



### ***The Pharisee & the Publican***

#### ***Troparion of the Resurrection, Tone 1***

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 Annunciation, Tone 4***

Today is the beginning of our salvation, the revelation of the eternal mystery! the Son of God becomes the Son of the Virgin as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with you.

#### ***Kontakion of Publican and Pharisee, Tone 8***

Let us flee from the pride of the Pharisee and learn humility from the Publican's tears. Let us cry to our Savior: Have mercy on us, O only-merciful One.

## *Weekly Bulletin*

# **Orthodox Church of the Annunciation**

***February 13th , Tone 1, Lu.18:10-13***

This Sunday, in the liturgical calendar, is called the "Sunday of the Pharisee and the Publican". The Church, in order to exhort us to true repentance, sets before us the scene of two men who go to the Temple to pray, and of whom one is justified on account of his humility and his sincere contrition.

The parable of the Pharisee and the Publican (Lu. 18:10-14) that is read at the Liturgy is, if one may dare to say so, the most dangerous of all the parables. For we are so accustomed to condemn Phariseeism that here we seem to say: "At least, despite all my sins, I am no Pharisee. I am no hypocrite". We forget that the prayer of the Pharisee is not wholly bad. The Pharisee states that he fasts, that he gives tithes, that he is free of the grosser sins; and that is all true. Moreover, the Pharisee does not take the credit for his good actions; he recognizes that they come from God, and he gives thanks to God.

There are two ways in which the prayer of the Pharisee errs: it lacks repentance and humility. He does not seem aware of the shortcomings — perhaps, excusable ones— of which he, like all men, is guilty; and, what is more, he compares himself to the publican with a certain pride, a certain disdain.

...Let us now look more closely at the publican. He does not dare to lift up his eyes; he smites his breast; he implores God to have mercy on him, for he realizes that he is a sinner...Is the publican justified simply because he confesses his sin and stands humbly before God? In his case, there is something more. The heart of the publican's prayer is an appeal, filled with trust, to the goodness and tenderness of God. "God be merciful to me a sinner", he says. These first words, "God be merciful" echo the opening words of Ps. 51, which is essentially the psalm of penitence: "Have mercy on me, O God, according to thy lovingkindness: according to the multitude of thy tender mercies blot out my transgressions".

The fact that Jesus chooses to place these words in the mouth of the publican and so to make them the model of our prayers of repentance, throws a great light on the soul of the Savior, and on what He intends. What Jesus asks of a penitent sinner (and so, of each one of us), is above all this abandon, this absolute trust in the tender mercy and the favor of God.

(The Year of Grace of the Lord, by a Monk of the Eastern Church)

## **Announcements and Activities**

**Saturday Great Vespers**— on Saturday, at 5:30 PM.

**Sunday Divine Liturgy**— 10AM.

**House Blessings**— Please let Fr. Lawrence know if you want your house blessed. Lent is very near.

**Church School/Adult Ed.**— will next meet on Sunday, February 27th.

**Coffee Hours**— This week's Coffee Hour is our monthly bagles and coffee week. Next week's Coffee Hour will be sponsored by Michael T. and Michael M.

**Pray for... Hierarch Nikolai (Soraich)**—battling cancer. Samir's friend, **Johnny, who has been improving in the battle to save his sight.** **Brian**, Sunday's brother. **George and Alex**, health problems. **All those who have lost their lives or are suffering as a result of the current Pandemic**. **Archimandrite Alexander**— Fr. Lawrence's long-time father confessor, who reposed. **Our Vladyka Benjamin**—battling on-set parkinsons. **Tsige Roman and Abraham**— I know we are always mindful of Tsige, but please continue to pray for the work and for Ethiopia, torn by civil war, with all the problems that go with a regional terror. **Reposed Jonathan T. George and Alesis**, Brother and Daughter of Peter and Irene S. **Matushka Ioanna R. reposed.** **Matushka Priscilla**, ill. **Anya J**— a longtime friend of the parish who is ill. **Stephen F.**— battling back pain. **John F.**— battling cancer. **Archpriest Anthony**— battling cancer. **Julie**— sister of Kathy M., battling health problems. **Rhoda's requests for Douglas and Kayana.** **Reposed Constance**— the mother of Andrew F. **Will**— reposed, Michael T.'s brother-in-law. **Reposed Andrei. Christian**— undergoing some medical testing. **Daniel**— a friend of our parish's florist, battling end of life illness.

## **From the Lives of the Saints... THE VENERABLE SIMEON [MIROTOCIVI] THE MYRRH-GUSHER**

Stefan Nemanja [Nehemiah], the great ruler [Great Zupan] of the Serbian people, the consolidator of the Serbian lands, creator of the independent Serbian state, defender of Orthodoxy and eradicator of heresy, was first baptized in the Latin Church, but later he left it and entered the Orthodox Church. In the beginning he was dependent on the Greeks with regard to the state, but later he freed himself from this dependence and became completely autonomous. After Stefan had strengthened the state and the Orthodox Faith in the state, he followed the example of his son Sava. He received the monastic tonsure in Studenica Monastery in the year 1195 A.D., receiving the name Simeon. His wife Anna withdrew to a women's monastery, embraced the monastic tonsure and received the name Anastasija. After two years as a monk in Studenica, Simeon traveled to Athos, the Holy Mountain. There he took up residence in the Monastery of Vatopedi together with his son Sava. Father and son spend their days and nights in prayer. There they built six chapels: to the Savior, the Unmercenary Saints, St. George, St. Theodore, St. John the Forerunner and St. Nicholas. They purchased the ruins of Hilandar and erected a glorious monastery, in which Simeon lived only eight months and then died. When Simeon was on his deathbed, Sava, according to his father's wishes, placed him on a simple mat. With eyes directed toward the icon of the Mother of God with the Savior, the blessed elder spoke these last words, Let everything that has breath praise the Lord (Psalm 150:6), and took up his habitation with the Lord, on February 13, 1200 A.D.

## **THE VENERABLE MARTINIAN**

The glorious and most wonderful life of Martinian is worthwhile to read in its entirety. What did he not endure just to fulfill the commandments of the Lord? At age eighteen, Martinian retreated to a mountain in Cappadocia called the Place of the Ark, where he lived for twenty-five years in fasting, vigils and prayer, struggling with many temptations. When a woman came to tempt him, Martinian, perceiving that he would succumb to sin with her, leapt into the fire barefooted and remained in the fire until the pain brought tears to his eyes and subdued all lust within himself. When another temptation erupted, Martinian fled to an isolated rock in the sea and lived there. Following a shipwreck, a young woman swam to this rock. Martinian jumped into the sea to avoid any further temptation, but a dolphin rescued him on its back and by God's providence brought him to shore. Martinian then decided never to make any place his permanent home but to continually travel. In two years, Martinian passed through 164 towns, correcting and counseling the people. He finally reached Athens, where he reposed in the year 422 A.D.

Taken from the Prologue of Ochrid, Compiled and edited by St. Nikolai Velimirovic)

*“There do not exist many or few, nor small or great problems. The only problem is the absence of Christ from our lives” (From the life and teachings of Elder Epiphanius Theodoropoulos)*