

**St. Michael Antiochian Orthodox Church of the San Fernando Valley**  
**a Parish of the Antiochian Orthodox Christian Archdiocese of North America**  
**16643 Vanowen Street; Van Nuys, California; 91406** **stmichaelvannuys.org**

His Eminence, Metropolitan JOSEPH, Archbishop of New York

and Metropolitan of all North America

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# The Sunday of the Publican and the Pharisee

The Holy Great Martyr Theodore the Soldier ("Tyro");  
Emperor Marcian and Empress Pulcheria of Constantinople

Sunday, February 17, 2019

Tone 5; Eothinon 5

Apolytikion of the Resurrection (Tone 5)

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

Apolytikion of our Patron the Archangel Michael (Tone 4)

O ye foremost of the heavenly hosts we beseech thee, though we are unworthy, pray that we may be encompassed with a shadow of Thy unearthly glory, preserving us who kneel and cry endlessly: deliver us from oppression since ye are the prince of the Highest Power.

Kontakion for the Pharisee and Publican (Tone 4)

Let us flee the Pharisee's conceited vaunting; let us learn the Publican's humility, and cry with groans unto the Savior: Thou Who alone art swiftly reconciled, be gracious unto us.

## Daily Readings

THE EPISTLE (for the Pharisee and Publican)

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.  
For He hath regarded the humility of His servant.

The Reading from the Epistle of St. Paul 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, and my sufferings; and what befell me at Antioch, at Iconium, 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.

## THE GOSPEL (for the Sunday of the Pharisee and the Publican)

The Reading of the Holy Gospel is according to St. Luke (18:10-14)

The Lord spoke 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 Thee that I am not like other men, extortionists, 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.”

## The Synaxarion

On February 17 in the Holy Orthodox Church, we commemorate the holy Great-Martyr Theodore the Soldier (“Tyro”); and Emperor Marcian and Empress Pulcheria of Constantinople.

On this day, we make remembrance of the Parable of the Pharisee and the Publican, which occurs in the Holy Gospel according to Luke the Evangelist.

### Verses

If you resemble the Pharisee, run far away from the Temple;  
For inside is Christ before Whom only the humble are acceptable.

### Verses for the Triodion

O Creator of everything heavenly and earthly,  
receive Thou from the Angels a Trinitarian song,  
And from us men a noble and reverent Triodion.

In our Savior’s parable, Jesus uses a Pharisee, a leader of the synagogue, who was regarded in public opinion as virtuous; and a publican, a tax collector, who was regarded as oppressive, greedy and a sinner. In their prayers to God, we discover the real hearts of these two men. We thus

learn of the harm that comes from pride and the good that comes from humility. The divine Church Fathers sought to alert and prepare the Christ-loving clergy and laity for the upcoming period of the Great Fast. Therefore, on this Sunday we are reminded that humility is the greatest weapon against pride, as we imitate the humility of the publican to ascend to the divine heights.

Through the intercessions of the wonderworking Saints, O Christ our God, have mercy upon us and save us. Amen.

### **A Note Regarding Holy Communion**

Since we understand Communion to mean that we have all things in common, sharing an identical Faith, *only* those who are members of the Orthodox Church and who have prepared themselves through prayer, fasting and recent Confession may participate in Holy Communion. (We invite all, however, to partake of the blessed bread which is distributed at the dismissal.) Please see the Pastor for inquiries on how to become a member.

## **OFFERINGS**

Holy Bread is being offered this morning by John Gantus for his wife, Jo Ann, on the occasion of her birthday (February 20th), and for the fortieth birthday of their son, Brandon Gantus (February 12th); also for the fifth birthday of their granddaughter, Caroline Gantus (February 12th). May God grant them continued good health and many years!

Today's coffee hour is being hosted by the Antiochian Women that are providing various baked items for "tasting" in planning their upcoming Palm Sunday Bake Sale.

