

UKRAINIAN RESOURCES FOR THE DOMESTIC CHURCH SUNDAY OF THE PHARISEE AND THE PUBLICAN

THE TRISAGION PRAYERS

Parents: In the name of the Father, and of the Son, and of the Holy Spirit.
Amen. *(Three times)*

Response: Glory be to you, our God, glory be to You.

Parents: Heavenly King, Advocate, Spirit of Truth, Who are everywhere present and fill all things, Treasury of Blessings, Bestower of Life, come and dwell within us; cleanse us of all that defiles us, and O Good One, save our souls.

Children: Holy ✠ God, Holy and Mighty, Holy and Immortal, have mercy on us. *(Three times)*

Glory be to the Father ✠ and to the Son and to the Holy Spirit, now and ever and forever. Amen.

Trinity most Holy, have mercy on us. Cleanse us of our sins, O Lord; Pardon our transgressions, O master; look upon our weaknesses and heal them, O Holy One; for the sake of Your name.

Lord, have mercy! *(Three times)*

Glory be to the Father ✠ and to the Son and to the Holy Spirit, now and ever and forever. Amen.

Our Father, who art in Heaven, hallowed be Thy name. Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

RESURRECTIONAL TROPARION - TONE 1

Though the stone was sealed by the Jews and soldiers guarded Your most pure body,
You arose, O Savior, on the third day, and gave life to the world.
And so the heavenly powers cried out to You, O Giver of life:
Glory to Your resurrection, O Christ! Glory to Your kingdom!
Glory to Your saving plan, O only Lover of Mankind.

EPISTLE: 2 TIMOTHY 3:10 - 15

My son Timothy, you have followed my teaching, my behavior, my faith, my long-suffering, my love, my patience, my persecutions, my afflictions such as befell me in Antioch, Iconium and Lystra, such persecutions as I suffered: and out of them all, the Lord delivered me.

And all who want to live piously in Christ Jesus will suffer persecution. But the wicked and impostors will go from bad to worse, erring and leading into error.

As for you, keep on with the things you have learned and which have been entrusted to you, and remember from whom you have learned them. For you have known from infancy the Sacred Scriptures which are able to give you instruction for your salvation by the faith which is in Christ Jesus.

GOSPEL: LUKE 18:10 - 14

The Lord told this parable: "Two men went up to the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and began to pray thus within himself: 'O God, I thank you that I am not like the rest of men, robbers, dishonest, adulterers, or even like this publican. I fast twice a week; I pay tithes of all I possess.'

But the publican, standing far off, would not so much as lift up his eyes to heaven, but kept striking his breast, saying, 'O God, be merciful to me a sinner!'

I tell you, this man went back to his home justified rather than the other; for anyone who exalts himself shall be humbled, and anyone who humbles himself shall be exalted.

CATECHETICAL SUMMARY

Today in the Gospel we are reminded that there are two "ways" in which we can walk in this life and the outcome or goal of those ways are strikingly different. The first of those "ways" is the way of the world, in which financial success and reputation are prioritized and the ultimate goal is personal aggrandizement, no matter the "way" in which it is attained. The second "way" is the way of God, in which charity and honesty are not only prioritized, but are the way and the goal as well.

In other words, the second "way," the way of God, is a good in itself, for this "way" is the life of God or eternal life. Following this second "way" leads one to look beyond themselves and live in a way that is always oriented toward others. Just as God the

Father, from all eternity, poured out his life in love to the Son, so the one who walks this second "way" lives a life which is a constant act of self-giving love.

Please notice that both "ways" have an interior and hidden aspect that greatly affects which path or "way" that we walk in this life and ultimately it greatly affects how we will live forever. While one may outwardly appear to be walking in the "way" of God, as the Pharisee in the Gospel must have appeared to those around him, it is possible for that person to actually be walking the opposite path in life due to the hidden or interior disposition of his heart.

CHALLENGE QUESTIONS

1. Do we often live a double-life? Do we act polite and nice to those around us while harboring resentment or anger toward those some people? Do we say one thing with our mouth and think another thing with our heart?
2. In the Divine Liturgy do we pray for everyone and ask for God's mercy and forgiveness? Have we truly forgiven others in the way that we ask God to forgive us?
3. Is there someone in our life whom we are angry with or that we have not really forgiven from our heart? Can we find a way to forgive them and show them that we love them?