



# Holy Trinity Orthodox Church

Sun, February 21, 2021 - The Publican and the Pharisee

Beginning of the Lenten Triodion — Tone 4.

Ven. Timothy of Symbola in Bithynia. St. Eustathius, Archbishop of Antioch.



## Epistle Reading - 2 Timothy 3:10-15

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra – what persecutions I endured. And out of them all the Lord delivered me. Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

## Gospel Reading - Luke 18:10-14

“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men – extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.’ And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

## Hymns for Today

When the women disciples of the Lord learned from the angel the joyous message of Thy Resurrection, they cast away the ancestral curse and elatedly told the apostles: “Death is overthrown! Christ God is risen, granting the world great mercy!”

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

## THIS WEEK'S SCHEDULE

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### THIS WEEKEND

**SAT, Feb 20:** 5 PM Great Vespers

**SUN, Feb 21:** 8:40 AM Hours, 9 AM Divine Liturgy,  
Church School, Parastas

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**DEAR GUESTS AND FRIENDS:** *A most sincere and heartfelt welcome to you from Holy Trinity Orthodox Church. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive the Holy Sacrament through prayer and fasting.*

**SUN FEB 21 PARASTAS**

**In Memory of Stephen Krill**

*Offered by Jeri Basarab*

**In Memory of Stephen Havrilak**

*Offered by the Havrilak Family*

**In Memory of Mitty Woytowich**

*Offered by the Woytowich Family*

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**Church Open for Personal Prayer**

**Wednesdays**

11 AM - 1:30 PM

3:30 PM - 6 PM

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**NEXT WEEKEND**

**SAT, Feb 27:** 5 PM Great Vespers

**SUN, Feb 28:** 8:40 AM Hours, 9 AM Divine Liturgy,  
Church School

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**ANNOUNCEMENTS & MEETINGS**

**WEDNESDAY PERSONAL PRAYER AT CHURCH**

Wednesday's the church will be open to allow for silent personal prayer between 11AM - 1:30 PM & 3:30 PM - 6 PM. Fr. Innocent will be present at the church during these times. Setting time aside for silence, prayer, and meditation is an essential part of a healthy spiritual life, whether it be at home or the church. This also serves as an opportunity for those who have stayed away because of COVID to spend time in church apart from gatherings. Say a prayer, light a candle, venerate the icons, or simply sit and meditate on God's presence in the beauty of our church. Even 5 min will make a difference!

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**Food Sale Results** - Thanks to all who helped with the Food Sale this past Wednesday. A profit of approximately \$1050.00 was realized. Next food sale is set for February 26, 11AM to 5PM. Potato pancakes & clam chowder. Future food items will include halushki and baked ziti.

**Lenten Food Sale Dates:** February 26; March 5, 12 & 26. 11AM to 5PM. Pls note that there will be no food sale on March 19 as this is our first week of Great Lent with services each evening. Anyone wishing to make a monetary donation towards the purchase of a box of potato pancake batter (\$40) or clam chowder ingredients

(any amount) may do so by contacting Sandy Serafin or Diane Welgus.

**Annual Maintenance Contribution** - A reminder letter for the annual Maintenance Contribution was included in last week's bulletin and also sent out in the mail last week. If you have not received a copy please pick one up at the candle stand or contact Father Innocent.

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**BIRTHDAYS & ANNIVERSARIES - MANY YEARS!**

**February Birthdays:** Mary Gurka (2/1), Cassandra Mahaffey (2/2), Subdeacon Thomas Donlick (2/2), Sebastian Neal (2/6), Paul Tumavitch (2/9), Mitchell Rivera (2/14), David Mills (2/19), Jeremiah Haugh (2/21), Sandy Serafin (2/23), Alexanne Conklin (2/24), Andrew Rivera (2/28)

