



ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΥΣΤΡΑΛΙΑΣ
ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA
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Ε' Κυριακή Νηστειών

Ἦχος α' - Ἐωθινόν Θ'

Ὁ Εὐαγγελισμὸς τῆς Ὑπεραγίας Θεοτόκου καὶ
Ἀειπαρθένου Μαρίας.

25th March 2018

5th Sunday of Great and Holy Lent

Tone 1– 9th Morning Gospel

Annunciation of the Theotokos

Ἀναστάσιμο Ἀπολυτίκιον

Ἦχος α'

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν
Ἰουδαίων καὶ στρατιωτῶν φυλασσόντων
τὸ ἄχραντόν σου Σῶμα, ἀνέστης τριήμε-
ρος, Σωτήρ, δωρούμενος τῷ κόσμῳ τὴν
ζωὴν· διὰ τοῦτο αἱ δυνάμεις τῶν οὐρανῶν
ἐβόων σοί, Ζωοδότα· Δόξα τῇ Ἀναστάσει
σου, Χριστέ, δόξα τῇ βασιλείᾳ σου, δόξα
τῇ οἰκονομίᾳ σου, μόνε φιλόνητο.

Ἀπολυτίκιον τῆς Ἑορτῆς.

Ἦχος δ'

Σήμερον τῆς σωτηρίας ἡμῶν τὸ Κεφάλαι-
ον, καὶ τοῦ ἀπ' αἰῶνος Μυστηρίου ἡ φανέ-
ρωσις, ὁ Υἱὸς τοῦ Θεοῦ, Υἱὸς τῆς Παρθέ-
νου γίνεται, καὶ Γαβριὴλ τὴν χάριν εὐαγ-
γελίζεται. Διὸ καὶ ἡμεῖς σὺν αὐτῷ τῇ Θεο-
τόκῳ βοήσωμεν· Χαῖρε Κεχαριτωμένη, ὁ
Κύριος μετὰ σοῦ.

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.

Resurrection Apolytikion

Tone 1

The stone had been sealed by the Jews, and
soldiers were guarding your pure Body; but
on the third day, Saviour, you arose and gave
life to the world. Wherefore the heavenly
Powers cried out to you, Giver of life: Glory
to your resurrection, Christ, glory to your
kingdom, glory to your divine plan, you who
alone love human kind.

Apolytikion of the Annunciation

Tone 4

Today is the summary of our salvation, and
the revelation of the age-old mystery. For the
Son of God becomes the Son of the Virgin,
and Gabriel announces the good news of
grace. Therefore, let us join him, and cry
aloud to the Theotokos: "Rejoice, Maiden
full of grace! The Lord is with you."

Kontakion

Tone 8

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

Ο ΑΠΟΣΤΟΛΟΣ

Ὁ Εὐαγγελισμὸς τῆς Ὑπεραγίας
Δεσποίνης ἡμῶν Θεοτόκου καὶ
Ἀειπαρθένου Μαρίας.

Προκείμενον. Ἦχος γ'. ΩΙΔΗ ΤΗΣ
ΘΕΟΤΟΚΟΥ

Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ
ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ
σωτηρὶ μου.

Στίχ. Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν
τῆς δούλης αὐτοῦ· ἰδοὺ γάρ, ἀπὸ τοῦ νῦν
μακαριοῦσί με πᾶσαι αἱ γενεαί.

Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου τὸ
Ἀνάγνωσμα (2:11-18)

Ἀδελφοί, ὁ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ
ἐνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται
ἀδελφοὺς αὐτοὺς καλεῖν, λέγων·
"Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς
μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε"· καὶ
πάλιν· "Ἐγὼ ἔσομαι πεπορθὸς ἐπ' αὐτῷ"· καὶ
πάλιν· "Ἴδου ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν
ὁ Θεός". Ἐπεὶ οὖν "τὰ παιδιά" κεκοινώνηκε
σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησί-
ως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου
καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανά-
του, τοῦτ' ἔστι τὸν διάβολον, καὶ ἀπαλλάξῃ
τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ
ζῆν ἔνοχοι ἦσαν δουλείας. Οὐ γὰρ δήπου
ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ "σπέρματος
Ἀβραὰμ" ἐπιλαμβάνεται. Ὅθεν ὤφειλε
κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα
ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ
πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρ-
τίας τοῦ λαοῦ. Ἐν ᾧ γὰρ πέπονθεν αὐτὸς
πειρασθεῖς, δύναται τοῖς πειραζομένοις
βοηθῆσαι.

Ἀλληλούϊα. Ἦχος β'. Ψαλμὸς ΟΑ' (71)

Καταβήσεται ὡς ὑέτος ἐπὶ πόκον καὶ ὡσεὶ
σταγῶν ἢ στάζουσα ἐπὶ τὴν γῆν.

Στίχ. Ἔσται τὸ ὄνομα αὐτοῦ εὐλογημένον
εἰς τοὺς αἰῶνας, πρὸ τοῦ ἡλίου διαμένει τὸ
ὄνομα αὐτοῦ· καὶ ἐνευλογηθήσονται ἐν
αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς, πάντα τὰ
ἔθνη μακαριοῦσιν αὐτόν.

THE EPISTLE

THE ANNUNCIATION OF THE
THEOTOKOS

Prokeimenon. Tone 3. Ode to Theotokos

My soul magnifies the Lord, and my spirit rejoices in God my Saviour.

