

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

www.antiochian.org

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The Sunday of the Publican and the Pharisee

Venerable Timothy of Symbola; Eustathios, Archbishop of Antioch;
Zachariah, Patriarch of Jerusalem; George, Bishop of Amastris

Sunday, February 21, 2021

Tone 4; Eothinon 4

Apolytikion of the Resurrection (Tone 4)

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

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)

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

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 21 in the Holy Orthodox Church, we commemorate the Venerable Timothy of Symbola; Eustathios, archbishop of Antioch; Zachariah, Patriarch of Jerusalem; and George, Bishop of Amastris.

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 Phyllis Anne Grates and family for God's blessings upon all who are celebrating February birthdays. May God grant them many years!

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

for Deacon Andrew and Bobbi Monsue celebrating their 50th Wedding Anniversary. May God grant them many years!

by Deacon Andrew and Bobbi Monsue for the healing of their son-in-law, Rainer Gruetzmacher.

for the repose of the newly-departed servant of God, Brenda Farha (+15 February, 2021) of Wichita, Kansas; the beloved mother of Gale Malone, Joan Farha, Laura Farha and Julie Farha; grandmother of six (including Anna Rowe), and great- grandmother of two. Blessed be the memory of thy servant, Brenda, worthy of blessedness and eternal memory!

for the newly-departed servant of God, Anton Turk (+17 February, 2021), beloved husband of Keitie Turk, and the father of Austin Turk, Ousama Turk, Anses Turk, Jamie Hanna and Juliana Tannous. Memory eternal.

for by Ramona and Charmaine Darmour in memory of the newly-departed Khouriye Claudette Hanna (+17 February, 2021) of Orinda, California. Memory eternal.

for the continued health of Adriana Draghiciu.

for the residents of Texas and all who are undergoing hardship due to inclement weather in our nation.

LITURGICAL CALENDAR

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

The Sunday of the Prodigal Son

Saturday, February 27th, – Great Vespers, 5 p.m.

Sunday, February 28th – Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

Meat Fare Sunday – March 7th **Cheese Fare Sunday** - March 14th

The First Day of Great Lent ("Pure Monday") - March 15th

Great Compline, 6:30 p.m. - Monday, March 15th

Liturgy of Presanctified Gifts - Wednesday, March 17th

Akathist "Madeyeh" - Friday, March 19th

ANNOUNCEMENTS

Church Attendance and Guidance for COVID-19 Testing

We are currently limiting attendance at our church services due to the COVID-19 pandemic. **Parishioners must sign-up by informing Father Timothy to attend our services.** If you have been in contact with someone who is diagnosed with the COVID virus you should be tested and self-quarantine at home for seven (7) to ten (10) days, especially if you have no symptoms. Should your results show that you are "negative" but develop symptoms during your quarantine, you should be retested. Questions will be answered by Father Timothy by e-mail at: [<frtimothy@stmichaelvannuys.org>](mailto:frtimothy@stmichaelvannuys.org).

Zoom Meeting Virtual Bible Study

Bible Study with Father Timothy — will meet this Tuesday, February 23rd at 7 p.m. A Zoom link and security password provided in a weekly parish e-mail. Each study is limited to one hour. We will continue our study of chapter 5-6 of the Book of Romans. An "Orthodox Bible Study" provides a broad and complete study of the full context of Holy Scripture (Old and New Testament) It is a comprehensive approach to understanding God's Word from Holy Tradition that includes: The Apostolic writings, Church Councils, the Canonical Texts, Patristic Sources, Liturgical Texts of Services and the experience of saints who have given testimony through their life as witnesses of the faith through the centuries.

Note: Father Timothy would also welcome scheduling a Zoom Meeting with you and your family at any time by appointment. Simply e-mail him at <frtimothy@stmichaelvannuys.org>.

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

Holy Bread Offering List

Feb 28 - open

Mar 07 - (Meat Fare)

Mar 14 - open (Cheese Fare)

Mar 17 - (Pre-sanctified Liturgy)

Mar 21 - open ("Sunday of Orthodoxy")

Coffee Hour Hosts Calendar

Note: There are no Coffee
Hours scheduled

Please contact Fr. Timothy (818/219-3761; pastor@stmichaelvannuys.org) to sign-up to offer Holy Bread.

