

# KANONA ΠΙΣΤΕΩΣ - MODEL OF FAITH

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

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### Κυριακή 9 Φεβρουαρίου 2025 Ἀπόδοσις τῆς Ἑορτῆς τῆς Ὑπαπαντῆς

#### 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.

#### Ἀπολυτίκιον Τῆς Ἑορτῆς.

Χαῖρε κεχαριτωμένη Θεοτόκε Παρθένε·  
ἐκ σοῦ γὰρ ἀνέτειλεν ὁ Ἥλιος τῆς  
δικαιοσύνης, Χριστὸς ὁ Θεὸς ἡμῶν,  
φωτίζων τοὺς ἐν σκότει. Εὐφραίνου καὶ  
σὺ Πρεσβύτα δίκαιε, δεξάμενος ἐν  
ἀγκάλαις τὸν ἐλευθερωτὴν τῶν ψυχῶν  
ἡμῶν, χαριζόμενον ἡμῖν καὶ τὴν  
Ἀνάστασιν.

#### Κοντάκιον.

Ὁ μήτραν παρθερικὴν ἀγιάσας τῷ τόκῳ  
σου, καὶ χεῖρας τοῦ Συμεὼν εὐλογήσας  
ὡς ἔπρεπε, προφθάσας καὶ νῦν ἔσωσας  
ἡμᾶς Χριστέ ὁ Θεός. Ἄλλ' εἰρήνευσον ἐν  
πολέμοις τὸ πολίτευμα, καὶ κραταίωσον  
Βασιλεῖς οὐς ἠγάπησας, ὁ μόνος  
φιλόανθρωπος.

### Sunday 9 February 2025 Leave-taking of Feast of the Meeting

#### 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.

#### Apolytikion of the Feast

Lady full of grace, rejoice, O Virgin  
Theotokos, for Christ our God, the  
Sun of righteousness has risen from  
you and He illumined those in  
darkness. And you, righteous Elder,  
be glad in heart, receiving in your  
embraces the One who liberates our  
souls and bestows on us the  
Resurrection.

#### Kontakion.

You sanctified the womb of the  
Virgin by Your birth, and by Your  
presentation You blessed the hands  
of Symeon, when You came, and You  
saved us, O Christ our God. Now we  
pray You give peace to Your world at  
war, and let love for Your people  
prevail in all, O only benevolent 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 σοφίαι 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  
(11,10-14)**

Ἐἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην·  
Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν  
προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ  
ἕτερος τελώνης. ὁ Φαρισαῖος σταθεὶς πρὸς  
ἑαυτὸν ταῦτα προσηύχετο· ὁ Θεός,  
εὐχαριστῶ σοι ὅτι οὐκ εἰμι 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 ἑστὼς οὐκ  
ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν  
οὐρανὸν ἐπᾶραι, ἀλλ' ἔτυπεν εἰς τὸ στήθος  
αὐτοῦ λέγων· ὁ Θεός, ἰλάσθητί μοι τῷ  
ἁμαρτωλῷ. 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)*