Special offerings and requests for prayer are being made . . .

for the repose of the newly-departed servant of God,  
Frank Thomas Boyer (+14 February, 2019)  
Memory eternal.

for the repose of the newly-departed servant of God,  
Nadia Mallouk (+11 January, 2019), beloved sister of Leila Zaki.  
Memory eternal.

for the continued health of Khouriye Patty Romley.

# ANNOUNCEMENTS

## Annual Meeting of the Voting Membership

Our Annual Meeting will convene immediately following the Divine Liturgy next Sunday, February 24th. Please be sure to sign-in with our Secretary, Eric Nelson, today to receive your copy of the Annual Reports for review. You may send in any specific question you may have to: [<pastor@stmichaelvannuys.org>](mailto:pastor@stmichaelvannuys.org).

### ***LITURGICAL CALENDAR***

[Note: There is no fasting during the week of the Publican and the Pharisee.]

The Sunday of the Prodigal Son and  
the After-feast of the Presentation (Meeting) of Christ in the Temple

Saturday, February 23<sup>rd</sup>, – Great Vespers, 5 p.m.

Sunday, February 24<sup>th</sup> – Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

Meat Fare Sunday – March 3<sup>rd</sup>

## Church School Pancake Breakfast - next Sunday, February 24

The Skaff and Apostolou families are hosting the Annual Pancake Breakfast in memory of Carrie Deeb Skaff with proceeds going to the Church School. Plan to attend.

## Wednesday Lenten Dinner Host Scheduling

Great Lent begins on Monday, March 11. Each Wednesday evening a simple Lenten meal is hosted by a group of families of our parish following the Pre-Sanctified Liturgy, beginning on March 13—hosted by families of our Church School. If you have not participated in previous years and would like to be included in a group on the following Wednesday evenings, please phone Rima Hage in the evenings at: 818-366-2119, or e-mail her at: [<rimahingh@yahoo.com>](mailto:rimahingh@yahoo.com) to sign-up and she will gladly provide you with further details on being part of a group. The menu is vegan and should be modest and not elaborate.

## Summer Camp Scholarships Available

Thanks to the funding of The Order of St. Ignatius of Antioch, Summer Camp scholarships are available to any young person active in our parish and who may benefit from some help. Please speak with Father Timothy for more information. The deadline is March 1, 2019.

## A New Sign-up Board for Coffee Hour Hosts is Now Available

Please see or contact Cindy Tamoush to host an open date for the upcoming Coffee Hours. However, should you be planning a memorial service and host a reception, please be sure to speak with Father Timothy before scheduling a coffee hour.

**Note to Coffee Hour hosts: coffee and paper goods will be provided each week.**

### **Holy Bread Offering List**

Feb 24 - Emile F. Skaff  
Anna Rowe, the Zaki family

Mar 03 - The Habib family  
Mar 10 - open

Mar 17 - The Abughazaleh Family  
Mar 24 - open

### **Coffee Hour Hosts Calendar**

Feb 24 - Church School Pancake Breakfast

Mar 03 - Chili Cook-off (Meat Fare)  
Mar 10 - open (Cheese Fare)

Mar 17 - The Abughazaleh Family  
Mar 24 - open

Please contact Fr. Timothy (818/219-3761; [pastor@stmichaelvannuys.org](mailto:pastor@stmichaelvannuys.org)) to sign-up to offer Holy Bread and Cindy Tamoush at: (818-345-4363; [famtam5@socal.rr.com](mailto:famtam5@socal.rr.com)) to sign-up for the Coffee Hour.

## Antiochian Archdiocese Convention - July 21-28, 2019

Host: St. Nicholas Church; Grand Rapids, Michigan

Go to: [AC2019gr.org](http://AC2019gr.org) to register for your hotel room, view the Convention schedule and download forms for the ad book and registration. There are two (2) Convention hotels: 1) the Amway Grand Plaza (\$149/night) with free self-parking and WiFi; 2) the JW Marriott (\$184/night), adjacent to the Convention hotel.

## 67th Annual Diocesan Parish Life Conference

Host: St. Anthony Church; San Diego, California, July 3-7, 2019

Go to: [antiochianevents.com/la.html](http://antiochianevents.com/la.html) to register for your hotel room (\$169/night) at the Sheraton Harbor Island and Marina.

