On February 21 we commemorate our devout father Timothy of Symbola & we remember the parable of the Publican and the Pharisee.

HOUSE BLESSINGS

In order to schedule a house blessing, please call the office.

FEED THE HUNGRY

An outreach ministry of our parish. It is led by Emmy Kalmanidis and all donations are earmarked to go directly to help people in need in the Fairfield County area. Currently we serve on a Weekly basis (Sunday morning): on John Street (in Bridgeport) & Bridgeport Shelter & 1 to 2 times a month the Norwalk & Stamford Shelter. Anyone who would like to donate to this ministry please contact E. Kalmanidis at 203-803-8278 email: ekalmanidis@gmail.com
Fortieth Day Memorial Service for the servants of God
Parthena Kydes & Panagiotis Christakos
& Sixth Month Memorial Service for the servant of God
Eleni Petrides

Τεσσαρακονθήμερο Μνημόσυνο υπέρ αναπαύσεως των δούλων του Θεού
Παρθένας Κυριακίδου & Παναγιώτου Χριστάκου
& Εξάμηνο Μνημόσυνο υπέρ αναπαύσεως της δούλης του Θεού
Ελένης Πετρίδου
THE ALTAR FLOWERS TODAY ARE DONATED TO THE GLORY OF GOD:

IN LOVING MEMORY OF

PARTHENA KYDES

FROM HER FAMILY

MAY HER MEMORY BE ETERNAL.

SUNDAY SCHOOL AT HOME

Please join our Home Sunday School Program

Please email Fr. Nick at Fr.Nick@stgeorget.org expressing your interest in participating in this program and informing him about the names and ages of your children.
The Direct Archdiocesan District
Federation of Greek Orthodox Church Musicians

Presents

‘A Virtual Youth Concert’

To Benefit the Federation’s Demetrios C. Pappas Educational Scholarship Program, featuring performances by a select group of Scholarship recipients.

Tickets start at $25 for single admission, with opportunities for one of three sponsorship levels.

The Concert may be viewed from Sunday, March 7, 2021 starting at 7:30 pm until midnight on Tuesday, March 9th, allowing you ample opportunity for unlimited viewing of the concert during this period.

Please visit the “News and Events” Page on our Federation website at: archdistrict.churchmusic.goarch.org to view our promotional video and to purchase tickets online.

Should you have any questions, feel free to contact Federation President Anna Dounelis at (516) 752-0875 or the Event Chairperson Theodore Brakatselos at (516) 316-9980.

We thank you for your support!
Αναστάσιμον Απολυτίκιον. Ἡχος δ’
Τὸ φαιδρὸν τῆς Αναστάσεως κήρυγμα, ἐκ τοῦ Αγγέλου μαθοῦσαι αἰ τοῦ Κυρίου Μαθήται, καὶ τὴν προγονικὴν ἀπόφασιν ἀποδήσασαι, τοῖς Ἀποστόλοις καυχώμεναι ἐλεγον. Ἐσκύλευται ὁ θάνατος, ἦγέρθη Χριστὸς ὁ Θεός, δωροῦμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

Απολυτίκιον Κτητορικόν, Ἡχος α’
Ο καιροὺς τε καὶ χρόνους κυβερνῶν Πάτερ Άναρχε· Οὐ ως ἡ Ημέρα ἡ μία ἐτη χίλια πέφυκεν· Ἐν Norwalk, Connecticut ποίμνην· στερέωσον πληρώσασα καλῶς· πλήρη κύκλων ενιαυτῶν· κραυγάζουσα καὶ λέγουσα· φύλαττε Υπερούσιε Τριάς· ταύτην την εκλογάδα Σου· Ἀμεμπτον & Θεοφιλή· Γεωργίου ταις Εντεύξεσι·

Απολυτίκιον Αγίου Γεωργίου, Ἡχος δ’.
Ὡς τῶν αἰχμαλώτων ἐλευθερωτὴς καὶ τῶν πτωχῶν ὑπερασπιστής, ἀσθενοῦντων ἱατρός, βασιλέων ὑπέρμαχος, Τροπαιοφόρε Μεγαλομάρτυς Γεώργιε, πρεσβεῦε Χριστῷ τῷ Θεῷ, σωθῆναι τάς ψυχὰς ἡμῶν.

