



ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΥΣΤΡΑΛΙΑΣ
ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

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12η Αυγούστου 2018
Κυριακή ΙΑ' Ματθαίου
Ἦχος β' - Ἐωθινόν ΙΑ'

Μνήμη τῶν Ἁγίων Μαρτύρων Φωτίου καὶ Ἀνικήτου

12th August 2018
11th Sunday of Matthew
Tone 2 - 11th Morning Gospel

Memory of The Holy Martyrs Photius and Anicetus of
Nicomedia

Ἀναστάσιμο Ἀπολυτίκιον

Ἦχος β'

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ Ζωὴ ἡ
ἀθάνατος, τότε τὸν Ἄϊδην ἐνέκρωσας τῇ
ἀστραπῇ τῆς Θεότητος, ὅτε δὲ καὶ τοὺς τε-
θνεῶτας ἐκ τῶν καταχθονίων ἀνέστησας,
πᾶσαι αἱ Δυνάμεις τῶν ἐπουρανίων
ἐκραύγαζον· Ζωοδότα Χριστέ ὁ Θεὸς ἡμῶν
δόξα σοι.

Ἀπολυτίκιον. τῆς ἑορτῆς

Ἦχος βαρὺς'

Μετεμορφώθης ἐν τῷ ὄρει Χριστέ ὁ Θεός, δεί-
ξας τοῖς Μαθηταῖς σου τὴν δόξαν σου, καθὼς
ἠδυναντο. Λάμπσον καὶ ἡμῖν τοῖς ἁμαρτωλοῖς,
τὸ φῶς σου τὸ αἶδιον, πρεσβείαις τῆς Θεοτό-
κου, φωτοδότα δόξα σοι.

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 βαρὺς

Ἐπὶ τοῦ ὄρους μετεμορφώθης, καὶ ὡς
ἐχώρουν οἱ Μαθηταί σου τὴν δόξαν σου, Χρι-
στὲ ὁ Θεὸς ἐθεάσαντο, ἵνα ὅταν σε ἴδωσι
σταυρούμενον, τὸ μὲν πάθος νοήσωσιν
ἐκούσιον, τῷ δὲ κόσμῳ κηρύξωσιν, ὅτι σὺ
ὑπάρχεις ἀληθῶς, τοῦ Πατρὸς τὸ ἀπαύγασμα.

Resurrection Apolytikion

Tone 2

When You descended unto death, O Lord who
yourself are immortal Life, then did You mortify
Hades by the lightning flash of Your Divinity.
Also when You raised the dead from the nether-
world, all the Powers of the heavens were crying
out: O Giver of life, Christ our God, glory to You.

Apolytikion of the Transfiguration

Tone 7

You were transfigured upon the mountain, O
Christ our God, showing to Your disciples Your
glory as much as they could bear. Do also in us,
sinners though we may be, shine Your everlast-
ing light, by the intercessions of the Theotokos,
O Giver of light. Glory to You.

Apolytikion of Saint George

Tone 4

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

Kontakion

Tone 7

Upon the mountain were You transfigured, and
Your disciples beheld Your glory as far as they
were able, O Christ our God; so that when they
would see You crucified they might understand
that Your Passion was deliberate, and declare to
the world that in truth You are the Father's radi-
ance.

Ο ΑΠΟΣΤΟΛΟΣ

ΚΥΡΙΑΚΗ ΙΑ', ΕΩΘΙΝΟΝ ΙΑ'

Προκείμενον. Ἦχος β'. Ψαλμὸς ΡΙΖ' (117).

Ἰσχύς μου καὶ ὕμνησις μου ὁ Κύριος, καὶ ἐγένετό μοι εἰς σωτηρίαν.

Στίχ. Παιδεύων ἐπαίδευσέ με ὁ Κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέ με.