# **Church School Festival Workshop:** **Sunday, Feb. 10<sup>th</sup>, 17<sup>th</sup> and 24<sup>th</sup>**

**from 11:15 to 12 noon in the Church School Classrooms.**

**It is our hope to have an entry by each of our children  
at this year's Parish Life Conference in the:**

**Creative Writing, Poetry,**

+



**Photography and Creative Arts Festivals**



**NOTE: Late entries CANNOT be accepted. Sorry.**

*For further information, please speak with our Church School teachers or visit the Archdiocese website at: < <http://www.antiochian.org/festivals>>.*

Parish Council Meeting — tomorrow evening, Monday, February 18  
7:30 p.m., in the Conference Room

Have You Visited our Bookstore Lately?  
Several New Items Have Arrived for Great Lent

### Neighborhood Open Houses

As we celebrate our parish's Fiftieth Year, it is our hope that you will get to know your fellow parishioners in your neighborhood. We have formed a listing of our members in each area of the Los Angeles metropolitan area and are looking for volunteers to host a neighborhood gathering sometime this year. Please contact Carolyn Sadd, who is being assisted by George Khouri in providing you with a list of parishioners in your area, should you be interested in being a host. The gatherings are to be informal and to allow for socializing; maximum two (2) hours, i.e., 7-9 p.m. Deserts or refreshments may be considered. Potlucks may also be planned. Hosts will be responsible in contacting parishioners in their neighborhood. We are asking our hosts not to include dates between March 11 to April 28 (Great Lent to Pascha); and to also note the church calendar dates of fasting. Should you have any questions, please speak with Father Timothy: 818-219-3761 <[pastor@stmichaelvannuys.org](mailto:pastor@stmichaelvannuys.org)>

### Summer Camp Scholarships Available

Thanks to the funding of The Order of St. Ignatius of Antioch, Summer Camp scholarships are available to any young person active in our parish and who may benefit from some help. Please speak with Father Timothy for more information. The registration deadline is March 1, 2019.

Upcoming Events (see the foyer bulletin board for more information)

Church School 50th Anniversary Pancake Breakfast  
Sunday, February 24, 2019

50th Anniversary Chili Cook-off - Sunday of Meat Fare  
March 3, 2019; Adults/\$7; under 12/\$5  
sign-up with Adrienne Levy at: [alevy202@gmail.com](mailto:alevy202@gmail.com)



50th Anniversary Annunciation Tea on Saturday,  
March 23<sup>rd</sup>; Featured speaker: Tammy Tamoush Salamone  
who will share her story on recovering from breast cancer:  
“Are you there God? It’s me, Tammy”

Young Adult Retreat: May 3-5, 2019 (Boston)  
“Forming Authentic Relationships in a Fallen World;”  
\$135/person (by April 5); \$150/person (April 6-30)  
Hotel: \$159/night (Homewood Suites; Worcester, MA)

Lenten Retreat at St. Michael Church (Whittier), Saturday, March 16  
with Father John Finley who will present three meditations on:  
“The Inner Heaven of Man” Focusing Upon the Healing of  
Mind, Heart and Will; 9 a.m. to 3 p.m., RSVP by e-mail to  
Father John Fenton: [frjohnfenton@gmail.com](mailto:frjohnfenton@gmail.com)

Teen Gathering - Saturday, March 30, 2019 at  
St. Nicholas Cathedral.

