright, after all, their place in society depended on peace being maintained across the Jewish nation. This Jesus was 'rocking the boat' – a dangerous troublemaker – certainly 'not one of us!'

However, for the uneducated, the simple people, this was a moment of revelation: this was what they had been waiting for. In their heart of hearts they knew without a doubt that here was the Messiah, the Son of God, in their midst, promised to all mankind from time immemorial. Even so, they would not be able to explain their feelings until the Spirit at Pentecost had enlivened the Disciples to their preaching mission and that Spirit of Truth reached out to all in a language they could understand (Acts 2:8-11).

Nonetheless, it is of no surprise that even the Disciples, constantly in Jesus' presence could not understand the depth of meaning of His parables and teachings. It would not be until that first Day of Pentecost that all those who had followed Christ, to the foot of the Cross and beyond, that the Truth would be revealed in its fulness. Simple fishermen and tax-collectors suddenly became outstanding preachers of the Risen Christ, overwhelmed by the Power of the Holy Spirit.

What it must have been like to live in those days! But we don't, we live in the here-and-now! We live in a world of competing religions and ideologies most of which are poisonous in the extreme for all of us who would follow Christ. It sometimes seems we are pushed from pillar to post as to what to believe, most of which turn out to be lies and falsehoods. But so enticing...! Our Lord promised us hardships along the way if we would accept His words and believe in His promises. Certainly the Disciples were not immune to hardships and all but one were to die agonising deaths for the sake of the Saviour, Christ. And we are called to follow the way they trod. That means giving ourselves entirely to Christ knowing that He will never forsake us.

On this glorious day of Pentecost when the Holy Spirit is made real to the Disciples and now to us in the 21st century let us allow only "light" (Truth) into our lives and re-affirm in our hearts the fulness of the Gospel message. It takes great courage to be a Christian, whether in the First Century with that tiny handful of the newly-Baptised, or at the time of the persecutions of Diocletian, and certainly at this present moment in time. We must never fail to confess Christ, crucified, resurrected and ascended, for our Life depends on it.

Presb. Pancratios Sanders



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We would like to thank you for visiting and worshiping with us today. Kindly know that although all are welcome to attend our Sacred Services, a prerequisite to receive Holy Communion is unity in the Faith, as well as spiritual preparation by prayer, fasting, and regular participation in the Sacrament of Holy Confession. Non-Orthodox Christians are kindly requested to refrain from receiving Communion. All are, however, welcome to partake of the "antidoron" (blessed bread) distributed by the clergy at the conclusion of the Service, as well as to introduce themselves while doing so.

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