



ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΥΣΤΡΑΛΙΑΣ  
ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA  
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9η Σεπτεμβρίου 2018  
ΚΥΡΙΑΚΗ ΠΡΟ ΤΗΣ ΥΨΩΣΕΩΣ  
Ἦχος πλ β' - Ἐωθινόν Δ'  
Μνήμη τῶν Ἁγίων καὶ Δικαίων Θεοπα-  
τόρων Ἰωακείμ καὶ Ἄννης

9th September 2018  
Sunday Before the Exaltation  
Tone 6 - 4th Morning Gospel  
Memory of The Holy & Righteous Ancestors of God,  
Saints Joachim and Anna

Ἀναστάσιμο Ἀπολυτίκιον

Ἦχος πλ. β'

Ἀγγελικαὶ δυνάμεις ἐπὶ τὸ μνήμᾳ σου, καὶ οἱ φυλάσ-  
σοντες, ἀπενεκρώθησαν· καὶ ἴστατο Μαρία ἐν τῷ  
τάφῳ, ζητοῦσα τὸ ἄχραντόν σου σῶμα. Ἐσκύλευσας  
τὸν Ἄϊδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ· ὑπήνησας τῇ  
Παρθένῳ, δωροῦμενος τὴν ζωὴν. Ὁ ἀναστάς ἐκ τῶν  
νεκρῶν, Κύριε δόξα σοι.

Ἀπολυτίκιον τῆς Ἑορτῆς.

Ἦχος δ'

Ἡ γέννησίς σου Θεοτόκε, χαρὰν ἐμήνυσε πάση τῇ  
οἰκουμένῃ· ἐκ σοῦ γὰρ ἀνέτειλεν ὁ ἥλιος τῆς δικαιο-  
σύνης, Χριστὸς ὁ Θεὸς ἡμῶν, καὶ λύσας τὴν κατά-  
ραν, ἔδωκε τὴν εὐλογίαν· καὶ καταργήσας τὸν θάνα-  
τον, ἔδωρήσατο ἡμῖν ζωὴν τὴν αἰώνιον.

Ἀπολυτίκιον τῶν Θεοπατόρων

Ἦχος β'

Τῶν δικαίων Θεοπατόρων σου Κύριε, τὴν μνήμην  
ἐορτάζοντες, δι' αὐτῶν σὲ δυσωποῦμεν· Σῶσον τὰς  
ψυχὰς ἡμῶν.

Ἀπολυτίκιον τοῦ Ἁγίου Γεωργίου

Ἦχος δ'

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

Κοντάκιον

Ἦχος δ'

Ἰωακείμ καὶ Ἄννα ὄνειδισμοῦ ἀτεκνίας, καὶ Ἀδὰμ  
καὶ Εὐά, ἐκ τῆς φθορᾶς τοῦ θανάτου,  
ἠλευθερώθησαν, Ἄχραντε, ἐν τῇ ἀγίᾳ γεννήσει σου  
αὐτὴν ἐορτάζει καὶ ὁ λαὸς σου, ἐνοχῆς τῶν πται-  
σμάτων, λυτρωθεὶς ἐν τῷ κράζειν σοι· Ἡ στείρα τί-  
κτει τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν.

Resurrection Apolytikion

Tone 6

When the angelic powers appeared at Your grave, the  
soldiers guarding it feared and became as dead. And  
standing by the sepulcher was Mary who was seeking  
Your immaculate body. You devastated Hades, not  
afflicted by it. You went to meet the virgin, and granted  
eternal life. You resurrected from the dead. O Lord,  
glory to You.

Apolytikion of Feast

Tone 4

Your Nativity, O Theotokos, imparted joy to the entire  
earth, for out of you has risen the Sun of Righteousness,  
Christ our God. He nullified the curse and instead gave  
His blessing; and causing death to be neutralized, He  
granted us eternal life.

Apolytikion of the Ancestors of God.