50th Anniversary St. Michael Golf Classic - Monday, May 13, 2019

IOCC “Share the Love” Valentine Dinner, Sunday, May 19, 2019  
St. Luke Church (Garden Grove) at 5 p.m., \$50/person  
Go to: [iocc.org/sharethelove](http://iocc.org/sharethelove)

Antiochian House of Studies Begins Class Enrollment  
[1020 Base Line Rd., La Verne, CA, 91750]

The following classes are scheduled for all interested: 1) Sacred Church Music with V. Rev. Anna Hakimeh (Arabic and English); to be held every other Saturday for 2.5 hours, beginning on March 2, 2019 at 10 a.m., \$600 [for further information contact Fr. Anania at: [fatherananas@gmail.com](mailto:fatherananas@gmail.com)]  
2) Sacred Art of Iconography with Khouirye Randa Al Khoury Azar; seven classes planned for Saturdays (10 a.m. to 5 p.m.), and Sundays (1-6 p.m.); March 30-31, April 06-07, 13-15, and on May 18 (10 a.m. to 4 p.m.), \$600, plus \$150 for course materials [for further information contact Khouirye Randa at: [randa.Azar@gmail.com](mailto:randa.Azar@gmail.com)]. For registration contact: Anna Naser at 714-971-2244 or [annasgi@yahoo.com](mailto:annasgi@yahoo.com) for an application form.

March is Women's Month in the Antiochian Archdiocese

Ladies: Would you like to volunteer to help usher in March? Please phone Anita Chala at: 310-923-6806 to sign-up or e-mail her at: [tuffy918@hotmail.com](mailto:tuffy918@hotmail.com)

## PREPARATION FOR GREAT LENT

*Great Lent is a particular spiritual season of the Christian Church when each of us begins to take a serious look at our own spiritual journey with God. It gives us a chance to see where we are and how we can conform our lives to that, which is found in the Gospel teaching of our Lord Jesus Christ.*

In order to maintain the proper character of the season within the life of the Church, we begin Lent with a new set of norms that help us to be better able to enrich our spiritual life. The tone within our church life gradually changes. There is a greater solemnity that requires the absence of elaborate parties, excessive pleasures, unnecessary vices, lavish menus, and the list goes on and on. It is important to remember, however, that our entrance into this season is one of joy and not morbidity. The call to Lent can be heard in the words of the Forgiveness Sunday Vespers: *Let us enter the fast with joy, O faithful. Let us not be sad. Let us cleanse our faces with the waters of dispassion . . . Let us begin the fast with joy! Let us prepare ourselves for spiritual efforts. Let us purify our souls and cleanse our flesh. Let us abstain from passion as we abstain from foods, taking pleasure in the good works of the Spirit, and accomplishing them in love that we all may be made worthy of seeing the passion of Christ our God and His Holy Resurrection, rejoicing with spiritual joy.*

Our Church prescribes a period of time **prior to** the beginning of Great Lent for preparing our minds and hearts. The duration of this time of preparation is four weeks and begins today.

*The first Sunday is called the Sunday of the Pharisee and Publican.* On this Sunday, the parable that Jesus related and is recorded for us in the Gospel of Saint Luke (18:10-14) is read during the Divine Liturgy. In relating our Lord's lesson to us, the Church points out that we are not to take pride in our good works, nor boast and exaggerate about our own righteousness, as did the Pharisee. But rather, we should take the Publican as our example, admitting our sinfulness and humbly seek God for forgiveness and mercy.

*Open to me the doors of repentance, O Giver of Life,  
For my spirit rises early to pray towards Thy Holy Temple.  
Bearing the temple of my body all defiled;  
But in Thy compassion, purify me by the loving kindness of Thy mercy.*

*Lead me on the paths of salvation, O Mother of God,  
For I have profaned my soul with shameful sins,  
and have wasted my life in laziness.  
But by your intercession, deliver me from all impurity.*

*When I think upon the many evil things I have done, wretch that I am,  
I tremble at the fearful Day of Judgment.  
But trusting in Thy loving kindness, like David I cry to Thee:  
Have mercy upon me, O God,  
Have mercy upon me, O God,  
Have mercy upon me, O God, according to Thy Great Mercy.*

This beautiful hymn demonstrates the penitent and contrite character of the Lenten season. Lent is a time of *Penance*. Penance requires knowledge of one's self and one's unworthiness before God. However, penance also requires a sense of hope in the mercy of God on the part of the penitent. We sorrow when we discover ourselves as sinners, but in the words of St. John Climacus of the 7<sup>th</sup> century, "God does not ask or desire that a person should mourn from sorrow of heart, but rather that out of love for Him he should rejoice with spiritual joy."

