

5. FEBRUARY. 2017.

BEGINNING OF THE LENTEN TRIODION.

TONE – 8.

SUNDAY OF THE PUBLICAN AND PHARISEE.

5, ЛЮТИЙ, 2017.

ПОЧАТОК ПОСТОВОЇ ТРІОДІ.

ГОЛОС – 8-ий.

НЕДІЛЯ МИТАРЯ І ФАРИСЕЯ.



The parable is that this figure symbolizing the Pharisee had done all the external rules of uprightness according to the Law properly: he fasted twice a week, he gave tithes of what he possessed, and that he really kept all the rules. And this was true; he really did keep all the rules: he did it externally correctly. The tax collector, on the other hand, had broken all the rules. In fact, the tax collectors, as we all know, were kind of the paradigmatic sinners at the time of Jesus; they were Jews who betrayed their own people, who worked for the Romans, who extorted money from the people, who collected more money for taxes than they needed to collect, who gave that money to the Roman occupiers and kept the rest for themselves and basically were considered to be very sinful people.

So this tax collector really was a sinner. He did not keep the laws, he did not fast twice a week, he did not give tithes; on the contrary, he stole money. Nevertheless when he came into the temple, he didn't dare stand up in front, like the Pharisee did; he didn't dare thank God that he was not like other people, at least that that moment he knew who he was and what he was because he had had a

real encounter with God and in that encounter with God he knew his sin and he said, "O God, be merciful to me, a sinner."

Now Jesus says that when both these men left the temple, it was the Publican who was justified; it was the Publican who was heard and not the Pharisee. And then the interpretation is that if we keep all the rules and boast about it and think that in those rules is our merit, is our religious life, is our standing before God, then we are greatly deluded and we even, if we dare to boast of these things, we are even more deluded.

Now the Pharisee's problem, so to speak, was he had not really had an encounter with the living God, he had never met the righteous, holy, glorious God, who is merciful, gracious, slow to anger, abounding in steadfast love and mercy. He really thought that by these external regulations and keeping them properly that he was justified before God, but the Lord Jesus said that he was not.

And that Publican, who really was a sinner, it seems clear, had an encounter with the living God. He knew that he was a sinner, and whenever we encounter God we know that we are sinners; whenever we encounter God we know that, however well we keep rules and regulations, that that is not the heart of the matter.

Now the Orthodox Church tradition following the Bible would be very very firm and strong and affirming that the rules have to be kept. Yes, the rules have to be kept: we should fast; we should say prayers three times a day, seven times a day; we should tithe, we should more than tithe; we should

give what we can to the poor and the needy; and we should keep vigils and we should watch and we should do the Church services and we should keep doing prostrations and we should be careful of our diet; we should read the Bible—all of these things are essential, they are absolutely essential. They are what prove that we have faith, and they are the ways that we open ourselves to the grace of God and encounter with God. However, as all of the holy Church Fathers and saints teach, these are means to an end; they are not an end in themselves. They are means to an end. Now if we neglect these means, our life really will be sinful, but if we deify these means, idealize these means, think that in these particular actions is lying

TROPAR OF SUNDAY IN TONE – 8. You descended from on high, O Merciful One. You accepted the three-day burial to free us from our passions. Our life and resurrection; O Lord, Glory to You.

TROPAR OF THE TEMPLE (ST. ELIA) IN TONE-4. An angel incarnate, the foundation of prophets and second forerunner of the coming of Christ, glorious Elias sent grace from on high to Elisha to cast out sickness and cleanse lepers. Therefore he pours forth healing for all who honour him.

KONDAK OF SUNDAY IN TONE-8. Having risen from the tomb, You raised the dead and resurrected Adam. Eve rejoices in Your resurrection and the ends of the earth celebrate Your rising from the dead, O Greatly Merciful One. GLORY to the Father and to the Son and to the Holy Spirit.

KONDAK OF TEMPLE (ST. ELIA) IN TONE-2. O greatly renowned Prophet Elias, who foresaw the great deeds of our God; you stopped the rains of heaven by your command. Intercede for us with the only Lover of mankind. NOW AND FOREVER and to the ages of ages, Amen.

