

Epistle & Gospel Reading

Epistle: 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."

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."

Epistle & Gospel Reading in Greek

Πρ 2:1-11

Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν ἅπαντες οἱ ἀπόστολοι ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἤχος ὡσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι· καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος Ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέροις 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 συνήλθε 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, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέροις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ;

Ἰωα ζ' 37 - 52, η' 12

Τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραζε 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 πιστεύσαντες 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· οἱ δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἐρχεται; οὐχὶ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης, ὅπου ἦν Δαυὶδ, ὁ Χριστός ἐρχεται; 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 ἐπικατάρατοί εἰσι! λέγει Νικόδημος πρὸς αὐτούς, ὁ ἔλθων νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν· Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον καὶ γνῶ τί ποιεῖ; ἀπεκρίθησαν καὶ εἶπον αὐτῶ· 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.



ANNUNCIATION GREEK ORTHODOX CHURCH
LANCASTER, PA

SUNDAY, June 7, 2020

Theodosios, Bishop of Ankyra; Righteous Panagis Basias

Orthros: Festal

Epistle: Acts 2: 1-11

Gospel: John 7: 37-52; 8: 12

Gospel: Festal

Page: 943 (Pew Bibles)

Page: 926 (Pew Bibles)

Holy Pentecost

Before Christ ascended into Heaven He gave a command to His Disciples to return to Jerusalem after His Ascension and remain there until they were invested with power from Heaven. Thus He gave them the promise that they would receive the Holy Spirit, about which He had spoken during His life. **This promise by Christ to the Disciples was realized fifty days after Pascha and ten days after His Ascension to heaven.**

The feast of Pentecost is also included in what the Church calls the "Twelve Feasts," because it is the last feast of the divine plan of salvation. The incarnation of Christ was aimed at victory over death and the coming of the Holy Spirit into the hearts of men. **Moreover, it is well known that the purpose of the ecclesiastical and spiritual life is that we should become members of the Body of Christ and receive the Holy Spirit.** These two are inseparably linked together.

The hymns of the Church call Pentecost the last feast concerning man's reformation and renewal: "Let us believers joyfully celebrate a last feast: It is Pentecost, the fulfillment of a promise." Thus, if the Annunciation to the Theotokos is the beginning of the incarnation of the Word and the divine Economy, Pentecost is the end, since it is then that man, through the Holy Spirit, becomes a member of the risen Body of Christ.

"The Feasts of the Lord," Metro. Hierotheos of Nafpaktos, pp. 307-308

1. APOLYTIKION of PENTECOST (Eighth Mode)

Blessed are You, O Christ our God.
You have exalted the fishermen as all wise
by sending upon them the Holy Spirit.
and through them,
You have drawn the universe into Your net
Lover of humankind, Glory to You.

2. SMALL ENTRANCE HYMN (Second Mode)

Be exalted, O Lord, in Your power;
we will sing and praise Your mighty deeds.
Save us, O good Comforter.
We sing to You, Alleluia.

3. KONTAKION OF PENTECOST (Plagal Fourth Mode)

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.



1. ΑΠΟΛΥΤΙΚΙΟΝ ΠΕΝΤΗΚΟΣΤΗΣ (Ηχ. ΠΛ Δ.)

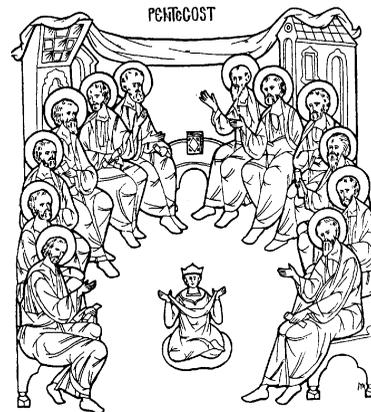
Εὐλογητὸς εἶ, Χριστὲ ὁ Θεὸς ἡμῶν,
ὁ πανσόφους τοὺς ἀλιεῖς ἀναδείξας,
καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον,
καὶ δι' αὐτῶν τὴν οἰκουμένην σαηνεύσας,
φιλάνθρωπε, δόξα σοι.

2. ΕΙΣΟΔΙΚΟΝ ΠΕΝΤΗΚΟΣΤΗΣ (Ηχ. Β)

Ἐψώθητι, Κύριε, ἐν τῇ δυνάμει σου,
ἕσωμεν καὶ ψαλοῦμεν τὰς δυναστείας σου·
Σῶσον ἡμᾶς, Παράκλητε ἀγαθέ,
ψάλλοντάς σοι Ἀλληλουῖα.

3. ΚΟΝΤΑΚΙΟΝ ΠΕΝΤΗΚΟΣΤΗΣ (Ηχ. ΠΛ. Δ)

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



Sunday, June 7th Holy Pentecost

7:30 AM	1st Divine Liturgy
8:30 AM	Orthros
10:00 AM	2nd Divine Liturgy
11:30 AM	Virtual Coffee Hour

To Join any Parish Online Ministry, sign up at:
annunciationorthodox.org/signups/

Monday, June 8th Day of the Holy Spirit

8:30 AM	Orthros
9:30 AM	Divine Liturgy

Wednesday, June 10th

6:00 PM	Live-Streamed/Zoom Bible Study with Fr. Hector
7:00 PM	Paraklesis to St. Paisios

Thursday, June 11th

10:00 AM	Women's Virtual Book Study
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Friday, June 12th

9:00 AM	Paraklesis to The Theotokos
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Saturday, June 13th

7:00 PM	Vespers
8:15 PM	Plugged-In Virtual Study Group

Scholarship Forms are available through the Church Office.
AHEPA has extended deadline for submission to **July 2nd**.
Please **submit online only** to George Ioannidis @
Vyzantio@aol.com (Mailed forms will not be accepted).

VIRTUAL CAMP NAZARETH 2020

Session 1 (Grades 2-7) - June 28 - July 3
Session 2 (Grades 7-9) - July 5 - 10
Session 3 (Grades 10-12) - July 12 - 17

WELCOME TO ALL VISITORS

We welcome our non-Orthodox friends and neighbors at all the
liturgical services with a reminder that Holy Communion may be
received only by *prepared* Orthodox Christians. Please sign the Visitor's
Registry in the Narthex if you wish to be contacted by the priest.



Father Hector Firoglanis, Pastor
Father Theodosios Palis, Assistant Pastor
Father Alexander Veronis, Pastor Emeritus