Πρὸς Κορινθίους Α' Ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα. (9:2-12)

Ἀδελφοί, ἡ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί. Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ Κυρίου καὶ Κηφᾶς; Ἦ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; Τίς στρατεύεται ἰδίῳις ὀψωνίοις ποτέ; Τίς φυτεύει ἀμπελῶνα καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; Ἦ τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποιμνῆς οὐκ ἐσθίει; Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; Ἦ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; Ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται: "Οὐ φιμώσεις βοῦν ἀλοῶντα." Μὴ τῶν βοῶν μέλει τῷ Θεῷ; Ἦ δι' ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινα δῶμεν τῷ Εὐαγγελίῳ τοῦ Χριστοῦ.

Ἀλληλουῖα. Ἦχος β'. Ψαλμὸς ΙΘ' (19).

Ἐπακούσαι σου Κύριος ἐν ἡμέρᾳ θλίψεως, ὑπερασπίσαι σου τὸ ὄνομα τοῦ Θεοῦ Ἰακώβ.

Στίχ. Κύριε, σῶσον τὸν βασιλέα, καὶ ἐπάκουσον ἡμῶν, ἐν ἣ ἂν ἡμέρᾳ ἐπικαλεσώμεθά σε.

THE EPISTLE

11th SUNDAY & 11th EOTHINON

Prokeimenon. Tone 2. Psalm 117 (118).

The Lord is my strength and my song, and He became my salvation.

V: *The Lord chastened and corrected me, but He did not give me up to death.*

The reading is from Paul's First Letter to the Corinthians. (9:2-12)

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Allilouia Tone 2. Psalm 19 (20).

May the Lord hear you in the day of afflictions; may the name of the God of Jacob defend you.

Verse: O Lord, save Your King, and hear us in the day we call upon You

ΤΟ ΕΥΑΓΓΕΛΙΟΝ

ΚΥΡΙΑΚΗ ΕΝΔΕΚΑΤΗ

Ἐκ τοῦ κατὰ Ματθαῖον

τη' 23 - 35

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων. Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος πρᾶθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι. Πεσὼν οὖν ὁ δούλος προσεκύνη αὐτῷ λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δούλος ἐκεῖνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτόν ἔπνιγεν λέγων, Ἐπίδοσ εἴ τι ὀφείλεις. Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτόν λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. Ὁ δὲ οὐκ ἠθέληεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτόν εἰς φυλακὴν ἕως ἀποδῶ τὸ ὀφειλόμενον. Ἴδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα. Τότε προσκαλεσάμενος αὐτόν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ γὰρ σὲ ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτόν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον. Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

THE GOSPEL

11th SUNDAY OF MATTHEW

Matthew 18:23-35

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailors, till he should pay all his debt. So also my heavenly Father will do to everyone of you, if you do not forgive your brother from your heart."

Fasting / Νηστεία

1-15 Aug. Fast for the Dormition / 1-15 Αυγούστου Νηστεία Δεκαπενταύγουστου

ΣΥΝΑΞΑΡΙΟΝ

Οἱ Ἅγιοι Φώτιος καὶ Ἀνίκητος οἱ Μάρτυρες (12η Αυγούστου)

