

# ANNOUNCEMENTS

Publican & Pharisee, February 21, 2021

- TROPARION OF THE RESURRECTION, Tone Four:

When the women disciples of the Lord learned from the angel the joyous message of the Resurrection, they cast away the ancestral curse, and elatedly told the Apostles: death is overthrown, Christ God is risen, granting the world great mercy.

- RESURRECTIONAL KONTAKION, Tone Four:

My Savior and Redeemer as God rose from the tomb, and delivered the earth-born from their chains. He has shattered the gates of hades, and as Master, He has risen on the third day.

- KONTAKION OF THE TAX-COLLECTOR AND 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

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| Sat., Feb. 20:  | 5 PM, Vigil & Confessions  |
| Sun., Feb. 21:  | 10 AM, Divine Liturgy  |
| Tues., Feb. 23: | 7 PM, Men's Group at Fire Pit  |
| Wed., Feb. 24:  | 9 AM, Divine Liturgy, <a href="#">Feast of the Finding of the Head of St. John the Baptist</a><br>4 PM, Redwood Empire Food Bank Distribution<br>5 PM, Vespers<br>7 PM, Fr. James will lead a study on the <i>Lord's Prayer</i> via Zoom |
| Fri., Feb. 26:  | 11:30 AM–1 PM, Confessions in Protection Church (or by appointment, as needed)   |
| Sat., Feb. 27:  | 3:30 PM, Catechism: <i>On Holy Baptism - Beginning of our second semester</i><br>5 PM, Vigil & Confessions   |
| Sun., Feb. 28:  | 10 AM, Divine Liturgy — Sunday of the Prodigal Son   |

- WE ARE OPEN:

It's a start: we now allow thirty people inside the church during Services. Last Sunday was the first day in which we "opened" up to that degree. It's a first come—first serve basis (of course we will always honor our visitors and invite them to be inside). Questions? Our Ushers and Subdeacon stand ready to help.

- PRAYING AT HOME:

Here are the hymns for [Saturday evening Vespers](#) (translation is slightly different than that which is sung). Here are the liturgical hymns for [Sunday morning](#) and here are the [Scripture readings for Sunday](#).

- BEGINNING OF THE LENTEN TRIODION—SUNDAY OF THE TAX-COLLECTOR AND PHARISEE:

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.

- THE SINGERS RECEIVE THE TRIODION:

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*.

- WEDNESDAY EVENING STUDY WITH FATHER JAMES:

Beginning this week Father James will lead a study of the small book *Our Father* by Father Alexander Schmemmann.

- FORGIVENESS SUNDAY VESPERS – March 14:

On Sunday, March 14 we will serve the *Vespers of Forgiveness, immediately after the Divine Liturgy*, rather than the usual time of 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 Lenten melodies will be used 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; either way is just fine. We say: “forgive me” and answer back, “Forgive me. God forgives.” The important thing is to *ask* for forgiveness and then *give it*. 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. —*Fr. Lawrence*

- ON HUMILITY:

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***

- ANOTHER WORD ON HUMILITY:

Grass does not sprout in trampled ground; likewise, passions and wickedness do not sprout in a humble soul. As long as we lack humility, God will not stop humbling us through trials until we learn this important and most salvific lesson. —*Elder Ephraim of Arizona, reposed December 7, 2019*

- COMPARISONS:

Before approaching the chalice in order to receive the Eucharist, each one of us makes the same confession as we collectively share the same preparatory prayer: “I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God Who came into the world to save sinners, of whom I am first.” The very point of this public confession is that we are not comparing ourselves with others, but confessing to our own sinfulness before God. If analyzed comparatively, such a prayer would be reduced to a kind of empty rhetoric. Compared to the great villains of history and the great sinners that fill our news stories, we again come off as good, decent human beings. But that does not mean that we are in less need of the saving grace of the Gospel. Do I need “less grace” than the great sinners of history and contemporary life because I am comparatively not as bad? Hopefully, the absurdity of such a question is more than immediate. The only way that we can effectively prepare for the approaching Lenten season is to open our minds and hearts to the Gospel lessons of humility, repentance, conversion, the fruits of repentance and a renewed love of God and neighbor. We do this by listening to each Gospel passage as a direct call from Christ: “Repent, for the Kingdom of God is at hand!” —*Fr. Steven Kostoff*













- CONFESSION:

Our practice here, as taught by the Holy Synod of Bishops, is to prepare ourselves for a weekly participation in Holy Communion by a regular confession (monthly at the least), prayers before Holy Communion, fasting and attending Church services. If you cannot remember when you last made a confession, it was probably too long ago. At Confession we stand before Christ, we say our sins to Him, with the priest as our witness, and hopefully sometimes our guide. Let’s be eager to be with the Lord in our repentance, awaiting the grace and forgiveness that pours into our hearts. —*Fr. Lawrence*



# OUR JOURNEY TO PASCHA! 2021

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS		THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week <b>FEBRUARY 21st</b>		<i>TRIODION WEEKS</i> <b>Publican and the Pharisee</b> Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week <b>FEBRUARY 28th</b>		<b>The Prodigal Son Returns!</b> Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare <b>MARCH 7th</b> FAREWELL TO MEAT TODAY		<b>The Last Judgement</b> Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare <b>MARCH 14th</b> FAREWELL TO CHEESE TODAY		<b>Adam and Eve are cast from Paradise!</b> <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent <b>MARCH 21st</b>		<i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> <b>SUNDAY of ORTHODOXY</b> Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent <b>MARCH 28th</b>		<b>ST GREGORY PALAMAS</b> Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent <b>APRIL 4th</b>		<b>VENERATION OF THE HOLY CROSS</b> <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent <b>APRIL 11th</b>		<b>ST JOHN of the LADDER</b> Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent <b>APRIL 18th</b>		<b>ST MARY of EGYPT</b> Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! <b>APRIL 25th</b> GREAT WEEK BEGINS		<i>GREAT AND HOLY WEEK</i> <b>ENTRY OF OUR LORD INTO JERUSALEM</b> Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY <b>APRIL 30th</b>		<b>GREAT AND HOLY FRIDAY</b> <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! <b>MAY 2nd</b> NO FASTING!		<i>BRIGHT WEEK</i> <b>HOLY PASCHA! (CHRIST IS RISEN!)</b> Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!