

• SAINT SERAPHIM FELLOWSHIP:

There will be a brief meeting at lunch on Sunday, February 12 to set the schedule for the Saint Seraphim Men's Fellowship. Dan DeCarlo, who is our coordinator, will set aside a table for us.

• ON THE PUBLICAN AND THE PHARISEE:

God does not dispense justice, but gifts and charisms upon His servants. The publican's prayer was filled with the spirit of humility, and therefore he found contact with Him Who placed Himself lower than every creature in order to raise all creation to its primordial glory. This prayer had love as well, because anyone who humbles himself, blames himself and justifies the other, and the first Other is God. By contrast, the man who justifies himself like the Pharisee, mutilates his being, because pride makes man incapable of loving.

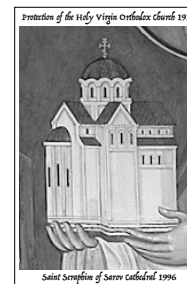
—Elder Zacharias of Essex

LOVE IS IN THE AIR

We of St. Seraphim have been blessed with an outpouring of love from above. It has permeated our hearts and all that we do. On Tuesday, February 14th, our expressions of love will be heard and felt by those close to us and by our fellow parishioners at a *Valentine's Day Dinner and Floor Show* in the Parish Hall. This will be a revival of the "talent" shows and the music and poetry evenings of the now distant pre-C-19 past. The date is firm for 6:00 PM, so ink it in. Several truly talented church members have already said that they would appear, and a few more are yet to be confirmed. If you have a well practiced, people pleasing, performing proficiency, please respond to this announcement. The evening will include Italian Red (spaghetti and accompaniments) with potluck desserts. Although the donation jar will be out, there will be no charge. Entertainers will surprise and delight us so that we are not eager to call it a night by nine o'clock. —Vladimir, ursusmjr@sonic.net

ST. SERAPHIM CATHEDRAL

PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



February 5, 2023

Parable of the Tax Collector and the Pharisee



• TROPARION OF THE RESURRECTION, Tone One:

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: Glory to Thy Resurrection, O Christ; glory to Thy kingdom; glory to Thy dispensation, O Thou who lovest mankind.

• TROPARION OF THE MEETING OF THE LORD, Tone One:

Rejoice, thou who art full of grace, O Virgin Theotokos, for from thee hath risen the Sun of Righteousness, Christ our God, enlightening those in darkness. Rejoice, also thou righteous Elder, as thou receivest in thine arms the Redeemer of our souls, who also granteth unto us the Resurrection

• 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.

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ACTIVITIES & EVENTS THIS WEEK

- Friday, Feb. 3: *Note time change:* 2–4 PM, Confessions
- Saturday, Feb. 4: 5 PM, Great Vespers / Confessions
- Sunday, Feb. 5: 10 AM, Divine Liturgy
11:30 AM, Church School
12:30 PM, Parish Annual Meeting
- Wed., Feb. 8 : 6 PM, Vespers
- Friday, Feb. 10: 11:30 AM–1 PM, Confessions

• 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). This magnificent collection of hymns was 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 *Sunday of the Publican and Pharisee*. In that tradition, 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 at “Lord, I Have Cried,” the head chanter comes before the Icon of Christ and receives from the priest the book of the *Triodion*. He then begins chanting the appropriate hymns, thus inaugurating the “Season of Repentance.”

• ANNUAL MEETING TODAY:

The Annual Parish Meeting will be held today, Sunday, Feb. 5 at 12:30 PM. The report booklets are available in the Narthex. Preparing for this meeting, let’s call to mind the exclamation made at the Divine Liturgy just before we

sing the Creed: *Let us love one another that with one mind we may confess...* And we answer: *Father, Son and Holy Spirit, the Trinity One in essence and undivided.* The word “mind” here means “one accord, one heart.” This call for love and oneness of mind and the deep spiritual heart is a precondition for our confession of God as Trinity. We are images of God in Trinity, and in order to truly confess the *Trinity undivided* we must also be undivided among ourselves—we must live a life of love. Fr Philip McCaffery writes: “God is a community of loving Persons, and human beings are made in God’s “image and likeness.” Christ is born into this world to restore human beings to their true selves, through repentance and communion with Him. This is the Gospel—Good News indeed!”

• SET THE DATE—FORGIVENESS SUNDAY VESPERS:

Forgiveness Sunday Vespers—February 26 at 1 PM—is the service that ushers us into Great Lent. Vespers begins as usual, with the reading of Psalm 103, the Great Litany, and the various hymns of the day. After “O Joyous Light” we will sing the Lenten hymn “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 contrite 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. Please understand that I am urging you, in the strongest, most emphatic and pastoral way I can, to attend this Vespers and participate in it, since Lent cannot really begin without it. Here is a [brief reflection](#) on this day Fr Alexander Schmemmann. —*Fr. Lawrence*

• BRIEF TRIPS:

I will be in Milwaukie, OR (suburb of Portland) attending the Mission Parish Retreat this Tuesday and Wednesday, returning Thursday evening, Feb. 9. The following week I will go to LA on Monday, Feb. 13 to attend the Funeral service for Bishop Tikhon that evening and return home Tuesday, (the next day) by 1 PM. —*Fr. Lawrence.*