



ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΥΣΤΡΑΛΙΑΣ
ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA
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18η Μαρτίου 2018

Δ' Κυριακή Νηστειών

Ἦχος πλ δ' - Ἐωθινόν Η'

Μνήμη τοῦ ἐν Ἁγίοις Πατρὸς ἡμῶν Κυρίλλου
Ἀρχιεπισκόπου Ἱεροσολύμων.

Ἀναστάσιμο Ἀπολυτίκιον

Ἦχος πλ. δ'

Ἐξ ὕψους κατήλθες ὁ εὐσπλαγχνος, ταφήν
κατεδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης
τῶν παθῶν. Ἡ ζωὴ καὶ ἡ ἀνάστασις ἡμῶν,
Κύριε, δόξα σοι.

Ἀπολυτίκιον τοῦ Ὁσίου.

Ἦχος πλ δ'

Ταῖς τῶν δακρῶν σου ῥοαῖς, τῆς ἐρήμου τὸ
ἄγονον ἐγεώργησας, καὶ τοῖς ἐκ βάθους στε-
ναγμοῖς, εἰς ἑκατὸν τοὺς πόνους
ἐκαρποφόρησας, καὶ γέγονας φωστὴρ τῇ
οἰκουμένῃ, λάμπων τοῖς θαύμασιν· Ἰωάννη
Πατὴρ ἡμῶν ὅσιε, πρέσβευε Χριστῷ τῷ Θεῷ,
σωθῆναι τὰς ψυχὰς ἡμῶν.

Ἀπολυτίκιον τοῦ Ἁγίου Γεωργίου

Ἦχος δ'

Ὡς τῶν αἰχμαλώτων ἐλευθερωτῆς, καὶ τῶν
πτωχῶν ὑπερασπιστῆς, ἀσθενούντων ἰατρός,
βασιλέων ὑπέρμαχος, Τροπαιοφόρε Μεγα-
λομάρτυς Γεώργιε, πρέσβευε Χριστῷ τῷ Θεῷ,
σωθῆναι τὰς ψυχὰς ἡμῶν.

Κοντάκιον

Ἦχος πλ δ'

Τὴ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια, ὡς
λυτρωθεῖσα τῶν δεινῶν, εὐχαριστήρια,
ἀναγράφω σοὶ ἡ Πόλις σου, Θεοτόκε, ἀλλ' ὡς
ἔχουσα τὸ κράτος ἀπροσμάχητον, ἐκ
παντοίων μὲ κινδύνων ἐλευθέρωσον ἵνα
κράζω σοί, Χαῖρε, Νύμφη ἀνύμφευτε.

18th March 2018

4th Sunday of Great and Holy Lent

Tone 8 – 8th Morning Gospel

Memory of St Cyril,
Patriarch of Jerusalem

Resurrection Apolytikion

Tone 8

From on high you descended, Compassionate
One, you accepted three days in the tomb, in or-
der to free us from our suffering. Our life and
resurrection, Lord, glory to you.

Apolytikion of Saint John Climacus

Tone 8

With the rivers of your tears you made the bar-
ren desert bloom; and with your sighs from deep
within, you made your labours bear their fruits a
hundredfold; and you became a star, illuminat-
ing the world by your miracles, O John, our de-
vout father. Intercede with Christ our God, for
the salvation of our souls

Apolytikion of Saint George

Tone 4

As the deliverer of captives and the defender of
the poor, Physician of the sick and of kings a
champion, O trophy-bearer and great martyr
George, intercede with Christ our God to save
our souls.

Kontakion

Tone 8

O Champion General, I your City now ascribe to
you * triumphant anthems as the tokens of my
gratitude, * being rescued from the terrors, O
Theotokos. * Inasmuch as you have power unas-
ailable, * from all kinds of perils free me so that
unto you * I may cry aloud: * Rejoice,
O unwedded Bride.

Ο ΑΠΟΣΤΟΛΟΣ

Δ' ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ

Προκείμενον. Ἦχος πλ. δ'. Ψαλμὸς ΟΕ'
Εὐξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ
ἡμῶν· πάντες οἱ κύκλω αὐτοῦ οἴσουσι
δώρα.

Στίχ. Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ
Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.

**Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου τὸ
Ἀνάγνωσμα (6:13-20)**

Ἀδελφοί, τῷ Ἀβραάμ ἐπαγγειλάμενος ὁ
Θεός, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος
ὁμόσαι, ὥμοσε καθ' ἑαυτοῦ, λέγων· ἢ μὴν
εὐλογῶν εὐλογήσω σε καὶ πληθύνων πλη-
θυνῶ σε· καὶ οὕτω μακροθυμήσας ἐπέτυχε
τῆς ἐπαγγελίας. Ἄνθρωποι μὲν γὰρ κατὰ
τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς
ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος·
ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς
ἐπιδειξάτω τοῖς κληρονόμοις τῆς
ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς
αὐτοῦ, ἐμεσίτευσεν ὄρκῳ, ἵνα διὰ δύο
πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον
ψεύσασθαι Θεόν, ἰσχυρὰν παράκλησιν
ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς
προκειμένης ἐλπίδος· ἦν ὡς ἄγκυραν
ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν
καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ κα-
ταπετάσματος, ὅπου πρόδρομος ὑπὲρ
ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν τάξιν
Μελχισεδέκ, Ἀρχιερεὺς γενόμενος εἰς τὸν
αἰῶνα.

Ἀλληλούϊα. Ἦχος πλ. δ'. Ψαλμὸς 94'
(94)

Δεῦτε ἀγαλλιασώμεθα τῷ Κυρίῳ,
ἀλαλάξωμεν τῷ Θεῷ τῷ Σωτῆρι ἡμῶν.

Στίχ. Προφθάσωμεν τὸ πρόσωπον αὐτοῦ
ἐν ἐξομολογήσει καὶ ἐν ψαλμοῖς
ἀλαλάξωμεν αὐτῷ.

THE EPISTLE

FOURTH SUNDAY OF LENT

Prokeimenon. Tone pl. 4. Psalm 75 (76).

*Pray and return to the Lord Your God; all
around Him shall bring gifts.*

V: *In Judah God is known; His name is great in
Israel.*

*The reading is from Paul's Letter to the
Hebrews. (6:13-20)*

Brethren, when God made a promise to
Abraham, since he had no one greater by
whom to swear, he swore to himself, saying,
"Surely I will bless you and multiply you."
And thus Abraham, having patiently en-
dured, obtained the promise. Men indeed
swear by a greater than themselves, and in
all their disputes an oath is final for confir-
mation. So when God desired to show more
convincingly to the heirs of the promise the
unchangeable character of his purpose, he
interposed with an oath, so that through two
unchangeable things, in which it is impossi-
ble that God should prove false, we who
have fled for refuge might have strong en-
couragement to seize the hope set before us.
We have this as a sure and steadfast anchor
of the soul, a hope that enters into the inner
shrine behind the curtain, where Jesus has
gone as a forerunner on our behalf, having
become a high priest for ever after the order
of Melchizedek.

Allilouia Tone pl. 4. Psalm 94 (95).

Come, let us greatly rejoice in the Lord; let us
shout aloud to God our saviour.

Verse: Let us come before His face with
thanksgiving, and let us shout aloud to Him
with psalms.

ΤΟ ΕΥΑΓΓΕΛΙΟΝ

ΤΗΣ ΤΕΤΑΡΤΗΣ ΚΥΡΙΑΚΗΣ ΤΩΝ
ΝΗΣΤΕΙΩΝ

Ἐκ τοῦ κατὰ Μάρκον

θ' 17 - 31

Τῷ καιρῷ ἐκείνῳ, ἄνθρωπός τις προσῆλθε τῷ Ἰησοῦ γονυπετῶν αὐτῷ καὶ λέγων· Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον. 18 καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. 19 ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· Ὡ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. 20 καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21 καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπε· Παιδιόθεν. 22 καὶ πολλάκις αὐτόν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι. 24 καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρῶν ἔλεγε· Πιστεύω, Κύριε· βοήθει μου τῇ ἀπιστίᾳ. 25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 καὶ κράξαν καὶ πολλὰ σπαράξαν αὐτόν ἐξῆλθε, καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς ἤγειρεν αὐτόν, καὶ ἀνέστη. 28 Καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν, ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό. 29 καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. 30 Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἠθέλην ἵνα τις γνῶ· 31 ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

THE GOSPEL

FOURTH SUNDAY OF GREAT AND HOLY
LENT

Mark 9:17—31

At that time, a man came to Jesus kneeling and saying: "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."