Bookstore Orders Available on Parish Website

You may place an order through our parish website or e-mail Bobbi Monsue (Manager) for special orders at: bobbi_monsue@att.net. Now is the time to place your order for your Holy Week Service Book.

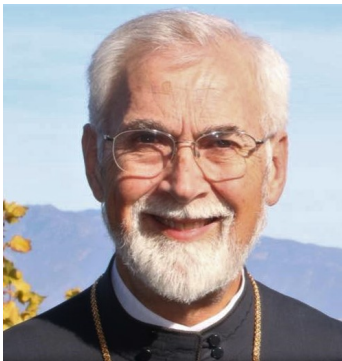
Women's Diocesan "Sowing the Bee" Presentation Wednesday, February 24 at 7 p.m.

Tune in to hear Father John Finley on the subject: "The Holy Scriptures and Hymns of the Church."

With The Blessing of His Eminence, Metropolitan JOSEPH

Join Us For **“The Sowing Bee”**
On our Antiochian Women
DLAW facebook page

**Planting Seeds of
Wisdom, Hope & Love**



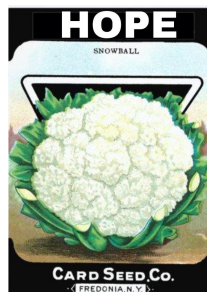
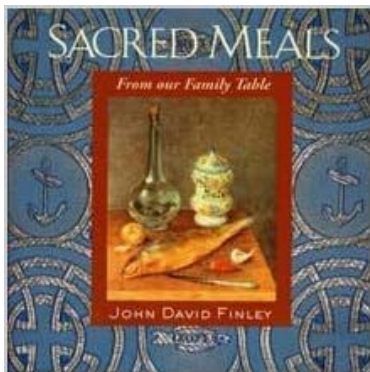
Guest Speaker:

V. Rev. John Finley

**Wednesday February 24th
7-8:15pm PST (CA time)**

Fr. John – Author of “Sacred Meals” will discuss
the spirit of the Lenten Fast, drawing from the
Holy Scriptures and Hymns of the Church

*Fr John’s book is available from St Barbara
Monastery: <http://www.stbarbaramonastery.org/>



Our page is public
facebook account not needed to view

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Metropolitan JOSEPH, Archbishop of New York and all North America

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Church Telephone: 818/994-2313
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Dear St. Michael Church Family,

I pray that you are all well and hanging in there during this difficult time. I thought of a great way for us to spend some quality family time together and entertain each other during quarantine.

Do you have people in your family who are skilled bakers, talented musicians, or great artists? Maybe there's something fun and or silly that you know how to do and can teach others?...We'd like you to create how-to videos and we will share them on St. Michael's Facebook page so kids and others stuck at home can watch and learn from you.

Please send your videos to me at blajalat@gmail.com. My goal it to post a weekly how-to video. I would love it if each house hold at St. Michael's created a fun how-to video to help us all stay connected.

Blessings,

Brittney Ajalat

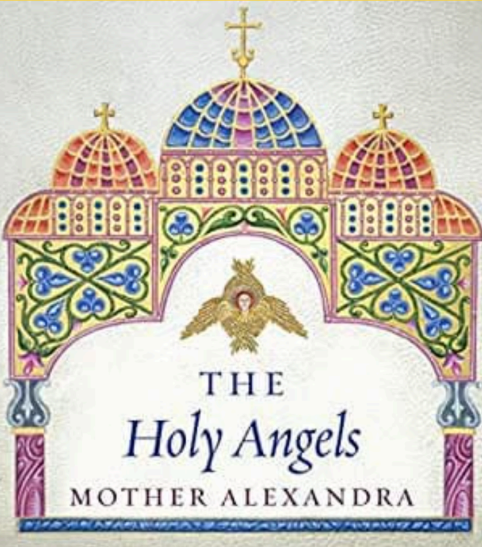
Young Parent's Ministry

P.S. Stay connected. Maintain contact with each other and receive informative materials from our group App. Enter the conversation by logging on to: <https://band.us/n/a0af2b6334W85>

Antiochian Women's Book Club - February 25 at 6:30 p.m.

