

SUNDAY OF THE PUBLICAN AND PHARISEE



Icon of the Publican and Pharisee



January 25, 2015

TONE 8

SUNDAY OF PUBLICAN AND PHARISEE

(BEGINNING OF THE LENTEN TRIODION)

OUR HOLY FATHER GREGORY THE THEOLOGIAN, ARCHBISHOP OF CONSTANTINOPLE

SCHEDULE OF SERVICES FOR THE WEEK OF JANUARY 26 – FEBRUARY 1

SATURDAY, JANUARY 31

6:00 PM – Great Vespers.

SUNDAY, FEBRUARY 1 – *SUNDAY OF THE PRODIGAL SON; THE HOLY MARTYR TRYPHON*

8:45 AM – Divine Praises

9:30 AM – Divine Liturgy

For All Parishioners

*If you are reading the bulletin during the Liturgy (including the homily),
please **stop** and be attentive – будьмо уважні!*

***Do priests remember what we
say in confession?***

So often, people will ask if I remember people's sin from Confession. As a priest, I rarely remember sins from the confessional. That might seem impossible, but the truth is, sins aren't all that impressive. They aren't like memorable sunsets or meteor showers or supper-intriguing movies... they are more like the garbage.

– Fr. Mike Schmitz

Choir Practice

Today and each Sunday, there will be choir practice to prepare for Lent and Pascha as well as to introduce new melodies for the Divine Liturgy. Practices will begin at approximately 11:40 and last for about 20 minutes. If you haven't sung with the choir, consider joining!

1st All Souls Saturday

Saturday, February 7th is First All Souls Saturday. On that day, there will be a Divine Liturgy at 9:30 AM for all our beloved departed followed by a Panakhyda. Please write the names of all those you wish to be remembered and place in the basket in the back of the church today.

Looking Ahead:

- ❖ Feb. 7th – 1st All Souls Saturday
- ❖ Feb. 8th – Meatfare Sunday
- ❖ February 15th – Cheesefare Sunday
– Cheesy Pot-Luck followed by
Forgiveness Vespers
- ❖ February 16th – The Great Fast Begins
(day of strict fast)
- ❖ February 28th – 2nd All Souls Saturday
- ❖ March 7th – 3rd All Souls Saturday
- ❖ March 8th – Sunday of the Holy Cross
- ❖ March 14th – 4th All Souls Saturday
- ❖ March 21st – Akathist Saturday
- ❖ March 25th – Annunciation
- ❖ March 29th – Flowery Sunday
- ❖ April 5th – Pascha

Triodion

From Wikipedia, the free encyclopedia

The **Triodion** (Greek: *Τριώδιον*, *Triōdion*; Slavonic: *Постиная Трїѡдь*, *Postnaya Triod*; Romanian: *Triodul*, Albanian: *Triod/Triodi*), also called the **Lenten Triodion** (*Τριώδιον κατανυκτικόν*, *Triodion katanyktikon*), is the liturgical book used by the Eastern Churches that follow the Byzantine tradition, containing the propers for the fasting period preceding Easter and for the few weeks leading up to the fast.

The canons for weekday matins in the Triodion contain only three odes and so are known as "triodes" after which the Triodion takes its name. The period which the book covers extends from the Sunday of the Publican and Pharisee (the tenth week before Pascha (Easter): twenty-two days before the beginning of Great Lent), and concludes with the Midnight Office of Holy Saturday.

The Triodion contains the propers for:

- the Pre-Lenten period, begins with a week in which there is no fasting, including on Wednesdays and Fridays, which are normally kept as fast days throughout the year (with few exceptions).
- The following week is called the *Apókreo* (literally: the "Leave-taking from Meat") in Greek. It coincides with the Carnival celebrations which, although officially discouraged by the Church as pagan remnants, are very popular. The Apokreo marks the change of diet to the fasting practice of Lent: meat is no longer eaten after the "First *Apokreo* Sunday" (i.e. the 8th Sunday before Easter), while for the following week, the *Tyrinē*, that culminates on *Tyrinē* Sunday (literally: "Cheese Sunday" or "Second Apokreo Sunday") just before Clean Monday, milk and dairy products, but not meat or eggs, may be eaten.
- the Forty Days of Great Lent itself, which begin on Clean Monday and for which a vegetarian type diet, with the addition that on many days the use of oil is excluded as well ("the Lenten Fast"). On two specific feasts during Lent (the Annunciation and Palm Sunday), fish is allowed. The fast is prescribed until Easter. This period coincides with the springtime birth of new lambs.
- Lazarus Saturday and Palm Sunday
- Great and Holy Week (up to and including the Midnight Office of Great and Holy Saturday)

In the edition of the Lenten Triodion used by the Old Believers and those who follow the Ruthenian recension, the contents of the Triodion end with the service of Lazarus Saturday and do not contain the services of Holy Week, which are to be found in the Pentecostarion.

