

# FC|RC NT|KA SAINTS PETER AND PAUL ORTHODOX CHURCH

A Parish of the Orthodox Church in America  
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## Glory to Jesus Christ!

## Glory to God for all things!

February 1, 2015	Sunday of the Publican and the Pharisee	Divine Liturgy	9:30 am
<b>FAST FREE WEEK</b>			
February 2	Monday Meeting of Our Lord and Savior Jesus Christ	Divine Liturgy	9:30 am
February 7	Saturday	Great Vespers	4:00 pm
February 8	Sunday of the Prodigal Son	Divine Liturgy	9:30 am

**Saints of the Day:** Martyr Tryphon of Campsada near Apamea in Syria (250). New Hieromartyr Archpriest Peter Skipetrov, of Petrograd (1918). New Hieromartyr Priest Nicholas (1938). Martyrs Perpetua, a woman of Carthage, and catechumens Saturus, Revocatus, Saturninus, Secundulus, and Felicitas (202-203). Venerable Hermit Peter of Galatia, near Antioch in Syria (429). Venerable Hermit Vendemianus of Bithynia (512). Venerable Tryphon, Bishop of Rostov (1468). Saint Tryphon of Pechenga (1583). Saint Brigid of Ireland, Abbess and Virgin (450-523). Saint Seiriol, Abbot of Penmon (Anglesey) (6 c.). Saint Basil, Archbishop of Thessalonica (895). Venerable Timothy the Confessor. New Martyr Anastasius at Nauplion (1655). Martyrs Theion with 2 children at Kariona. Martyr Elias the New of Damascus (779). Saints David (784), Symeon (843) and George (844), Confessors of Mitylene. Saint Kinnia of Ulster, Virgin (5 c.). Saint Derlugdach of Kildare, Abbess and Virgin (525). Saint Crewenna (5 c.). Saint Jarlath of Armagh, Bishop (480).

**Please remember in your prayers:** Suffering Christians of Egypt, Syria, the Middle East and Ukraine. Bishop BOULOS Yazigi, Bishop YOHANNA Ibrahim, of Aleppo. Archimandrites Athanasy, Nectarios, Pachomy. Archpriests Alvian, Eugene, Leonid, John, Jason, John, Vincent. Priests Jacobus, Leonid, Vasil, Vasil. Deacons Mark, Demetrios, Philip. Mothers Raphaela, Michaela, Catherine, Anna. Monk Victor, Dimitri, Nina, Daniel, Catherine, Helen, Anna, Peter, Helen, Michael, Stephanie, Zara, Nolan, Emelie, Michael, Ed, Nettie, Maria, Michael, John, James, Nancy, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, Marianna, Helen, Isaiah, Jamie, Albert, Kevin, Robert, Robert, Andrew, David, Warren, Diane, Abigail.

**God Grant Many Years!** Prayers for the health of Matushka Rebekah Markewich, Metropolitan HERMAN, Archimandrite Athanasy, Archpriest Jason, Richard, Priest Edward, and Catherine Udics Baran were offered at Liturgy and Moleben today at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of the soul Paul Shust were offered at Liturgy and Litiya today at the request of Martha Shust.

**Memory Eternal.** Prayers for the repose of the soul of Priest Charles Salkeld were offered at Liturgy and Litiya today at the request of Father John Udics.

**ALTAR SOCIETY** is baking cookies on February 4 at 9 am. Everyone's welcome to come and lend a hand.

**House Blessings.** Please telephone or email Father John concerning the best day and time for blessing your home. So far, there have been 3 homes blessed. We would like to finish before the beginning of Great Lent.

### **Sermon on the Sunday of the Publican and Pharisee** by Father Milan Medakovic

In the name of the Father, and of the Son, and of the Holy Spirit.

My dear brothers and sisters in Christ, this week we start our preparation for the Great and Holy Lent with the parable of the Publican and the Pharisee. In this parable, we are told about two men that are praying. The one man, the Pharisee, tells God about all the good things in his life and raises himself above other men. The other man, the Publican, continuously asks for God's mercy in his prayer. Our Lord then asks which of these men is justified after they complete their prayer. We hear this parable every year. We are familiar with the story and its meaning. In a sense, we can become numb to the message of this Gospel. Saint Cyril of Alexandria reminds us "... receive once again the sacred words: delight yourselves in the honey of wisdom ... 'Good words are honeycombs, and their sweetness is the healing of the soul.' (Proverbs 16:24) ... the divine and saving honey makes those in whom it dwells skillful in every good work, and teaches them the ways of spiritual improvement."

The simple message in this parable is about our attitude toward God. What is the manner in which we conduct our lives? We see how each of these men conducts his life through his prayer. We are taught how to pray through this parable.

As it says in the Gospel, the Pharisee went to pray and prayed "thus with himself." **THUS WITH HIMSELF.** He was not praying to God; he was praying **WITH HIMSELF.** Why was his prayer with himself and not with God?

He is praying with himself because he is boastful and judgmental in his prayer: "I thank You God that I am not as other men ..." The scripture reminds us, "Let a neighbor praise you, and not your own mouth: a stranger and not your own lips" (Proverbs 27:2).

