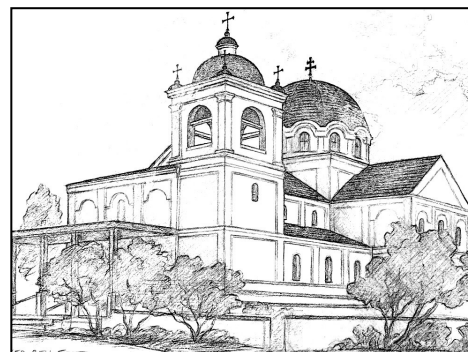


# ANNOUNCEMENTS

Publican & Pharisee, February 17, 2019



- TROPARION OF THE RESURRECTION, Tone Five:

Let us the faithful praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death and to raise the dead, by His glorious Resurrection.

- KONTAKION OF THE PUBLICAN & PHARISEE, Tone Four:

Let us flee the Pharisee's conceited vaunting; let us learn the Publican's humility, and cry with groans unto the Savior: Thou Who alone art swiftly reconciled, be gracious unto us.

## ACTIVITIES & EVENTS THIS WEEK

- |                |  |
|----------------|--|
| Sat., Feb. 16: | 4:30 PM, Panikhida (memorial for the reposed)<br>5 PM, Great Vespers & Confessions                   |
| Sun., Feb. 17: | 8:30 AM, Matins; Confessions from 9–9:45 AM<br>10 AM, Divine Liturgy<br>11:30 AM, Church School      |
| Wed., Feb. 20: | 6 PM, Vespers, Potluck meal and talk on <i>The Creation of Man and Woman</i><br><i>Fast Free Day</i> |
| Fri., Feb. 22: | 11:30 AM–1 PM, Confessions in Protection Church<br><i>Fast Free Day</i>                              |

- BEGINNING OF THE LENTEN TRIODION:

The Orthodox Church uses many different books and collections of hymns in the Divine Services. On the “Sunday of the Publican and Pharisee”—this Sunday—we begin to use the Lenten hymn book called the *Lenten Triodion* (it contains many three-ode hymns). The magnificent collection of hymns were composed by saintly hymnographers from the 3rd–18th centuries, among those whom we can identify are St. Romanos the Melodist (6th century), St. Kosmas the Melodist, Bishop of Maiouma, St. John of Damascus and St. Andrew of Crete (all three from the 8th century), and the 9th century Leo the Emperor and nun St. Kassiani. The earliest hymn in the book, “Beneath thy compassion, we take refuge, O Theotokos...” can be traced to a Coptic manuscript dating from about 250 AD. Much of the material contained in the *Triodion* was compiled and arranged by St. Theodore the Studite in Constantinople during the course of the 8th–9th centuries.

There is a pious tradition from the Greek island of Zakynthos regarding the “opening” of the *Triodion* at the Vespers of the Publican and Pharisee. The *Triodion* book is placed on a table under the icon of Christ, to the right of the Royal Gate on the iconostasis. Following the Resurrection hymns of “Lord, I Have Cried,” a priest takes the *Triodion* from its place and gives it to the bishop, who is standing at his episcopal throne. From there it is handed over to the lead chanter, who after venerating the book opens it and begins chanting the appropriate hymns, thus inaugurating the *Season of Repentance*.

- MISSION PARISH RETREAT IN PORTLAND:

Fr. Lawrence and Deacon John will be in Portland Tuesday–Thursday attending the Diocesan Mission Retreat.

- PRELENTEN SUNDAYS:

Today is the second of the pre-Lenten Sundays, and our attention is focused, on the parable of the *Publican and Pharisee* found in Luke 18. The Pharisee felt himself deeply religious and pious and justified before God, because he trusted in himself. Justification—that is, salvation, holiness and righteousness come from Christ alone. The Pharisee was outwardly righteous and was a moral man, keeping the Mosaic Law as carefully as he could. But in his pride about that, he ended up not praying to God, but telling God how fortunate it was that He, the Lord of Heaven and earth, had such a worthy and wonderful servant—not “like other men, extortioners, liars, cheats,” etc. There’s no room for repentance in all that self-adulation. The Tax collector on the other hand, failure that he was, proves to be the humble and repentant man, who offers an authentic prayer from the heart. It’s a maxim of the spiritual life that truly righteous people see themselves as sinners, while those who think they are righteous can be far from God. During Great Lent, we pray to the Lord to grant us to see our transgressions—our own transgressions, and **not** those of other people. In the upcoming pre-lenten Sundays, the attentive—and regular—church-goer will receive lessons on how to acquire humility, prayer and abstinence; to remember that the Lord is merciful and loving—yet we will experience the Last Judgment; to repent of our sins and to forgive the sins of others. Don’t miss out by skipping a Sunday.