V: *For he has regarded the low estate of his hand-
maiden. For behold, henceforth all generations
will call me blessed.*

*The reading is from Paul's Letter to the
Hebrews. (2:11-18)*

Brethren, he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, saying, "I will proclaim thy name to my brethren, in the midst of the congregation I will praise thee." And again, "I will put my trust in him." And again, "Here am I, and the children God has given me." Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted.

Allilouia Tone 2. Psalm 71 (72)

And He shall come down like rain on the fleece, like raindrops falling on the earth.

Verse: Let His name be blessed unto the ages; His name shall remain before the sun, and all the tribes of the earth shall be blessed in Him; all the Gentiles shall bless Him.

ΤΟ ΕΥΑΓΓΕΛΙΟΝ

Εὐαγγελισμὸς τῆς ὑπεραγίας
δεσποίνης ἡμῶν Θεοτόκου καὶ

ἁειπαρθένου Μαριάς.

Ἐκ τοῦ κατὰ Λουκᾶν

α' 24 - 38

Ἐν ταῖς ἡμέραις ἐκείναις συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις. Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέτ, πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυΐδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε· Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν. Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριάμ· εὖρες γὰρ χάριν παρὰ τῷ Θεῷ. Καὶ ἰδοὺ συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυΐδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον· Πῶς ἔσται μοι τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ. Καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενῆς σου καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένην στειρά· ὅτι οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥῆμα. Εἶπε δὲ Μαριάμ· Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

THE GOSPEL

THE ANNUNCIATION OF THE
THEOTOKOS

Luke 1:24—38

In those days, Elizabeth the wife of Zacharias conceived and for five months she hid herself, saying, "Thus the Lord had done to me in the days when he looked on me, to take away my reproach among men." In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, "Hail, O favored one, the Lord is with you!" But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end." And Mary said to the angel, "How shall this be, since I have no husband?" And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible." And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her.

Fasting / Νηστεία

Fast everyday until Easter / Κάθε μέρα μέχρι το Άγιον Πάσχα

ΣΥΝΑΞΑΡΙΟΝ

Ε΄ Κυρ Νηστειών Οσία Μαρία η Αιγυπτία

Όταν η Οσία Μαρία η Αιγυπτία ήταν 12 ετών, έφυγε μακριά από τους γονείς της και πήγε στην Αλεξάνδρεια όπου έζησε για 17 χρόνια ασώτως. Έπειτα από περιέργεια ξεκίνησε με πολλούς προσκυνητές για τα Ιεροσόλυμα, να παραβρεθεί στην ύψωση του Τιμίου Σταυρού. Θέλησε μάλιστα να μπει στην Εκκλησία, αλλά αισθάνθηκε κάποια αόρατο δύναμη να την εμποδίζει, ενώ όλοι οι άλλοι έμπαιναν ανεμπόδιστα.

Πληγώθηκε αφάνταστα από το γεγονός αυτό και παρεκάλεσε τη Παναγία να της επιτρέψει και ότι θα αλλάξει ζωή. Αμέσως μπήκε μέσα, προσκύνησε, και έφυγε από τα Ιεροσόλυμα, πέρασε τον Ιορδάνη και προχώρησε στα βάθη της ερήμου, προσευχομένη και ζώντας σκληρή ζωή μετανοίας για 47 χρόνια.

Όταν έφθασε το τέλος της ζωής της συνάντησε ένα ερημίτη που τον έλεγαν Ζωσιμά στον οποίο ζήτησε και εξομολογήθηκε και τον παρεκάλεσε να τη κοινωνήσει. Αυτό έκανε εκείνος ο ερημίτης το επόμενο έτος τη Μεγάλη Πέμπτη. Το μεθεπόμενο έτος επανήλθε ο Ζωσιμάς να την ξανακοινωνήσει, αλλά την βρήκε νεκρή και με ένα σημείωμα που έγραφε: «Αββά Ζωσιμά, θάψε μου εδώ το σώμα. Πέθανα την ίδια μέρα που με κοινωνήσες»

Η οσία Μαρία είναι ζωντανό παράδειγμα της δυνάμεως της μετανοίας. Μπορούμε να γίνουμε όλοι κατάλευκοι, όπως ήμασταν προ του βαπτίσματος, αρκεί να μετανοήσουμε.

SYNAXARION

5TH SUNDAY OF LENT, SAINT MARY OF EGYPT

At the tender age of twelve, St Mary of Egypt (April 1) left her father's house that she might be without restraint in her life of debauchery, which she pursued for seventeen years at Alexandria. Then she accompanied a pilgrimage to Jerusalem. She was in that city on the Feast of the Exaltation of the Holy Cross, and went with the crowd to the church which contained the precious wood. The others entered and adored; but Mary was invisibly held back. In that instant her misery and degradation burst upon her. Turning to the Immaculate Mother, whose portrait faced her in the portico, she vowed to do penance if she might enter and stand like Magdalene beside the Cross. And then she was able to enter. As she knelt before Our Lady before leaving the church, a voice said to her, "Pass over the Jordan, and you will find rest." She went into the wilderness and there, in the year 420, forty-seven years later, the Abbot Zosimus met her. She told him that for seventeen years the old songs and scenes had haunted her; but since then she had had perfect peace. At her request he brought her Holy Communion on Holy Thursday.

She asked him to return again after a year, and this time he found her corpse upon the sand, with an inscription saying, "Bury the Body of Mary the sinner here."