Tone 2

As we celebrate the memory of Your righteous Ances-  
tors, through them we importune You, O Lord, that You  
save our souls

Apolytikion of Saint George

Tone 4

As the deliverer of captives and 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 4

Both Joachim and Anna from their sterility's stigma,  
and Adam and Eve from their mortality's ruin have  
been set free, O immaculate Maid, by your holy nativi-  
ty. For this do your people hold celebration, redeemed  
from the guilt of transgression as they cry to you, "The  
barren one bears the Theotokos, the nourisher of our  
Life."

# Ο ΑΠΟΣΤΟΛΟΣ

## ΚΥΡΙΑΚΗ ΠΡΟ ΤΗΣ ΥΨΩΣΕΩΣ

**Προκείμενον.** Ἦχος πλ. β'. Ψαλμὸς 27.

Σῶσον, Κύριε, τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

**Στίχ.** Πρὸς σέ, Κύριε, κεκράξομαι, ὁ Θεός μου.

**Πρὸς Γαλάτας Ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα. (6:11-18)**

Ἀδελφοί, ἴδετε πηλικοὺς ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ. Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται· οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται. Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται καὶ γὰρ τῷ κόσμῳ. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

**Ἀλληλούϊα.** Ἦχος α'. Ψαλμὸς 88.

Ἐψῶσα ἐκλεκτὸν ἐκ τοῦ λαοῦ μου.

**Στίχ.** Ἡ γὰρ χεὶρ μου συναντιλήφεται αὐτῷ.

# THE EPISTLE

## SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS

**Prokeimenon.** Tone pl. 2. Psalm 27.

*O Lord, save Your people, and bless Your inheritance.*

*V: To You, O Lord, I cry; O my God.*

*The reading is from Paul's Letter to the Galatians. (6:11-18)*

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

**Allilouia Tone 1. Psalm 88.**

I raised up a chosen one from My people.

**Verse:** For My hand shall support him.

# ΤΟ ΕΥΑΓΓΕΛΙΟΝ

ΤΗ ΚΥΡΙΑΚΗ ΠΡΟ ΤΗΣ ΥΨΩΣΕΩΣ

Ἐκ τοῦ κατὰ Ἰωάννην

γ' 13 - 17

Εἶπεν ὁ Κύριος· καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. καὶ καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον. Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον. οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.

# THE GOSPEL

SUNDAY BEFORE THE EXALTA-  
TION OF THE HOLY CROSS

John 3:13-17

The Lord said, "No one has ascended into heaven but he who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him."