Κοντάκιο Τελώνου & Φαρισαίου, Ἡχος δ’
Φαρισαίου φύγωμεν ψηγοριαν, καὶ Τελώνου μάθωμεν, τὸ ταπεινῶν ἐν στεναγμοῖς, πρὸς τὸν Σωτῆρα κραυγάζωντες· Ἡλαθί μόνε ἡμῖν εὐδιάλλακτε.
**Apolytikion of Resurrection, 4th Tone**
When the women Disciples of the Lord had learned from the Angel the joyful message of the Resurrection and rejected the ancestral decision, they cried aloud to the Apostles triumphantly: Death has been despoiled, Christ God has risen, granting His great mercy to the world.

**Apolytikion Ktitorikon, Tone First**
Father without beginning, the One Who governs the seasons and all time; for you a thousand years is as but one day. Strengthen your people in Norwalk, Connecticut that has endured well throughout the years, and cries out to you, saying: Trinity beyond Being, at the prayers of St. George, protect, this, Your chosen flock to be blameless and faithful.

**Apolytikion for St. George, Tone 4th**
As the one renowned for setting captives free, and for defending those in poverty, the physician of the sick and the champion of kings, do thou, o Victory-bearer and Great Martyr George, intercede to Christ our God for the salvation of our souls.

**Kontakion of the Publican & Pharisee, Tone 4th**
Let us flee the Pharisee's *exalted parlance;* let us learn the Publican's *humble demeanor,* and with sighs *unto the Savior cry out and say, *To us be gracious, O only forgiving Lord.
TIMOTHY, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconion, 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.
παρὰ τίνος ἐμαθες, καὶ ὁτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Εἰς τὴν Νέο-ελληνική:

Παιδί μου Τιμόθεε, εσύ ὁμώς συμπορεύτηκες μαζί μου στὴ διδασκαλία, στὸν τρόπο ζωῆς, στοὺς σκοποὺς, στὴν πίστη, στὴ μακροθυμία, στὴν αγάπη, στὴν υπομονή, στοὺς διωγμοὺς, στα παθήματα σαν αὐτὰ που υπέμεινα στὴν Αντιόχεια, στὸ Ικόνιο, στα Λύστρα. Τὶ διωγμοὺς υπέφερα! Κι ἀπ’ ὅλα μὲ γλίτωσε ὁ Κύριος. Κὶ ὁχὶ μόνο εὐγὼ, ἀλλὰ καὶ ὅλοι ὅσοι θέλουν νὰ ξῆσουν μὲ ευσέβεια, σύμφωνα μὲ τὸ θέλημα τοῦ Ἰησοῦ Χριστοῦ, θὰ αντιμετωπίσουν διωγμοὺς. Μόνο οἱ πονηροὶ ἀνθρώποι καὶ οἱ ἀπατεώνες θὰ προκόψουν στὸ χειρότερο: θὰ εξαπατοῦν τοὺς ἄλλους καὶ οἱ ἄλλοι θὰ τοὺς εξαπατοῦν. Εσὼ ὁμώς νὰ μένεις σ’ αὐτὰ που ἐμαθες καὶ ποὺ γιὰ τὴν ἀξιοπιστία τοὺς ἔχεις τεκμήρια. Ἐξεῖς ἀπὸ ποιὸν τὰ ἐμαθες καὶ μὴ λησμονεῖς ότι ἀπὸ τὴ βρεφικὴ σοῦ ἡλικία γνωρίζεις τῇ Γραφῇ, ποὺ μπορεῖ νὰ σὲ κάνῃ σοφό οδηγώντας σε στὴ σωτηρία διὰ τῆς πίστεως στὸν Ἰησοῦ Χριστό.

