

ΚΑΝΟΝΑ ΠΙΣΤΕΩΣ - MODEL OF FAITH

GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA PARISH OF SAINT NICHOLAS MARRICKVILLE

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Κυριακή 14 Δεκεμβρίου 2025
Κυριακή ΙΑ' Λουκά
Κυριακή τῶν Ἀγίων Προπατόρων

Ἀπολυτίκιον Ἀναστάσιμον Ἦχος β'

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ Ζωὴ ἡ ἀθάνατος, τότε τὸν Ἄδην ἐνέκρωσας τῇ ἀστραπῇ τῆς Θεότητος, ὅτε δὲ καὶ τοὺς τεθνεώτας ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ Δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστέ ὁ Θεὸς ἡμῶν δόξα σοι.

Τῶν Προπατόρων.

Ἐν πίστει τοὺς Προπάτορας ἐδικαίωσας, τὴν ἐξ ἔθνῶν δι' αὐτῶν προμνηστευσάμενος Ἐκκλησίαν. Καυχῶνται ἐν δόξῃ οἱ Ἅγιοι, ὅτι ἐκ σπέρματος αὐτῶν, ὑπάρχει καρπὸς εὐκλείας, ἡ ἀσπύρως τεκοῦσά σε. Ταῖς αὐτῶν ἱκεσίαις, Χριστέ ὁ Θεός, σῶσον τὰς ψυχὰς ἡμῶν.

Ἀπολυτίκιον Τοῦ Ἀγίου Νικολάου.

Κανόνα πίστεως καὶ εἰκόνα πραότητος, ἐγκρατείας διδάσκαλον, ἀνέδειξέ σε τῇ ποιίμνῃ 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 ἀσθενείας ἡμῶν, δωρεὰν ἐλάβετε, δωρεὰν δότε ἡμῖν.

Sunday 14 December 2025
11th Sunday of Luke
Sunday of the Holy Forefathers

Resurrectional Apolytikion

When you descended to death, O immortal life, you struck Hades dead by the flash of your Divinity; when you raised the dead from under the earth, all the Powers of heaven cried out: Giver of life, Christ our God, glory to you.

For the Forefathers

By faith You justified the Forefathers, having through them betrothed to yourself the Church that came out of the nations. The saints are boasting in glory; for the glorious fruit, the Virgin who without seed gave birth to You, is from their progeny. At their entreaties, O Christ our God, save 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.

Ἀπολυτίκιον Τοῦ Ἁγίου Παΐσιου

Τὸν συνάναρχον Λόγον

Αὐστραλίας προστάτην, φρουρόν τε ἄγρυπνον,
καὶ τοῦ Ἱθωνος ὄρους στυλὸν αἰείφωτον,
ἀνυμνήσωμεν πιστοί, θεῖον **Παΐσιον**,
ἐξαιτούμενοι αὐτοῦ τὰς πρεσβείας πρὸς Θεόν,
κραυγάζοντες ὁμοφρόνως· ῥύου ὦ πάτερ
παντοίων, τῶν τοξευμάτων τοῦ ἀλάστορος.

Κοντάκιον.

Ἡ Παρθένος σήμερον, τὸν προαιώνιον
Λόγον, ἐν Σπηλαίῳ ἔρχεται, ἀποτεκεῖν
ἀπορρήτως. Χόρευε ἡ οἰκουμένη
ἀκουτισθεῖσα, δόξασον μετὰ Ἀγγέλων καὶ
τῶν Ποιμένων, βουληθέντα ἐποφθῆναι,
Παιδίον νέον, τὸν πρὸ αἰώνων Θεόν

ΑΠΟΣΤΟΛΟΣ

Πρὸς Κολοσσαεῖς Ἐπιστολῆς Παύλου (γ', 4-11)

Ἀδελφοί, ὅταν ὁ Χριστὸς φανερωθῇ, ἡ
ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ
φανερωθήσεσθε ἐν δόξῃ. Νεκρώσατε
οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορ-
νεΐαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν
κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν
εἰδωλολατρεία, δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ
Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· Ἐν οἷς
καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζήτε
ἐν αὐτοῖς. Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ
πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφη-
μίαν, αἰσχρολογίαν ἐκ τοῦ στόματος
ὑμῶν· μὴ ψεύδεσθε εἰς ἀλλήλους,
ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον
σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυσά-
μενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς
ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος
αὐτόν· ὅπου οὐκ ἔστι Ἑλλήν καὶ Ἰουδαῖος,
περιτομὴ καὶ ἀκροβυστία, βάρβαρος,
Σκύθης, δοῦλος, ἐλεύθερος· ἀλλὰ τὰ
πάντα καὶ ἐν παῶν Χριστός.

