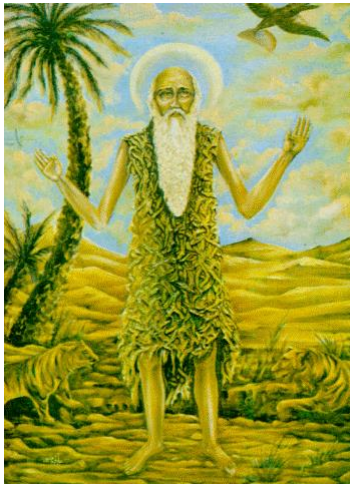


28. JANUARY. 2018. SUNDAY OF PUBLICAN AND PHARISEE. TONE – 1.
ST. PAUL OF THEBES IN EGYPT. ST. JOHN THE CALYBYTE OF CONSTANTINOPLE.
BEGINNING OF THE LENTEN TRIODON.

28. СІЧЕНЬ. 2018. НЕДІЛЯ ПРО МИТАРЯ І ФАРИСЕЯ. ГОЛОС 1-ий.
ПРЕПОДОБНИХ ОТЦІВ НАШИХ ПАВЛА ФІВЕЙСЬКОГО ТА ІОАННА КУШНИКА.
ПОЧАТОК ТРІОДІ



Saint **Paul of Thebes** was a monastic and hermit of the third century who lived in Egypt. He is also known as **Abba Paul the First Hermit** and **Paul the Theban and the Anchorite**. He was born c. 230 and died January 15, c. 341.

The story of him is told in the book *Life of Saint Paul the First Hermit* composed in Latin by Saint Jerome, probably in 375–376.

Paul and his married sister lost their parents. In order to obtain Paul's inheritance, his brother-in-law sought to betray him to the persecutors. Paul fled to the Theban desert

as a young man during the persecution of Decius and Valerianus around AD 250.

He lived in the mountains of this desert in a cave near a clear spring and a palm tree, the leaves of which provided him with clothing and the fruit of which provided him with his only source of food until he was 43 years old, when a raven started bringing him half a loaf of bread daily. He would remain in that cave for the rest of his life, almost a hundred years.

Paul of Thebes is known to posterity because around the year 342, Anthony the Great was told in a dream about the older hermit's existence, and went to find him. Jerome related that Anthony the Great and Paul met when the latter was aged 113. They conversed with each other for one day and one night. When Anthony next visited him, Paul was dead. Anthony clothed him in a tunic which was a present from Athanasius of Alexandria and buried him, with two lions helping to dig the grave. Father Anthony returned to his monastery taking with him the robe woven with palm leaf. He honored the robe so much that he only wore it twice a year: at the Feast of Easter, and at the Pentecost.

St. Paul's Monastery (Deir Mar Boulos) is traditionally believed to be on the site of the cave where the saint lived and where his remains are kept. The monastery is located in the eastern desert mountains of Egypt near the Red Sea. The Cave Church of St. Paul marks the spot where St. Anthony, "the Father of Monasticism", and St. Paul, "the First Hermit", are believed to have met.

TROPAR OF SUNDAY IN TONE-1.

When the stone had been sealed by the Jews, and the soldiers were guarding Your Most Pure Body, You arose on the third day, O Saviour, granting life to the world. Therefore, the Powers of Heaven cried out to You, O Giver of life: Glory to Your Resurrection, O Christ. Glory to Your Kingdom. Glory to Your Providence, O only lover of mankind.

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.

GLORY to the Father and to the Son and to the Holy Spirit. Amen.

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.

KONDAK OF TRIODON 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 - 1.** Let Your mercy, O Lord, be upon us as we have put our hope in You.”

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 1-ий.

Хоч камінь запечатали юдеї, і воїни стерегли Пречисте Тіло Твоє, воскрес Ти на третій день, Спасе, даруючи світові життя. Ради цього Сили Небесні взивали до Тебе, Життєдавче, Слава Воскресінню Твоєму, Христе, слава Царству Твоєму, слава Провидінню Твоєму, Єдиний Чоловіколюбче.

ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий.

У тілі ангел, пророків основа, другий предтеча пришествя Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення.

