

KANONA ΠΙΣΤΕΩΣ - MODEL OF FAITH

GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA
PARISH OF SAINT NICHOLAS MARRICKVILLE

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Κυριακή 3 Απριλίου 2022
Κυριακή Δ' τῶν Νηστειῶν
Τοῦ Ὁσίου Ἰωάννου τῆς Κλίμακος

Ἀπολυτίκιον Ἀναστάσιμον Ἦχος πλ.δ'.

Ἐξ ὕψους κατήλθες ὁ εὐσπλαγχνος, ταφήν
κατεδέξω τριήμερον, ἵνα ἡμᾶς
ἐλευθερώσης τῶν παθῶν. Ἡ ζωὴ καὶ ἡ
Ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

Τοῦ Ὁσίου.

Ταῖς τῶν δακρύων σου ῥοαῖς, τῆς ἐρήμου τὸ
ἄγονον ἐגעώργησας, καὶ τοῖς ἐκβάθους
στεναγμοῖς, εἰς ἑκατὸν τοὺς πόνους
ἐκαρποφόρησας, καὶ γέγονας φωστὴρ τῇ
οἰκουμένῃ, λάμπων τοῖς θαύμασιν, Ἰωάννη
Πατὴρ ἡμῶν ὅσιε, πρέσβευε Χριστῷ τῷ
Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν..

Ἀπολυτίκιον. Τοῦ Ἁγίου Νικολάου.

Κανόνα πίστεως καὶ εἰκόνα πραότητος,
ἐγκρατείας διδάσκαλον, ἀνέδειξέ σε τῇ
ποιμνῇ σου, ἡ 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.

Sunday 3 April 2022
4th Sunday of Lent
St John Climacus

Resurrectional Apolytikion

From on high you descended,
Compassionate One, you accepted three
days in the tomb, in order to free us
from our suffering. Our life and
resurrection, Lord, glory to you.

For the Devout Father

With the rivers of your tears you made
the barren desert bloom; and with your
sighs from deep within, you made your
labors bear their fruits a hundredfold;
and you became a star, illuminating the
world by your miracles, O John, our
devout father. Intercede with Christ our
God, for the salvation of our souls .

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.

Κοντάκιον.

Τῆ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια,
Ὡς λυτρωθεῖσα τῶν δεινῶν εὐχαριστήρια,
Ἀναγράφω σοι ἡ Πόλις σου Θεοτόκε.
Ἄλλ' ὡς ἔχουσα τὸ κράτος ἀπροσμάχητον,
Ἐκ παντοίων με κινδύνων ἐλευθήρῶσον,
Ἴνα κράζω σοι· Χαῖρε νύμφη ἀνύμφευτε.

ΑΠΟΣΤΟΛΟΣ

Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου (στ', 13-20)

Ἀδελφοί, τῷ Ἀβραάμ ἐπαγγελιάμενος ὁ
θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μεζονος
ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ, λέγων, Ἥ
μην εὐλογῶν εὐλογήσω σε, καὶ
πληθύνων πληθυνῶ σε. Καὶ οὕτως
μακροθυμήσας ἐπέτευχεν τῆς
ἐπαγγελίας. Ἄνθρωποι μὲν γὰρ κατὰ
τοῦ μεζονος ὁμνύουσιν, καὶ πάσης
αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν
ὁ ὄρκος. Ἐν ᾧ περισσότερο
βουλόμενος ὁ θεὸς ἐπιδειξάτωι τοῖς
κληρονόμοις τῆς ἐπαγγελίας τὸ
ἀμετάθετον τῆς βουλῆς αὐτοῦ,
ἐμεσίτευσεν ὄρκῳ, ἵνα διὰ δύο
πραγμάτων ἀμεταθέτων, ἐν οἷς
ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν
παράκλησιν ἔχωμεν οἱ καταφυγόντες
κρατῆσαι τῆς προκειμένης ἐλπίδος· ἦν
ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ
τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ
ἐσώτερον τοῦ καταπετάσματος· ὅπου
πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν
Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ
ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

Kontakion

To you, my Champion and Commander,
I your City, saved from disasters, dedicate,
hymns of victory and thanksgiving,
O Theotokos.
But as you have might unassailable,
from every kind of danger deliver me,
that I may cry out to you:
Hail, O bride unwedded!

EPISTLE

St. Paul's Letter to the Hebrews (6: 13-20)

BRETHREN, when God made a promise
to Abraham, since he had no one
greater by whom to swear, he swore
to himself, saying, "Surely I will bless
you and multiply you." And thus
Abraham, having patiently endured,
obtained the promise. Men indeed
swear by a greater than themselves,
and in all their disputes an oath is final
for confirmation. So when God desired
to show more convincingly to the heirs
of the promise the unchangeable
character of his purpose, he interposed
with an oath, so that through two
unchangeable things, in which it is
impossible that God should prove
false, we who have fled for refuge
might have strong encouragement to
seize the hope set before us. We have
this as a sure and steadfast anchor of
the soul, a hope that enters into the
inner shrine behind the curtain, where
Jesus has gone as a forerunner on our
behalf, having become a high priest for
ever after the order of Melchizedek.

Ἐκ τοῦ κατὰ Μαρκον ἀγίου Εὐαγγελίου (θ', 17-31)

Τῷ καιρῷ ἐκεῖνῳ, ἀνθρωπὸς τις προσῆλθε τῷ Ἰησοῦ λέγων, διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον. καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τριζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπε· παιδιόθεν. καὶ πολλὰς αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἶ τι δύνασαι, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι. καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρῶν ἔλεγε· πιστεύω, κύριε· βοήθει μου τῇ ἀπιστίᾳ. ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπέτιμησε τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἐξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. καὶ κράξας καὶ πολλὰ σπαράξας αὐτόν ἐξῆλθε, καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς ἠγειρεν αὐτόν, καὶ ἀνέστη. καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν, ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό. καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἦθελεν ἵνα τις γνῶ· ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

Holy Gospel according to St Mark (9:17-31)

At that time, a man came to Jesus kneeling and saying: "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."

**Κυριακή Δ' τῶν Νηστειῶν τοῦ Ἁγίου
Τοῦ Ὁσίου Ἰωάννου τῆς Κλίμακος**

Τοῦ Τριωδίου.

Τῇ αὐτῇ ἡμέρᾳ, Κυριακῇ τετάρτῃ τῶν Νηστειῶν, μνήμην ποιοῦμεν τοῦ Ὁσίου Πατρὸς ἡμῶν Ἰωάννου, τοῦ Συγγραφέως τῆς Κλίμακος.

Στίχοι

*Ὁ σάρκα καὶ ζῶν νεκρὸς ὢν Ἰωάννης,
Αἰωνίως ζῆ, καὶ νεκρὸς φανεῖς ἄπνους.
Σύγγραμμα λιπῶν Κλίμακα τῇ ἀνόδῳ,
Δείκνυσιν αὐτοῦ πορείαν τῆς ἀνόδου.*

Ταῖς αὐτοῦ πρεσβείαις, ὁ Θεός, ἐλέησον,
καὶ σῶσον ἡμᾶς. Ἀμήν.

**4th Sunday of Lent
St John Climacus**

His name stems from his spiritual book, "The Ladder of Divine Ascent", which is a sure guide to the ascetic life, written by a great man of prayer experienced in all forms of the monastic polity; it teaches the seekers after salvation how to lay a sound foundation for their struggles, how to detect and war against each of the passions, how to avoid the snares laid by the demons, and how to rise from the rudimental virtues to the heights of Godlike love and humility.

It is held in such high esteem that it is universally read in its entirety in monasteries during the Great Fast.