

## ΜΝΗΜΟΣΥΝΑ ΚΥΡΙΑΚΗΣ 24 ΦΕΒΡΟΥΑΡΙΟΥ

ὑπὲρ Αναπαύσεως

† ΧΡΥΣΟΥΛΑΣ ΟΡΡΟΥ

† ΑΝΑΣΤΑΣΙΑΣ ΚΑΙ ΑΡΕΤΗΣ ΜΠΟΣΚΙΝΗ

† ΚΩΝΣΤΑΝΤΙΝΟΥ ΒΑΣΙΛΕΙΟΥ

† ΕΙΡΗΝΗΣ ΜΟΥΣΟΥΡΗ

† ΙΩΑΝΝΟΥ ΛΑΤΣΟΥΔΗ

† ΑΛΕΞΑΝΔΡΟΥ ΠΑΠΑΪΩΑΝΝΟΥ

Αιώνια ἡ Μνήμη αὐτῶν



## ΕΥΑΓΓΕΛΙΟΝ ΚΥΡΙΑΚΗΣ

Ἐκ τοῦ κατὰ Λουκάν ιη':10-14

Εἶπεν 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 προσήχητο· 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 ἐστώς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι, 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.

## SYNDAY GOSPEL

Sunday of the Publican and Pharisee:

Triodion Begins Today

The 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."



ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

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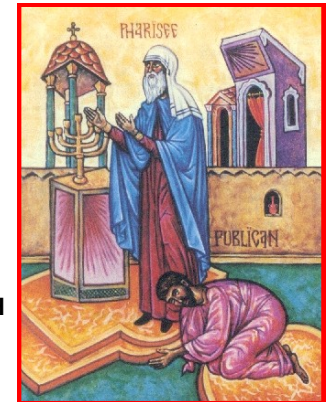
Ἡγούμενος: ὁ Πανοσιολογιώτατος  
Ἀρχιμανδρίτης κ. Γερόθεος Ζαχαρής

Κυριακή Τελώνου καὶ Φαρισαίου  
Sunday of the Publican and Pharisee

Κυριακή 24 Φεβρουαρίου:

Ἀρχὴ τοῦ Τριωδίου

Μὲ τὴν Κυριακὴ τοῦ Τελώνου καὶ Φαρισαίου, ἀνοίγει ἡ ἱερά πύλη τοῦ Τριωδίου. Δέν μποροῦσε νά εὐρεθῇ καταλληλότερο θέμα, πού νά συνδυάζη κατὰ ἓνα τόσο πλήρη τρόπο τοὺς ἐπὶ μέρους σκοποὺς τῆς περιόδου αὐτῆς. Τό Τριώδιο σημειώνει μία ἱερά περίοδο τοῦ ἔτους ἀφιερωμένη στόν Θεό στήν σύντονο λατρεία καὶ προσευχή, στήν νηστεία καὶ στά ἀγαθὰ ἔργα. Ἡ προσευχή ὁμως, ἡ νηστεία καὶ ἡ δικαιοσύνη τοῦ ἐπιφανειακά δικαίου, κενοδόξου ὁμως καὶ ὑπερηφάνου Φαρισαίου, ἀποδοκιμάζονται ἀπὸ τὸν Θεό. Ἀντιθέτως δικαιώνεται ὁ ἁμαρτωλὸς καὶ ἄδικος, ἀλλὰ μετανοημένος καὶ συντετριμμένος Τελώνης, πού κτυπᾷ τὸ στήθος του καὶ ταπεινά ἐπικαλεῖται τὸ ἔλεος τοῦ Θεοῦ: «Ὁ Θεός ἰλάσθητί μοι τῷ ἁμαρτωλῷ». Αὐτὸν λοιπὸν τὸν τύπο τῆς ὀρθῆς προσευχῆς θέτει στό στόμα τοῦ πιστοῦ ἡ Ἐκκλησία στήν ἐναρξὶ τῆς περιόδου τῆς προσευχῆς. Καλεῖ τοὺς πιστοὺς νά μὴ προσευχηθοῦν μὲ ὑπερηφάνεια, «φαρισαϊκῶς», ἀλλὰ μὲ ταπεινώσι, «τελωνικῶς», γιατί, κατὰ τὸ λόγιον τοῦ Κυρίου, «πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται». Τὰ θέματα αὐτά