There is a mystery involved in what we are speaking of. And this implies that it cannot be totally explained, but experienced as God so wills. Perhaps the most articulate writer on the subject was St. John Cassian who lived about three hundred years earlier than St. John Climacus. He writes in commenting upon St. Paul's epistle: "...the Apostle said, 'Godly sorrow produces a repentance that leads to salvation and brings no regret' (II Corinthians 7:10). This 'godly sorrow' nourishes the soul through the hope engendered by repentance, and it is mingled with joy. That is why it makes us obedient and eager for every good work: accessible, humble, gentle, forbearing and patient in enduring all the suffering or tribulation God may send us. Possession of these qualities shows that a person enjoys the fruits of the Holy Spirit: love, joy, peace, long-suffering, goodness, faith, self-control (see Galatians 5:22)."

Penance also requires that if a person desires mercy he must also be willing to be merciful. If we are less than merciful towards others, then we are truly in dread of the Judgment, “For in the same measure that we forgive we are forgiven” said Jesus. This state of mind must be developed prior to the beginning of Great Lent if Lent is to be meaningful.

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**Pastor’s Sermon**  
**The Sunday of the Publican and Pharisee**  
By V. Rev. Timothy Baclig  
January 17, 2019

Today is “The Sunday of the Pharisee and the Publican.” It signals the approach of the season of repentance. The fast of Great Lent in our church begins with a two-week introduction starting with Meat Fare Sunday on March 3<sup>rd</sup>, and the Sunday of Cheese Fare (March 10<sup>th</sup>). The first day of the fast this year is Monday, March 11<sup>th</sup>. The Church prescribes no fasting for the coming week, after the Sunday of the Publican and Pharisee, prior to the Sunday of the Prodigal Son – next Sunday.

Our God is the God of mercy and compassion. Humility is always the starting point for you and I to live and practice all that God demonstrated through the life of His Son, our Lord Jesus Christ.

Our God is not a God of words. He *is* the Word (the divine *Logos*)! Moreover, our practice of prayer is not prayer of mere words. It is the prayer of love. And the prayer of love is also tied to deeds of mercy. This also means that we live what we pray.

Today’s Gospel lesson sets before us the scene of two men who go to the Temple to pray, and of whom our Lord said, one is justified because of his humility and sincere contrition. It is among the shortest of lessons, but is among the most potent in content.

You and I can manifest the simplest prayers when we pray from the heart. Sometimes it results from an unexpected tragedy, a sudden fear, being caught off guard, or being exposed from a hidden sin, maybe even a lesson that touches us in what we observe or are instructed.

In the verse just prior to the beginning of the reading of today's Gospel lesson (v. 9) we hear who Jesus addressed this parable: "To some who were confident of their own righteousness and looked down on everybody else Jesus told this parable..." Why? Because it is a spiritual problem and one that some don't give much thought about. Pride isolates and insulates and disassociates: none of which characterizes life in God's Kingdom. Consequently, it behooves each of us to take note of our own understanding of what it truly means to be a member of God's Kingdom.

We are very accustomed to condemning Pharisees. We say, "At least, despite all of my sins, I am no Pharisee. I am not a hypocrite." And we forget that the prayer of the Pharisee in today's lesson is very possibly true. He does not lie or put up a façade. Who is this Pharisee? He is someone who fasts twice a week. He tithes (gives 10% of his earnings to the temple). He is free from gross sins (he is not a robber, does not practice evil, is not an adulterer). And all of this is true! Moreover, the Pharisee does not take credit for his good actions; he acknowledges and recognizes that they all come from God and he gives thanks to God. {A man any parent with daughters would love to have as their son-in-law!} So what is wrong with this Pharisee?

There are two things that are lacking in the prayer of the Pharisee: first he lacks humility, and second, he is without repentance. It's his attitude. The Pharisee is a man with an attitude – a wrong attitude! It is spiritual problem. And so for us, the importance of the lesson is: that you and I can do everything right and still be shut out of the Kingdom of God!

