

ALL SAINTS ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

4129 W. Newport Ave., Chicago, IL 60641

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www.allsaintsorthodox.org

Sunday, February 13, 2022

Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am

Sunday of the Pharisee & Publican • Holy Apostles Aquila & Priscilla



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Hymns of the Day, immediately after the Small Entrance:

Troparion of the Resurrection (Tone 1): While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life: ‘Glory to Thy Resurrection, O Christ! Glory to Thy kingdom! Glory to Thy providence, O Thou who alone art the lover of mankind!’

Kontakion for the Sunday of the Pharisee & Publican (Tone 4): Let us flee the Pharisee’s conceited vaunting; let us learn the Publican’s humility, and cry with groans unto the Savior: Thou who alone art swiftly reconciled, be gracious unto us.

Troparion of All Saints (Tone 4): Adorned in the blood of Thy martyrs, throughout all the world as in purple and fine linen, Thy Church through them doth cry unto Thee, O Christ God: Send down Thy compassion upon Thy people; grant peace to Thy habitation and great mercy to our souls.

THE EPISTLE

For Sunday of the Pharisee and Publican

Make your vows and pay them to the Lord our God.

God is known in Judea; His Name is great in Israel.

The Reading from the Second Epistle of St. Paul to St. Timothy (3:10-17)

My son Timothy, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconium, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived.

But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the Sacred Scriptures which are able to instruct you for salvation through faith in Christ Jesus. All

scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

THE GOSPEL

For Sunday of the Pharisee and Publican

The Reading from the Holy Gospel according to St. Luke (18:10-14)

The Lord spoke this parable: “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank Thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.’

But the tax collector, standing far off, would not even lift up 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, but he who humbles himself will be exalted.”



:: THE SUNDAY OF THE PHARISEE AND THE PUBLICAN ::

Fr. Nicholas Belcher

“Let us not pray, brethren, like the Pharisee; for he who exalteth himself shall be abased. Wherefore, let us humble ourselves before God, crying by means of fasting, with the voice of the publican, saying: ‘God forgive us sinners.’” (First Sticheron of Vespers)

The Holy Orthodox Church begins a four-week period of preparation for Great Lent with the reading of the parable of the Publican and Pharisee. We hear Our Lord describe two men going to the Temple to offer prayers. One is a Pharisee, who zealously keeps the Law through prayer, fasting, and tithing; the other is a publican, who brazenly breaks the Law through extorting his own people on behalf of the Roman occupiers. The Lord teaches that after each had prayed, the publican is the one who "went to his house justified rather than the other." How did the one who was unjust leave justified in the eyes of the Lord, while the other was left unjustified?

The answer lies in the way the two men approached their prayers in the Temple. The Lord describes the prayer of the Pharisee with this illuminating turn of phrase: "[he] prayed thus *with himself*." In other words, the Pharisee's prayer was not directed towards God but to his own ego. He deluded himself into thinking he was offering gratitude to God for his righteousness, but in reality he was simply boasting of his fasting and tithing and exalting himself over "other men" – including the tax collector standing nearby. **St. Nikolai of Zica** teaches of this "prayer" of the Pharisee: *"He is not thanking God for anything; on the contrary, he is blaspheming against God by blaspheming against the rest of God's creation. He is thanking God for nothing; everything that he says about himself is expressed as his own doing, achieved without God's help."*

St. Theophylact, in his commentary, rightly points out that if the Pharisee were truly grateful to God for his "virtues," he would recognize that any good deed of his came from God's grace, not his own efforts, and he would thus be unable to judge himself better than anyone. He also failed to realize that his righteousness was merely an external righteousness, not the "humble and contrite heart" God actually desires.

The publican, with an acute awareness of his sinfulness, offered his prayer with downcast eyes while beating his breast, saying only: "God, be merciful to me a sinner!" His prayer had no boasting, only humility. He offered no excuses or justifications for his actions, merely pleas for forgiveness. He judged no one, condemning only himself. Although his sins were great, the Lord granted him forgiveness and justification.

St. John Chrysostom, in his reflection on this beautiful parable, boldly encourages us thus:

“Truly, who is worse than the tax collector? He took advantage of others' misfortune, embezzled in others' hard work, and shared in others' earnings; he was a ruthless extortioner, a courteous crook, a lawful sinner. If, therefore, such a person received this great gift solely because he displayed humility, how much more will be given to a virtuous person who is humble? Therefore, if you confess your sins and you become humble, you will be justified and reconciled with God.”

As we begin our journey to Lent, let us take to heart the Lord's example of these two men and their way of prayer. When we fast and give alms during Lent, we must keep in mind that the Pharisee did these things and remained unjustified. When we go to more church services and offer more prayers, we must remember that going to the Temple to pray did not bring the Pharisee God's mercy. To be justified, we must flee from the Pharisee's pride in his spiritual achievements and his judging of others. We must embrace the humility and contrition of the publican and his complete lack of self-justification.

The Church offers us a week that is free from fasting on the Wednesday and Friday following the reading of this parable. We can choose to look at this week as a time of gorging ourselves ahead of the coming fast, but we would be missing the point. In a certain way, we should change our mindset this week from "we don't *have to* fast" to "we don't *get to* fast." The Church takes the fasting from us so that we are reminded that fasting is not an end unto itself. We don't *get to fast* so that we cannot boast – as the Pharisee did – that we always keep a fast twice a week, and thus we put ourselves during this week into the humble position of that sinful Publican.

