

KANONA ΠΙΣΤΕΩΣ - MODEL OF FAITH

GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA PARISH OF SAINT NICHOLAS MARRICKVILLE

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Κυριακή 5 Μαρτίου 2023
Κυριακή τῆς Ὁρθοδοξίας

Ἀπολυτίκιον Ἀναστάσιμον Ἦχος πλ. α΄.

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰσωτηριάν ἡμῶν, ἀνυμνήσωμεν πιστοίκαὶ προσκυνήσωμεν, ὅτι ἠδόκησε σαρκί, ἀνελεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγεῖραι τοὺς τεθνεώτας, ἐντῆ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

Τῆς Ἑορτῆς.

Τὴν ἄχραντον Εἰκόνα σου προσκυνοῦμεν Ἁγαθέ, αἰτούμενοι συγχώρησιν τῶν πταισμάτων ἡμῶν, Χριστέ ὁ Θεός· βουλήσει γὰρ ἠδόκησας σαρκὶ ἀνελεῖν ἐν τῷ Σταυρῷ, ἵνα ρύσῃ οὓς ἐπλασας ἐκ τῆς δουλείας τοῦ ἐχθροῦ· ὅθεν εὐχαρίστως βοῶμέν σοι· Χαρᾶς ἐπλήρωσας τὰ πάντα, ὁ Σωτὴρ ἡμῶν, παραγενόμενος εἰς τὸ σῶσαι τὸν Κόσμον.

Ἀπολυτίκιον Τοῦ Ἁγίου Νικολάου.

Κανόνα πίστεως καὶ εἰκόνα πραότητος, ἐγκρατείας διδάσκαλον, ἀνέδειξέ σε τῆ ποιίμνη σου, ἡ 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.

Sunday 5 March 2023
Sunday of Orthodoxy

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.

For the Feast

We venerate Your immaculate icon, O good Lord, and entreat You to forgive our offences, O Christ our God. By Your own choice you were pleased to ascend the Cross in the flesh, to deliver us, whom You created, from our slavery to the foe. Therefore we cry to You with gratitude: You have filled all things with joy, O our Savior, by coming to save the world.

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 Unmercenarys and Wonder Workers, regard our infirmities; freely received, freely share with us.

Κοντάκιον.

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

ΑΠΟΣΤΟΛΟΣ

Προς Ἑβραίους Ἐπιστολῆς Παύλου (α', 11:24-26, 32-40)

Ἀδελφοί, πίστει Μωϋσῆς μέγας γενόμενος
ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ,
μᾶλλον ἐλόμενος συγκαουχεῖσθαι τῷ λαῷ
τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας
ἀπόλαυσιν· μείζονα πλοῦτον ἠγησάμενος τῷ
Αἰγύπτου θησαυρῶν τὸν ὄνειδισμόν τοῦ
Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν
μισθοποδοσίαν. Καὶ τί ἔτι λέγω; Ἐπιλείπει γὰρ
με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαρά
τε καὶ Σαμψών καὶ Ἰεφθά, Δαυὶδ τε καὶ
Σαμουὴλ καὶ τῶν προφητῶν· οἱ διὰ πίστεως
κατηγωνίσαντο βασιλείας, εἰργάσαντο
δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν
στόματα λεόντων, ἔσβεσαν δύναμιν πυρός,
ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν
ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν
πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων.

Ἦσαν γυναικῆς ἐξ ἀναστάσεως τοὺς νεκροὺς
αὐτῶν· ἄλλοι δὲ ἐτυμpanίσθησαν, οὐ
προσδεξάμενοι τὴν ἀπολύτρωσιν, Ἵνα
κρεῖττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ
ἐμπαιγμῶν καὶ μαστιγῶν πείραν ἔλαβον, ἔτι
δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν,
ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόβῳ
μαχαίρας ἀπέθανον· περιήλθον ἐν μηλωταῖς
ἐν αἰγίοις δέρμασιν, ὑστερούμενοι,
θλιβόμενοι, κακουχούμενοι - ὧν οὐκ ἦν ἄξιον
ὁ κόσμος - ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν
καὶ σπηλαίοις καὶ ταῖς ὄπαϊς τῆς γῆς.

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 (11:24-26, 32-40)

Brethren, by faith Moses, when he was
grown up, refused to be called the son of
Pharaoh's daughter, choosing rather to
share ill-treatment with the people of
God than to enjoy the fleeting pleasures
of sin.

And what more shall I say? For time
would fail me to tell of Gideon, Barak,
Samson, Jephthah, of David and Samuel
and the prophets -- who through faith
conquered kingdoms, enforced justice,
received promises, stopped the mouths
of lions, quenched raging fire, escaped
the edge of the sword, won strength out
of weakness, became mighty in war, put
foreign enemies to flight. Women
received their dead by resurrection.

