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Served By

*Father Vasyl Yakubych*

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Liturgical Schedule

Divine Liturgy  
Sunday: 8:30 am  
Holyday: 9:00 am

Confessions

One half hour before  
the divine liturgy or  
by appointment

The Divine Liturgy intention is for the parish  
family

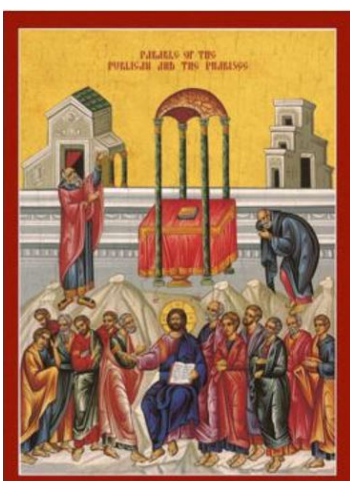
*If you would like to schedule a Litrgy please talk  
to Father Vasyl or use the sign up sheet in the  
vestible.*

2026 THEOPHANY HOUSE BLESSINGS:

*Fr. Vasyl would like to come and visit with  
you, pray with you and ask God to bless  
your home.*

My understanding is that we are making  
significant progress in accunulating the funds to  
repair the church dome, which failed because of a  
lightening strike and a bad repair job. Many  
thanks to those who contributed to the cause,  
especially those who contributed through the  
"GoFundMe" website. Christian charity is alive  
and well, The Lord does not forget such acts of  
charity. дякую. Thank you!

Many thanks to everyone who remembered me in  
their prayers and sent me cards. Your prayers  
helped me very much.



**33rd Sunday After Pentecost**

Sunday of the Publican and Pharisee  
Tone 8

**Menologion**

Our Holy Fathers Athanasius (373) and Cyril  
of Alexandria (444).

Our Venerable Father Theodosius, Founder of  
the common life (529).

**Propers**

**Pages:** 156-158

**Fasts & Feasts**

**January**

Fri 30 Three Holy Hierarchs/  
Simple Holy Day

**February**

Mon 2 Encounter of Our Lord  
with Simeon Solemn Holy Day  
(40 days after Christmas.)

Sat 7 1st All Souls Saturday  
Divine Liturgy &  
Panachida

Mon 16 First Day of the Great  
Fast

Sat 28 2nd All Souls Saturday  
Divine Liturgy &  
Panachida

**March**

Sat 7 3rd All Souls Saturday  
Divine Liturgy &  
Panachida



Would anyone be  
intested in learning  
how I create the  
church bulletin?  
After my surgery in  
at the end of  
January I was out  
of comission until  
mid-March. And  
again from August  
through January.

Every church needs  
a bulletin and I'm  
not going to be  
around forever.

**Church Baba**

Sunday of the Publican and Pharisee by Fr Chris Zuger

Last Sunday, we heard the Gospel of Zacchaeus. This marked the start of the Pre-Lenten Season. Today is officially the first Pre-Lenten Sunday. Over the next few weeks, we will be presented with different examples to follow during Great Lent. I think that this might be why some people say, "Our Lent is so long!" We have six weeks of getting ready for it. But this week is a great way to start: no fasting or abstinence! This is so that we are not proud like the Pharisee. So, if you normally abstain on Wednesday and Friday, it is basically obligatory to eat meat on those days. Now, is that a great way to start or what? While eating the meat, we do well to ask ourselves all week, just how much do I recognize my sinfulness, weakness, and dependency on God? The publican was a tax collector for the Romans, hated by his own people and derided as a thief. But because of his recognition of his sinfulness, God not only is pleased with him, but exalts him. This then is a week to get started in breaking free of the chains of minimizing my sins and exaggerating my goodness that I have wrapped around my heart and soul. It is also the chance to give thanks to God for His great goodness: He is always ready to accept us back into His loving embrace!

Fr. Lev Gillet wrote about this day: Do we have the right to condemn the Pharisee and to consider ourselves more righteous than him if, first of all, we break the commandments that the Pharisee observes? Have we the right to place ourselves – in contrast to the Pharisee – on the same level as the justified publican? We cannot do that unless our attitude is exactly the same as that of the publican ... If we ostentatiously condemn the Pharisee without becoming like the publican, we fall into Phariseism itself. – Year of Grace of the Lord, p. 111.

The liturgical period covered by the Triodion begins earlier than Lent itself. It starts with the Sunday of the Publican and the Pharisee, which is the tenth Sunday before Pascha (Easter)—about three weeks before Great Lent formally begins. These preparatory weeks are pedagogical: through Gospel readings and hymns, the Church begins to train the faithful in humility, repentance, forgiveness, and fasting. The Triodion then continues through the Forty Days of Great Lent, includes Lazarus Saturday and Palm Sunday, and culminates in Great and Holy Week, ending with the Midnight Office of Great and Holy Saturday, just before the celebration of Pascha. During this entire period, the services of the Divine Liturgy and the Canonical Hours (the fixed daily prayers such as Vespers, Compline, and Matins) undergo certain changes. On most weekdays of Lent, the Divine Liturgy is not celebrated, and instead the faithful gather for the more penitential Liturgy of the Presanctified Gifts, which is a Vespers service with the distribution of Holy Communion consecrated the previous Sunday. The daily offices become longer, more sober in tone, and more explicitly focused on repentance, mortality, and the hope of resurrection. One feature that may be unfamiliar to Roman Catholics is the intensity of weekday worship during Lent. In the Byzantine tradition, the Triodion provides hymns for every weekday of Great Lent, not only Sundays. Each day has its own theological emphasis, often tied to biblical figures, ascetical themes, or virtues such as compunction, watchfulness, humility, and perseverance. Over the course of the season, the faithful are immersed—day after day—in a sustained meditation on sin, repentance, mercy, spiritual struggle, and ultimately, the transformation of the human person by God's grace. (TO BE CONTINUED)

1. "Since pleasure disappears with the means that produce it and since suffering always succeeds the experience of pleasure, man threw himself all the more violently towards pleasure because he was trying to avoid suffering. He thought by this tactic that he could separate the one from the other and keep for himself pleasure alone, joined to his love of self and completely unencumbered by pain. But under the influence of passion, he was unaware that it is naturally impossible for pleasure to come without pain. For the sorrow that engenders pain has been entangled with pleasure, even if those who feel it seem to forget it as soon as pleasure carries sorrows away under the influence of passion."

I will be starting a cantor's school in the church basement. No date as been set for the initial class. That date will be determined by my health and the weather. To be honest I'm just not ready. The cantor's job is to lead singing and to pass on the teachings of the church. In the time that I have left, I will share with you everything that I have been taught by those who came before me.