

**PRAYERS ARE REQUESTED FOR ...**

*The health and salvation of –*

|                              |           |
|------------------------------|-----------|
| Abducted Bishops Paul & John | Pauline   |
| Hieroschemamonk Ambrose      | Ann       |
| Archpriest Ian               | Stefan    |
| Archpriest Eugene            | John      |
| Reader Aleksei               | Vivian    |
| Monk Philaret                | Jung Sook |
| Matushka Mary                | Thomas    |
| Matushka Mary Sara           | Cheyenne  |
| Andrea                       | Nancy     |
| Virginia • Thomas            | Randall   |
| John • Jacqueline            | Rose      |
| Euphrosynos                  | Don       |
| John • Catechumen Rebecca    | Norma     |

*The repose and salvation of –*

|                                 |                     |
|---------------------------------|---------------------|
| Subdeacon Nikolai (December 31) | Michael (January 6) |
|---------------------------------|---------------------|

*Please let Father know if there are any names you would like added to the list.*

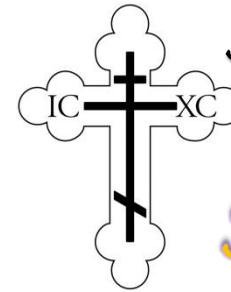
**Next Sunday, February 12 – Parish Council**

*Saturday, February 25 – 4:00 choir practice and 5:30 Great Vespers*

**Sunday, February 26, after coffee hour – forgiveness Vespers**

**GREAT LENT BEGINS MONDAY, FEBRUARY 27**

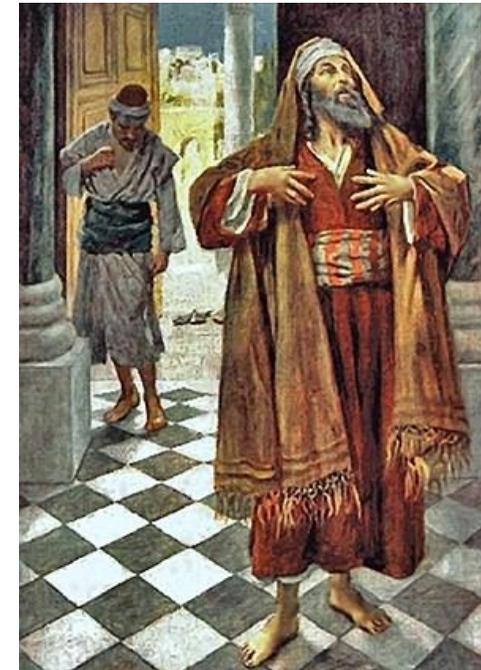
*A mission parish under the omophorion of His Eminence Benjamin,  
Archbishop of San Francisco and the Diocese of the West,  
Orthodox Church in America*



**ST TIKHON ORTHODOX  
CHRISTIAN CHURCH**

**Sunday, February 5, 2017**

**Sunday of the Publican and the Pharisee**



*The Publican and Pharisee by Harold Copping (1919)*

Sunday Hours & Divine Liturgy at 9:10 AM, followed by agape potluck  
Other services as announced

Rev. Alexander Vallens, *Rector*

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## The Parable of the Publican and 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. They develop the next major aspect of repentance: humility.

The Gospel lesson (Luke 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 judgment.  
But trusting in Thy living kindness, like David I cry to Thee:  
Have mercy on me, O God, according to Thy great mercy.*

*from Great Lent, by Protopresbyter Alexander Schmemmann*

**Also this week:** Photinus the Great, Pat. of Constantinople (February 6); St Parthenius, Bp of Lampsacus on the Hellespont (February 7); Greatmartyr Theodore Stratelates (“the General”); Prophet Zechariah (February 8); Martyr Nicephorus of Antioch (February 9); Hieromartyr Haralambos (February 10); Hieromartyr Blaise, Bp. Of Sebaste (February 11).

**\* NO FASTING THIS WEEK! \***

**Epistle:** II Timothy 3:10-15 (Sunday)

**Gospel:** Luke 18:10-14 (Sunday)

### Troparion – Tone 8 (Sunday)

Thou didst descend from on *high*, O Merciful One! /  
Thou didst accept the *three*-day burial to free us from our sufferings! ///  
O Lord, our Life and Resurrection: glory to Thee!

### Troparion – Tone 1 (Feast)

Rejoice, O Virgin Theotokos, full of grace! /  
From thee hast shone the Sun of Righteousness, Christ our God, /  
Enlightening those who sat in darkness. / Rejoice and be glad, O righteous elder; /  
Thou didst accept in thine arms the Redeemer of our souls ///  
Who grants us the resurrection.

### Kontakion – Tone 1 (Triodion)

Let us flee from the pride of the Pharisee! / And learn humility from the Publican's tears! /  
Let us cry to our Saviour: have mercy on us, /// Only merciful One!

### Kontakion – Tone 1 (Feast)

By Thy Nativity, Thou didst sanctify the Virgin's womb, /  
And didst bless Simeon's hands, O Christ God. /  
Now Thou hast come and saved us through love. ///  
Grant peace to all Orthodox Christians, O only Lover of mankind!