- SUNDAY OF ORTHODOXY—MARCH 17:

I received a message from Vladyka Benjamin that His Beatitude, Metropolitan Tikhon will visit St Seraphim for the Liturgy on the *Sunday of Orthodoxy*, March 17. What wonderful news! His Beatitude is a loving, humble and tireless servant of God, and we are blessed that he will be here. Why is he coming? The *Feast of the Sunday of Orthodoxy* is one of the spiritual and theological highpoints of Great Lent, coming as it does after the rigors of Clean Week., which is the first week of the Fast. The presence at the Liturgy of His Beatitude, the Primate (First Hierarch) of the Orthodox Church in America, wonderfully elevates our feast. Let us be present at the Vespers and Liturgies during these next four weeks of pre-lenten preparation; let us come to the incomparable Vespers of Forgiveness on Sunday, March 10; let us struggle through Clean Week, and so worthily arrive at the *Feast of the Sunday of Orthodoxy*, when we will joyfully greet Metropolitan Tikhon, Archbishop Benjamin and Bishop Daniel and one another. —Fr Lawrence

- FORGIVENESS SUNDAY VESPERS – March 10, 1:15 PM:

On Sunday, March 10 we will serve the *Vespers of Forgiveness*, following the usual Sunday Agape Meal. This Vespers, which ushers in the Great Fast, begins at 1:15 PM. After the hymn, “O Joyous Light” we will sing: “Turn not Thy countenance from Thy servant, for I am afflicted, hearken to me speedily, attend to my soul, and deliver it.” During that slow and compunctionate melody, the gold covers on all the icon stands will be changed to the Lenten purple—a royal and rich color, yet darker and more mournful too. From that point on we are in Great Lent, and the choir will be singing the Lenten melodies for the litanies. At the end of this unique Service we will ask forgiveness of each other, each person approaching the priests, then each other. Those who can, do a prostration before one another; those who cannot, simply ask forgiveness. We say: “forgive me” and answer back, “forgive me. God forgives.” The important thing is to ask for forgiveness and then give it. In a Parish—and the longer you are in it the more this is true—there are things to forgive which we might not even know about, as well as things for which we must ask forgiveness (being equally blind to those things). The act of forgiveness is **not** one in which we expect all interpersonal difficulties will be erased or resolved, it does, however, have the potential to remove the poison of sin and resentments from our “spiritual blood stream.” It’s a beginning to our Fast.

I hope you understand that I am urging you, in the strongest, most emphatic and pastoral way I can, to attend this Vespers, to set it as something essential in your own life—crucial to a good beginning of Lent—and thereby participate in the act of mutual forgiveness. —Fr. Lawrence

- HOUSE BLESSINGS:

This year over seventy homes were blessed with the Holy Water of Theophany. What a joy it was to visit and pray with so many of our parish families. There are still a number of homes yet to be blessed, which I hope will be done soon. It is of great importance for Orthodox Christians to have their homes blessed: The feast of Theophany and the ceremony of the Great Blessing of Water takes place on January 6, allowing us to bless homes as the year begins and bring the grace of the Holy Spirit in the Water to refresh, renew and recommit our homes to Christ as small churches, as holy places of prayer and piety. Father Alexander Krassovsky, from Sts. Peter and Paul, wrote in a bulletin that “the majority of our time is spent at home with our families. It is here, more than anywhere else, that we should exercise ourselves in family prayer, in the reading of Scripture and other spiritually profitable literature, in the observance of fasts, and in all of the Christian virtues given to us by our Lord. We should do so not only for our eternal salvation, but for our spiritual well-being in this life.” As we enter into the most sacred time of the year—Great and Holy Lent—let us take advantage of this magnificent opportunity to have our homes blessed and to strengthen the family bonds of our domestic churches so as to improve our spiritual condition and bring ourselves closer to God. House blessings give clergy and parishioners the opportunity to get to know each other on a more personal level which can only strengthen the bonds of our spiritual family. —*Fr. Lawrence*

- ON PRIDE & HUMILITY:

...after grievous [spiritual] wounds I have come to know that the signs of pride are disparaging or disdaining one's neighbors and carelessness over Confession. But in and of itself, pride is not noticeable to a man, being the subtlest passion, which deceived a light-bearing angel and caused the Fall in Heaven. Upon this passion the others are supported, like a building upon a foundation that is hidden beneath the earth. —*by St. Ignatius Brianchaninov*

Remember the one who has ridiculed you, who has grieved you, who has wronged you, who has done evil to you, as your physician, your healer. Christ sent him to heal you; don't remember him with anger. (*Abba Zossima*)

Even if a person's sin is not only obvious, but very grievous and comes from a hardened and unrepentant heart, do not condemn him, but raise your eyes to the wondrous and incomprehensible judgments of God; then you will see that many people, formerly full of iniquity, later repented and reached a high degree of sanctity, and that, on the other hand, others, who were on a high level of perfection, fell into a deep abyss. Take care, lest you also suffer this calamity through judging others. —*Bishop Theophan the Recluse, Unseen Warfare*