The book selected selected for AW across our Archdiocese is "The Holy Angels" by Mother Alexandra. The book study will again meet this Thursday and subsequent Wednesdays at 6:30 p.m. for fellowship, and study at 6:45 p.m. for an hour. All interested should contact Charmaine Darmour by e-mail at: cdarmour@sbcglobal.net

Antiochian Women's Book Club Selection 2020-21



First published in 1981 and long out of print, *The Holy Angels* has yet to be surpassed as a comprehensive and comprehensible account of the nature of the angels and their role in our salvation. In layperson's terms, Mother Alexandra presents the essence of everything the Church has to teach us about the angels, beginning with the Old Testament, continuing through the New Testament, and concluding with the Tradition of the Church as expressed in her theology, hymnography & iconography. For those who long to become better acquainted with these holy servants of God and to understand their role in our lives, this book is a great place to start.

Available from St Vladimir's Seminary & Amazon

**“Homegrown Violent Extremism” Topic of Clergy Council Summit
on Zoom, March 4 at 2 p.m.**

LAPD Operations Valley Bureau is hosting a Clergy Council Summit via Zoom on March 4th at 2pm. Clergy from each of the 7 Valley Bureau divisions are invited to attend to increase their awareness of the current situation. Please mark your calendars. OVB Acting Commanding Officer, Commander Alan Hamilton, will be hosting. Featured will be one of Clergy

Council's favorite guests Dr. Erroll Southers from USC Safe Communities Institute to speak on homegrown violent extremism.

JOIN
LAPD OVB
Clergy Council Summit
on
ZOOM

Date March 4, 2021

Time 2:00 PM

Meeting ID 868 9498 3290

Password 445313



Prayer-Peace-Healing

Special Guest Speaker
Dr. Erroll G. Southers



Director, USC Safe Communities Institute
Director, Homegrown Violent Extremism
Studies



Alan Hamilton
Commander
Acting Commanding Officer
Operations-Valley Bureau

For questions, email
ovbcomm@lapd.online

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2021 CHRISTIAN STEWARDSHIP COMMITMENT FORM

- 1. All enrolled members must first fulfill a fair share contribution that is paid 100% by St. Michael Church to the Archdiocese annually (this does not include your family pledge obligation BELOW).**

Total number of baptized Orthodox persons (age 18 & above) in your household _____ \$50 each _____

Total number of baptized Orthodox persons (age 17 & under) in your household _____ \$35 each _____

(Please print all names with information in the section below)

- 2. In gratitude of God's blessings, I / we pledge to contribute St. Michael Church expenses.**

A total annual amount of: _____ (see **Treasure self-assessment chart**)

\$_____ weekly \$_____ monthly \$_____ quarterly \$_____ semi-annually \$_____ annually

Name _____ Spouse Name _____

Phone number _____ E-mail Address _____

Address _____ City _____ State _____ Zip _____

- 3. How do you wish to pay? We accept personal checks or credit card payments. (See below)**

- a. You may write a check to "St. Michael Church" and mail it to the Church Office.
(see address above)
- b. You may process an "automatic bill pay" with your bank that will mail a recurring monthly hard-copy earmarked check to St. Michael Church.
- c. You may pay by credit card using our website donation page (a 3% processing fee will apply) at: <https://www.stmichaelvannuys.org/donate/> and we will be immediately notified.
- d. You may arrange for a recurring monthly automatic withdrawal from your bank account using our church bank routing number and bank account.

Note: Each donation to St. Michael Church should be earmarked, i.e., "Building Fund," "Pledge," etc.

Print names of baptized Orthodox persons in your household.

