

ΚΑΝΟΝΑ ΠΙΣΤΕΩΣ - MODEL OF FAITH

GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA
PARISH OF SAINT NICHOLAS MARRICKVILLE

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Κυριακή 25 Φεβρουαρίου 2024
ΚΥΡΙΑΚΗ ΤΟΥ ΤΕΛΩΝΟΥ ΚΑΙ ΤΟΥ ΦΑΡΙΣΑΙΟΥ

Ἀπολυτίκιον Ἀναστάσιμον Ἦχος πλ. α΄.

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι,
τὸν ἐκ Παρθένου τεχθέντα εἰσωτηρίαν
ἡμῶν, ἀνυμνήσωμεν πιστοικαὶ
προσκυνήσωμεν, ὅτι ἠυδόκησε σαρκί,
ἀνελθεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον
ὑπομεῖναι, καὶ ἐγεῖραι τοὺς τεθνεῶτας,
ἐντῆ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

Ἀπολυτίκιον. Τοῦ Ἁγίου Νικολάου.

Κανόνα πίστεως καὶ εἰκόνα πραότητος,
ἐγκρατείας διδάσκαλον, ἀνέδειξέ σε τῆ
ποιμνῆ σου, ἢ τῶν πραγμάτων ἀλήθεια·
διὰ τοῦτο ἐκτήσω τῆ ταπεινώσει τὰ ὑψηλά,
τῆ 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.

Ἀπολυτίκιον Τοῦ Ἁγίου Παΐσιου Τὸν συνάναρχον Λόγον

Αὐστραλίας προστάτην, φρουρόν τε
ἄγρυπνον, καὶ τοῦ Ἄθωνος ὄρους στυλον
ἀείφωτον, ἀνυμνήσωμεν πιστοί, θεῖον
Παΐσιον, ἐξαιτούμενοι αὐτοῦ τὰς πρεσβείας
πρὸς Θεόν, κραυγάζοντες ὁμοφρονῶς· ρύου
ᾧ πάτερ παντοίων, τῶν τοξευμάτων τοῦ
ἀλάστορος.

Sunday 25 February 2024
Sunday of the Publican & the Pharisee

Resurrectional Apolytikion

The Word eternal with the Father and
the Spirit, born of the Virgin for our
salvation, let us believers praise and
worship; for he was pleased to go up on
the Cross in his flesh, to endure death
and raise the dead, by his glorious
resurrection.

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.

St Paisios Hymn The Word Eternal

O Protector of Australia, vigilant
guardian and resplendent pillar of
Mount Athos, we the faithful let us
praise the holy **Paisios**, and beseeching
his intercessions before God, crying out
with one voice, deliver us, O father of
all, from the arrows of the vengeful one.

Κοντάκιον.

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

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
Ἄντιοχείᾳ, ἐν Ἰκόνιῳ, 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 χειρὸν, 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.

Kontakion

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

EPISTLE

St. Paul's 2nd 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)