

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 SABA, of the Antiochian Orthodox Christian
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The Sunday of the Publican and the Pharisee and

Tarasios the Confessor, Archbishop of Constantinople;
Hieromartyr Markellos, Bishop of Apamea in Syria

Sunday, February 25, 2024

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 the Presentation of Christ (Tone 1)

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us 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 of the Presentation of Christ (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)

My son Timothy, you have followed my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings, what things

befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured! And out of them all the Lord delivered me. Indeed all who would live a godly life in Christ Jesus will be persecuted. But people who are wicked and deceivers will proceed from worse to worse, deceiving and being deceived. But as for you, continue in the things which you have learned and have been assured of, knowing from whom you have learned them, and how from infancy you have known the sacred temple writings which are able to make you wise 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 25 in the Holy Orthodox Church, we commemorate Tarasios the confessor, archbishop of Constantinople; and Hieromartyr Markellos, bishop of Apamea in Syria.

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.

LITURGICAL CALENDAR

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

The Sunday of the Prodigal Son

Saturday, March 2nd, – Great Vespers, 5 p.m.

Sunday, March 3rd – Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

Meat Fare Sunday – March 10th

Cheese Fare Sunday - March 17th

The First Day of Great Lent ("Pure Monday") - March 18th

Great Compline, 6:30 p.m. - Monday, March 18th

Liturgy of Presanctified Gifts - Wednesday, March 20th

Akathist "Madeyeh" - Friday, March 22nd

OFFERINGS

Holy Bread and memorial wheat is being offered for the one-year memorial of the Hieromonk Dorotheus of blessed memory and in loving memory of Adrienne Andrews, Albert Malouf, Isabel Elac and Alice Prewett. Prayer are also offered for the good health of Leila Milkie, Nick Nicola, Raymond & Georgianna Rishwain, Christine Kouri; offered by the Milkie family.

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

for the continued health of Dalia & Steven Murray

for the continue health of the Aldaya family

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.

ANNOUNCEMENTS

Zoom Meeting Virtual Bible Study on The Book of Genesis

Bible Study with Father Timothy — will meet this Tuesday, February 27th 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 complete our study of the Holy Spirit. Recorded links of our study are available upon request of Father Timothy at: frtimothy@stmichaelvannuys.org

Upcoming Events

[Note: You may now access our Google Parish Calendar to your personal calendar.

Simply go to: <https://calendar.google.com/calendar/u/1?cid=YWRtaW5Ac3RtaWN0YWVsdmFubnV5cy5vcmcj>

Music Worship on Pascha to Pentecost — Saturday, March 16
St. Luke Church (Garden Grove) 9 a.m. (no fee; dinner \$20)
Register with Anna Nasser by March 11, 2024: 714-971-2244

St. Michael Women's Annunciation Tea — Saturday, March 23, 2024
Minimum donation \$8/person and Lenten dish;
RSVP by Sunday March 17 to cdarmour@sbcglobal.net

St. Michael Golf Classic - Monday, June 3, 2023; Wood Ranch Golf Club

Join us for the Consecration of our new church, presided by His Eminence, Metropolitan SABA; Saturday-Sunday, October 5-6, 2024.

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)."

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 25, 2024

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 10th, and the Sunday of Cheese Fare (March 17th). The first day of the fast this year is Monday, March 18th. 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 grasp a correct 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 your 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.

Frequently Asked Questions When Completing a Pledge Form

What is the reason for completing an annual parish Pledge Form?

Each year planning for budgeted receipts and expenditures are an important part of being responsible stewards of Christ's church. Some of our month-to-month expenses include: priest and staff salaries, utility and maintenance expenses, the payment of taxes on all investment (income) property (yes, churches do pay property taxes), and insurance. Moreover, it is not uncommon for these expenses increase each year. It is a goal of our Parish Council to meet these expenses with the contributions of our members. The Pastor does not receive stipends (monetary gifts) for house blessings, baptisms, weddings and funerals if a family is not enrolled as a regular contributor of the parish. The Pastor's living expenses and allowances are included the Annual Budget of the parish that was presented at our Annual Meeting on January 28th.

What is an annual "Fair Share Commitment?"

Each parish of the Antiochian Archdiocese pays 10% of its parish income to assist with the expenses of our bishops, Archdiocesan and Diocesan departments and programs. Over one-fourth of the Archdiocese budget is dedicated to youth programs. The annual payment to the Archdiocese from St. Michael Church is currently: \$26,000 or 10% of our parish income (excluding contributions received for the Building Fund, charity collections, special Archdiocese collections, and memorial gifts). This money is collected from our parishioners from their first contribution to the church: \$50 for each adult and \$35 for each child (17 years of age or under) in a household. All additional funds pledged by our parishioners assist with the month-to-month expenses of the parish.

Our 2024 Pledge Form is available on our parish website at: <https://www.stmichaelvannuys.org/donate/> and is also provided with this bulletin. Hard copies are also on hand in the narthex and will be mailed to you by request.

The form may be completed and returned to the Church Office at: 16643 Vanowen Street; Van Nuys; California; 91406.

NOTICE: Year-end Contribution Statements are being prepared for distribution. Should you need to have your statement to file your taxes sooner than later, please let us know and it will be provided to you electronically or by a hard copy in the mail.