Name _____	Age _____
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Name _____	Age _____
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Name _____	Age _____
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Name _____	Age _____
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Name _____	Age _____
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Our 2021 Pledge Forms Provided with this Bulletin

As a committed member of St. Michael Church, please complete a new 2021 form. Everyone's financial situation is subject to changes from year to year. In the same way, our parish depends upon the financial pledge commitments of its members in order to meet its monthly expenses. Hard copies will be mailed to you by request. May God bless us all in practicing good Christian stewardship.

2021 Parish Calendars Are Being Distributed

A copy of our 2021 church calendar will be mailed to all pledging and regular contributing members of our parish.

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 7th 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.

Pastor's Sermon
The Sunday of the Publican and Pharisee
By V. Rev. Timothy Baclig
February 21, 2021

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 7th, and the Sunday of Cheese Fare (March 14th). The first day of the fast this year is Monday, March 15th. The Church prescribes no fasting for this coming week, following the Sunday of the Publican and Pharisee and 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, sent by the Father, who has also sent us His Holy Spirit.

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 that is tied to our relationship with God and each other. 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 that we don't allow ourselves much time to think about. Pride isolates and insulates and disassociates: none of which characterizes life in God's Kingdom. Consequently, it behooves each of us, before the season of the Great Fast, 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. 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! He has a 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 season of the fast brings calls 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. Beyond that, 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 Phariseeism. 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.

EOTHINON 1

الايوثينا 1

tone 1

الحن 1

THE SUNDAY OF THE PUBLICAN AND THE PHARISEE

Venerable Timothy of Symbola; Eustathios, Archbishop of Antioch;
Zachariah, Patriarch of Jerusalem; George, Bishop of Amastris

طروبارية القيامة على اللحن الرابع

إن تلميذاتِ الربِ تعلمن من الملاكِ الكرّزِ بالقيامةِ البهجةِ، وطرحن القضاءَ الجدي،
وخاطبن الرسلَ مفتخراتٍ وقائلاتٍ: سُبِّ الموتُ وقامَ المسيحُ الإلهُ، مانحاً العالمَ
الرحمةَ العظمى

طروبارية رؤساء الملائكة بالحن الرابع

أيُّها المتقدِّمونَ على الأجنادِ السماويين، نتوسَّلُ إليكم نحن غيرَ المستحقِّين، حتَّى
أنَّكم بطلباتكم تكتنّفوننا بظلِّ أجنحةِ مجدكم غيرِ الهيولي، حافظين إيانا نحنُ
الجاثين والصارخين بغير فتور، أنقذونا من الشدائد، بما أنَّكم رؤساء مراتبِ القوّاتِ
العلوية.

يُها المسيحُ الإلهُ، يا مَنْ بِمَوْلِدِهِ قَدَّسَ المُسْتَوْدَعَ البتولي، وبارَكَ يَدَي سِمْعَانَ كَمَا لاقَ،
وَأَدْرَكْنَا الْآنَ وَخَلَّصْنَا. إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحَبَبْتَهُمْ، بِمَا
أَنْتَ وَحْدَكَ مُحِبٌّ لِلْبَشَرِ.

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 تبعنتني في تعليمي وسيرتي ومقاصدي وإيماني وصبري
ومحبتتي وثباتي، واحتمالي الاضطهادَ والعذابَ وما أصابني في إنطاكية وايقونية
ولسترة. وكم من اضطهادٍ احتملتُ وقد أنقذني الربُّ من جميعها. فجميعُ الذين يريدون
أن يحيا حياة التقوى في المسيح يسوع يُصيبُهُم الاضطهاد. أما الأشرارُ والدجالون
فيزدادون شراً وهم خادعون مخدوعون. فاثبت أنت على ما تعلمته علمَ اليقين عالماً
ممن تعلمته. وإنك منذ طفولتك تعرف الكتب المقدسة القادرة على أن تصيرَكَ حكيماً
وتُهديكَ إلى الخلاصِ في الإيمانِ 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 كلّه. وأما العشار، فوقف بعيدا لا يجرؤ أن يرفع عينيه نحو السماء، بل كان يقرع صدره قائلا: ارحمني، يا الله، أنا الخاطئ! أقول لكم إن هذا نزل إلى بيته مبرورا 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، الا 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 عضوا فى الكنيسة الارثوذكسية.