

SUNDAY, FEBRUARY 13, 2022
34th Sunday after Pentecost
Sunday of the Publican and the Pharisee

The Sunday after the Sunday of Zacchaeus is devoted to the Publican and the Pharisee. At Vespers the night before, the *Triodion* (the liturgical book used in the services of Great Lent) begins.

Two men went to the Temple to pray. One was a Pharisee who scrupulously observed the requirements of religion: he prayed, fasted, and contributed money to the Temple. These are very good things, and should be imitated by anyone who loves God. We who may not fulfill these requirements as well as the Pharisee did should not feel entitled to criticize him for being faithful. His sin was in looking down on the Publican and feeling justified because of his external religious observances.

The second man was a Publican, a tax-collector who was despised by the people. He, however, displayed humility, and this humility justified him before God (Luke 18:14).

The lesson to be learned is that we possess neither the Pharisee's religious piety, nor the Publican's repentance, through which we can be saved. We are called to see ourselves as we really are in the light of Christ's teaching, asking Him to be merciful to us, deliver us from sin, and to lead us on the path of salvation.

Two weeks before the beginning of the Fast, as part of our preparation for Great Lent, Holy Week, and Pascha, the Church prescribes the reading of Saint Mark's Gospel. From Monday to Friday the focus is on the end times, and the Savior's death and burial.

GREAT VESPERS

LORD I CALL: Seven stichera of the Resurrection in tone 1 (spiral bound Vespers book), then two for the Lenten Triodion

Lenten Triodion, tone 1:

Brothers, let us not pray like the Pharisee!
He who exalts himself will be humbled.
Let us prepare to abase ourselves by fasting;
let us cry aloud with the voice of the Publican:://
“O God, forgive us sinners!”

The Pharisee went up to the temple with a proud and empty heart;
the Publican bowed himself in repentance.
They both stood before You, O Master:
the one, through boasting, lost his reward,
but the other, with tears and sighs, won Your blessing:
Strengthen me, O Christ our God, as I weep in Your presence:://
since You are the Lover of man!

Glory ... from the Lenten Triodion, tone 8:

I know the value of tears, O almighty Lord:
they delivered Hezekiah from the gates of death,
and rescued the harlot from repeated sins.
Tears justified the Publican instead of the Pharisee.
I pray You, O Lord:://
“Number me with the former, and have mercy on me!”

now and ever ... the theotokion-dogmatikon of the Resurrection in tone 1 (spiral bound Vespers book)

APOSTICHA: All stichera of the Resurrection in tone 1 (spiral bound Vespers book)

Glory ... from the Lenten Triodion, tone 5:

The weight of my transgressions burdens mine eyes:

I cannot lift my gaze to the heights of heaven, O Lord.
Accept me in repentance, as You accepted the Publican;//
have mercy on me, O Savior!

*now and ever ... theotokion of the Resurrection in tone 5
(spiral bound Vespers book)*

TROPARIA

Resurrection, tone 1:

When the stone had been sealed by the Jews,
while the soldiers were guarding Your most pure body,
You rose on the third day, O Savior,
granting life to the world.
The powers of heaven therefore cried to You, O Giver of Life:
“Glory to Your Resurrection, O Christ!
Glory to Your Kingdom!//
Glory to Your dispensation, O Lover of mankind!”

Resurrectional dismissal theotokion, tone 1:

When Gabriel announced to you, O Virgin, saying “Rejoice!”
with that word the Master of all was incarnate in you,
the holy Ark, spoken of by the righteous David!
Your womb became more spacious than the heavens,
for you carried your Creator.
Glory to Him Who took abode in you!
Glory to Him Who came forth from you!//
Glory to Him Who freed us by being born of you!

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