

Συναξάριον

Ἡ Σύναξις Ἀγ. Ἰωακείμ & Ἄννα (9 Σεπ)

Ἡ σύναξη των δικαίων γονέων της Ὑπεραγίας Θεοτόκου, σύμφωνα με την αρχαία εκκλησιαστική, παράδοση, ορίστηκε την επομένη του γενεσίου της Θεοτόκου, για τον λόγο ότι αυτοί έγιναν πρόξενοι της παγκόσμιας σωτηρίας με την γέννηση της αγίας θυγατέρας τους. "Τελεῖται δε ἡ σύναξις αὐτῶν ἐν τῷ ἐξαέρῳ οἴκῳ τῆς Θεοτόκου, πλησίον τῆς μεγάλης ἐκκλησίας ἐν τοῖς Χαλκοπρατείσι".

Να αναφέρουμε, λοιπόν, ὅτι ὁ Ἰωακείμ ἦταν γιος του Ἐλιακείμ ἀπὸ τῆ φυλῆ του Ἰούδα καὶ ἀπόγονος του Δαβίδ. Ἐκπτώτος του θρόνου, ἰδιώτευσεν ἐν τῇ Ἰουδαίᾳ καὶ τὸ περισσότερο χρονικὸ διάστημα ἐν Ἱερουσαλήμ, ὅπου εἶχε μέγαρον με βασιλικὸ κήπο. Παντρεύτηκε τὴν Ἄννα, θυγατέρα του Ματθάν Ἱερέως ἀπὸ τῆ φυλῆ του Λευΐται τῆς Μαρίας, γυναικὸς αὐτοῦ, ἀπὸ τῆ φυλῆ του Ἰούδα. Ἐπειδὴ οἱ φυλές, βασιλικὴ καὶ Ἱερατικὴ, συγγένευαν μεταξύ τους, διότι ἡ βασιλεία ἐθεωρεῖτο ἰση με τὴν Ἱερωσύνη, δὲν ἔδιναν οὔτε ἐπαιρναν θυγατέρες ἀπὸ ἄλλες φυλές πού θεωροῦνταν κοινές. Ἔτσι λοιπόν, ἀφοῦ θεάρεστα πέρασε τὴ ζωὴ του τὸ ἅγιο αὐτὸ ζευγάρι, ὅπως μᾶς πληροφοροῦν τὰ βιογραφικὰ σημεῖα τῶν εορτῶν τῆς 25ης Ἰουλίου, 8ης Σεπτεμβρίου καὶ 9ης Δεκεμβρίου, ὁ μὲν Ἰωακείμ πέθανε οκτὼ χρόνια ἀπὸ τὰ εἰσόδια τῆς κόρης του Θεοτόκου σὲ ἡλικία 92 ἐτῶν, ἡ δὲ Ἄννα 11 μῆνες μετὰ τὸν θάνατο του Ἰωακείμ, σὲ ἡλικία 83 ἐτῶν. (τὴν δὲ Θεοτόκο ἀπέκτησαν θαυματουργικὰ, ὅπως σὲ προηγούμενο βιογραφικὸ σημεῖο ἀναφέραμε, σὲ ἡλικία 80 ἐτῶν ὁ Ἰωακείμ καὶ 70 ἡ Ἄννα).



Fasting / Νηστεία

Wednesday & Friday: Normal Fast / Τετάρτη & Παρασκευή: Νηστεία

Synaxarion

Synaxis of Sts Joachim & Anna (9 Sep)

Saint Joachim, the son of Barpathir, was of the tribe of Judah, and was a descendant of King David, to whom God had revealed that the Saviour of the world would be born from his seed.

The couple lived at Nazareth in Galilee. They were childless into their old age and all their life they grieved over this. They had to endure derision and scorn, since at that time childlessness was considered a disgrace. They never grumbled, but fervently prayed to God, humbly trusting in Him.

Once, during a great feast, the gifts which Joachim took to Jerusalem as an offering to God were not accepted by the priest Reuben, who considered that a childless man was not worthy to offer sacrifice to God. This pained the old man very much, and he, regarding himself the most sinful of people, decided not to return home, but to settle in solitude in a desolate place.

When St Anna learned what humiliation her husband had endured, she sorrowfully entreated God with prayer and fasting to grant her a child. In his desolate solitude the righteous Joachim also asked God for this. The prayer of the saintly couple was heard. An angel told them that a daughter would be born to them, Who would be blessed above all other women. He also told them that She would remain a virgin, would be dedicated to the Lord and live in the Temple, and would give birth to the Saviour. Obeying the instructions of the heavenly messenger, Sts Joachim and Anna met at the Golden Gate in Jerusalem. Then, as God promised, a daughter was born to them and they named her Mary.

