

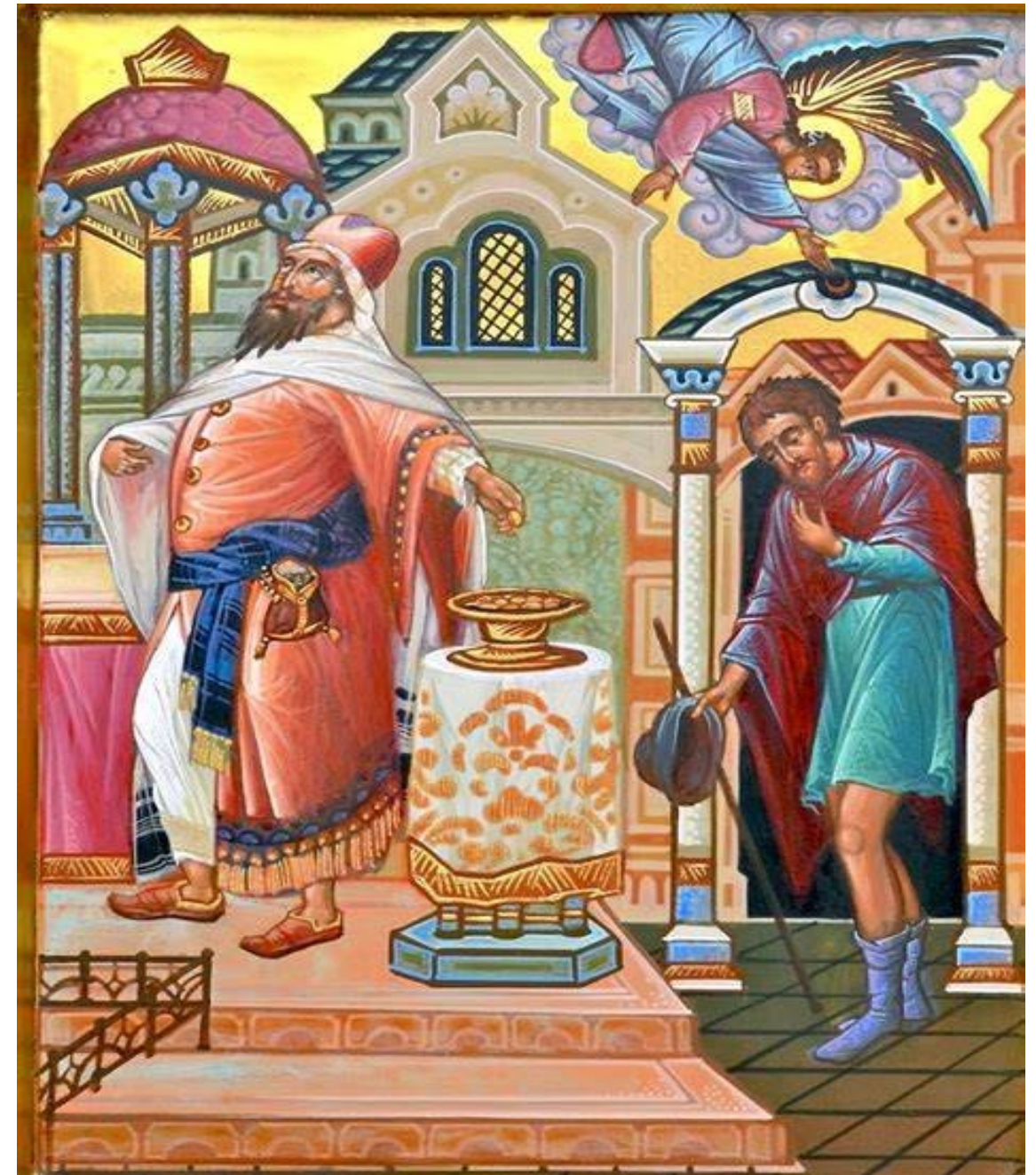
*From the Divine Office for the Great Ecumenical Teachers, Basil the Great,  
Gregory the Theologian and John Chrysostom (Jan. 30)*

*Let us all come together to honor with hymn and song the three great Satellites of the Holy Trinity, the Sun, enlightening the universe with the beams of their divine doctrine, flowing with honey-like rivers of wisdom, refreshing deserts with streams of the knowledge of God: Basil the Great, Gregory the Theologian, and John, the famous speaker, the Golden-mouthed. Let us sing in hymns our love for their teachings, for they are constantly interceding for us before the Holy Trinity. (Troparion)*