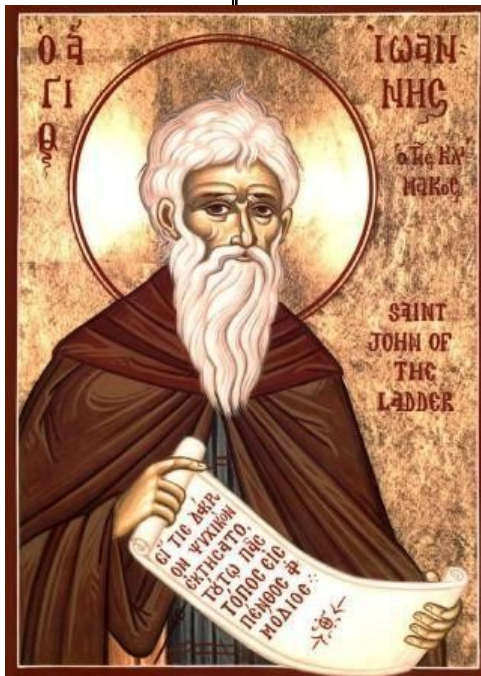
Fasting / Νηστεία

Fast everyday until Easter / Κάθε μέρα μέχρι το Άγιον Πάσχα

ΣΥΝΑΞΑΡΙΟΝ

Δ' Κυρ Νηστειών Αγ. Ἰωάννου Κλίμακος

Σήμερα εορτάζεται ἡ μνήμη του Αγίου Ἰωάννου, συγγραφέα της «Κλίμακος». Γεννήθηκε στην Παλαιστίνη γύρω στο 523 και ἀπὸ μικρὸς ἀρχισε τους ἀσκητικούς ἀγῶνες. Ἐγινε Ἡγούμενος της Ἱ. Μονῆς του Σινά και συνέγραψε τριάντα λόγους, των οποίων ὁ καθένας ἀναφέρεται σε μία ἀρετή, ἀπὸ τις ευκολότερες πρὸς τις δυσκολότερες, ἀναβιβάζοντας τον ἄνθρωπο με σκαλοπάτια πνευματικά σε οὐράνιο ὕψος. Γι' αὐτὸ το λόγο και το σύγγραμμα ονομάστηκε Κλίμαξ των ἀρετῶν. Ἀπεβίωσε το 603. Ἡ μνήμη του εορτάζεται κανονικά την 30η Μαρτίου, ἀλλὰ ἐπαναλαμβάνεται ἡ εορτή σήμερα, διότι ἡ Ἐκκλησία μ' αὐτὸ τον τρόπο μας προβάλλει πρὸς μίμηση ἕνα ἄνθρωπο σαν και ἐμᾶς, πού με την ἀσκησιμὴ ἔφθασε σε ἑκατονταπλασίονα καρποφορία και ἀγιότητα. Κυρίως ὁμως προβάλλεται ὁ Ἅγιος Ἰωάννης διότι μετὰ τις τρεῖς βασικὲς Κυριακὲς της Μεγ. Τεσσαρακοστής, την τέταρτη αὐτὴ Κυριακὴ παρουσιάζεται ἡ ἄλλη πλευρὰ του θέματος ἡ μεθοδολογικὴ ἐνημέρωση με το βιβλίο της «Κλίμακος» και ἡ θεολογικὴ κατοχύρωση της ἐσωτερικῆς ἀναγεννήσεως, πού ἐπιτυγχάνεται με την ἀσκητικὴ και κατανυκτικὴ ζωὴ του πιστοῦ, πού περιγράφεται στο βιβλίο αὐτοῦ του Αγίου Ἰωάννου. Γι' αὐτὸ διαβάζεται στις Μονές την περίοδο αὐτὴ ἡ «Κλίμακα»



SYNAXARION

4TH SUNDAY OF LENT, ST JOHN CLIMACUS

On this third Sunday of the Great Fast we celebrate the Veneration of the precious and life-giving Cross. Since during the forty days of the Fast we are also in a way crucified, mortified to the passions, contrite, abased and despondent, the precious and life-giving Cross is offered to us as refreshment and confirmation, calling to mind the Passion of our Lord Jesus Christ and comforting us. If our God was crucified for our sake, how great should be our effort for His sake, since our afflictions have been assuaged through the Lord's tribulations, and by the commemoration and the hope of the Cross of glory. For as our Saviour in ascending the Cross was glorified through dishonour and grief; so should we also endure our sorrows, in order to be glorified with Him. Also, as those who have travelled a long hard road, weighed down by the labours of their journey, in finding a shady tree, take their ease for a moment and continue their journey rejuvenated, so now in this time of the Fast, this sorrowful and laborious journey, the Holy Fathers have planted the life-giving Cross, for our relief and refreshment, to encourage and make easier the labours that lie ahead. Or as when there is a royal procession, the king's scepter and banners precede him, he then appears himself, radiant and joyous in his victory, causing his subjects to rejoice with him. So then our Lord Jesus Christ, desiring to show His sure

victory over death and His glory on the day of the Resurrection, sends His scepter before Himself, the sign of His kingship, the life-giving Cross, to gladden and refresh us, as it greatly fortifies and enables us to be prepared to receive the King with all possible strength, and to praise Him in His radiant victory.