St Joachim died a few years later at the age of 80, after his daughter went to live in the Temple. St Anna died at the age of 70, two years after her husband. Sts Joachim and Anna are often invoked by couples trying to have children.



Τερά Ἀρχιεπισκοπῆς Αὐστραλίας

Greek Orthodox Archdiocese of Australia

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9η Σεπτεμβρίου 2018

Κυριακὴ πρὸ τῆς Ὑψώσεως & Σύναξις τῶν Ἁγίων Θεοπατόρων

Ἰωακείμ & Ἄννης

Ἦχος πλ β' - Ἐωθινόν Δ'

Ἀναστάσιμον Ἀπολυτικίον

Ἦχος Πλ β'

Ἀγγελικαὶ δυνάμεις ἐπὶ τὸ μνήμα σου, καὶ οἱ φυλάσσοντες, 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 ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

Ἀπολυτικίον τῶν Ἁγίων Θεοπατόρων

Ἦχος β'

Τῶν δικαίων Θεοπατόρων σου Κύριε, τὴν μνήμην εορτάζοντες, δι' αὐτῶν σὲ δυσωποῦμεν, σῶσον τὰς ψυχὰς ἡμῶν.

Κοντάκιον τῶν Θεοπατόρων

Ἦχος δ'

Ἰωακείμ καὶ Ἄννα ὄνειδισμοῦ ἀτεκνίας, καὶ Ἀδὰμ καὶ Εὐὰ, ἐκ τῆς φθορᾶς τοῦ θανάτου, ἠλευθερώθησαν, Ἄχραντε, ἐν τῇ ἁγίᾳ γεννήσει σου, αὐτὴν εορτάζει καὶ ὁ λαός σου, ἐνοχῆς τῶν πταισμάτων, λυτρωθεὶς ἐν τῷ κράτειν σοί, Ἡ στείρα τίκτει τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν

9th September 2018

Sunday before the Exultation & Synaxis of the Holy Ancestors

Joachim & Anna

Tone 6 - 4th Morning Gospel

Resurrection Apolytikion

Tone 6

Angelic powers attended at Your grave, and those who were on guard became as dead. And Mary stood in the tomb, seeking Your pure body. You have despoiled Death and not been touched by him; you met the Virgin and gave us life. O Lord who rose from the dead, glory to you.

Apolytikion of the the Holy Ancestors

Tone 2

We celebrate the memory of your righteous Ancestors O Lord, through them we ask You to save our souls.

Kontakion of the Ancestors of God

Tone 4

Joachim and Anna were freed from the reproach of childlessness, and Adam and Eve from the corruption of death, O Immaculate One, by your holy nativity. Your people, redeemed from the guilt of sin, celebrate your birth by crying to you: The barren woman gives birth to the Theotokos and the nurse of our life

Ο ΑΠΟΣΤΟΛΟΣ

Γαλάτας ς' 11-18

Σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

Πρὸς σέ, Κύριε, κεκραξομαι, ὁ Θεός μου

Πρὸς Γαλάτας Ἐπιστολῆς Παύλου τό
Ανάγνωσμα

Ἀδελφοί, ἴδετε πηλίκοις 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 περιτετμημένοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσωνται. Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἔμοι κόσμος ἐσταύρωται καὶ γὰρ ἐγὼ 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.

THE EPISTLE

Galatians 6:11-18

Save O Lord your people and save your inheritance

To you O Lord, do I cry O my God

The Reading is from Paul's letter to the Galatians

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 not 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.

ΤΟ ΕΥΑΓΓΕΛΙΟΝ

Ἰωάννην γ' 13-17

Εἶπεν ὁ Κύριος· Οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ Υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. Καὶ καθὼς Μωϋσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόλυται, 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 σωθῇ ὁ κόσμος δι' αὐτοῦ.

THE GOSPEL

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."

Ἀπόστολο ἐρχομένης Κυριακῆς
Γαλάτας β' 16-20

Next week's epistle reading:
Galatians 2:16-20

Εὐαγγέλιον ἐρχομένης Κυριακῆς
Μάρκον η' 34-38, θ' 1

Next week's gospel reading
Mark 8:34-38, 9:1