СЛАВА Отцю і Сину і Святому Духові

КОНДАК ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 2-ий.

Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вістуванням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця.

І НИНИ і повсякчас і на віки вічні, Амінъ.

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 Суций, з безпочатковим Отцем.

CHOIR : “ Let Your mercy, O Lord, be upon us as we have put our hope in You.”

ЧИТ. : “ **ПРОКІМЕН НА ГОЛОС 1-ий.**
Милість Твоя, Господи, хай буде над
нами, бо уповаємо на Тебе.”

ХОР. : “ Милість Твоя, Господи, хай буде
над нами, бо уповаємо на Тебе.”

READER : “ Rejoice in the Lord, you
righteous. Praise befits the upright.”
CHOIR : “ Let Your mercy, O Lord, be upon
us as we have put our hope in You.”

ЧИТ. : (СТИХ) “ Радуйтеся, праведні, в
Господі, праведним належиться
похвала.”
ХОР. : “ Милість Твоя, Господи, хай буде
над нами, бо уповаємо на Тебе.”

READER : “ Let Your mercy, O Lord, be upon
us.”
CHOIR : “ As we have put our hope in You.”

ЧИТ. : “ Милість Твоя, Господи, хай буде
над нами.”
ХОР. : “ Бо уповаємо на Тебе.”

EPISTLE/АПОСТОЛ.: 2 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 – 1.** Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 1-ий.** Алилуя.”
ХОР. : “ Алилуя, Алилуя, Алилуя.”

READER : “ God avenges me and has
subdued peoples under me. Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Бог відплату дає за мене, і
покорив мені народи. Алилуя.”
ХОР. : “ Алилуя, Алилуя, Алилуя

READER : “ He magnifies the salvation of the
king and deals mercifully for His anointed,
for David and for his seed forever. Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Він величає спасіння Свого
царя, і творить милість помазанникові
Давиду і родові його довіку. Алилуя.”
ХОР. : “ Алилуя, Алилуя, Алилуя.”

GOSPEL/ ЄВАНГЕЛІЄ: Luke. 18 : 10 - 14.

¹⁰ “Two men went up to the temple to pray, one a Pharisee and the other a tax collector.
¹¹ The 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. ¹² I fast twice a week; I give tithes of all that I possess.’ ¹³ And 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!’ ¹⁴ I

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 небі. Алилуя.”

WHO WAS ST ANTHONY OF THE DESERT/THE GREAT?



Saint Anthony the Great is known as the Father of monasticism, and the long ascetical sermon in *The Life of Saint Anthony* by Saint Athanasius (Sections 16-34), could be called the first monastic Rule. He was born in Egypt in the village of Coma, near the desert of the Thebaid, in the year 251. His parents were pious Christians of illustrious lineage. Anthony was a serious child and was respectful and obedient to his parents. He loved to attend church services, and he listened to the Holy Scripture so attentively, that he remembered what he heard all his life.

The youth reflected on how the faithful, in the Acts of the Apostles (4:35), sold their possessions and gave the proceeds to the Apostles for the needy. Then he entered the church and heard the Gospel passage where Christ speaks to the rich young man: “If you would be perfect, go, sell what you possess and give it to the poor, and you will have treasure in

heaven; and come follow Me” (Mt.19:21). Anthony felt that these words applied to him. Therefore, he sold the property that he received after the death of his parents, then distributed the money to the poor, and began his ascetical life in a hut not far from his village. By working with his hands, he was able to earn his livelihood and also alms for the poor. Sometimes, the holy youth also visited other ascetics living in the area, and from each he sought direction and benefit. He turned to one particular ascetic for guidance in the spiritual life.

In the year 311 there was a fierce persecution against Christians, in the reign of the emperor Maximian. Wishing to suffer with the holy martyrs, Saint Anthony left the desert and went to Alexandria. He openly ministered to those in prison, he was present at the trial and interrogations of the confessors, and accompanying the martyrs to the place of execution. It pleased the Lord to preserve him, however, for the benefit of Christians. At the close of the persecution, the saint returned to the desert and continued his exploits. The Lord granted the saint the gift of wonderworking, casting out demons and healing the sick by the power of his prayer. The great crowds of people coming to him disrupted his solitude, and he went off still farther, into the inner desert where he settled atop a high elevation. But the

brethren of the monasteries sought him out and asked him to visit their communities.