Do not listen gleefully to gossip at your neighbors expense or chatter to a person who likes finding fault. —*St. Maximos the Confessor (First Century on Love no. 58)*

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 of real man. Even our churches—are they not imbued with that same spirit of the Pharisee? Do we not want our every contribution, every 'good deed,' all that we do 'for the Church' to be acknowledged, praised, publicized? But what is humility? The answer to this question may seem a paradoxical one for it is rooted in a strange affirmation: God Himself is humble! Yet to anyone who knows God, who contemplates Him in His creation and in His saving acts, it is evident that humility is truly a divine quality, the very content and the radiance of that glory which, as we sing during the Divine Liturgy, fills heaven and earth. —*Father Alexander Schmemmann, from the book **Great Lent***

- MARK YOUR CALENDARS:

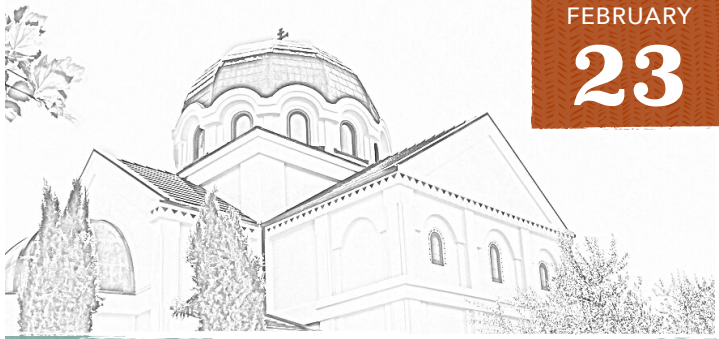
The first of two Lenten Retreats will take place here at St. Seraphim Cathedral on **Saturday, March 23 at 9:30 AM** (the second retreat, on *Holy Week* will be led by His Grace, Bishop Daniel, on April 6). Our retreat will be led by Father John Bettancourt, rector of Holy Trinity Antiochian Orthodox Church in Santa Fe, New Mexico. The

retreat topic is *St. Gregory Palamas: Inner Stillness and the Sanctification of the Imagination*. He will explore the three major faculties of the human being: the noetic (thinking), the incensive (feeling), and the appetitive (desiring), and see how they interact with a fourth: the imaginative faculty. The imaginative faculty is described by St. Gregory Palamas as the place where memories, images, and experiences are stored and can be accessed. The Holy Fathers universally caution about the misuse of the imagination (*fantasia*) noting how easily it can be perverted and become the plaything of the evil one. St. Gregory Palamas speaks of the proper use of the imaginative faculty and demonstrates how it can be rightly employed. He articulates how each of our human faculties can be sanctified through the quieting of false images and thoughts through the use of the Jesus Prayer. During the Sunday homily he will contemplate St. Gregory's reflection on the Mother of God's use of the Imaginative faculty in relationship to the Annunciation and the bearing of The Image, in the Incarnation of the God-Man Jesus Christ.

• THE NEED FOR SOUL HEALING:

The Divine Liturgy and other services of the Orthodox Church force me to confront issues in my own heart that need healing: my impatience, my laziness, my emotionalism, my self-centeredness, and my inattentiveness. It's painful. It's easy to blame the Church for my frustrations, and it's tempting to dismiss the unfamiliar [for new converts] in worship as unspiritual. We can reject the solemnity as "quenching the Spirit" rather than an expression of reverence for a great and awesome God; we can dismiss the candles, incense, and other aspects of liturgical worship as "smells and bells." They aren't as cool as smoke machines and professional lighting systems on a stage [with a worship band]. The length of the service—around an hour and a half—is necessary to prepare our hearts for worship, for the ministry of the Word, and for reception of the Eucharist, but it's inconvenient and cuts into our Sunday free time. I had—and still have—genuine questions, but in moments of honesty I have discovered that a lot of my struggles start with me. ...[before becoming Orthodox] my spiritual palate had become accustomed to entertainment and emotional expression, not to humility and repentance. I do not mean to dismiss the hard work of committed Christian worship leaders and pastors of Protestant denominations. I would be lost without the love and faithful prayers of so many Protestant friends over the course of my life. I am merely admitting a hard truth: little was required of me in many of my church experiences, and some of what passed for "worship" at the conferences and gatherings I attended was really mostly self-expression and sentimentality. Do any of these struggles hit home with you?

—Lynnette Horner, [from her blog](#)



**FEBRUARY**  
**23**

## The Konevets Quartet in Concert

### St. Seraphim Orthodox Church

5 PM: Sung Vespers in the Church (no charge)  
7 PM: Concert of Russian Liturgical and Folk singing in the Parish Hall

Complementary wine, beverages  
cheese and finger foods

**\$15 Adult**  
**\$10 all Ages Under 17**

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