

الأحد 17 شباط 2019 اللحن الخامس، الإيوثينا الخامسة. أحد الفريسي والعشار.

## الإنجيل (للفريسي والعشار)

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقِدِّيسِ لَوْقَا الْإِنْجِيلِيِّ الْبَشِيرِ، التِّلْمِيذِ الْطَّاهِرِ. (18:10-14)

قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانَانِ صَعَدَا إِلَى الْهَيْكَلِ لِيُصَلِّيَا، أَحَدُهُمَا فَرِّيسِيٌّ وَالْآخَرُ عَشَّارٌ\* فَكَانَ الْفَرِّيسِيُّ وَاقِفًا يُصَلِّي فِي نَفْسِهِ هَكَذَا، "اللَّهُمَّ إِنِّي أَشْكُرُكَ لِأَنِّي لَسْتُ كَسَائِرِ النَّاسِ الْخَطْفَةِ، الظالمين، الفاسقين، ولا مِثْلَ هَذَا الْعَشَّارِ\* فَإِنِّي أَصُومُ فِي الْأُسْبُوعِ مَرَّتَيْنِ، وَأَعْتَبِرُ كُلَّ مَا هُوَ لِي\* أَمَّا الْعَشَّارُ فَوَقَفَ عَن بُعْدٍ، وَلَمْ يُرِدْ أَنْ يَرْفَعَ عَيْنَيْهِ إِلَى السَّمَاءِ، بَلْ كَانَ يَقْرَعُ صَدْرَهُ قَائِلًا، "اللَّهُمَّ ارْحَمْنِي أَنَا الْخَاطِيُ"\* أَقُولُ لَكُمْ، إِنَّ هَذَا نَزَلَ إِلَى بَيْتِهِ مُبَرَّرًا دُونَ ذَلِكَ. لِأَنَّ كُلَّ مَنْ رَفَعَ نَفْسَهُ اتَّضَعَّ، وَمَنْ وَضَعَ نَفْسَهُ ارْتَفَعَ.

## THE GOSPEL

(FOR PHARISEE AND PUBLICAN)

THE READING FROM THE HOLY GOSPEL 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 HUMBLER HIMSELF WILL BE EXALTED.

The Parable of the Pharisee and the Tax Collector: LUKE 18:10-14

In verses 18: 9 not included in the reading, Luke explains the background of this parable: Jesus "spoke this parable to some who trusted in themselves that they were righteous, and despised others". The Pharisees (meaning "separatists") were a group of teachers of the Law. They separated themselves from the rest of the people, despised them because they did not know the details of the Law, and considered them cursed by God "But this crowd that does not know the law is *accursed*." (John 7, 49). Today we can compare them with trained - or self-appointed- "theologians" who know more than most of us the details of the Church dogma and history. Jesus talked to people who, like the Pharisees, "trusted in themselves" and despised others; in comparison, Saint Paul advises us that "we should not trust in ourselves but in God who raises the dead" (2 Corinthians 1: 9) who can transform our hearts into loving and compassionate ones.

In the parable, the Pharisee seems a good practicing believer; he was fasting twice a week, *much more* than required by the Law (once a year), and was giving money for everything he possesses, including things not required by the Law such as mint and anise and cumin (Matthew 23: 23), and above all his prayer revolve around thanking God. However, at core, The Pharisee was absorbed in a kind of monologue instead of a dialogue; he was disconnected from the other human being (he despised him) and his prayer was focusing on himself and his achievements instead of contemplating God and recognizing in His light his own sins as well as God's mercy that opens the door of repentance for every human being. It is important to always remember that a sin in the Greek language means, "missing the goal", the goal of loving God and the others; and that repentance means "changing the mind" changing our way of life. Indeed, nothing has changed in this Pharisee; he is content with himself and his heart remains closed to others as it is clear in his words "I am not... like *this* tax collector"; his words that reflect his despise to another human being present next to him; we notice the same attitude of despise in the parable of "the lost son" ("this son of yours" Luke 15: 30).

The tax collector (who used to rob people at that time), recognized his "sins"; his body language and words showed it clearly: "stood far off", "would not even lift up his eye", "beat his breast", saying that he is a sinner and asking for mercy. He recognizes deeply that he is "missing the mark" and asks God for forgiveness. Jesus says that he was "justified" by God. God, who is Love, opens always Himself for us; we only need to take the steps to be with Him, to "repent", to want to change our way of life, to love others instead of despising them, to "enlarge" our hearts in order to receive them as God receives us. God's mercy is infinite, to be with Him we need to be like Him, this we cannot do by our own force but with the help of the Holy Spirit who mold us on the likeness of God so that we become loving and merciful, and by being so we allow His love and mercy to reflect on others through us.

For our prayers to be receivable we should not be full of ourselves, of our knowledge of scriptures, our fasting, nor content with our "progress" in "spiritual life". For our prayer to be receivable, it should resemble the prayer of the tax collector: trusting in "God who raises the dead" and raises our dead hearts from every "hell". Christo El Morr

**TROPARION OF THE RESURRECTION IN 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.

**KONTAKION OF THE PHARISEE AND THE PUBLICAN IN 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.

## THE EPISTLE

(FOR PHARISEE AND PUBLICAN)

*MAKE VOWS TO THE LORD THY GOD, AND PERFORM THEM.*

*IN JUDAH GOD IS KNOWN; HIS NAME IS GREAT IN ISRAEL.*

THE READING FROM THE SECOND EPISTLE OF ST. PAUL TO ST. 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.