ἐπαναλαμβάνονται σ' ὅλους τοὺς ἡχοὺς καὶ σέ ποικίλες ποιητικές ἐπεξεργασίες ἀπὸ τὴν ὑμνογραφία τῆς ἡμέρας. Παραθέτουμε τὸ πρῶτο τροπάριο τῶν στιχηρῶν τοῦ ἔσπερινου τοῦ α' ἡχοῦ, πού εἶναι καὶ τὸ πρῶτο τροπάριο τοῦ Τριωδίου:

*«Μὴ προσευξώμεθα φαρισαϊκῶς, ἀδελφοί,  
ὁ γὰρ ὑψῶν ἑαυτὸν ταπεινωθήσεται·  
ταπεινωθῶμεν ἐναντίον τοῦ Θεοῦ τελωνικῶς,  
διὰ νηστείας κρίζοντες·  
ἴλασθητι ἡμῖν, ὁ Θεός, τοῖς ἁμαρτωλοῖς.»*

## Sunday of the Publican and Pharisee



The words by which the preparatory weeks for the fast of Great Lent are begun, speak of a paradox. 'He who exalts himself will be humbled, and he who humbles himself will be exalted'. As these words are proclaimed in our churches throughout the world on the first Sunday of the Triodion, commonly known as the Sunday of the Publican and the Pharisee, we have just come from hearing another paradox proclaimed in the same Sunday's epistle: 'Yes, all those who desire to live godly in Christ Jesus will suffer persecution' (2 Tm 3.12). Humbleness brings exaltation, the pursuit of godliness brings persecution; and so we turn our eyes toward Lent.

As with so much of the mystery that is God's gracious revelation in the Scriptures, we find that this story is our story. It is not only the Publican and the Pharisee, two long distant and removed figures, who go to the temple to pray, but we ourselves who approach God's great mercy. And it is we who stand and proclaim, whether in our moments of prayer or in the activities of our daily lives, that 'we are not like other men; we are just; we are not adulterers; we fast; we tithe; we are faithful'. And it is to us that the loving Lord Jesus proclaims: 'Everyone who exalts himself will be humbled'.

It is this message that the Gospel for this Sunday means to instill in our hearts: not that we pray like the Publican, no matter how often we may recite his words; but that we pray like the Pharisee-- that we are proud and haughty, and therefore must be humbled. The tax collector is not our associate but our example, the one whom we are to follow and strive to emulate. 'Grant unto me the humility of the Publican'.

The Pharisee is he who speaks of us, but the Publican he who speaks to us. 'God, have mercy upon me' must be the words of our prayer; but they cannot be purely our prayer whilst we still pray that 'we are not like other men', that we are 'just'. Justice is far from

## ΙΕΡΑΙ ΑΚΟΛΟΥΘΙΑΙ

Καθημερινά, Δευτέρα - Πέμπτη  
25 - 28 Φεβρουαρίου

8:00 - 9:45 τό πρωί:  
Ὅρθρος, Θεία Λειτουργία,  
στό παρεκκλήσιο Παναγίας Ἐλευθερώτριας.

Παρασκευή 1 Μαρτίου

8:00 - 10:00 τό πρωί:  
Ὅρθρος, Θεία Λειτουργία καὶ Ἁγιασμός  
(I. Ναός Ὁσίας Εἰρήνης).

## ΠΑΡΑΚΛΗΣΙΣ

ΣΤΗΝ ΥΠΕΡΑΓΙΑ ΘΕΟΤΟΚΟ

κάθε Τετάρτη 7:00 - 8:30 μ.μ.

## ΕΟΡΤΗ ΑΓΙΟΥ ΝΙΚΟΛΑΟΥ ΠΛΑΝΑ



Ἄγρυπνία στήν  
ΑΓΙΑ ΕΙΡΗΝΗ  
ΧΡΥΣΟΒΑΛΑΝΤΟΥ

Παρασκευή 1 Μαρτίου, βράδυ

Ἐσπερινός, Ὅρθρος, Θεία Λειτουργία

8:30 τό βράδυ - 1:00 π.μ.

us who are, as the tax collector proclaimed, sinners. We have no weight with God, no claim to His grace. We have only the ability to come before Him and beg His mercy exactly as we are.

Lent is coming. In three weeks, the Vespers of Forgiveness will see in the fast proper, the actual period of 'joyful sorrow' that marks the journey into Pascha. But even now the Church begins to situate herself into that spirit which is necessary for joy, for sorrow, for repentance: the spirit of humility which can only come as our pride is brought low and in the depth of our hearts we realize that there is no other cry which mortal man can make in the presence of his King than the words of the humble collector of tax: God, be merciful unto me, a sinner!