

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Seraphim	Evdokia
Anthony	Pauline	Nadja	Jerry
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Tatiana	Travis	Jason
Susan Mary	Clint	John	George
Magdalini	Connie	Emil	Sophia
Barbara	Yevgeniya	Roman	Ilija
Olga	Marina	Efthalia	Denny

(non-Parish)

Alexandra	Rachael	Jessilyn	Amanda
Christopher	Fr. Michael	Paige	Sean
James	Nicholas B.	Karin	Grant
Michael	Helen	Susan K	Blake
Anna	Brian	Kathy Tanner	Salvatore
Josephine	Travis, Jr.	Alma	Constance
Peter	Maria	Michael	Timothy
Petrese	Genevieve	Beverly	Michael C.

Parish Prayer List (Fallen Asleep)

Angelina Visconti (+2/14)

Olga Specian (+2/19)

Pauline LoGalbo (+2/22)

Lorraine Solinko (+2/27)

Metropolitan Nicholas (+3/13)

Laura Crikis (+3/17)

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Thoughts from the Fathers

“Today salvation has come to this house” (Lk. 19:9), says the Lord as He enters the home of Zacchaeus the sinner. Christ is the salvation that comes, and Zacchaeus is the house to which He comes. Each of us, my brethren, is a house in which sin dwells while Christ is afar off, and to which salvation come as Christ draws near. Whether Christ is able or not to draw near to my house and yours depends on us. You see that He did not force an entry into Zacchaeus’ house, but came as a warmly invited guest.

Saint Nikolai of Zicha (Velimirovic), “Homily on the Good Fortune of Zacchaeus,”

Humility consists, not in condemning our conscience, but in recognizing God's grace and compassion.

St. Mark the Ascetic, 5th century

O my brothers, truly Christ is always with us, as a light that is ever present to the eyes of those who look. But to our loss, if the eyes of our soul are closed, then the light seeks in vain to encounter the pupil of our eye! O, what sorrow and grief is ours when we are not with Christ! He comes to meet us - do we go to meet Him? He desires to be with us - do we desire to be with Him? If we desire consolation, we must be with Him every day to the end of our lives.

Saint Nikolai of Zhicha, The Prologue from Ochrid, Vol. 1

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Synaxarion For the Sunday of the Publican and the Pharisee

Today, by the Grace of God, we begin the Triodion.

Now, for our Holy Fathers, the purpose of the entire Triodion was to remind us in brief of God's benefaction to us from the beginning and to instill in the memory of all how we were fashioned by Him, and how we violated the commandment which He gave us for the sake of our nakedness; how we were banished from the delight of Paradise and expelled through the envy of our enemy the serpent, the Author of evil, who was brought down on account of his pride, and how we remained outcasts from the good things of Paradise and were led around by the Devil; how the Son and Word of God, moved by compassion, bowed the Heavens and came down, dwelt in the Virgin and became man for our sake, and through His own way of life showed us how to ascend back to Heaven, through humility, fasting, and refraining from evil deeds, and through His other actions; how He suffered, arose, and ascended to the Heavens, and sent forth the Holy Spirit upon His Holy Disciples and Apostles; and how He was proclaimed Son of God and perfect God by them

throughout the world; what the Divine Apostles accomplished through the Grace of the All-Holy Spirit; and that they gathered together all the Saints from the ends of the earth through their preaching, replenishing the world above, which was the goal of the Creator from the very beginning. This, then, is the purpose of the Triodion.

The present three Feasts, of the Publican and the Pharisee, the Prodigal Son, and the Second Coming, were devised by the Holy Fathers as a preliminary exercise and an incentive to prepare us and make us ready for the spiritual arena of the Fast, by leaving behind our customary and loathsome habits. First of all they set forth for us the Parable of the Publican and the Pharisee, and they call this week the Proclamation. For, just as those who are about to depart for physical combats learn in advance from their generals the time of battle, in order that they may clean and polish their swords, and make all the other due preparations, and, removing all impediments, may eagerly strip down for the contests and procure what is necessary; and, just as, prior to encountering the foe, their leaders cite accounts, stories, and examples for them, stimulating their souls to zeal, and warding off hesitation, cowardice, laziness, and whatever else is hazardous; so also, the Divine Fathers signal beforehand the forthcoming battle, through fasting, against the demons, in order that they may cleanse us of any passions that are lodged in our souls and of any poison that has been at work in us for a long time; and, furthermore, in order that we may hasten to acquire whatever good things we do not have and, properly armed, may thus advance in readiness for the contests of the Fast. Since the first weapon that we need in order to acquire virtue is repentance and humility, and since the greatest obstacle to its acquisition is boasting and pride, the Fathers set forth the present trustworthy parable from the Holy

Gospel first of all. By means of the Pharisee, they urge us to lay aside the passion of boasting and self-conceit, and by means of the Publican, on the other hand, to seek after humility and repentance, the opposite of this passion. For, since boasting and self-conceit are the first and worst of the passions, because thereby the Devil fell from Heaven — he who was formerly called the Morning Star and who, through his pride, became darkness and was called by that name — and since Adam, the father of our race, was driven from the Paradise of delight on account of pride, the Holy Fathers exhort us, through these examples, in no way to boast of our own accomplishments or set ourselves up against our neighbor, but always to be humble; for “God resisteth the proud, but giveth grace unto the humble.” It is better to return, having sinned, than to be puffed up after achieving something. For “I tell you,” says the Lord, “the Publican went down to his house justified rather than the Pharisee.” The parable, therefore, makes it clear that we should in no way be puffed up, even if we do good things, but should always humble ourselves and pray to God from the heart, even if we have fallen into the worst of evils, for we are not far from salvation. The Publican was one who collected taxes from the rulers and purchased the farming of taxes in an utterly unjust way, and profited thereby. A Pharisee was one who supposedly set himself apart and surpassed everyone else in knowledge. A Sadducee was a descendant of Sadok, the high priest who assisted David against Absalom. Sedek meant righteousness. There were three heresies among the Hebrews: the Essenes, the Pharisees, and the Sadducees, who did not accept the resurrection of the dead, Angels, or spirit.

By the intercessions of all Thy wonderworking Saints, O Christ our God, have mercy on us and save us. Amen.