

# SAINT PAUL ORTHODOX CATHEDRAL

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**Sunday, January 28, 2018**  
**Sunday of the Publican and Pharisee**  
**10th Sunday before Pascha (70 days)**



*An Icon of the Publican and Pharisee. Notice the Pharisee standing upright and gesturing to himself in self-importance. The Publican (tax collector) has his head bowed in humility, beating his breast and gesturing humility with an open hand.*

**TODAY WE WILL CELEBRATE THE DIVINE LITURGY OF  
ST. JOHN CHRYSOSTOM**

# SCRIPTURE READINGS

## Epistle – 2 Timothy 3:10-15

My son Timothy, now 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 writings which are able to instruct you for salvation through faith in Christ Jesus.

## Gospel – Luke 18:10-14

At that time Jesus said, "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, extortioners, 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 every one who exalts himself will be humbled, but he who humbles himself will be exalted."

## Humility (Sunday of the Publican and the Pharisee)

*The following is an excerpt from [Great Lent](#), by Alexander Schmemmann. From Chapter 2: Preparation for Lent*

The next Sunday [after Zaccheus Sunday] is called the "Sunday of the Publican and the Pharisee." On the eve of this day, on Saturday at Vespers, the liturgical book of the Lenten season-- the *Triodion*-- makes its first appearance and texts from it are added to the usual hymns and prayers of the weekly resurrection service. Thus develops the next major aspect of repentance: *humility*.

The Gospel lesson (Lk. 18:10-4) pictures a man who is always pleased with himself and who thinks that he complies with all the requirements of religion. He is self-assured and proud of himself. In reality, however, he has falsified the meaning of religion. He has

reduced it to external observations and he measures his piety by the amount of money he contributes to the temple. As for the Publican, he humbles himself and his humility justifies him before God. If there is a moral quality almost completely disregarded and even denied today, it is indeed humility. The culture in which we live constantly instills in us the sense of pride, of self-glorification, and of self-righteousness. It is built on the assumption that man can achieve anything by himself and it even pictures God as the one who all the time "gives credit" for man's achievements and good deeds. Humility-- be it individual or corporate, ethnic or national-- is viewed as a sign of weakness, as something unbecoming a real man. Even our churches-- are they not imbued with that same spirit as the Pharisee? Do we not want our every contribution, every "good deed," all that we do "for the Church" to be acknowledged, praised, publicized?

The Lenten season begins then by a quest, a prayer for humility which is the beginning of true repentance. For repentance, above everything else, is a *return to the genuine order of things*, the restoration of the right vision. It is, therefore, rooted in humility, and humility-- the divine and beautiful humility-- is its fruit and end. "Let us avoid the high-flown speech of the Pharisee," says the *Kontakion* of this day, "and *learn the majesty* of the Publican's humble words..." We are at the gates of repentance and at the most solemn moment of the Sunday vigil; After the Resurrection and the appearance of Christ have been announced-- "having beheld the Resurrection...."-- we sing for the first time the *troparia* which will accompany us throughout the entire Lent:

Open to me the gates of repentance, O Giver of Life,  
For my spirit rises early to pray towards thy holy temple.  
Bearing the temple of my body all defiled;  
But in Thy compassion, purify me by the loving kindness of Thy mercy.

Lead me on the paths of salvation, O Mother of God,  
For I have profaned my soul with shameful sins,  
and have wasted my life in laziness.  
But by your intercessions, deliver me from all impurity.

When I think of the many evil things I have done, wretch that I am,  
I tremble at the fearful day of judgement.  
But trusting in Thy living kindness, like David I cry to Thee:  
Have mercy on me, O God, according to Thy great mercy.