*With what hymns shall we crown these God-bearing Fathers? They understand the heavenly mysteries. They are preachers of Orthodoxy and the purest of theologians: the hierarch Basil the Great, Gregory the divine Theologian, and John, the orator with the golden mouth. They are worthily glorified by the Trinity, the Lord who grants us great mercy. (Praises)*



**SUNDAY OF THE PHARISEE AND THE PUBLICAN  
JANUARY 29, 2023**



**Our Lady of Perpetual Help Melkite Catholic Church**  
256 Hamilton St.  
Worcester, MA 01604  
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Email: olphmelkite@gmail.com  
Rev. Bryan McNeil, Pastor  
Email: Brymc56@comcast.net Cell: (978) 314-1962  
Divine Liturgy: Sunday 10:00 AM

**Antiphon (1st)**

1: Shout joyfully to the Lord, all the earth, and sing praise to His name.

***Through the prayers of the Mother of God, O Savior, save us.***

2: Say to God: How awesome are Your deeds! So great is Your power that Your enemies cringe before You.

***Be shafa'ati Walidatil Eelah, ya Mukhallisu, khallisna.***

3: Let all the earth worship You and sing praises to You; let it sing praises to Your name, O Most High!

***Through the prayers of the Mother of God, O Savior, save us***

**Entrance Hymn**

**Priest:** Come, let us worship and bow down before Christ.

**People:** *O Son of God, Who are risen from the dead, save us who sing to You: Alleluia!*

**Troparion of the Resurrection (Tone 1) pg. 38**

After the stone was sealed by the Jews and the while the soldiers were watching Your spotless body, You rose, O Savior, on the third day, bestowing life to the world. Wherefore, the heavenly powers cried out to You, O Giver of life: “Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your economy, O You who alone are the lover of mankind!”

**Patronal Troparion (Tone 1) Pg. 15**

In giving birth, you have preserved your virginity and in falling asleep you did not forsake the world, O Mother of God. You have passed to life being the Mother of Life. Through your intercession, save our souls from death.

**Kontakion of the Pharisee and the Publican (Tone 3)**

Let us shun the boastful words of the Pharisee and learn from the Publican humility with sighing; let us cry out to our Savior: “Have mercy on us, O You who alone are merciful!”

In one sense the Pharisee was right; the publican was a sinner. Publicans lived by extorting payments for themselves over and above what the Roman governors demanded. But the publican here is shown repenting for his sinfulness while, “The Pharisee totally ruined the righteousness of his deeds” (v. 25) by claiming superiority over the publican.

St Augustine in his Sermon 45 on the New Testament, dramatically recasts this scene in the form of a courtroom trial: “You have heard the case of the Pharisee and the publican; now hear the sentence. You have heard the proud accuser and you have heard the humble criminal; now hear the Judge. ‘Truly I say to you,’ says God the Truth, God the Judge, ‘The publican went down from the temple justified rather than the Pharisee... because everyone who exalts himself shall be abased and he who humbles himself shall be exalted.’” In icons the publican is often represented leaving the temple “justified,” with a halo around his head.

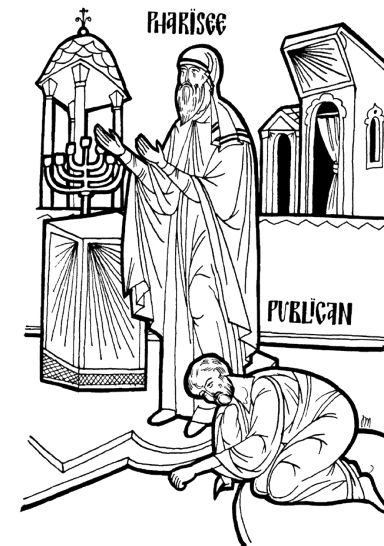
We see this praise of humility returning again and again in the pages of St Luke’s Gospel. It forms a major part of Mary’s canticle, the Magnificat: “*He has scattered the proud in the imagination of their hearts. He has put down the mighty from their thrones and exalted the lowly*” (Lk 1:51-52). It appears in a warning from Christ on jockeying for the first places at dinners. “*He told a parable to those who were invited, when He noted how they chose the best places, saying to them: ‘When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; and he who invited you and him come and say to you, ‘Give place to this man,’ and then you begin with shame to take the lowest place. But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, ‘Friend, go up higher.’ Then you will have glory in the presence of those who sit at the table with you. For whoever exalts himself will be humbled, and he who humbles himself will be exalted*” (Lk 14:9-11). As pride is the queen of the passions, so humility is the queen of the virtues.