Let us spend this week reminding ourselves that the spiritual work that lies ahead of us will only be fruitful and profitable if it is accompanied by asking mercy from God with sincere contrition and true repentance, and granting mercy to others from our whole hearts. As we refrain from fasting, let us cultivate that humility of the Publican to carry with us for our Lenten journey. Let us place firmly in our minds – as the hymn quoted above teaches – that the fasting we will do later on will only be *our means of being able* to humble ourselves and cry out: "God forgive us sinners."



Announcements and Upcoming Events

For a full calendar of events and services at All Saints, see our website www.allsaintsorthodox.org

Upcoming services and events:

- **This week:** Fr. Andrew will be out of town Tuesday through Thursday. There will be no morning prayers on those days, but please feel free to call if any pastoral needs arise.
- Confession, anointing, Holy Communion, and any other priestly service will be available as needed after any posted service or by appointment.
- **Friday, February 18:** Morning prayers, 9am.
- **Saturday, February 19:** Intro to Orthodoxy class, 6pm; Vespers, 7pm.
- **Sunday, Feb. 20: Sunday of the Prodigal Son.** Matins, & Divine Liturgy, beginning 8:30am, followed by coffee hour & church school

House blessings: It is customary for every Orthodox household to be blessed by a priest between January 6 and the beginning of Great Lent each year. It is not necessary to feed or pay the priest, and you are certainly not required to have his entire family over. Please see Fr. Andrew to set up an appointment; if you would rather wait until spring or summer due to COVID or other concerns, you are certainly free to do so.

Great Lent: This weekend, the Orthodox Church begins the first of four Pre-Lenten Sundays. There is no fasting this week (including Wednesday and Friday). The traditional fast from all meat begins the day after Meatfare Sunday, February 27; fasting from dairy, eggs, etc. begins the day after Cheesefare Sunday (March 6). Please see Fr. Andrew if you have any questions or concerns about the Lenten fast this year.

Speak-Out Illinois, a pro-life organization, will hold their annual banquet on Saturday, Feb. 26, from 8am to noon at the Drury Lane in Oakbrook Terrace. Tickets are \$55 per person (\$35 for students); please see Fr. Andrew or Jim Kushiner for more information if interested. Register online at speakoutillinois.org.

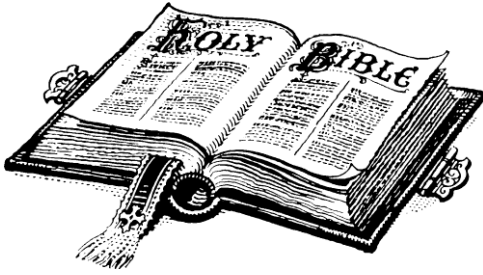
Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun., Feb 13	Doug J	Octavian F	Dave B	Alina S	R-Z
Sun, Feb 20	Jim K	Debbie K	Nancy L	Zach C	A-F
Sun, Feb 27	Paul K	Pat K	Domitille	Lydia A	G-K
Sun, March 6 <i>Forgiveness</i>	Jason L	Domitille	Sandy A	Domitille	L-P
Wed, Mar 9 <i>Presanctified</i>		Cristina P	Azizeh C	n/a	Potluck
Sun, Mar 13 <i>Orthodoxy</i>	Joseph L	Dn Walid	Dave B	Alina S	R-Z
Wed, Mar 16 <i>Presanctified</i>		Cristina P	Nancy L	n/a	Potluck
Sun, Mar 20 <i>St Gregory</i>	Richard C	Sandy A	Domitille	Zach C	A-F
Thurs, Mar 24 <i>Annunciation</i>	Doug J	Debbie K	Sandy A	n/a	Potluck
Sun, Mar 27 <i>Holy Cross</i>	Michelle C	Pat K	Azizeh C	Lydia A	G-K

For Sunday coffee hour, the church has been divided into four parts alphabetically (A-F, G-K, L-P, and R-Z). On your assigned week, please bring something simple to share with everyone for coffee hour.

If you have children, please monitor them as they go through the coffee hour line, and help them clean up after themselves.

Weekly clean-up will be the responsibility of those providing coffee hour. And of course, things go faster when we can all pitch in and help.



DAILY BIBLE READINGS

FEBRUARY 13-19, 2022

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

This week marks the second week of our four-week period of pre-Lenten preparation. You'll notice that the weekday Gospel readings take us through the Passion narrative from St. Mark's and St. Luke's Gospels.

Sunday, Feb. 13: The Publican & Pharisee

2 Timothy 3:10-15 / Luke 18:9-14

Monday, Feb. 14: Priest-Martyr Valentine

Deuteronomy 21 / 2 Peter 1:12-2:9 / Mark 12:38-44

Tuesday, Feb. 15: Apostle Onesimus of the 70

Deuteronomy 22 / 2 Peter 2:9-22 / Mark 13:1-13

Wednesday, Feb. 16: Pamphilus the Martyr & his companions

Deuteronomy 23 / 2 Peter 3:1-18 / Mark 13:14-23

Thursday, Feb. 17: Mariamne, Sister of the Holy Apostle Philip

Deuteronomy 24 / 1 John 1:1-2:6 / Mark 13:24-31

Friday, Feb. 18: Leo the Great, Pope of Rome

Deuteronomy 25 / 1 John 2:7-17 / Mark 13:31-37

Saturday, Feb. 19: Apostles of the 70 – Philemon, Apphia, Archippus, Onesimus

Deuteronomy 26 / 2 Timothy 3:1-9 / Luke 20:45-21:4

ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
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THE RIGHT REVEREND BISHOP ANTHONY, DIOCESE OF TOLEDO AND THE MIDWEST
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