

FEBRUARY 5, 2023
AFTERFEAST OF THE MEETING
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.

LORD I CALL: Four stikhera of the resurrection in tone 1, followed be 2 for the Publican & Pharisee and three for the Afterfeast

Afterfeast, tone 1:

We celebrate the saving grace of an inexpressible manifestation of God; for Christ God, Who without change became a Babe through the Virgin Mary, is now presented in the Temple to God the Father;// and Simeon receives Him, embracing Him in his arms.

Of old, You were beheld by the Prophets,

as far as they could see You, O Jesus;
but now, of Your own will, O Word of God,
You have freely appeared to the whole world in the flesh through the Virgin
Mary.

You have manifested Your salvation to all the children of Adam, //
for You, O Christ, are the Lover of mankind.

Of old, You appointed the Law on Mount Sinai, O Christ.
Now, fulfilling the commandments of the Law on Mount Zion,
You desire, together with the doves for sacrifice,
to be brought into the Temple in the arms of the Theotokos, //
and to be held in the arms of Simeon.

***Glory... go back to Publican & Pharisee; 'I know the value...' tone 8
Now & ever... the Dogmatikon of the resurrection in tone 1***

APOSTICHA: all stikhera of the resurrection in tone 1

Glory... Publican & Pharisee, tone 5

Now & ever...of the feast, tone 2:

Simeon now receives below in his earthly arms
the One Whom the ministers at the heavenly liturgy entreat with trembling.
He proclaims the union of God with mankind.
He sees the heavenly God as mortal Man!
He prepares to withdraw from earthly things,
and raises his cry in joy:
“Glory to You, Lord, for You have revealed to those in darkness //
the Light that knows no evening!”

TROPARIA

Resurrection, tone 1

Glory... now & ever...

Feast, tone 1

DIVINE LITURGY

Troparia

Resurrection, tone 1

Feast

Glory...

Kontakia

Triodion (Publican & Pharisee

now & ever...

Feast

Prokeimenon, tone 1: Let thy mercy, O Lord, be upon us...

Communion Hymn: Praise the Lord from the heavens... Alleluia...

Choir notes: We will have choir rehearsal today at 11:45.