

# ΚΑΝΟΝΑ ΠΙΣΤΕΩΣ - MODEL OF FAITH

## GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA PARISH OF SAINT NICHOLAS MARRICKVILLE

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### Κυριακή 13 Φεβρουαρίου 2022 ΚΥΡΙΑΚΗ ΤΟΥ ΤΕΛΩΝΟΥ ΚΑΙ ΤΟΥ ΦΑΡΙΣΑΙΟΥ

#### Ἀπολυτίκιον Ἀναστάσιμον 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 σοι ζωοδότα.  
Δόξα τῇ Ἀναστάσει σου Χριστέ, δόξα τῇ  
βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε  
φιλόανθρωπε.

#### Ἀπολυτίκιον. Τοῦ Ἁγίου Νικολάου.

Κανόνα πίστεως καὶ εἰκόνα πραότητος,  
ἐγκρατείας διδάσκαλον, ἀνέδειξέ σε τῇ  
ποιίμῃ σου, ἢ τῶν πραγμάτων ἀλήθεια·  
διὰ τοῦτο ἐκτήσω τῇ ταπεινώσει τὰ ὑψηλά,  
τῇ πτωχείᾳ τὰ πλούσια, Πάτερ ἱεράρχα  
**Νικόλαε**· πρέσβευε Χριστῷ τῷ Θεῷ,  
σωθῆναι τὰς ψυχὰς ἡμῶν.

#### Ἀπολυτίκιον. Κοσμά και Δαμιανού

Ἅγιοι Ανάργυροι καὶ θαυματουργοί,  
επισκέψασθε τὰς ασθενείας ἡμῶν, δωρεάν  
ελάβετε, δωρεάν δότε ἡμῖν.

#### Κοντάκιον.

Φαρισαίου φύγωμεν ὑψηγορίαν, καὶ  
Τελώνου μάθωμεν, τὸ ταπεινὸν ἐν  
στεναγμοῖς, πρὸς τὸν Σωτῆρα  
κραυγάζοντες· Ἰλαθι μόνε ἡμῖν  
εὐδιάλλακτε.

### Sunday 13 February 2022 Sunday of the Publican & the Pharisee

#### Resurrectional Apolytikion

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 humankind.

#### St Nicholas Hymn

A model of faith and the image of  
gentleness, the example of your life has  
shown you forth to your sheep-fold to  
be a master of temperance. You  
obtained thus through being lowly, gifts  
from on high, and riches through  
poverty, **Nicholas**, our father and priest  
of priests, intercede with Christ our God  
that He may save our soul.

#### Sts Cosmas & Damianos

Sainted Unmercenaries and Wonder  
Workers, regard our infirmities; freely  
you have received, freely share with us.

#### Kontakion

Let us flee the Pharisee's exalted  
parlance; let us learn the Publican's  
humble demeanor, and with sighs unto  
the Savior cry out and say, To us be  
gracious, O only forgiving Lord.

## ΑΠΟΣΤΟΛΟΣ

### Πρὸς Τιμόθεον β' Ἐπιστολῆς Παύλου (γ', 10-15)

Τέκνον Τιμόθεε, παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος. Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

## EPISTLE

### St. Paul's 2<sup>nd</sup> Letter to Timothy (3:10-15)

TIMOTHY, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconion, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

**Ἐκ τοῦ κατὰ Λουκᾶν ἀγίου Εὐαγγελίου  
(ιη',10-14)**

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην·  
Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν  
προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ  
ἕτερος τελώνης. ὁ Φαρισαῖος σταθεὶς πρὸς  
ἑαυτὸν ταῦτα προσηύχετο· ὁ Θεός,  
εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ  
τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ  
καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δις τοῦ  
σαββάτου, ἀποδεκατῶ πάντα ὅσα  
κτῶμαι. καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ  
ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν  
οὐρανὸν ἐπάραι, ἀλλ' ἔτυπεν εἰς τὸ στήθος  
αὐτοῦ λέγων· ὁ Θεός, ἰλάσθητί μοι τῶ  
ἀμαρτωλῷ. λέγω ὑμῖν, κατέβη οὗτος  
δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ  
ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν  
ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν  
ὑψωθήσεται.