Ὁ Φώτιος ἦταν ἀνεψιὸς τοῦ Ἀνικήτου. Κατάγονταν καὶ οἱ δυὸ ἀπὸ τῆ Νικομήδεια. Ὄταν ὁ Διοκλητιανὸς θέλησε νὰ κινήσει διωγμὸν κατὰ τῶν χριστιανῶν, μίλησε μπροστὰ στὴν Σύγκλητον μὲ τοὺς πιὸ ὑβριστικοὺς λόγους ἐναντίον τους. Ἐκεῖ ἦταν παρῶν καὶ ὁ Ἀνίκητος, ποὺ ὅταν ἄκουσε αὐτὰ τὰ λόγια τοῦ βασιλιά, ὄχι μόνο δὲν φοβήθηκε, ἀλλὰ σηκώθηκε μὲ θάρρος, δήλωσε ὅτι εἶναι χριστιανὸς καὶ εἶπε στὸ Διοκλητιανό: «Πλανᾶσαι, βασιλιά, ἂν νομίζεις ὅτι μὲ τὰ μέτρα κατὰ τῶν Χριστιανῶν θὰ πετύχεις τοὺς ἀσεβεῖς σκοπούς σου. Μάθε ὅτι οἱ χριστιανοὶ ἀποτελοῦν σήμερον τὴν ὑγιέστερη μερίδα τῆς ρωμαϊκῆς αὐτοκρατορίας. Καὶ θὰ ἦταν ἀνόητοι καὶ ἀναίσθητοι ἂν πίστευαν στὰ εἰδωλά. Γι' αὐτὸ, ὅποια μέτρα καὶ ἂν πάρεις ἐναντίον τους, στὸ τέλος ζημιωμένος θὰ εἶσαι ἐσύ, ἐνῶ αὐτοὶ ἔνδοξοι μάρτυρες». Ὁ Διοκλητιανός, προσβεβλημένος ἀπὸ τὴν παρατήρησιν τοῦ Ἀνικήτου, διέταξε καὶ τὸν ἔριξαν τροφὴν σὲ ἓνα τρομερὸ λιοντάρι. Ἀλλὰ τὸ λιοντάρι σταμάτησε τὴν ἄγρια ὀρμὴν του καὶ ἡμέρεψε σὰν πρόβατον. Τότε ἔγινε μέγας σεισμὸς καὶ συνετρίβησαν πολλὰ εἰδωλολατρικὰ ἀγάλματα.

Κατόπιν τὸν ἔβαλαν σὲ τροχὸν μὲ ἀναμμένη φωτιὰ ἀπὸ κάτω. Ἀλλὰ ὦ τοῦ θαύματος, ὁ τροχὸς σταμάτησε καὶ ἡ φωτιὰ ἔσβησε. Τότε ἔτρεξε καὶ τὸν ἀγκάλιασε ὁ ἀνεψιὸς τοῦ Φωτίου. Μόλις εἶδαν αὐτὸ οἱ εἰδωλολάτρεις, ἔδεσαν καὶ τοὺς δυὸ μέσα στὸ λεγόμενον λουτρὸν τοῦ Ἀντωνίου. Καὶ ἀφοῦ ὑπερθέρμαναν τὸ νερό, παρέδωσαν καὶ οἱ δυὸ ἔνδοξα τὸ πνεῦμα τους.



SYNAXARION

THE HOLY MARTYRS ANICETAS AND PHOTIUS (12th August)

Emperor Diocletian once visited the city of Nicomedia with the evil intention to completely exterminate the Christians. But when he began his merciless torture of Christians, St. Anicetas, one of the high ranking officials of the city, boldly confessed before the emperor his faith in Christ the Lord, God incarnate in the flesh for our salvation. Along with this, Anicetas also denounced the idols as deaf and dumb stones and the worship of which is unworthy of a rational man. The emperor ordered his tongue to be severed but Anicetas, by the power of God, continued to speak. They then released a lion against him but the lion cuddled around him. At that moment the temple of Hercules collapsed. Photius, a kinsman of Anicetas, seeing the miracles and endurance of Anicetas, kissed him, declared himself a Christian and cried out to the emperor: "O idolator, be ashamed, your gods are nothingness!" The emperor then ordered that Anicetas immediately be beheaded. However, the executioner, raising his hand against holy Photius, struck himself with the sword and died. After prolonged tortures, both Anicetas and Photius were cast into prison where they languished for three years. Then they were brought out, a fire was lighted in an enormous furnace and they cast them into the fire. Many other Christians, men, women and children, willingly followed them into the fire. From the fire was heard the prayer of the Christians who were praising God for the death of martyrdom. They all suffered about the year 305 A.D. "Saint Anicetas and Saint Photius are invoked in the prayers in the Sacrament of Anointing with Oil [Holy Unction] and in the Blessing of Water."