

ΠΡΟΧΩΜΕΝ

LET US ATTEND!

Οικουμενικόν Πατριαρχεῖον - Ἱερά Μητρόπολις Νέας Ζηλανδίας
Ecumenical Patriarchate - Holy Archdiocese of New Zealand

Αριθμός Φύλλου - Number of Leaf 36°

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Απόστολος (Πρὸς Κορινθίους β' 6, 1-10)

Ἀδελφοί, συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· λέγει γάρ, Καίρω δεκτῶ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας· μηδεμίαν ἐν μηδενὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία, ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· διὰ τῶν ὄπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς, ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι, ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

Apostle (St. Paul's Second Letter to the Corinthians 6:1-10)

Brethren, working together with him, then, we entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in any one's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Ο ἅγιος Κυπριανὸς τονίζει πὼς ὁ ἀμαρτωλὸς γίνεται πάλι δεκτὸς στὴν ἐκκλησιαστικὴ κοινωρία, δηλαδή στο μυστήριό τῆς θείας εὐχαριστίας «διὰ τῆς ἐπιθέσεως τῶν χειρῶν τοῦ ἐπισκόπου καὶ τοῦ ἱερατείου», ἀφοῦ προηγουμένως ἐξομολογηθεῖ, δὲν ἐπιτρέπει τὴν θεία κοινωρία σε κανένα, «εάν προηγουμένως ὁ ἐπίσκοπος καὶ τὸ ἱερατεῖο δὲν ἐπιθέσουν τὴν χεῖρα ἐπάνω του», ἢ «ἀφεση», λέγει, πού ἐγίνε «διὰ τῶν ἱερέων» εἶναι «ἀρεστὴ στὸν Κύριο» (De lapsis 29).



Saint Cyprianus stresses that a sinner is re-accepted into the ecclesiastic community – in other words, in the Sacrament of the Divine Eucharist – “by the laying on of the hands of the bishop and the priesthood”, after first having confessed his sins; furthermore, Holy Communion is not administered to anyone, “unless the bishop and the priesthood have previously placed their hands on that person”, as “the absolution that is given through a priest is pleasing to God” (De lapsis 29).

Ευαγγέλιο (Λουκᾶν 5, 1-11)

Τῷ καιρῷ ἐκεῖνῳ, ἐστῶς ὁ Ἰησοῦς παρὰ τὴν λίμνην Γεννησαρέτ, καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα. Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμονα, Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. Καὶ ἀποκριθεὶς Σίμων εἶπεν, Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα. Καὶ τοῦτο ποιήσαντες συνέκλεισαν πλήθος ἰχθύων πολὺ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν. Καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν ἀμφοτέρω τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά. Ἴδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων, Ἐξελεθε ἀπ' ἐμοῦ, ὅτι ἀνήρ ἁμαρτωλὸς εἰμι, κύριε· θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύων ὧν συνέλαβον, ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμονα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔση ζωγρῶν. Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

Gospel (Luke 5:1-11)

At that time, Jesus was standing by the lake of Gennesaret. And he saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. And when he had ceased speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all who were with him, at the catch of fish which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed him.



Ερμηνευτικό σχόλιο – Biblical explanation

Ο Κύριος μας διαλέγει για πρώτους μαθητές του, απλούς ψαράδες κι όχι σπουδαίους φιλοσόφους. Τους βρήκε στην λίμνη που ψάρευαν στην εργασία τους κι όχι σε ιδιαίτερους τόπους λατρείας. Ο Χριστός μας αναπαύεται σε απλές και αγαθές καρδιές ανθρώπων. Όλοι μας ανεξαιρέτως όπου κι αν βρισκόμαστε δεχόμαστε καθημερινά την θεϊκή πρόσκληση. Η κλήση αυτή μπορεί να είναι κάποιο θαυμαστό γεγονός ή και κάποια ιδιαίτερη στιγμή που νιώθουμε έντονα την παρουσία του Θεού στην ζωή μας. Αδερφοί μου το μόνο πράγμα που δε πρέπει να αναβάλουμε είναι η σωτηρία της ψυχής μας! Έτσι λοιπόν απαντάμε θετικά στο κάλεσμα του Ιησού χωρίς αναστολές και προϋποθέσεις.

The Lord selected simple fishermen to be His first disciples, instead of important philosophers. He found them by the lake-side, whilst they went about their work as fishermen, rather than at particular places of worship. Christ takes up his abode in simple and pure hearted people. Regardless of wherever we may be, all of us can accept the divine calling daily. This inclination may be either some miraculous event, or indeed may be a more intense personal moment where we are especially aware of God's presence in our lives. My dear friends, the only thing we should not defer is the salvation of our souls! Thus we can respond to Jesus' calling assertively, without delay or preconditions!