And so, even before Great Lent begins, the first and most important lesson before the fast brings our attention to the fact that our good works in and of themselves cannot save us.

The three disciplines of Great Lent include prayer, fasting and good works (almsgiving). The three must go together. If some of us are better or more accomplished in one or the other, we must work to keep a balance in all three.

**The Elder Joseph the Hesychast said: "Acts of charity, almsgiving and all the external good works do not suppress the arrogance of the heart; but [prayer]**

**meditation, the labor of repentance, contrition and humility – these humble the proud mind.”**

In the end, Christianity aims at not making us proud but repentant. **The goal of the Christian life is humility with contrition.** The spiritual fathers of the church speak of this as the descent of the mind into the heart. In other words it is not only about acquiring good knowledge or correct belief. Our faith is not an act, nor is it about facades or masks. It is about fearing God and about the practice of faith, hope and love; the greatest of which is love because our God is a God of mercy and compassion.

The Pharisee in today’s lesson is not aware of his shortcomings—even the excusable ones—of which he, like all men are guilty. What is more: he compares himself to the publican with a certain pride and disdain.

Now, let me ask you a very serious and important question: Do you think that we would have the right to condemn the Pharisee and to consider ourselves more righteous than him if we were to break the commandments that the Pharisee observes? Do you think that we would have the right to place ourselves – in contrast to the Pharisee – on the same level as the justified publican? We cannot do any such thing unless our attitude is exactly the same as that of the publican.

Would we even dare to say that we *have* the publican’s humility and repentance? If we ostentatiously condemn the Pharisee without truly becoming like the publican ourselves, we fall into the sin of Phariseism. It carries with it a self-serving attitude that separates us from God and each other.

So what can we learn about the Publican? First we are told that “he stood at a distance.” He does not dare to lift up his eyes; he smites his breast; he implores God to have mercy upon him, and realizes that he is a sinner. His whole bodily attitude also demonstrates humility. **(A saint once said, “Jesus Himself has taken the last place so completely that no one has ever been able to take it from Him.”)** This is the reason why the Lord said about the publican: “This man went down to his house justified rather than the other.” Jesus uses the expression “rather than the other” in order to leave the Pharisee’s case open to our thought. He wants us to give the lesson serious thought. He concludes at the end of verse 14: “Everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

We see in the publican something more than a good attitude. He not only confesses his sin and positions himself humbly before God. The heart of the publican's prayer is an appeal, filled with trust, to the goodness and tenderness of God. He says, "God, be merciful to me a sinner." (the first words of the penitent Psalm 50 of David.) Our Lord chooses to place these words in the mouth of the publican for a reason. In doing so He provides us with a model of prayer for repentance. He asks penitents (each one of us) complete trust in the tender mercy of God.

We all need gratification. We all need attention. We all need love. And we all probably need to begin to recognize and acknowledge many in our lives that have not received, and often do not get enough thanks for their sacrifices and virtues as models and examples. However, just as "tooting our own horn," is not a Christian virtue, neither is burning with envy and jealousy which is rooted in pride. The temptation of pride is avoided when one maintains a healthy prayer life and an honest relationship with God.

**In summary, one can say that the discipline of Great Lent is to break, or "till the soil" of a hard heart and a proud mind. In the end, the goal of Christianity is not making us proud, or even helping us to feel good or bad about ourselves. The goal of the Christian life is humility with contrition. The spiritual fathers of the Church speak of this as the descent of the mind into the heart.**

**Listen to the wisdom of St. Anthony the Great: "Learn to love humility, for it will cover all you sins. All sins are repulsive before God, but the most repulsive of all is pride of the heart. Do not consider yourself learned and wise; otherwise, all your effort will be destroyed, and your boat will reach the harbor empty."**

### **Prayer**

O Lord our God who didst reproach the Pharisee with justifying himself and taking pride in his actions and didst justify the publican when he approached Thee humbly, seeking with groans forgiveness for his sins – for Thou dost not draw near to arrogant thoughts or turn away contrite hearts. We also kneel our heart and soul before Thee, O Thou who didst suffer for our sakes. Grant us forgiveness and Great Mercy.