The parable of the Pharisee and the publican is read as we begin our journey through the Triodion to Pascha as a reminder that, although we may fast more than twice a week during these days, we should not be congratulating ourselves on having earned something. Rather, like the publican we should be ask for God’s mercy since even in doing something good we have the tendency to pervert it as did the Pharisee.

*~Every good deed can be made void through foolish pride, while every sin can be cleansed by humility. Let us then embrace humility in faith while we completely turn away from the paths of pride.*

*~The righteousness of the Pharisee proved useless and was condemned because it was joined to pride. The Publican gained humility, the mother of the virtues which lifts us up on high.*

-Troparia from the Canon





### DIVINE LITURGY INTENTIONS

**Today**      +Richard Nejaimey (1yr.). Requested by his family  
                  +Sandra Aboody

**Feb 5**        +Diane Moossa (40 Day). Requested by her family

**This week's Coffee is hosted by the Nejaimey family**  
**Next week's Coffee Hr. by the family of Diane Moossa**

Please remember in your prayers: George Arraj, Jr., Ron Abraham, Peter Abraham, Vi Gazal, Robert Ghiz, Sadie Mirante, Archie Opatka, Anthony Poti, Katherine Thomas, Charlotte Stockhaus, Ruth Welsh, Richard Abraham, Sr., Daneil Sarrouf, Bob Lynch, Michael Mooradian, Michael McNeil, Jeff McNeil, Wyatt Willian Rahall, Lauren Abraham and the people of Ukraine.

If there are people for whom you would like me to pray, please reach out and give me their names. Part of our vocation as Christians is to pray for each other, especially when someone is sick or suffering in any way.

#### Last Week's Collection

Weekly	\$ 643
Candles	\$ 35
Coffee Hr.	\$ 53
Memorials	\$ 150
Stole	\$ 60
Other	\$ 160
<b>TOTAL</b>	<b>\$1,101</b>

**God bless you for your generosity!**



**Welcome to any visitors we have with us this morning! We are happy to have you worship with us.**

**Please join us downstairs in the church hall for the coffee hour so that we can get to know each other better and answer any questions you may have about the parish or the Melkite Church.**



#### HOUSE BLESSINGS

The post-Theophany period is the traditional time for blessing homes. If you would like me to come and bless your home, please see me after the Divine Liturgy or contact me at (978) 314-1962 (Brymc56@comcast.net).

**I would love to come and spend some time with you!**  
**Fr. Bryan**

#### ADULT EDUCATION

Our adult education series will begin this **Tuesday, January 31, 2023 at 6:30PM.** Our text will be Fr. Justin Rose's book "Come, Follow Me." It is a Byzantine Christian approach to evangelization and disciple-making. We will meet weekly as we make our way through the book (**except for Feb. 7**). This theme fits in well with Bishop Francois' motto: Becoming Disciples, Making Disciples. **Please bring your Bible. We have the books.**

#### UPCOMING LITURGICAL SCHEDULE

**Wed 2/1, 6PM Divine Liturgy for the feast of the Encounter (Hypapanty) followed by the Blessing of Candles.**

**Sat 2/11, 10AM Divine Liturgy & Memorial Service for Saturday of the Dead**

#### FINANCIALS

<u>12/2022</u>	<u>YTD (10/2022-12/2022)</u>
<b>Income</b> \$10,791	<b>\$24,130</b>
<b>Expenses</b> (\$11,879)	<b>(\$26,405)</b>
<b>Net</b> (\$ 1,088)	<b>(\$ 2,275)</b>

## Humility: Mother of the Virtues (Luke 18:10-14)

WHEN EARLY CHRISTIAN WRITERS FIRST BEGAN to list the deadliest passions that can consume a person they invariably considered pride as the most serious. Gluttony, lust or greed focus on material pleasures which can be tempered by physical conditions such as age or health. Pride, however, that increasing fixation with the self, can be with us to the moment of our death. Pride, called the queen or head of the passions, can egg us on to justify ourselves even before the awesome judgment-seat of Christ.

