

## February 9, 2020: The 33<sup>rd</sup> Sunday after Pentecost (the Publican and the Pharisee)

### Epistle reading: II Tim. 3:10-15:

*"But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 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. Yes, and 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. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 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."*

### Gospel reading: Luke 18:10-14:



*"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 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. I fast twice a week; I give tithes of all that I possess.' 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!'*

*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."*

With the Sunday of the Publican and the Pharisee we begin a new chapter in the Ecclesiastical year: THE TRIODION, which runs until Great Saturday (Easter Eve).

The Triodion is the time of repentance and spiritual cleansing, which takes us through three weeks of preparation for the unique journey of Great Lent, whose highlight is the Holy Week. The Triodion runs until the Great and Holy Saturday, the eve of the Lord's Resurrection.

The Church announces this event at the Matins service of this week with some beautiful hymns/prayers, such as: "*Open to me the doors of repentance, O, Giver of Life...*", which is sung through the entire period of the Triodion.

This comes in the context of the Gospel reading, which portrays the "*Two men who went up to the temple to pray, one a Pharisee and the other a tax collector,*" and their completely opposite attitude while praying. The Pharisee stands in arrogance and pride in front of the Temple and lists all the good deeds he had acquired, despising at the same time his fellow worshiper, the Publican, who, in total humility and overcome with the genuine spirit of repentance, prays and says: "*God, be merciful to me a sinner!*"

The two men represent the two categories of people/Christians who attend the same church service but return to their homes with different results, based on the attitude and the intent they came to church with.

**May the Good and Merciful God give us the the Publican's humility and spirit of repentance!**

**Fr. George Bazgan**

### **Altar boys for this Sunday:**

**Cotfasa Matthew  
Pătru Nicolae Stelian**

### **Sunday Fellowship**

**The following families are scheduled to look after  
this Sunday's fellowship:**

**Sasu Liviu & Corina  
Bob Marian & Maria  
Pâslaru Ciprian & Gabriela**

**Thank you all very much!**

## **ANNUAL GENERAL MEETING**

**The Annual General Meeting is scheduled for  
March 1<sup>st</sup>, 2020, after the Divine Liturgy.**

**On the Agenda:**

**- Financial and other committee reports.**

**Members in good standing will be able to vote.**

**All are invited to attend.**

**PLEASE, PLAN TO ATTEND!**

**ST JOHN CHRYSOSTOM**

### **THE CHURCH IS BORN FROM THE SIDE OF CHRIST**

Do you wish to learn from another source as well the strength of His blood? Look from where it first flowed and where it had its source! It flowed down from the cross, from the Master's side. St. John says that, when Christ was dead but still on the cross, the soldier came and pierced His side with a lance, and straightaway there came out water and blood. The one was a symbol of baptism, the other of the mysteries. Therefore, he did not say: "There came out blood and water, but first water came forth and the blood, since first comes baptism and then the mysteries. It was the soldier, then, who opened Christ's side and dug through the rampart of the holy temple, but I am the one who has found the treasure and gotten the wealth...

Blood and water flowed from His side... Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized Baptism and the Holy Eucharist. From these two sacraments the Church is born: from baptism, - the cleansing water that gives rebirth and renewal through the Holy Spirit, - and from the Holy Eucharist. Since the symbols of Baptism and the Eucharist flowed from His side, it was from His side that Christ fashioned the Church, as He fashioned Eve from the side of Adam... Do not understand, then, how Christ has united His bride to Himself and what food He gives us all to eat? By one and the same food we are both brought into being and nourished.