



ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΥΣΤΡΑΛΙΑΣ
ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA
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17η Μαρτίου 2019
ΚΥΡΙΑΚΗ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ
Ἦχος α' - Ἐωθινόν Θ'
Μνήμη τοῦ Ἁγίου Ἀλεξίου τοῦ
ἀνθρώπου τοῦ Θεοῦ.

17th March 2019
SUNDAY OF ORTHODOXY
Tone 1 - 9th Morning Gospel
The memory of Saint Alexios
the Man of God

Ἀναστάσιμον Ἀπολυτίκιον

Ἦχος α'

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ
στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου
Σῶμα, ἀνέστης τριήμερος Σωτήρ, δωρούμενος τῷ
κόσμῳ τὴν ζωὴν, διὰ τοῦτο αἱ Δυνάμεις τῶν
οὐρανῶν ἐβόων σοὶ ζωοδότα. Δόξα τῇ Ἀναστάσει
σου Χριστέ, δόξα τῇ βασιλείᾳ σου, δόξα τῇ οἰκο-
νομίᾳ σου, μόνε φιλόανθρωπε

Ἀπολυτίκιον τῆς Ἑορτῆς

Ἦχος β'

Τὴν ἄχραντον Εἰκόνα σου προσκυνοῦμεν
Ἀγαθέ, αἰτούμενοι συγχώρησιν τῶν πταισμάτων
ἡμῶν, Χριστέ ὁ Θεός, βουλήσει γὰρ ἠὲ δόκησας
σαρκὶ ἀνελεῖν ἐν τῷ Σταυρῷ, ἵνα ῥύσῃ οὐς
ἐπλασας ἐκ τῆς δουλείας τοῦ ἐχθροῦ, ὅθεν εὐχαρί-
στως βοώμεν σοί, Χαρὰς ἐπλήρωσας τὰ πάντα, ὁ
Σωτὴρ ἡμῶν, παραγενόμενος εἰς τὸ σῶσαι τὸν
Κόσμον.

Ἀπολυτίκιον τοῦ Ἁγίου Γεωργίου

Ἦχος δ'

Ὡς τῶν αἰχμαλώτων ἐλευθερωτῆς, καὶ τῶν πτω-
χῶν ὑπερασπιστῆς, ἀσθενούντων ἰατρός, βα-
σιλέων ὑπέρμαχος, Τροπαιοφόρε Μεγαλομάρτυς
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.

Resurrectional Apolytikion

Tone 1

The stone had been secured with a seal by the Jude-
ans, * and a guard of soldiers was watching Your im-
maculate body. * You rose on the third day, O Lord *
and Savior, granting life unto the world. * For this
reason were the powers of heaven crying out to You,
O Life-giver: * Glory to Your resurrection, O Christ; *
glory to Your kingdom; * glory to Your dispensation,
only One who loves mankind.

Apolytikion of the Feast

Tone 2

We venerate Your immaculate icon, O good Lord, and
entreat You to forgive our offences, O Christ our God.
By Your own choice you were pleased to ascend the
Cross in the flesh, to deliver us, whom You created,
from our slavery to the foe. Therefore we cry to You
with gratitude: You have filled all things with joy, O
our Saviour, by coming to save the world

Apolytikion of Saint George

Tone 4

As the deliverer of captives and defender of the poor,
A 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 The-
otokos. * Inasmuch as you have power unassail-
able, * from all kinds of perils free me so that unto
you * I may cry aloud: * Rejoice, O unwedded
Bride.

Ο ΑΠΟΣΤΟΛΟΣ

ΠΡΩΤΗ ΚΥΡΙΑΚΗ ΤΩΝ ΝΗΣΤΕΙΩΝ

Προκείμενον. Ἦχος δ΄. Προσευχή τῶν Ἁγίων Τριῶν Παίδων.

Εὐλογητὸς εἶ Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας.

Στίχ. Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν τὴν τῶν Πατέρων ἡμῶν Ἱερουσαλήμ.

Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα (11:24-26, 32-40)

Ἀδελφοί, πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· μείζονα πλοῦτον ἠγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. Καὶ τί ἔτι λέγω; Ἐπιλείπει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεῶν, Βαράκ τε καὶ Σαμψῶν καὶ Ἰεφθάε, Δαυῖδ τε καὶ Σαμουὴλ καὶ τῶν Προφητῶν· οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων· ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὄπαῖς τῆς γῆς. Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψάμενου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

Ἀλληλουΐα. Ἦχος δ΄. Ψαλμὸς 138

Μωϋσῆς καὶ Ἀαρὼν ἐν τοῖς ἱερεῦσιν αὐτοῦ, καὶ Σαμουὴλ ἐν τοῖς ἐπικαλουμένοις τὸ ὄνομα αὐτοῦ
Στίχ. Ἐπεκαλοῦντο τὸν Κύριον, καὶ αὐτὸς εἰσήκουσεν αὐτῶν.