Saint Anthony spent eighty-five years in the solitary desert. Shortly before his death, he told the brethren that soon he would be taken from them. He instructed them to preserve the Orthodox Faith in its purity, to avoid any association with heretics, and not to be negligent in their monastic struggles. "Strive to

be united first with the Lord, and then with the saints, so that after death they may receive you as familiar friends into the everlasting dwellings." Saint Anthony died peacefully in the year 356, at age 105, and he was buried in the desert by his disciples.

<https://oca.org/saints/lives/2015/01/17/100216-venerable-and-god-bearing-father-anthony-the-great>

Sunday of the Publican and the Pharisee



Today the Church draws our attention to Jesus' wonderful Parable about the tax collector (publican) and the Pharisee (Luke 18:10-14). We hear about the foolish, insensible pride of the religious man who boasted even as he was praying, little heeding the fact that no one upon earth has the right to boast before God, Who can see even the most secret, hidden faults of a person.

The irreligious tax-collector was much wiser when he stood before God in total humility, refusing to flatter himself and simply asking God for mercy. He left it up to God how that mercy would be shown towards him.

This is indeed a most worthy example for us to follow. It is also most timely, coming just before we begin the efforts of fasting and observing the time of Lent. All of our fasting and endeavour will be of no value unless they are coupled with humility, that is, a realistic sense of our true standing before God and our fellow human beings. In fact, the person who insists on being proud while fasting will even emerge from the process in a worse state than before he or she began the fast, because they will simply have given themselves another reason for patting themselves on the back.

St. Paul's words to his student in the Faith, St. Timothy, in today's Epistle (2 Timothy 3:10-15) ought to make us sit up and take notice in this matter. He says that "all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived". He says, in other words, that a truly godly life is inevitably tested by persecution and by various kinds of suffering. There is benefit in this! It can help keep us from being deceived about how good we are. It can keep us aware of the fact that we are dependent upon God for everything, and that we cannot boast about our own strength and self-sufficiency, as did the Pharisee. It keeps us asking God for mercy and help as did the tax-collector.

Therefore let us resolve today to be grateful for the hard times and difficulties we go through. Let us look for what is useful in them. Let us see the opportunities for growth in faith and maturity in them. Above all, let us resolve to be completely honest before God and ourselves as to our true state. Let us Unashamedly confess before Him who we are, the sins we are prone to fall into, the weaknesses that beset us. Let us ask Him Him for help and mercy. Amen. *Fr Ihor Kutash UOCC*



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. *The Lenten Triodion* is the title of a classic and popular English book translated with an extensive and helpful introduction by Metropolitan Kallistos and Mother Mary. 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.

Weeks of preparation

The three weeks that commence on the fourth Sunday prior to Great Lent constitute the weeks of preparation. Each has its own distinct theme which is expressed in the Gospels readings appointed for the Divine Liturgies on these days:

1. Sunday of the Publican and Pharisee (Luke 18:9-14),
2. Sunday of the Prodigal Son (Luke 15:11-32), and
3. Sunday of the Last Judgment (also called Meatfare Sunday; Matt 25:31-46).
4. Sunday of Forgiveness (also called Cheesefare Sunday; the expulsion of Adam and Eve from Eden is also a theme of this day); Matt 6:14-21.

The Church eases us into the Lenten fasting discipline during this period. The week following the Sunday of the Publican and Pharisee is fast-free. The week following the Prodigal Son is a normal week -- we fast as usual on Wednesday and Friday. In the week following Meatfare Sunday, no meat is eaten; eggs, fish, and dairy are permitted on any day.

Forgiveness Sunday brings the period of preparation to an end. The next day, Clean Monday, begins Great Lent. The Vespers service served on the evening of Forgiveness Sunday includes the Rite of Mutual Forgiveness and is the first service of Great Lent.

https://orthodoxwiki.org/Lenten_Triodion