**THE SUNDAY OF THE PUBLICAN AND THE PHARISEE**

THE HOLY GREAT-MARTYR THEODORE THE SOLDIER ('TYRO');  
EMPEROR MARCIAN & EMPRESS PULCHERIA OF CONSTANTINOPLE

**طروبارية القيامة على اللحن الخامس**

لنسبح نحن المؤمنين ونسجد للكلمة، المساوي للآب والروح في الأزلية وعدم  
الابتداء، المولود من العذراء لخلصنا، لأنه سرٌّ أن يصعد بالجسد على الصليب  
ويحتمل الموت، ويُهض الموتى بقيامته المجيدة

**طروبارية رؤساء الملائكة باللحن الرابع**

أيها المتقدمون على الأجناد السماويين، نتوسّل إليكم نحن غير المستحقّين، حتّى  
أنكم بطلباتكم تكتنوفوننا بظلّ أجنحة مجدكم غير الهيولي، حافظين إيانا نحن  
الجائئين والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القوّات  
العلوية.

مَنْ شُمُوخَ الْفَرِّيسِيِّ لِنَهْرُبَنَّ، وَمَنْ تَوَاضَعَ الْعَشَّارِ لِنَتَعَلَّمْ، هَاتِفِينَ بِزَفَرَاتٍ إِلَى  
الْمُخْلَصِ: إِرْحَمْنَا يَا مُصَالِحاً حَسَناً وَحَدِّكْ.

**الرسالة**

تعظم نفسي الرب وتبتهج روعي بالله مخلصي لأنه نظر إلى تواضع أمته.

فصلٌ من رسالة القديس بولس الرسول الثانية إلى تيموثاوس

يا ولدي تيموثاوس، إنك تبتعتني في تعليمي وسيرتي ومقاصدي وإيماني وصبري  
ومحبتتي وثباتي، واحتمالي الاضطهاد والعذاب وما أصابني في إنطاكية وايقونية  
ولسترة. وكمن اضطهاداً احتملت وقد أنقذني الرب من جميعها. فجميع الذين يريدون



أن يحيوا حياة التقوى في المسيح يسوع يُصيّبهم الاضطهاد. أما الأشرار والدجالون فيزدادون شراً وهم خادعون مخدوعون. فاثبتت أنت على ما تعلمته علم اليقين عالماً ممن تعلمته. وإنك منذ طفولتك تعرف الكتب المقدسة القادرة على أن تصيرك حكيماً. وتهديك إلى الخلاص في الإيمان بالمسيح يسوع

## الإنجيل

### فصل شريف من بشارة القديس لوقا

قال الربّ هذا المثل: صعد رجلان إلى الهيكل ليصليا، واحد فرسي والآخر عشار. فوقف الفرسي يصلي في نفسه فيقول: اللهم، إني أشكرك، لأنني لست مثل سائر الناس الطامعين الظالمين الفاسقين، ولا مثل هذا العشار! فأنا أصوم في الأسبوع مرتين، وأوفي عشر دخلي كلّهُ. وأما العشار، فوقف بعيداً لا يجرؤ أن يرفع عينيه نحو السماء، بل كان يقرع صدره قائلاً: ارحمني، يا الله، أنا الخاطيء! أقول لكم إن هذا نزل إلى بيته مبروراً دون ذاك. لأن من رفع نفسه وُضع ومن وضع نفسه رُفع

#### ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعنى عمومية المشاركة فيه لذوى العقيدة الواحدة، إلا إن المشاركة في سر القربان المقدس هنا مقتصر فقط على أعضاء الكنائس الارثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة (وعلى كل حال، فإننا ندعو الجميع للمشاركة في الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن إذا رغبت أن تصبح عضواً فى الكنيسة الارثوذكسية