THE EPISTLE

SUNDAY OF ORTHODOXY

Prokeimenon. 4. The Prayer of Azariah.

Blessed are You, O Lord God of our fathers, for You are praiseworthy and exalted beyond measure unto the ages.

V: For You are righteous in all You did for us, all You brought on us and on Jerusalem, the holy city of our fathers.

The reading is from Paul's Letter to the Hebrews. (11:24-26, 32-40)

BRETHREN, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets - who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated - of whom the world was not worthy - wandering over deserts and mountains, and in dens and caves of the earth. And in all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Allilouia Tone 4. Psalm 98 (99).

Moses and Aaron are among His priests, and Samuel is among those who call upon His name.

Verse: They called upon the Lord, and He heard them.

ΤΟ ΕΥΑΓΓΕΛΙΟΝ

ΤΗΣ ΠΡΩΤΗΣ ΚΥΡΙΑΚΗΣ ΤΩΝ
ΝΗΣΤΕΙΩΝ

Ἐκ τοῦ κατὰ Ἰωάννην

α' 44 - 52

Τῷ καιρῷ ἐκείνῳ, ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὕρισκει Φίλιππον καὶ λέγει αὐτῷ· Ἀκολουθε μοι. ⁴⁵ ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ⁴⁶ εὕρισκει Φίλιππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ· Ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὕρηκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. ⁴⁷ καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος· Ἐρχου καὶ ἴδε. ⁴⁸ εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· Ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστι. ⁴⁹ λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. ⁵⁰ ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ· Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ. ⁵¹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψη. ⁵² καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

THE GOSPEL

SUNDAY OF ORTHODOXY

John 1:44-52

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

Fasting / Νηστεία

Fast everyday until Easter / Κάθε μέρα μέχρι το Άγιον Πάσχα

ΣΥΝΑΞΑΡΙΟΝ

ΚΥΡΙΑΚΗ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ

Λέγεται Κυριακή της Ορθοδοξίας, γιατί γιορτάζουμε την αναστήλωση των αγίων Εικόνων και τον θρίαμβο της Ορθοδόξου Πίστεως κατά της φοβερής αιρέσεως των Εικονομάχων, των αιρετικών δηλαδή εκείνων που δεν εδέχοντο να τιμούν τις άγιες Εικόνες. Πρώτος υπήρξε ο αυτοκράτορας Λέων ο Ίσαυρος και τελευταίος ο Θεόφιλος, άνδρας της αγίας Θεοδώρας, η οποία μετά το θάνατο του συζύγου της ανέλαβε την εξουσία και στρέωσε πάλι την Ορθοδοξία μαζί με τον Πατριάρχη Μεθόδιο. Η Βασίλισσα Θεοδώρα διακήρυξε δημόσια ότι ασπαζόμεθα τις Εικόνες, όχι λατρευτικά, ούτε ως Θεούς, αλλά ως εικόνες των αρχετύπων. Την πρώτη Κυριακή των νηστειών το έτος 843, η Θεοδώρα μαζί με το γιό της αυτοκράτορα Μιχαήλ, λιτάνευσαν και ανεστήλωσαν τις άγιες εικόνες μαζί με τον κλήρο και το λαό. Από τότε εορτάζουμε κάθε χρόνο την ανάμνηση αυτού του γεγονότος γιατί καθωρίσθηκε οριστικά ότι δεν λατρεύουμε τις Εικόνες, αλλά τιμούμε και δοξάζουμε όλους τους Αγίους που εικονίζουν και λατρεύουμε μόνο τον εν Τριάδι Θεό. Τον Πατέρα, τον Υιό και το Άγιο Πνεύμα και κανένα άλλο είτε Άγιο είτε Άγγελο.



SYNAXARION

SUNDAY OF ORTHODOXY

For more than one hundred years the Church of Christ was troubled by the persecution of the Iconoclasts of evil belief, beginning in the reign of Leo the Isaurian (717-741) and ending in the reign of Theophilus (829-842). After Theophilus's death, his widow the Empress Theodora (celebrated Feb. 11), together with the Patriarch Methodius (June 14), established Orthodoxy anew. This ever-memorable Queen venerated the icon of the Mother of God in the presence of the Patriarch Methodius and the other confessors and righteous men, and openly cried out these holy words: "If anyone does not offer relative worship to the holy icons, not adoring them as though they were gods, but venerating them out of love as images of the archetype, let him be anathema." Then with common prayer and fasting during the whole first week of the Forty-day Fast, she asked God's forgiveness for her husband. After this, on the first Sunday of the Fast, she and her son, Michael the Emperor, made a procession with all the clergy and people and restored the holy icons, and again adorned the Church of Christ with them. This is the holy deed that all we the Orthodox commemorate today, and we call this radiant and venerable day the Sunday of Orthodoxy, that is, the triumph of true doctrine over heresy.