The Gospel Reading is from Luke 18:10-14

The Lord said 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 you that I am not like other men, extortioners, 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 everyone who exalts himself will be humbled, but he who humbles himself will be exalted."
Ευαγγελικόν Ανάγνωσμα: Εκ του κατά Λουκάν 18:10-14

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἀνθρώποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσευχῆσθαι, ὁ εἰς Φαρισαίος καὶ ὁ ἕτερος τελώνης. ὁ Φαρισαίος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· ὁ Θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ἄσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρσαγες, ἄδικοι, μοιχοί, ἕ καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δίς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. καὶ ὁ τελώνης μακρόθεν ἔστως οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανόν ἐπᾶραι, ἀλλ' ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ λέγων· ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκείνος· ὅτι πᾶς ὁ ψυχόν ἐαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἐαυτὸν ψωθήσεται.

Εἰς τὴν Νέο-ελληνική:

Δύο άνθρωποι ανέβηκαν στο ναό για να προσευχηθούν. Ο ένας ήταν Φαρισαίος κι ο άλλος τελώνης. Ο Φαρισαίος στάθηκε επιδεικτικά κι έκανε την εξής προσευχή σχετικά με τον εαυτό του: "Θεέ μου, σ’ ευχαριστώ που εγώ δεν είμαι σαν τους άλλους ανθρώπους ἄρσαγες, ἄδικος, μοιχός, ἕ καὶ σαν αὐτον εδώ τον τελώνη. Εγώ νηστεύω δύο φορές την εβδομάδα και δίνω στο ναό το δέκατο απ’ όλα τα εισοδήματά μου”. Ο τελώνης, αντίθετα, στεκόταν πολύ πίσω και δεν τολμούσε ούτε τα μάτια του να σηκώσει στον ουρανό. Χτυπούσε το στήθος του και έλεγε: "Θεέ μου, σπλαχνίσου με τον αμαρτωλό”. Σας βεβαιώνω πως αυτός έφυγε για το σπίτι του αθώος και συμφιλιώθηκε με το Θεό, ενώ ο άλλος όχι· γιατί όποιος ψωνει τον εαυτο του θα ταπεινωθεί, κι όποιος τον ταπεινώνει θα ψωθεί".
The Pharisee and the Tax Collector

The parable has a two-fold meaning, giving us i) a warning against pride and contempt for others, and ii) an admonition to approach God with a humble and repentant heart. The parable was mainly intended to convict the Pharisees who, on the one hand proudly claimed they obeyed all the rules and regulations of the Law, while on the other hand, they ignored the Mosaic precepts of mercy and compassion. The Pharisees were looked upon as devout, law-abiding citizens and models of righteousness. But they were proud and self-righteous. The tax collectors, on the other hand, were the most-hated group because they collected taxes for a foreign empire, and became rich by cheating people, often threatening them with false accusations. In other words, they collaborated with the Romans and stole from the Jews. Hence, they were considered by their fellow-Jews to be traitors, unclean and sinful. The parable, however, shows that both men were
Devout Jews observed three prayer-times daily, at nine AM, twelve midday and three PM. They also considered prayer in the Temple as more efficacious than that made anywhere else. In the parable, Jesus tells us about two men who went to pray, a Pharisee and a tax collector. The Pharisee stood in the very front section of the Temple, distancing himself from his inferiors, and his prayer was egotistical. He looked upon himself as superior to other people and listed all his pious acts. The Jewish Law required fasting only on the Day of Atonement, but this Pharisee fasted twice a week, possibly, on Monday and Friday, the market days, when the largest possible audience would see his whitened face and disheveled clothing -- the external marks of his fasting. Although he was required to tithe only on his agricultural produce (Dt 14:22; Nm 18:21), this Pharisee paid tithes on all his wealth. He was sure that he had done all that the law of God required --and even more, thus creating a “surplus” of righteousness and making the Almighty his “debtor.”