DEALING WITH “BAD” BIBLE VERSES

by Fr. Patrick Henry Reardon

The books of Joshua and Judges, which begin with the conquest of the Holy Land by the Chosen People, are dominated by the imagery of warfare. It is not surprising, I guess, that some modern readers express shock and concern about the emphasis on combat in these books, the bloodshed, the conquest, the seizure of the property of others, and so forth. These two books if taken in a merely literal sense, might be used to justify all sorts of dreadful behavior, and, truth be told, some Christians deliberately avoid Joshua and Judges for that very reason.

If these books are so inappropriate – so unworthy to be counted as “Christian literature,” to say nothing of “the Word of the Lord” – how is it that Gideon, Barak, Samson, and Jephthe are numbered among the heroes of the faith (Hebrews 11:32)?

The arguments directed against the books of Joshua and Judges, run parallel to those alleged against the “cursing psalms.” In both cases, the question is legitimately posed: Are we not dealing here with a very primitive and immature level of religion that we should not pursue? Should not Christians, who have been enlightened with the greater grace of the Gospel, simply ignore such an

early and more barbarous expression of religion?

I even know of monasteries where the cursing psalms are omitted from the recitation of the Hours.

It is arguably in connection with these problematic texts that we perceive most clearly Paul’s distinction between the letter that kills and the Spirit that gives life (Cf. 2 Cor 3:6).

We Christians today, after all, are hardly the first biblical readers to sense a problem with too literal an application of these more aggressive parts of Holy Scripture. Since early in Christian history great care has been taken to interpret the Bible’s battles, bloodshed, cursing, and hostility in a more spiritual sense, imaginatively applying these narratives to the struggle that Christians must exert to do battle with Satan, who goes about the world as

a roaring lion, seeking whom he may devour (1 Peter 5:8).

A good number of sermons and Christian commentaries on these problematic texts have come down to us from the early centuries of the Church, and all of them are marked by this same pastoral concern. The vigorous fighting recorded in Joshua

and Judges, as well as the robust cursing of enemies that one finds in the Book of Psalms, were habitually understood by those ancient preachers and commentators as referring to the daily struggles involved in the Christian life.

To sustain the validity of this traditional approach, I offer two reflections here:

First, the application of these historical events to the more spiritual dimensions of our life in Christ is not far-fetched, inasmuch as Ancient Israel's struggles with the Canaanites and her other enemies were not simply political and military. Those were idolatrous cultures, devoted to the worship of demonic powers. The religion of those peoples was hateful to God. As offensive as this may sound to modern ears, Israel was involved in a godly task when it endeavored to destroy those cultures. Although Christians are forbidden to employ such violent means to eradicate idolatry and perversion from our modern culture, we are no less obliged to dedicate ourselves to that struggle and to that eradication.

Indeed, the perversions of the ancient Canaanite may seem a bit tame in comparison with the demonic conditions that surround Christians in the world today. Arguably more than the Church Fathers, we modern

Americans – our culture shaped by Philistines and our government run by Baal-enthusiasts – are in an excellent position to understand the evils of the Amorites, the atrocities of the Jebusites, and the cruelties of Moloch-worship.

Second, Christians sometimes fail to take seriously their struggle against the forces of evil rampant in their own souls. Too frequently the strenuous, biblically enjoined obligation to

“work out our salvation in fear and trembling”

has been dismissed as simply a species of works-righteousness.

There is no question here, surely, of “earning” our salvation. There is, however, the elementary concern that in all things God be glorified, and often enough God is not glorified by our scant concern for rooting out evil from our souls—the various faults, habits, and dispositions inimical to divine grace. It was to Christians, after all—not to pagans—that Paul sent the warning not to grieve the Holy Spirit (Ephesians 4:30). It is a perversion of Holy Scripture to use the doctrine of salvation through faith as an excuse for spiritual laziness and self-indulgence.