The manner in which we pray is often reflective of the way in which we live our lives. We are all too often encouraged to be boastful in our lives. In business, we often get ahead by beating our own drum. We have all met these types of people that cannot stop telling us about the good things they have done. Our immediate reaction to these types of people is usually, "Will you shut up already?" Think about how it is for God if when we are in prayer all we do is tell Him about all the good things that we have done. It is most simply put in the Psalms: "put a door to your tongue, and a lock" (Psalms 140:3).

Not only is he boastful, but he is judgmental in his prayer. Judgment further ruins his prayer. As it says in Leviticus: "Of sheep, and ox, that is offered for sacrifice, there must be no blemish therein" (Leviticus 22:21). It further states in Isaiah: "This is not the fast that that I have chosen, says the Lord" (Isaiah 58:5). Thus, we are reminded that God only accepts pure gifts from those that are not boastful or proud.

Judgment will not only make our prayer unacceptable but will make us unacceptable to God. As it says in the Gospel of Saint Luke: "Judge not, and you shall not be judged: condemn not, and you shall not be condemned" (Luke 6:37). Saint James further confirms this in his epistle: "There is one Lawgiver, and Judge; why then judge your neighbor?" (James 4:12).

These are cautions for us about the manner in which we pray and live our lives.

In contrast to the Pharisee's prayer, we are given the example of how we are to pray. First, we are to pray without ceasing (1 Thessalonians 5:17), as the Publican continually said, "God be merciful me a sinner." The last half of the Jesus prayer, "Lord Jesus Christ, Son of God, have mercy upon me a sinner," is based on this prayer.

The Publican further teaches us that we must not only pray continually but that we must first acknowledge our sin. This confirms what is said by the prophet Isaiah: "Declare your sins first, that you may be justified" (Isaiah 43:26). Thus, we learn through the Publican what is said in Proverbs: "The righteous is the accuser of himself" (Proverbs 18:17), and in Psalms: "I will confess against myself my transgression unto the Lord; and You forgave the iniquity of my heart" (Psalms 31:5). It is no coincidence that the Church tells us to begin all prayer with saying "God cleanse me a sinner and have mercy upon me" three times before we start any public or private prayer.

The Publican teaches us that by first being humble we can grow closer to God. It is only after we acknowledge how we have separated ourselves from God that we can come to God and praise Him properly and give thanks for the many blessings He has bestowed upon us. By recognizing our separation from God first, it is hard for us to fall into the traps of the Pharisee.

So, my dear brothers and sisters in Christ, I pray that each of you may not pray with yourselves, but that you may approach God as the Publican, recognizing your separation from Him, so that you may praise Him properly and give thanks to Him for all your blessings with a right mind. Amen. 23 / 02 / 2013

**MARTYR TRYPHON** was born in one of the districts of Asia Minor -- Phrygia, not far from the city of Apameia in the village of Kampsada. From his early years the Lord granted him the power to cast out devils and to heal various maladies. The inhabitants of his native city were once saved by him from starvation: Saint Tryphon by the power of his prayer forced back a plague of locusts that were devouring the bread grain and devastating the fields. Saint Tryphon gained particular fame by casting out a devil from the daughter of the Roman emperor Gordian (238-244). Helping everyone in distress, he asked but one fee -- faith in Jesus Christ, by Whose grace he healed them.

When the emperor Decius (249-251) entered upon the imperial throne, there was a fierce persecution of Christians. A denunciation was made to the commander Akelinos that Saint Tryphon was boldly preaching faith in Christ and that he led many to Baptism. The saint was arrested and subjected to interrogation, at the time of which he fearlessly confessed his faith. They subjected him to harsh tortures: they beat at him with clubs, lacerated his body with iron hooks, they seared the wounds with fire, and led him through the city, having hammered iron nails into his feet. Saint Tryphon bravely endured all the torments, not giving out a single whimper. Finally, he was condemned to beheading with a sword. The holy martyr prayed before the execution, thanking God for strengthening him in his sufferings, and he besought of the Lord in particular to bless those who should call upon his name for help. Just as the soldiers suspended the sword over the head of the holy martyr, he placed his soul into the hands of God. This event occurred in the city of Nicea in the year 250. Christians wound the holy body of the martyr in a clean shroud and wanted to bury him in the city of Nicea, in which he suffered, but Saint Tryphon in a vision commanded them to take his body to his native land to the village of Kampsada. This was done. Later on the relics of Saint Tryphon were transferred to Constantinople, and then to Rome. The holy martyr is accorded great veneration in the Russian Orthodox Church.

There exists a legend, that during the reign of Tsar Ivan the Terrible at the time of an imperial hunt, a gerfalcon beloved by the Tsar flew off. The Tsar ordered the falconer Tryphon Patrikeev to find the flown off bird. The falconer Tryphon journeyed about through the surrounding forest, but without luck. On the third day, exhausted by long searching, he returned to Moscow to the place now called Mar'ina Grove, and in weariness he lay down to rest, fervently praying to his patron saint -- the Martyr Tryphon, beseeching him for help. In a dream he saw a youth on a white horse, holding on his hand the imperial gerfalcon, and this youth said: "Take back the lost bird, go with God to the Tsar and be not aggrieved about it." Having awakened, the falconer actually spotted the gerfalcon not far off on a pine tree. He then took it to the Tsar and told about the miraculous help, received by him from the holy Martyr Tryphon. After a certain while the falconer Tryphon Patrikeev built a chapel on the spot where the saint appeared, and later on also there was a church in the name of the holy Martyr Tryphon.