КОНДАК ХРАМУ СВ. ІЛЛІ НА ГОЛОС 2-ий. Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вістунням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця. І НИНИ і повсякчас і на віки вічні, Амінь.

our whole righteousness, then we are very far from God; we are actually deluded. In fact, some of the Church Fathers would say we are even idolaters because we are worshiping the laws and not the Law giver.

At that moment before God, bowing down to the earth in the back of the building, the Publican's prayer was heard because his prayer was true. But the Pharisee's prayer was not even a prayer; it was just a rehearsal of his own righteousness before his own mind.

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ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 8-ий. 3
висоти зійшов еси, Благоутробний, /
погребення прийняв триденне, / щоб нас
визволити від пристрастей. / Життя і
воскресіння наше, / Господи, слава Тобі.

ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий.
У тілі ангел, пророків основа, другий
предтеча пришестя Христового - Ілля
славний, з висоти послав Єлисеєві благодать
недуги відганяти і прокажених очищати. Тому
і всім, що почитають його, зливає зцілення.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 8-ий.
Воскресши з гробу, померлих підняв: Адама
воскресив яси, і Єва радується Твоєму
воскресенню, і кінці світу святкують Твоє
воскресіння з мертвих, многомилостивий.
СЛАВА Отцю і Сину і Святому Духові.

KONDAK IN TONE-3. Like the Publican let us bring cries of sorrow to the Lord and let us fall before Him as sinners at the Master's feet. For He desires the salvation of all. He grants forgiveness to all who repent and He has taken flesh for our sake, even though He is God co-eternal with the Father.

READER : " PROKIMEN IN TONE – 8. Pray and give glory to the Lord our God."

CHOIR : " Pray and give glory to the Lord our God."

READER : " In Judah God is known; His Name is great in Israel."

CHOIR : " Pray and give glory to the Lord our God."

READER : " Pray and give glory."

CHOIR : " To the Lord our God."

КОНДАК ТРІОДІ НА ГОЛОС 3-ий.

Митареві зітхання принесімо Господеві і приступімо до Нього, грішні, як до Владики, бо Він хоче спасти всіх людей і прощення подає всім, хто кається, бо заради нас тіло прийняв, як Бог Суцний, з безпочатковим Отцем.

ЧИТ. : " ПРОКИМЕН НА ГОЛОС 8-ий.

Помоліться і хвалу віддайте Господеві Богу нашому."

ХОР. : " Помоліться і хвалу віддайте Господеві Богу нашому."

ЧИТ. : (СТИХ) " Відомий Бог в Юдеї, в Ізраїлі велике Ім'я Його."

ХОР. : " Помоліться і хвалу віддайте Господеві Богу нашому."

ЧИТ. : " Помоліться і хвалу віддайте."

ХОР. : " Господеві Богу нашому."

EPISTLE/АПОСТОЛ 11 Timothy 3 : 10 - 15.

¹⁰ But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, ¹¹ persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of *them* all the Lord delivered me. ¹² Yes, and all who desire to live godly in Christ Jesus will suffer persecution. ¹³ But evil men and impostors will grow worse and worse, deceiving and being deceived. ¹⁴ But you must continue in the things which you have learned and been assured of, knowing from whom you have learned *them*, ¹⁵ and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

READER : " ALLELUIA IN TONE – 8. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

READER : " Come let us rejoice in the Lord. Let us shout with joy to God our Saviour. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. : " АЛИЛУЯ НА ГОЛОС 8-ий.

Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

ЧИТ. : " Прийдіть, заспіваймо Господеві, викликуємо Богові, Спасителеві нашому. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

READER : “ Let us come before His face with thanksgiving, and with psalms let us shout with joy to Him. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Ходімо перед лицем Його з хвалою, і в псальмах викликуємо

Йому. Алилуя.” **ХОР.** : “ Алилуя, Алилуя, Алилуя.”

GOSPEL /ЄВАНГЕЛІЯ: Luke 18 : 10 - 14.

¹⁰“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men— extortioners, unjust, adulterers, or even as this tax collector. ¹²I fast twice a week; I give tithes of all that I possess.’ ¹³And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ ¹⁴I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить Його в вишніх. Алилуя.”