DO NOT DESPAIR BUT TRUST IN GOD'S MERCY

By Saint Tikhon of Zadonsk

Do not despair of whatever sins you may have committed since Baptism and find yourself in true repentance, but await God's mercy. However many and however great and burdensome your sins may be, with God there is greater mercy. Just as His majesty is, so likewise is His mercy. Only guard yourself from sinning henceforth, and walk according to the ways of God.

If you have transgressed in this as a man, and have sinned do not despair. But at that very moment, confess your sin and fall down with humility before the compassionate eyes of God and ask mercy with the voice of the publican, *God be merciful to me a sinner!* (Luke 18:13), and your sins will be forgiven you.

True repentance demands that a man turn away from sins and from the vanity of this world and turn toward God with all his heart, that he be changed within, and that he become different from what he was before, and *so work out his salvation with fear and trembling* (cf. Phil. 2:12), and so endeavor to do nothing else but only to please God and so be saved.

For if you wish to be in true repentance and so be saved, change yourself and be renewed, and become different from what you were before, and take care for nothing else but only to please God and be saved, and so shall you be a new creature in Christ. For every Christian that wishes to be a true Christian, and not false, out to be a new a renewed

man or a new creature. Do not, then, indulge your flesh, and do not do everything it may desire. It must be *crucified with its affections and lusts* (Gal. 5:24) when you wish to be a Christian, that is, Christ's. Much effort and labor is needed, for a man to be changed and to

be the good tree that brings forth good fruit. Strive, then, for nothing else but to change, renew, and correct yourself. And pray for this, and sigh often and with all zeal to Christ the Lord, that He Himself might renew you and make you good, for without Him our renewal and correction cannot take place. And when you are renewed inwardly and good, then your outward life and works shall also be good.



Now a child is the very sign and sacrament of personal freedom. He is a fresh free will added to the wills of the world; he is something that his parents have freely chosen to produce and which they freely agree to protect. They can feel that any amusement he gives (which is often considerable) really comes from him and from them and from nobody else. He has been born without the intervention of any master or lord. He is a creation and a contribution; he is their own creative contribution to creation. He is also a much more beautiful, wonderful, amusing and astonishing thing than any of the stale stories or jingling jazz tunes turned out by the machines. When men no longer feel that he is so, they have lost the appreciation of primary things, and therefore all sense of proportion about the world. People who prefer the mechanical pleasures, to such a miracle, are jaded and enslaved. They are preferring the very dregs of life to the first fountains of life. They are preferring the last, crooked, indirect, borrowed, repeated and exhausted things of our dying Capitalist civilisation, to the reality which is the only rejuvenation of all civilisation. It is they who are hugging the chains of their old slavery; it is the child who is ready for the new world.

— G.K. Chesterton

From his essay “Babies and Distributism”, collected in the book “In Defense of Sanity”

IN PROPORTION TO YOUR HUMILITY

by St. Isaac the Syrian

In proportion to your humility you are given patience in your woes; and in proportion to your patience the burden of your afflictions is made lighter and you will find consolation; in proportion to your consolation, your love of God increases; and in proportion to your love, your joy in the Holy Spirit is magnified. Once men have truly become His sons, our tenderly compassionate Father does not take away their temptations from them when it is His pleasure to

*‘make for them a way to escape’
(1 Cor. 10:13),*

but instead He gives His sons patience in their trials. All these good things are given into the hand of their patience for the perfecting of their souls.

Ascetical Homilies (42)

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Humility, the Mark of a Sinner

The stern Pharisee, who in his overweening pride not only boasted of himself but also discredited the tax collector in the presence of God, made his justice void by being guilty of pride. Instead of the Pharisee, the tax collector went down justified, because he had given glory to God, the holy One.

He did not dare lift his eyes but sought only to plead for mercy. He accused himself by his posture, by striking his breast, and by entertaining no other motive except propitiation.

through arrogance. The one guilty of insolent behavior suffered the loss of his justice and forfeited his reward by his bold self-reliance. He was judged inferior to a humble man and a sinner because in his self-exaltation he did not await the judgment of God but pronounced it himself.

Never place yourself above anyone, not even great sinners. Humility often saves a sinner who has committed many terrible transgressions.

St. Basil the Great

Be on your guard, therefore, and bear in mind this example of severe loss sustained

**For more information on Eastern spirituality, visit
www.mytheosis.com**