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.

Kontakion

On this day the Virgin Maid goes to the
grotto to give birth to the pre-eternal
Word in an ineffable manner. Dance for
joy, all the inhabited earth, on hearing.
Glorify along with Angels and with the
shepherds Him who willed that He appear
as a newborn Child, the pre-eternal God.

EPISTLE

Paul's Letter to the Colossians (3: 4-11)

Brethren, when Christ who is our life
appears, then you also will appear with
him in glory. Put to death therefore what
is earthly in you: fornication, impurity,
passion, evil desire, and covetousness,
which is idolatry. On account of these
the wrath of God is coming upon the
sons of disobedience. In these you once
walked, when you lived in them. But now
put them all away: anger, wrath, malice,
slander, and foul talk from your mouth.
Do not lie to one another, seeing that
you have put off the old nature with its
practices and have put on the new
nature, which is being renewed in
knowledge after the image of its creator.
Here there cannot be Greek and Jew,
circumcised and uncircumcised,
barbarian, Scythian, slave, free man, but
Christ is all, and in all.

Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἑρμογένης. Δῶν ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη, ἀλλὰ γενόμενος ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέν με καὶ εὗρεν - δῶν αὐτῷ ὁ κύριος εὗρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ - καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

**Ἐκ τοῦ κατὰ Λουκᾶν ἀγίου Εὐαγγελίου
(18', 16-24)**

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα καὶ ἐκάλεσε πολλούς· καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστι πάντα. καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρόν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος εἶπε· ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος εἶπε· γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. καὶ παραγενόμενος ὁ δοῦλος ἐκείνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος μου. λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δεῖπνου. Πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

You are aware that all who are in Asia turned away from me, and among them Phygelos and Hermogenes. May the Lord grant mercy to the household of Onesiphoros, for he often refreshed me; he was not ashamed of my chains, but when he arrived in Rome he searched for me eagerly and found me - may the Lord grant him to find mercy from the Lord on that Day and you well know all the service he rendered at Ephesos.

**Holy Gospel according to St Luke
(14:16-24)**

The Lord said this parable: "A man once gave a great banquet, and invited many; and at the time of the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' But they all alike began to make excuses. The first said to him, 'I have bought a field, and I go out and see it; I pray you, have me excused.' And another said, 'I have bought five yoke of oxen, and I must go to examine them; I pray you, have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' And the servant said, 'Sir, what you commanded has been done, and there is still room.' And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet. For many are called, but few are chosen.'"

Ευαγγελικό μήνυμα

Αγαπητοί αδελφοί,
Σήμερα είναι η Κυριακή των Προπατόρων και τιμούμε τους Πατριάρχες της Παλαιάς Διαθήκης, τους Προφήτες, τον Άγιον Ίωάννη τον Πρόδρομον, και όλους όσους προσδοκούσαν με πίστη την Έλευση του Χριστού.

Το ειδικόν Ανάγνωσμα του Εύαγγελίου παρουσιάζει την παραβολή του «**Μεγάλου**» δείπνου· αλλά οι προσκεκλημένοι, για διάφορους λόγους, αρνούνται την πρόσκληση. Έν άλλους λόγους: «Αφήσέ με, είμαι πολύασχολος». Ο φιλόανθρωπος οικοδεσπότης τότε προσκαλεί εκείνους για τους οποίους δεν ενδιαφερόταν κανείς: τους φτωχούς, τους χωλούς, τους τυφλούς, τους άστεγους και όλους τους λουτούς.