People rarely put their prideful feelings out there for all to see. We learn to keep those thoughts – “I’m better than you... I’m smarter than you...” – to ourselves. But we have them throughout our life and they can poison our relationships with others and even with God.

Pride here does not mean self-respect or taking satisfaction in one’s legitimate accomplishments. It rather has the idea of arrogance or superiority toward others because of one’s abilities or accomplishments. “I’m cuter than you... I have more toys than you.” Pride uses the circumstances of our life to make us disdain others whom we perceive to be weaker, poorer, less educated than ourselves. While envy, wanting what others have, looks up to others more successful than we, pride is the opposite. We look down on those whom we perceive are less than we are.

The Pharisee in the Lord’s parable (Lk 18:10-14) does put these feelings into words for us. “I do this, I do that, I’m not like him!” This is a particular temptation of religious people. They may be able to eat or drink in moderation. They may not be troubled by sexual enticements or the lure of possessions. But they are often quick to compare themselves with others whom they perceive as less perfect, if not as sinners.

### Trusting in Our Own Righteousness

St Luke tells us that Jesus “spoke this parable to some who trusted in themselves that they were righteous and despised others” (v.9) When we indulge feelings of self-importance and trust in ourselves how can we be trusting in God for our salvation? How can we commit ourselves to any authentic repentance?

The Pharisee saw his actions as guaranteeing his righteousness before God. He did fast twice a week, probably every Monday and Thursday, as was the Jewish custom. He did tithe, giving away ten percent of his income. But he trusted that these actions guaranteed his righteousness before God. Weekly fasting and contributing out of our material resources are excellent practices, commended in both Jewish and Christian traditions. But it is God alone who makes people righteous through Christ. We do not justify ourselves through any acts of devotion we might adopt. As St Paul would clearly teach, righteousness “...is the gift of God, not of works, lest anyone should boast” (Eph 2:8-9).

Nevertheless, good works have their place, an important one in God’s plan for us. St Paul goes on, “We are His [i.e. God’s] workmanship, created in Christ Jesus for good works which God prepared beforehand that we should walk in them” (Eph 2:10). The Christian people are “a new creation” (2 Cor 5:17), made by God in Christ for a purpose. As a people justified by God’s grace, we exist to perform good works according to God’s plan. While it is God’s grace, not these works that make us holy, we fulfill our new nature by performing them.

### Trusting that We Are Superior

The Pharisee is faulted on another score as well. He used his good deeds as clubs to beat down his neighbor. First of all, he judged that the publican did not do any of these things. And in that he may have been right but he also judged that he was better than the publican because of these works.

The publican, on the other hand did not reproach the Pharisee for his judgmental words. As St John Chrysostom points out, “The publican did not say, ‘Who are you to tell me such things? From what source did you learn of my life? You did not live with me. We did not spend time together. Why are you so haughty? ...Why do you praise yourself?’” (On Repentance and Almsgiving, 24) Rather he prayed humbly repenting over his own sins.

## Prokimenon

**Reader:** Make vows to the Lord your God and fulfill them; let all round about bring gifts to the awesome God.

**People:** Make vows to the Lord your God and fulfill them; let all round about bring gifts to the awesome God.

**Reader:** God is renowned in Judah; in Israel, great is his name.

**People:** Make vows to the Lord your God and fulfill them; let all round about bring gifts to the awesome God.

**Reader:** Make vows to the Lord your God and fulfill them;

**People:** Let all round about bring gifts to the awesome God.

**Epistle:** 2 Tim. 3:10-15

## Alleluia

Come, let us rejoice in the Lord! Let us sing joyfully to God our Savior!

**Verse:** Let us greet his presence with thanksgiving; let us joyfully sing psalms to him.

**Gospel:** Lk. 18:10-14



### **BISHOP’S APPEAL**

**The Bishop’s Appeal ends on January 31. Donations received by February 10th will be counted toward this year’s Appeal. Making a contribution to the Bishop’s Appeal makes it possible to grow the diocese by helping to establish new outreaches and missions, train candidates for the diaconate and priesthood as well as assist our retired priests.**

**Bishop Francois’ motto is: *Becoming Disciples, Making Disciples.***

**Let us become disciples and help make disciples. Let each of us share our time, talents, and treasure to build up the Diocese of Newton.**

**Please prayerfully consider making a donation to the Appeal if you have not already done so!**

**God bless you!**