

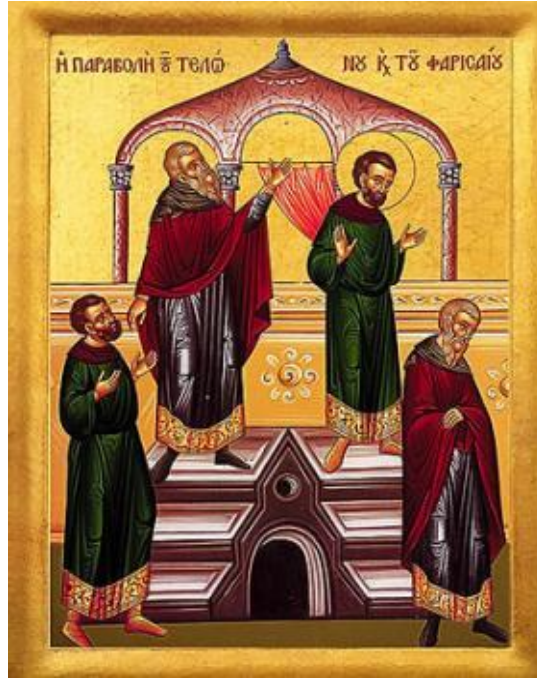
*The Self-Ruled Antiochian Orthodox Christian Archdiocese
Of North America
Diocese of Los Angeles and the west.*

St.Philip Antiochian Orthodox Church
كنيسة القديس فيليبس الرسول الأنطاكية الارثوذكسية

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Attached: *V. Rev. Archpriest Joseph Sakkab; Rev. Deacon Simon Sakkab.*



February 13, 2011

Sunday of the Pharisee and Publican

احد الفريسي والعشار

Weekly Service Schedule:

Saturday: 4:00 PM Vesper service

Sunday: 9:30 AM Matins Service

11:00 AM Divine Liturgy

(Troparion 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.

(Troparion of St-Philip -Tone 3):

O Holy Apostle Philip intercede with our merciful God to grant our souls, forgiveness of sins.

Kontakion:

Let us flee from the boasting of the Pharisee and learn the heights of humility from the publican's words. Let us cry out in repentance: O Savior of the world be gracious to Thy servants.

(الطروباريات)

(للقيامة – باللحن الخامس):

لِنَسْبِحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدْ لِلْكَلِمَةِ/ الْمَسَاوِي لِأَبِ وَالرُّوحِ ِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ/ أَلْمَوْلُودِ مِنْ الْعِذْرَاءِ لِحَلَاصِنَا/ لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يعلَوْ عَلَى الصَّلِيبِ، وَيَحْتَمَلَ الْمَوْتَ/ وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

(للقدّيس فيليبس الرسول - باللحن الثالث)

أيها الرسول القدّيس فيليبس، تشفع إلى الإله الرحيم، أن ينعم بغفران الزلات لنفوسنا.

القنّداق:

لنهرين من كلام الفريسي المتشامخ، ونتعلّم تواضع العشار، بالتهنّيدات هاتفين إلى المخلّص، ارحمنا أيها الحسن المصالاة وحدك.

The Epistle:

Make vows to the Lord thy God, and perform them.

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

The Reading is 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.

الرسالة

صلّوا واطفئوا الرب إلهنا،
الله معروف في أرض يهوذا.

فصل من رسالة القديس بولس الرسول الثانية الى تيموثاوس ٣: ١٠-١٥

يا ولدي تيموثاوس إنك قد استقرأت تعليمي وسيرتي وقصدي وإيماني وأنا تي ومحبتتي وصبري واضطهاداتي والآمي وما أصابني في أنطاكية وإيقونية ولسترة، وأية اضطهادات احتملت وقد أنقذني الرب من جميع الذين يريدون أن يعيشوا بالتقوى في المسيح يسوع يُضطهدون. أمّا الأشرار والمُغوون من النَّاس فيزدادون شرًا مضلّين ومضلّين. فاستمرّ أنت على ما تعلّمته وأيقنت به عالمًا ممّن تعلّمت، وأنك منذ الطفولة تعرف الكتب المقدسة القادرة أن تصيّر كحكيما للخلاص بالإيمان بالمسيح يسوع.

The Gospel

The Reading is 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 every one who exalts himself will be humbled, but he who humbles himself will be exalted."

الإنجيل

فصل شريف من بشارة القديس لوقا الإنجيلي البشير ١٨: ١٠-١٤

قال الرب هذا المثل: إنسانان صعدا الى الهيكل ليصليا، أحدهما فريسي والآخر عشّار. فكان الفريسي واقفا يصلي في نفسه هكذا: اللهم إني أشكرك لأنني لست كسائر الناس الخطفة الظالمين الفاسقين ولا مثل هذا العشّار، فإني أصوم في الأسبوع مرّتين وأعشّر كلّ ما هو لي. أمّا العشّار فوقف عن بُعد ولم يُرد أن يرفع عينيه الى السماء بل كان يقرع صدره قائلا: اللهم ارحمني أنا الخاطيء. أقول لكم إن هذا نزل الى بيته مُبرّرًا دون ذلك، لأن كلّ من رفع نفسه اتضع ومن وضع نفسه ارتفع.