St. Michael Antiochian Orthodox Church
16643 Vanowen Street, Van Nuys, CA 91406 Phone: 818-994-2313
Website: www.stmichaelvannuys.org

2024 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

Name Age

Name Age

Name Age

Name Age



St Michael AW Annunciation Tea



Saturday, March 23rd

10am Morning Prayer - followed By Tea Time

Guest Speaker - V. Rev. Fr. John Finley - Speaking On:

"I Should Be Doing That!"

Building Community Through Acts Of Kindness

It's "Tea Time" once again! Mark the date & plan to join for this wonderful annual event.

As is our tradition, all proceeds will be donated to St Barbara Monastery in Santa Paula.

Minimum donation of \$8 per person. We ask that you bring a Lenten dish to share & indicate what in your response.

**RSVP by Sunday, March 17th
to Charmaine at
cdarmour@sbcglobal.net**





SAVE THE DATE

ST. MICHAEL'S

31ST ANNUAL GOLF CLASSIC

HELP CONTINUE THE LONG-STANDING TRADITION OF
"GETTING OUT FOR THE DAY"
BY PARTICIPATING IN OUR ANNUAL GOLF CLASSIC AND BBQ
MONDAY, June 3rd – WOOD RANCH GOLF CLUB

GOLFERS – or those who claim to be!!!!

Make up your own foursome or we'll pair you up.
Shotgun Start – 4 Golfer Scramble Format – 3 Mulligans
Participation in Putting Contest, Closest to the Line
Team and Individual Awards
Continental Breakfast – Box Lunch – Barbeque Dinner
Sodas – Water – Beer – and More!!!!
\$200.00 Per Player!

NON-GOLFERS

Can't get out the whole day, then join us later for an evening of fun & frolic!
Barbeque Dinner
Auctions and Raffles
Special Golf Ball Raffle - \$50.00 each

For reservations or more information contact:
Don Meena (661) 259-9449 or donmeena@sbcglobal.net
Fred Milkie, Jr. (818) 535-4243 or milkief@aol.com

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

Holy Bread Offering List

Mar 03 - Nicole & Robert Webster

Mar 10 - open (Meat Fare)

Mar 17 - open (Cheese Fare)

Mar 24 - open (Sunday of Orthodoxy)

Please contact Father Timothy (818/219-3761; frtimothy@stmichaelvannuys.org) to sign-up to offer Holy Bread or to host the Coffee Hour.

Coffee Hour Hosts Calendar

Nicole & Robert Webster

EOTHINON 5

الايوثينا 5

STONE 5

الحن 5

THE SUNDAY OF THE PUBLICAN AND THE PHARISEE

Tarasios the Confessor, Archbishop of Constantinople;

Hieromartyr Markellos, Bishop of Apamea in Syria

أبوليتيكيون القيامة بالحن الخامس

لنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِآلَابِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ،
الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَعْلُوَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ
الموتَ، وَيُنْهَضَ الْمُوتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

طروبارية رؤساء الملائكة بالحن الرابع

أَيُّهَا الْمُتَقَدِّمُونَ عَلَى الْأَجْنَادِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكُمْ نَحْنُ غَيْرِ الْمُسْتَحَقِّينَ، حَتَّى
أَنْتُمْ بَطْلِبَاتِكُمْ تَكْتَنُفُونَنَا بِظِلِّ أَجْنَحَةِ مَجْدِكُمْ غَيْرِ الْهَيُولِيِّ، حَافِظِينَ إِيَّانَا نَحْنُ
الْجَائِينَ وَالصَّارِحِينَ بِغَيْرِ فَتُورٍ، أَنْقَذُونَا مِنَ الشَّدَائِدِ، بِمَا أَنْتُمْ رُؤَسَاءُ مَرَاتِبِ الْقَوَاتِ
الْعُلُويَّةِ.

قِنْدَاقُ الْفَرِّيْسِيِّ وَالْعَشَّارِ بِالْحَنِ الرَّابِعِ

مِنْ شُمُوحِ الْفَرِّيْسِيِّ لِنَهْرُبَنَّ، وَمِنْ تَوَاضُعِ الْعَشَّارِ لِنَتَعَلَّمَ، هَاتِفِينَ بِزَفَرَاتِ إِلَى
الْمُخْلِصِ: إِرْحَمْنَا يَا مُصَالِحًا حَسَنًا وَحَدَاكَ.

الرسالة

تعظم نفسي الرب وتبتهج روعي بالله مخلصي لأنه نظر إلى تواضع أمته.
فصل من رسالة القديس بولس الرسول الثانية إلى تيموثاوس

يا ولدي تيموثاوس، إنك تبعنتني في تعليمي وسيرتي ومقاصدي وإيماني وصبري
ومحبتتي وثباتي، واحتمالي الاضطهاد والعذاب وما أصابني في إنطاكية وايقونية
ولسترة. وكم من اضطهادٍ احتملتُ وقد أنقذني الرب من جميعها. فجميع الذين يريدون
أن يحيوا حياة التقوى في المسيح يسوع يُصيبهم الاضطهاد. أما الأشرار والدجالون
فيفزادون شراً وهم خادعون مخدوعون. فاثبت 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 الرب 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 كله. 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 ذلك. لأن من رفع نفسه وضع ومن وضع نفسه رفع

ملاحظة بخصوص تناول القربان المقدس

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