**This Week's Birthdays:** Jeremiah Haugh (2/21), Sandy Serafin (2/23), Alexanne Conklin (2/24)

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**Altar Server Schedule**

**Sunday, Feb 21:** Alec B, Tommy D, Ephraim N

**Sunday, Feb 28:** Vladimir H, Christopher D, Andrew C

**Sunday, March 7:** Alec B, Kaleb D, Symeon C

**Sunday, Feb 14:** Vladimir H, Alex H, Andrew N

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**PARISH PRAYER LIST Living:** Cynthia Dulsky, Theodore & Elenor Sovryda, Nadine Breisch, Rosalie Bagenski, Sonja & Leanne Kay, Josie Bissett, Lisa & Scott Harvey, Daniel & Shannon Bissett, Delores Karas, Antonette Terry, Archpriest Daniel & Matushka Myra Kovalak, Mat Delores Donlick & Fr. Daniel Donlick, Violet Filipi, Catherine, Danny Gobish, Lorraine Pace, Camden Thomas, Peter Holoviak & Family, Marni Bachman & Family, Rose Marie, Elaine Benczkowski, Helen Gudaitis, Mahaffey Family, George Scott, Evelyn Kosmiski, Joe Sloan, Dustin & Nina, Louis Gianuzzi, Betty Serafin, Donald Tumavitch

**Newly Departed:** Mitred Archpriest Eugene Pianovich, Mitred Archpriest Daniel Ressetar



## Sunday of the Publican and the Pharisee The Beginning of the Lenten Season

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.

## On the Virtues: Humility

Fr. Thomas Hopko, oca.org

In the Orthodox tradition, humility has often been called the "mother of all virtues," and pride has been named "the cause of all sin." The wise and honest person is the one who is humble.

*Pride goes before destruction, and a haughty spirit before a fall.*

*It is better to be of a lowly spirit with the poor, than to divide the spoils with the proud.*

*A man's pride will bring him low, but he who is lowly in spirit will retain honor (Prov 16.18, 16.19, 29.23).*

According to the Gospel, in the Song of the Virgin, the Lord scatters the proud in the imagination of their hearts and exalts those who are humble and meek (cf. Lk 1.51–52). This is the exact teaching of Jesus.

*For everyone who exalts himself will be humbled, and he who humbles himself will be exalted (Lk 14.11, 18.14, Prov 3.34).*

Humility does not mean degradation or remorse. It does not mean effecting some sort of demeaning external behavior. It does not mean considering oneself as the most vile and loathsome of creatures. Christ Himself was humble and He did not do this. God Himself, according to the spiritual tradition of the Church, has perfect humility, and He certainly does not act in this way.

Genuine humility means to see reality as it actually is in God. It means to know oneself and others as known by God—a power, according to Saint Isaac, greater than that of raising the dead! The humble lay aside all vanity and conceit in the service of the least of God's creatures, and to consider no good act as beneath one's dignity and honor. Humility is to know oneself, without the grace of God, as dust, sinful and dead.

God is humble because He cares about the least: the birds in the air, the grass in the fields, the worst of sinners (cf. Mt 6.25–30). Christ is humble because He associates with the lowly, becoming the slave of all in taking on Himself the sins of the world.



*If I then, your Lord and Master have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you (Jn 13.14–15).*

*You know that the rulers of the pagans lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of Man came not to be served, but to serve, and to give His life as a ransom for many (Mt 20.25–28).*

All Christians are to follow the example of Christ in His divine humility. Saint Paul teaches:

*Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form He humbled Himself and became obedient unto death, even death on a cross. Therefore God has highly exalted Him and bestowed on Him the name*

*which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus is Lord, to the glory of God the Father (Phil 2.3–11).*

The exaltation of Jesus as a man depended entirely on His self-emptying humility. True greatness, divine greatness, is the ability to be the least and to the least with the absolute certitude that it is externally and divinely important, that it is an imitation of God Himself. True humility for the sinful man is to know that indeed, according to one's own possibilities and gifts, each one is truly the first and greatest of sinners (cf. 1 Tim 1.15), for each one has sinned in his own way "like no other man" (Saint Andrew of Crete, 7th c., Penitential Canon). The truly humble person is the one who, confessing his sins, is "faithful over little," and doing so, is exalted by the Lord and is "set over much." Only such a person will "enter into the joy of his Master" (Mt 25.14–23, Lk 19.17).

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