The Publican and the Pharisee

Fr Thomas Hopko

https://www.ancientfaith.com/podcasts/hopko/the_publican_and_the_pharisee

The pre-Lenten season in the Orthodox Church begins with the Sunday of the Publican and the Pharisee. On this particular Sunday the liturgical book called the *Lenten Triodion* begins, and this liturgical book would be used in the Orthodox Church all the way through to the celebration of the Lord's resurrection—the holy Pascha—and then from the holy Pascha—from Easter, the resurrection of Christ—to Pentecost another liturgical book is used.

Now the *Lenten Triodion* begins with the Sunday of the Publican and the Pharisee; on this Sunday the Parable of the Publican and the Pharisee is read at the Divine Liturgy and on this Sunday also, at the services of vespers and matins, hymns are sung during the services that relate to this Parable of the Publican and the Pharisee. And this hymnology and these Scripture readings are intended to focus the believers' minds on the approaching Lenten season that will prepare them for the celebration of the resurrection of Christ, so that the whole journey begins after the reading about the Canaanite woman and Zacchaeus [last Sunday]; it begins with the Sunday of the Publican and the Pharisee. But on the Publican and the Pharisee Sunday, for the first time—and this is sung all the way up until Palm Sunday—you have these particular hymns which are sung at the service. They go like this: *“Open to me the doors of repentance, O Life-giver, for my spirit rises early to pray toward your holy temple, bearing the temple of my body all defiled, but in your compassion, purify me by the loving-kindness of your 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 intercessions deliver me from all impurity. When I think of the many evil things I have done, wretch that I am, I tremble at the fearful day of judgment, but trusting in your loving kindness like David, I cry out to you: have mercy on me, O God, according to your great mercy.”*

And these hymns are sung together with Psalm 51, the penitential psalm of David repenting after his sin of murder and adultery when the prophet Nathan rebuked him; that psalm: “*Have mercy on me, O God, according to your great mercy, according to the multitude of your tender mercy.*” is read daily in the Orthodox Church rule of prayer and it’s read at three of the daily services: third hour, matins, and compline.

So as the hymns of the Sunday of the Publican and the Pharisee say—they say we do not even have the righteousness of the Pharisee and yet we tend still to boast how great we are. And we do sin like the publican, like the tax collector. And especially if we’re Christians we are told, not only not to steal, we are told to share our goods, and if we don’t share our good then we are crooks, we are stealers ourselves according to the sermon on the mountain, so there is a sense in which we have sinned more than the publican, or more gravely at least, being Christians, but do not have that same compunction, that same sense of contrition before God.

...And so St. Ignatius said, “If a person puts all their righteousness in these external actions—like it seems that the Pharisee did—and thinks that they’re really the spiritual life, well, they are just in the hands of devil.” He said, “On the other hand if people never practice the rules, don’t keep the rules, don’t keep the commandments, don’t read the Bible, don’t say their prayers, don’t go to the Church, don’t share their goods, then they are just given over to the crudest sins and passions: gluttony, *pornea*, sexual unchastity, greed, anger.”

So he said, “The narrow path, the royal path, is, yes, to be like that Pharisee and to keep those rules, but to keep those rules with an encounter with the living God, so that those rules open us to the grace of God in humility and gratitude and not thanking God [we] were not like other people, but thanking God that he has been gracious to us. And then, when we keep those rules, then the strange thing is, no matter how righteous we are, externally, we will still pray the Publican’s prayer. We will stay pray, “O God, be merciful to me, a sinner.”

So the pre-Lenten season begins when we meditate [on] this parable of the Publican and the Pharisee. So as the hymns of the Church say, “Let us flee from the boastfulness and the pridefulness of the Pharisee who just kept the rules externally, and let’s learn from the Publican’s tears.” And even the Holy Fathers say, “Without tears, no one can be saved.” But what’s so interesting is that the more righteous, the more holy, the more full of grace, the more the fruit of the Holy Spirit is in a person, the more they repent, the more they weep, and the more they pray the Publican’s prayer: “O God, be merciful to me, a sinner.”

What is the Lenten Triodion?

The **Lenten Triodion** is the service book of the Orthodox Church that provides the texts for the divine services for the pre-Lenten weeks of preparation, Great Lent, and Holy Week. In Greek and Slavonic it is simply called the *triodion*. It is called the *triodion* because the canons appointed for Matins during this period are composed of three odes each.

The weeks of preparation, and especially the Sunday gospel readings, serve to exercise the mind, whereas the fasting of Great Lent focuses on the body, and Holy Week’s services exercise the spirit.