**Holy Gospel of Luke.  
(18:10-14)**

The Lord said this parable, "Two men  
went up into the temple to pray, one a  
Pharisee and the other a tax collector.  
The Pharisee stood and prayed thus  
with himself, 'God, I thank you that I am  
not like other men, extortioners, unjust,  
adulterers, or even like this tax  
collector. I fast twice a week, I give  
tithes of all that I get.' But the tax  
collector, standing far off, would not  
even lift up his eyes to heaven, but beat  
his breast, saying, 'God, be merciful to  
me a sinner!' I tell you, this man went  
down to his house justified rather than  
the other; for everyone who exalts  
himself will be humbled, but he who  
humbles himself will be exalted."

## Τριωδίων

Η πρώτη Κυριακή του Τριωδίου, ονομάζεται Κυριακή του Τελώνου και του Φαρισαίου.

Την εποχή του Χριστού, ο τελώνης ήταν αυτός που αγόραζε τους φόρους από την ρωμαϊκή αρχή και τους εισέπραττε από τους πολίτες, τους οποίους συχνά εκμεταλλευόταν ή εκβίαζε. Γι' αυτό οι τελώνες αναφέρονται στην Καινή Διαθήκη ως αμαρτωλοί, άδικοι και εκβιαστές. Οι Φαρισαίοι εκπροσωπούσαν μια μερίδα της Ιουδαϊκής θεοκρατίας με μεγάλη επιρροή στον Ιουδαϊκό λαό. Ήταν ζηλωτές του Μωσαϊκού Νόμου και φανατικοί εθνικιστές. Ο Ιησούς τους έλεγχε με σφοδρότητα γιατί εκπροσωπούσαν την υποκριτική θεοσέβεια («τα πάντα ποιούντες προς το θεαθήναι τοις ανθρώποις»). Στην Καινή Διαθήκη αναφέρονται, επίσης, ως φιλάργυροι, φθονεροί, εκμεταλλευτές και άδικοι.

Σύμφωνα με την ανωτέρω ευαγγελική περικοπή, ο Ιησούς μιλώντας στους μαθητές του φανερώνει την αξία της ταπεινοφροσύνης και της συγγνώμης του Τελώνη, που έχει συναίσθηση των αμαρτιών του, αντίθετα με τον αλαζόνα Φαρισαίο, που με την υποκρισία του παρουσιάζει τον εαυτό του τέλειο άνθρωπο. Και καταλήγει με το γνωμικό: «Πας ο υψών εαυτόν ταπεινωθήσεται, ο δε ταπεινών εαυτόν υψωθήσεται».

Πηγή:

<https://www.sansimera.gr/articles/1051>

## TRIODION

The **Sunday of the Publican and Pharisee** begins the Lenten Triodion, the liturgical book used in the services of Great Lent. This is the pre-Lenten start of the Paschal (Easter) cycle of worship in the Orthodox Church.

The focus this Sunday is on the Gospel of Luke 18:10-14, in which two men went to the Temple to pray. One was a Pharisee, an externally decent and righteous man of religion, and the other was a publican, a sinful tax-collector who was cheating the people.

Though the Pharisee was genuinely righteous under the Law, he boasted before God and was condemned. The publican, although he was truly sinful, begged for mercy, received it, and was justified by God.

On this Sunday in the preparation for Great Lent, Orthodox Christians are to see that they have not the religious piety of the Pharisee, but the repentance of the publican. They are called to think about themselves, in the light of Christ's teaching, as they really are and to beg for mercy.

*For everyone who exalts himself will be humbled, and everyone who humbles himself will be exalted. (Luke 18:14)*