Humility (Sunday of the Publican and the Pharisee)

The Following is an excerpt from Great Lent, by Alexander Schmemmann

From Chapter 2: Preparation for Lent

The next Sunday [after Zaccheus Sunday] is called the "*Sunday of the Publican and the Pharisee.*" On the eve of this day, on Saturday at Vespers, the liturgical book of the Lenten season-- the *Triodion*-- makes its first appearance and texts from it are added to the usual hymns and prayers of the weekly resurrection service. The develop the next major aspect of repentance: *humility*.

The Gospel lesson (Lk. 18:10-4) pictures a man who is always pleased with himself and who thinks that he complies with all the requirements of religion. He is self-assured and proud of himself. In reality, however, he has falsified the meaning of religion. He has reduced it to external observations and he measures his piety by the amount of money he contributes to the temple. As for the Publican, he humbles himself and his humility justifies him before God. If there is a moral quality almost completely disregarded and even denied today, it is indeed humility. The culture in which we live constantly instills in us the sense of pride, of self-

glorification, and of self-righteousness. It is built on the assumption that man can achieve anything by himself and it even pictures God as the one who all the time "gives credit" for man's achievements and good deeds. Humility-- be it individual or corporate, ethnic or national-- is viewed as a sign of weakness, as something unbecoming a real man. Even our churches-- are they not imbued with that same spirit as the Pharisee? Do we not want our every contribution, every "good deed," all that we do "for the Church" to be acknowledged, praised, publicized?

The Lenten season begins then by a quest, a prayer for humility which is the beginning of true repentance. For repentance, above everything else, is *a return to the genuine order of things*, the restoration of the right vision. It is, therefore, rooted in humility, and humility-- the divine and beautiful humility-- is its fruit and end. "Let us avoid the high-flown speech of the Pharisee," says the *Kontakion* of this day, "and *learn the majesty* of the Publican's humble words..." We are at the gates of repentance and at the most solemn moment of the Sunday vigil; After the Resurrection and the appearance of Christ have been announced-- "having beheld the Resurrection..."-- we sing for the first time the *troparia* which will accompany us throughout the entire Lent:

Open to me the gates 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 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 judgement. But trusting in Thy living kindness, like David I cry to Thee:

Have mercy on me, O God, according to Thy great mercy.

من تعليمنا الأرثوذكسي: ملكوت الله والفقير

التلميذ: يتكلم الانجيل كثيرًا عن ملكوت الله. لا افهم جيدًا ماذا يقصد بهذه العبارة. اعرف ان القديس يبدأ بالإعلان: "مباركة هي مملكة الأب والابن والروح القدس..."، واننا في القديس نلتقي الرب يسوع المسيح ونسمع كلمته ونتناول جسده ودمه.

المرشد: ملكوت الله ومملكة الأب والابن والروح القدس شيء واحد. يتوق المؤمنون الى الحياة في ملكوت الله بعد موتهم، لكننا نتذوق مسبقًا طعم الملكوت في القديس وكل الاسرار بحلول الروح القدس. ليس ملكوت الله مكانا جغرافيا ولا حقبة زمنية. هو في العالم لكنه ليس جزءا من العالم. قال يسوع: "ان ملكوت الله في داخلكم". في الانجيل امثلة كثيرة اعطاها يسوع ليُفهمنها ما هو ملكوت الله. قال: "يشبه الملكوت حبة خردل، هي اصغر الحبوب ولكنها متى نمت فهي اكبر الاشجار" (متى ١٣ : ٣١). أنصحك بقراءة هذا الاصحاح الثالث عشر من متى لأن فيه امثلة اخرى عن الملكوت.

التلميذ: هذه امثلة تشبه ملكوت الله بالاشجار والثمار. لكن ماذا عن الانسان؟

المرشد: ان افضل وصف لملكوت الله اعطاه يسوع في الموعدة على الجبل التي فصل فيها نمط الحياة الذي يجب ان يعيشه من هم في عداد الملكوت. تبدأ الموعدة على الجبل في انجيل متى هكذا: "طوبى للمساكين بالروح

فان لهم ملكوت السموات” (٣:٥)، وفي انجيل لوقا: “طوبى لكم ايها الفقراء فان لكم ملكوت الله” (لوقا ٦:٢٠). هذا يعني قبل كل شيء انه بمجرد ان يكون الانسان فقيراً مادياً، ولا يملك مالا، فهذا يسهل له دخول ملكوت الله. أتذكر مثل لعازر الفقير الذي كان يعيش على باب الغني وكان يشتهي ان يشبع من فتات مائدة الغني؟ لما مات “حملته الملائكة الى حضن ابراهيم” (لوقا ١٦:٢٠-٢٢). لم يقل الانجيل ان لعازر كانت له اية فضيلة غير فقره. ان الله يحب الفقراء و”يشبع الجياع من الخيرات” (لوقا ١:٥٣).