Ερμηνεύοντας θεολογικά την παραβολή, οι Πατέρες της Εκκλησίας μιλών για δύο δείπνα, το **έπουράνιο** και το **ἐπίγειο**. Στο έπουράνιο δείπνο, ο οικοδεσπότης είναι ο ίδιος ο Θεός, και η παραβολή είναι εικόνα του Παραδείσου και των χαρών που περιμένουν όσους αποδεχθούν την πρόσκληση ανταποκρινόμενοι σ' Αυτόν. Αλλά ο Ίησους προειδοποιεί ότι εκείνοι που αρχικώς προσεκληθήσαν και δεν ήλθαν, δεν θα μετάσχουν στο δείπνο, διότι «πολλοί γάρ εισιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί».

Ο Θεός προσκαλεί ανεπιφύλακτα όλους τους ανθρώπους να εισέλθουν στη Βασιλεία των Ουρανών, αλλά πρέπει και εμεῖς να αποδεχθούμε την πρόσκλησή Του. Αυτό γίνεται με το **ἐπίγειο** δείπνο, που είναι η Θεία Εὐχαριστία—«τὸ δῶρον τοῦ Θεοῦ, ὁ Υἱὸς Του, πρὸς τὴν Ἐκκλησίαν, πραγματοποιούμενον ἐν τῷ Ἁγίῳ Πνεύματι».

Ὅπως σὴν παραβολή, ἔτσι καὶ ἐμεῖς ἀκούμε τὸν Ἱερέα νὰ μᾶς προσκαλεῖ: «Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε» γιὰ νὰ μεταλάβουμε τὸ Ἄχραντο Σῶμα καὶ Τίμιον Αἷμα τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. Ἡ παραβολὴ μᾶς ἐλέγχει προσωπικά· εἴμαστε ἄρα γε διαφορετικοὶ ἀπὸ ἐκείνους ποὺ ἀπεδέχθησαν τὴν πρόσκληση;

Αδελφοί μου, τὰ Χριστούγεννα εἶναι κάτι πολὺ περισσότερο ἀπὸ τὸ νὰ ἀνοίγουμε δῶρα καὶ νὰ ἐπιδοθῶμεν σὲ ἑορτασμοὺς. Ἀς ἔλθουμε ὅλοι σὴν Ἐκκλησία πνευματικά προετοιμασμένοι μετὰ τὴς οἰκογένειάς μας, καὶ ἀς ἀρχίσουμε τὴν ἡμέρα τῶν Χριστουγέννων μεταλαμβάνοντας τὸ Μέγιστο Δῶρο καὶ τὸ Μεγαλύτερο Δείπνο ποὺ προσφέρεται σὲ ὅλους τοὺς ἀνθρώπους· τὴ μετοχὴ στὸ Σῶμα καὶ Αἷμα τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν, καὶ νὰ ἐνώσουμε τὸν ἑαυτὸ μας μετὰ τὸν ἴδιο τὸν Χριστόν. Ἀμήν.

Gospel message

Brothers and sisters in Christ,
Today is the **Sunday of the Forefather** and we honour the Old Testament Patriarchs, Prophets, John the Baptist, and all who looked forward in faith to the coming of Christ.

The special Gospel reading presents the parable of the **'Great'** banquet but those invited for one reason or another decline the invitation. In other words, "leave me alone, I'm too busy." The gracious host then invites those for whom no one else seemed to care; the poor, the lame, the blind, the homeless and so on.

Interpreting the parable theologically, the Fathers of Church talk of two banquets, the **heavenly** and the **earthly**.

In the **heavenly** banquet, the host **is God Himself** and the parable is an **image** of Heaven and the joys that await those who accept the invitation by responding to Him. But Jesus warns that those who were originally invited and did not go **will not** share in the banquet for, "many will be called, but few are chosen."

God openly invites all people to enter the Kingdom of Heaven, but we must accept His invitation. We do that with the **earthly** banquet, which is the Holy Eucharist—'God's gift of His Son to the Church made possible in the Holy Spirit.'

Like the *parable*, our Priest invites us "With fear of God, with faith and love to draw near" to partake of the Pure Body and Precious Blood of Our Lord and Saviour, Jesus Christ." The *parable* challenges us personally: Are we any different from those who declined the invitation?

My friends, Christmas day is more than opening presents and feasting. Let us all come to Church **spiritually prepared** with our families, and start Christmas Day by partaking, of the **Greatest Gift**, the **Greatest Feast**, the **Greatest Banquet** available to all human beings; the partaking of the Body and Blood of Our Lord and Saviour, and unite ourselves with Christ Himself. Amen