**Fasting / Νηστεία**

*Normal fasting Wed. & Friday / Νηστεία Τετάρτη και Παρασκευή*

# ΣΥΝΑΞΑΡΙΟΝ

## Οἱ Ἅγιοι Ἰωακεὶμ καὶ Ἄννα οἱ Θεοπάτορες (9η Σεπτεμβρίου)

Ἡ σύναξις τῶν δικαίων γονέων τῆς Ὑπεραγίας Θεοτόκου, σύμφωνα με τὴν ἀρχαία ἐκκλησιαστικὴ παράδοσις ὁρίσθηκε τὴν ἐπομένη τοῦ γεννησίου τῆς Θεοτόκου, γιὰ τὸν λόγον ὅτι αὐτοὶ ἔγιναν πρόξενοι τῆς παγκόσμιας σωτηρίας μετὰ τὴν γέννησιν τῆς ἁγίας θυγατέρας τῆς. «Τελεῖται δὲ ἡ σύναξις αὐτῶν ἐν τῷ ἐξαέρῳ οἴκῳ τῆς Θεοτόκου, πλησίον τῆς μεγάλης ἐκκλησίας ἐν τοῖς Χαλκοπρατείοις». Νὰ ἀναφέρουμε λοιπὸν, ὅτι ὁ Ἰωακεὶμ ἦταν γιὸς τοῦ Ἐλιακεὶμ ἀπὸ τὴν φυλὴν τοῦ Ἰούδα καὶ ἀπόγονός τοῦ Δαβὶδ. Ἐκπτώτος τοῦ θρόνου, ιδιώτευσεν τὴν Ἰουδαίαν καὶ τὸ περισσότερον χρονικὸν διάστημα τὴν Ἱερουσαλήμ, ὅπου εἶχε μέγαρον μετὰ βασιλικὸν κῆπον. Παντρεύτηκε τὴν Ἄνναν, θυγατέρα τοῦ Ματθαῖου, ἱερέως, ἀπὸ τὴν φυλὴν τοῦ Λευῖται τῆς Μαριάς, γυναικὸς αὐτοῦ, ἀπὸ τὴν φυλὴν τοῦ Ἰούδα. Ἐπειδὴ οἱ φυλῆς, Βασιλικὴ καὶ Ἱερατικὴ, συγγένευαν μετὰ ξύτους, διότι ἡ Βασιλεία ἐθεωρεῖτο ἴση μετὰ τὴν Ἱεροσύνην, δὲν ἔδιναν οὔτε ἔπαιρναν θυγατέρας ἀπὸ τῆς φυλῆς ποὺ θεωροῦνταν κοινές. Ἔτσι λοιπὸν, ἀφοῦ θεάρεστα πέρασε τὴ ζωὴν τοῦ ἁγίου αὐτοῦ ζευγάρου, ὅπως πληροφοροῦν τὰ βιογραφικὰ σημειώματα τῶν ἑορτῶν τῆς 25ης Ἰουλίου, 8ης Σεπτεμβρίου καὶ 9ης Δεκεμβρίου, ὁ μὲν Ἰωακεὶμ πέθανεν ὀκτὼ χρόνια ἀπὸ τὰ Εἰσόδια τῆς κόρης τοῦ Θεοτόκου σὲ ἡλικίαν 92 ἐτῶν, ἡ δὲ Ἄννα 11 μῆνας μετὰ τὸν θάνατον τοῦ Ἰωακεὶμ, σὲ ἡλικίαν 83 ἐτῶν.



# SYNAXARION

## Saints Joachim and Anna (9th September)

St. Joachim was of the tribe of Judah, and a descendant of King David. St. Anna was the daughter of Matthan the priest, of the tribe of Levi as was Aaron the High Priest. Matthan had three daughters: Mary, Zoia, and Anna. Mary was married in Bethlehem and bore Salome; Zoia was also married in Bethlehem and bore Elizabeth, the mother of St. John the Forerunner; and Anna was married in Nazareth to Joachim, and in old age gave birth to the Theotokos. Sts. Joachim and Anna had been married for fifty years, and were barren. They lived devoutly and quietly, using only a third of their income for themselves and giving a third to the poor and a third to the Temple. Joachim had done this since he was 15-years-old, and God multiplied his flocks, so the couple was well provided for. They longed for a child but remained childless into their old age. When they were in Jerusalem to offer sacrifice to God, the High Priest, Issachar, upbraided Joachim, "You are not worthy to offer sacrifice with those childless hands." Others who had children jostled Joachim, thrusting him back as unworthy. In despair, he consulted the genealogical records of the tribes of Israel and discovered every righteous man in the nation had been blessed with children, except him. This caused the aged saint great grief, and he and his wife left with heavy hearts. Then the two of them gave themselves to prayer to God that He would work in them the wonder that He had worked in Abraham and Sarah, and give them a child to comfort their old age. St. Joachim took his flocks and went to a high mountain, refusing to return home in shame. Meanwhile, St. Anna prayed in her garden. God sent the Archangel Gabriel to each of them, who gave them tidings of the birth of "a daughter most blessed, by whom all the nations of the earth will be blessed, and through whom will come the salvation of the world." Each promised to have their child raised in the Temple as a holy vessel of God. The archangel told St. Joachim to return home, where he would find his wife waiting for him in the city gate. St. Anna he told to wait at the gate. When they saw one another, they embraced, and this image is the traditional icon of their feast. St. Anna conceived shortly thereafter, and in the ninth month gave birth to the Blessed Virgin Mary. This Conception of the Most Holy Mother of God is celebrated by the Church on December 9 and the Nativity of the Theotokos is celebrated on September 8. Sts. Joachim and Anna took Mary, at the age of three, to the temple to be dedicated to the service of the Lord, and presented her to the priest Zechariah. The parents then, after offering up her sacrifice (according to the custom of the time), left the Virgin with other maidens in the apartments of the temple to be brought up therein. The Church commemorates the Presentation of the Theotokos on November 21.