التلميذ: يقول انجيل لوقا: طوبى للفقراء، وانجيل متى: طوبى للمساكين بالروح. ما الفرق بينهما؟
المرشد: اولا المساكين والفقراء نفس الشيء. ثم، مع كل ما قلنا عن دخول الفقير ماديا الى الملكوت، يضيف الانجيلي متى: الفقراء بالروح. معنى ذلك ان الذي لا يتكبر ولا يفتخر بثقافته او بذكائه، الذي لا يعتقد انه متفوق على الآخرين، هذا في الواقع غني بالروح حتى لو كان لا يملك مالا البتة. يطلب يسوع ان نكون فقراء لا ماديا فقط، لكن ان يكون قلبنا فقيرا “قلبا متواضعا منسحقا”. ان من يعرف حدود معرفته وعقله وضعفه وقلة فضائله وجفاف قلبه، يعرف جيدا ان الغنى الحقيقي هو في الله.

الفقير الى الله يشترك الى الله. هذا هو الفقير بالروح. اختتم بآية من المزامير نرتلها في الصلاة: “الاغنياء افتقروا وجاعوا، اما الذين يطلبون الرب فلا يعوزهم شيء من الخير” (مزمو ٣٣: ١٠).

Announcements

Antiochian Women: Pot luck on Sunday February 27.

On Sunday, February 27 (Meat fare Sunday), All parishioners are invited by the Antiochian Women to share a potluck meal, right after the Divine Liturgy.

February special services:

Saturday February 26, at 10:00 am: Orthros service followed by a Divine Liturgy at 11:00 am, for **Saturday of the Souls.**

Teen Soyo:

- Gym nights are scheduled for February 4 and 18, at H. E. Beriault Jr. High School. 8125 - 167 Street. 7:00 p.m. to 9:00 p.m.
- Next Teen Soyo day will be Saturday February 26, Saturday of the souls, from 10:00 am to 2:00 pm. This will include: Divine Liturgy, lunch, teaching and outing. All teens are welcome.

Clergy Seminar:

Fr. Elias will be attending the diocesan clergy seminar in Seattle from Feb. 28 to March 4. Therefore the church office will be closed during this period.

Sunday of Orthodoxy:

Sunday March 13, at 6:00 pm: Pan-Orthodox Vesper Service for **Sunday of Orthodoxy** (at St John Ukrainian Orthodox Cathedral – details to be announced)

Retreats & Bible studies during Great Lent:

Saturday February 27, 10:00 am to 2:00 pm: "Saturday of the souls" (Orthros + Liturgy + Teen soyo retreat)

Saturday March 12, 1:00 to 6:00 pm: "Ladies retreat." (Chastity and Adultery)

Saturday March 26 after vespers: "Bible study" (The Annunciation)

Saturday March 26, 11:00 am to 2:00 pm: Church school day

Saturday April 16, 10:00am to 2:00pm: **Lazarus Saturday**"Church school retreat.
(Orthros + Liturgy + Church school day)

Great lent daily services starting Monday March 7:

Monday to Friday, 9:30am:	Orthros service
Monday, 7:00pm:	Great Compline (Arabic)
Tuesday, 7:00pm:	Great Compline (English)
Wednesday, 7:00pm:	The Liturgy of the Presanctified Gifts (English)
Thursday, 7:00pm:	Great Compline (English)
Friday, 7:00pm:	Akathist (Madayeh) Service.
Saturday, 6:00pm:	Vespers Service + Little Compline (Including the Canon of Metalipsi)

The Canon of repentance

The Canon of repentance (which is also called the canon of St. Andrew of Crete because it is written by him), will be read in church during the first three days of great lent (March 7, 8, 9), at 5:30pm.

Voluntary retreat for the beginning of great lent:

The first 3 days of great lent (March 7, 8 and 9) the office will be closed, but the church will be open for prayers, confessions and spiritual readings, from 7:00 am to 8:30pm. The Schedule is posted on the announcement's board.

Retreat schedule for February 15, 16, 17:

7:00 am:	Morning prayer
7:15 am:	Jesus prayer (O Lord Jesus Christ, the Son of God, have mercy on me a sinner)
8:00 am:	Open time for confession or Gospel reading.
9:30 am:	Orthros service + the first hour prayer.
11:00 am:	Open time for confession or Gospel reading
Noon:	Lunch
1:00 pm:	The Third + the Sixth hour prayers.
1:30 pm:	Open time for Confession or Gospel reading.
3:00 pm:	the Ninth hour prayer + Vespers.
4:00 pm:	Open time for Confession or Spiritual reading.
5:00 pm:	Break
5:30 pm:	Reading of the canon of repentance.
7:00 pm:	the daily appointed service.