Some were tortured, refusing to accept
release, that they might rise again to a
better life. Others suffered mocking and
scourging, and even chains and
imprisonment. They were stoned, they
were sawn in two, they were killed with
the sword; they went about in skins of
sheep and goats, destitute, afflicted, ill-
treated -- of whom the world was not
worthy -- wandering over deserts and
mountains, and in dens and caves of the
earth.

Καὶ οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

**Ἐκ τοῦ κατὰ Ἰωάννην Εὐαγγελίου
(α', 43-51)**

Τῷ καιρῷ ἐκείνῳ, ἠθέλησεν ὁ Ἰησοῦς ἐξελεῖν εἰς τὴν Γαλιλαίαν· καὶ εὗρίσκει Φίλιππον καὶ λέγει αὐτῷ· ἀκολούθει μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὗρίσκει Φίλιππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ· ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. καὶ εἶπεν αὐτῷ Ναθαναήλ· ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος· ἔρχου καὶ ἴδε. εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. λέγει αὐτῷ Ναθαναήλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ· ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει. καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγῆτα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

**Holy Gospel of St John
(1:43-51)**

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

Κυριακή τῆς Ὁρθοδοξίας

Τοῦ Τριωδίου

Τῇ αὐτῇ ἡμέρᾳ, Κυριακῇ πρώτη τῶν Νηστειῶν, ἀνάμνησιν ποιούμεθα τῆς ἀναστηλώσεως τῶν ἁγίων καὶ σεπτῶν Εἰκόνων, γενομένης παρὰ τῶν ἀειμνήστων Αὐτοκρατόρων Κωνσταντινουπόλεως, Μιχαὴλ καὶ τῆς μητρὸς αὐτοῦ Θεοδώρας, ἐπὶ τῆς Πατριαρχείας τοῦ ἁγίου καὶ Ὁμολογητοῦ Μεθοδίου.

Συνοδικὸν τῆς Ζ' Οἰκουμενικῆς Συνόδου

Οἱ Προφῆται ὡς εἶδον, οἱ Ἀπόστολοι ὡς ἐδίδαξαν, ἡ Ἐκκλησία ὡς παρέλαβεν, οἱ Διδάσκαλοι ὡς ἐδογματίσαν, ἡ Οἰκουμένη ὡς συμπεφώνηκεν, ἡ χάρις ὡς ἔλαμψεν, ἡ ἀλήθεια ὡς ἀποδέδεικται, τὸ ψεῦδος ὡς ἀπελήλαται, ἡ σοφία ὡς ἐπαρρήσιάσατο, ὁ Χριστὸς ὡς ἐβράβευεν,

Οὕτω φρονοῦμεν, οὕτω λαλοῦμεν, οὕτω κηρύσσομεν, Χριστὸν τὸν ἀληθινὸν Θεὸν ἡμῶν καὶ τοὺς Αὐτοῦ Ἁγίους ἐν λόγοις τιμῶντες, ἐν συγγραφαῖς, ἐν νοήμασιν, ἐν θυσίαις, ἐν Ναοῖς, ἐν Εἰκονίσμασι,

Τὸν μὲν ὡς Θεὸν καὶ Δεσπότην προσκυνοῦντες καὶ σέβοντες, τοὺς δὲ διὰ τὸν κοινὸν Δεσπότην ὡς Αὐτοῦ γνησίους θεράποντας τιμῶντες καὶ τὴν κατὰ σχέσιν προσκύνησιν ἀπονέμονες.

Αὕτη ἡ πίστις τῶν Ἀποστόλων, αὕτη ἡ πίστις τῶν Πατέρων, αὕτη ἡ πίστις τῶν Ὁρθοδόξων, αὕτη ἡ πίστις τῆν Οἰκουμένην ἐστήριξεν.

Sunday of Orthodoxy

The **Sunday of Orthodoxy** is the **Triumph of Orthodoxy** and is celebrated on the first Sunday of Great Lent. It is the celebration of the victory of the icons over the iconoclasts (opponents of icons) by the decision of the 7th Ecumenical Council.

Today's service commemorates the restoration of icons for use in services and private devotional life of Christians and at the end of the Divine Liturgy we celebrate this Triumph of Orthodoxy with a procession around the church, holding icons of Jesus Christ, the Theotokos and the Saints.

7th Ecumenical Council decree:

"As the prophets beheld, as the Apostles have taught, as the Church has received, as the prophets beheld, as the Apostles have taught, as the Church has received, as the teachers have dogmatised, as the universe has agreed, as grace has shown forth, as truth has revealed, as falsehood has been dispelled, as wisdom has presented, as Christ has triumphed:

this we believe, this we declare, this we preach: *Christ our true God, and His saints we honour in words, in writings, in thoughts, in sacrifices, in churches, in icons,*

on the one hand bowing down and worshipping Christ as God and Master, on the other hand honouring the saints as true servants of the Master of all, and offering to them due veneration.

This is the faith of the Apostles! This is the faith of the Fathers! This is the faith of the Orthodox! This is the faith that has established the Universe!