## CHURCH ETIQUETTE

**THE IMPORTANCE OF PUNCTUALITY**

THE TIME TO ARRIVE AT CHURCH IS BEFORE THE SERVICE STARTS. IF YOU ARRIVE AFTER THE DIVINE LITURGY BEGINS, TRY TO ENTER THE CHURCH QUIETLY AND OBSERVE WHAT IS HAPPENING. IF THE EPISTLE OR GOSPEL IS BEING READ OR THE LITTLE OR GREAT ENTRANCE IS TAKING PLACE, WAIT UNTIL IT IS FINISHED TO QUICKLY FIND A SEAT. IF FATHER IS GIVING THE SERMON, STAY IN THE BACK UNTIL HE HAS CONCLUDED. TRY NOT TO INTERRUPT THE LITURGY BY YOUR ENTRANCE. THE BEST WAY TO AVOID THIS SITUATION IS TO ARRIVE ON TIME.

**LEAVING BEFORE DISMISSAL**

LEAVING CHURCH BEFORE DISMISSAL DEPRIVES US OF A BLESSING. WORSHIP HAS A BEGINNING "BLESSED IS THE KINGDOM..." AND AN END "LET US DEPART IN PEACE..." TO LEAVE IMMEDIATELY AFTER COMMUNION IS TO TREAT THE CHURCH LIKE A RESTAURANT WHERE WE COME AND GO AS WE PLEASE.

**طروبارية القيامة باللحن الخامس:**

لِنَسْتَبِحْ لِحُنِّ الْمُؤْمِنِينَ وَتَسْجُدْ لِلْكَلِمَةِ، الْمُسَاوِي لِأَلَابِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعُذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَغْلُقَ عَلَى الصَّلِيبِ، وَيَخْتَمِلَ الْمَوْتَ، وَيُبْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

**طروبارية رقاد السيدة باللحن الأول:**

فِي مِيلَادِكَ حَفِظْتَ الْبَتُولِيَّةَ وَصَنَنْتَهَا، وَفِي رُقَادِكَ مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكَتِهِ يَا وَالِدَةَ الْإِلَهِ. لِأَنَّكَ انْتَقَلْتَ إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ. فَبِشَفَاعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نَفُوسَنَا.

**القنடاق الفريسي والعشار باللحن الرابع:**

مِنْ شُمُوحِ الْفَرِّيسِيِّ لِنَهْرَبِينَ، وَمِنْ تَوَاضُعِ الْعَشَّارِ لِنَتَعَلَّمَ، هَاتِفِينَ بِرَفْرَاتٍ إِلَى الْمُخْلِصِ: إِرْحَمْنَا يَا مُصَالِحًا حَسَنًا وَحَدِّكَ.

## الرسالة (للفريسي والعشار)

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا

اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا

فَصَلِّ مِنْ رِسَالَةِ الْقِدِّيسِ بُولُسِ الرَّسُولِ إِلَى تِيموثَاوَسَ يَا وَلَدِي تِيموثَاوَسَ، إِنَّكَ قَدِ اسْتَنْفَرَيْتَ تَعْلِيمِي، وَسَبْرِي\* وَقَصْدِي، وَإِيمَانِي، وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي\* وَاضْطِهَادَاتِي، وَالْأَمِي، وَمَا أَصَابَنِي فِي إِنْطَاكِيَّةَ وَأَيْقُونِيَّةَ وَلِسْتَرَةَ. وَأَيَّةَ اضْطِهَادَاتٍ احْتَمَلْتُ، وَقَدْ أَنْقَذَنِي الرَّبُّ مِنْ جَمِيعِهَا\* وَجَمِيعُ الَّذِينَ يُرِيدُونَ أَنْ يَعْيشُوا بِالنَّقْوَى فِي الْمَسِيحِ يَسُوعِ يُضْطَهَدُونَ\* أَمَّا الْأَشْرَارُ وَالْمُعْوُونَ مِنْ النَّاسِ، فَيَرْدَادُونَ شَرًّا، مُضِلِّينَ وَمُضَلَّلِينَ\* فَاسْتَمِرِّي أَنْتِ عَلَى مَا تَعَلَّمْتَهُ وَأَيَقَنْتِي بِهِ، عَالِمًا مِمَّنْ تَعَلَّمْتِ\* وَأَنَّكَ مُنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ الْمُقَدَّسَةَ الْقَائِرَةَ أَنْ تُصَيِّرَكَ حَكِيمًا لِلْخَلَاصِ بِالْإِيمَانِ بِالْمَسِيحِ يَسُوعِ\*.

SAINT OF THE DAY.



Great martyr Theodore the Tyro ("the Recruit")

The Holy Great Martyr Theodore the Recruit (Tyro) was a soldier in the city of Alasium of the Pontine district (northeast province of Asia Minor, stretching along the coast of the Euxine, i.e. the Black Sea), under the command of a certain Brincus. They commanded him to offer sacrifice to idols. Saint Theodore firmly confessed his faith in Christ the Savior in a loud voice. The commander gave him several days to think it over, during which time Saint Theodore prayed.

They charged him with setting a pagan temple on fire, and threw him into prison to be starved to death. The Lord Jesus Christ appeared to him there, comforting and encouraging him. Brought to the governor, Saint Theodore boldly and fearlessly confessed his faith, for which he was subjected to new torments and condemned to burning. The martyr Theodore climbed onto the fire without hesitation, and with prayer and gave up his holy soul to God.

This occurred in about the year 306 under the Roman emperor Galerius (305-311). Unharmed by the fire, the body of Saint Theodore was buried in the city of Euchaita, not far from Amasium. His relics were afterwards transferred to Constantinople, to a church dedicated to him. His head is in Italy, in the city of Gaeto.

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SUNDAY FEB 17<sup>TH</sup>, 2019

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