The Pharisee’s prayer: In short, the proud and self-righteous Pharisee did not really go to pray to God, but only to tell God how good he was in the guise of thanking Him. He said this prayer "to himself"! His prayer was also ineffective because he was proud, despising all others, including the tax collector, labeling them sinners. He was really a good man, but he lacked compassion for others. If the first big mistake of the Pharisee was to think that God would be impressed by his boasting, the second was in his thinking that he was better than others. The Pharisee got what he asked for, which was nothing, while the sinner got what he asked for, which was everything. Two things especially make our prayers void and of no effect: a proud sense of our own righteousness, and a contempt for others. But a humble heart is contrary to both of these.
The tax collector’s prayer: The second person was the tax collector. He stood at the back of the Temple and would not even lift his eyes to God. He confessed his sins and humbly asked for God’s mercy: “Kyrie, eleison” - "O God, be merciful to me--a sinner." His prayer was short, but to the purpose. His heartbroken, humble prayer won him acceptance before God. His only virtue was his humility, which led him to repentance and prompted him to ask for mercy. While the Pharisee asked God, in effect, “Am I not better than my fellow-men?” the tax collector’s question to himself was, "Am I as good as God?" Having defrauded his neighbors on behalf of the Roman overlords, the tax collector had much to be humble about. He was a sinner, personally and corporately, a state which prompted him to pray: "God be merciful to me -- a sinner.” The Pharisee prayed as one who needed no forgiveness, and he got none; the tax collector prayed as one who needed forgiveness, and he received it. “Prayer does not change God, but it changes him who prays.” (Soren Kierkegaard). “If no change occurs as a result of prayer, then one has not really prayed.” (Fr. Raymond Brown).

We might object to God’s forgiving the tax collector as he did not formally confess any sins, make a statement of repentance, offer to change his life or make any reparations for his sins (as the tax collector, Zacchaeus, did). God’s approval of his prayer might appear to us to be a cheap form of grace. But let us remember that the humble prayer of the tax collector implied all the formalities of repentance, restitution and change of life, and framed them in his awareness of his total unworthiness compared to the holiness of God. And so, as Jesus tells his audience and us, as a reward of his humble prayer for mercy, the tax collector received it and went home truly "justified," i.e., "reconciled to God." St. Paul reminds us: “Not because of any righteous deeds we have done but because of His mercy, He has saved us through the bath of rebirth and renewal by the Holy Spirit” (Titus: 3:5). The last words of the Gospel reading are a warning to us all: “Those who exalt
themselves will be humbled; those who humble themselves will be exalted.”

**Life messages:** Let us evict the Pharisee and revive the publican in each of us. We become the proud Pharisee when we brag about our achievements giving no credit to God, when we seek praise and recognition from others for our accomplishments, and when we degrade others with insensitive comments, hurting their feelings. In today’s Gospel, Jesus challenges us to imitate the humble publican (tax collector) by acknowledging our total dependence on God and His grace for all our achievements and blessings; by confessing to God daily our sinfulness and asking for His pardon and forgiveness; by praying for God’s continued daily support through His grace and for His strengthening through the daily anointing and of His Holy Spirit living within us; and by becoming more sensitive to the needs and feelings of others, serving them as best as we can.

Let us ask for God’s unconditional love and mercy. The Gospel is about God’s Divine Mercy. The tax collector saw this clearly: “Be merciful to me, a sinner.”

(Source: Homilies of Fr. Anthony Kadavil)
Our ladies of Philoptochos are having a canned food drive during the entire month of February to support one of our local organizations, Person-to-Person. All donations can be dropped off at church every Sunday during church hour services. Thank you!

Please support our Church, by purchasing gift cards for Stew Leonard’s, Stop & Shop & Shop Rite from which our Church will gain 5%-10%. You can purchase gift cards at the Church after Liturgy on Sundays; gift cards may also be purchased at the Leonard’s Upholstery, 138 Main Ave.

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