

February Observances

Feb. 1st Forefeast of the Presentation

Feb. 2nd Presentation of the Lord in the Temple

Preparation for Great Lent

Feb. 21st Sunday of the Publican & Pharisee

Fast free week

Feb. 28th Sunday of the Prodigal Son

February Schedule of Services

6th 11:00 am Parish Council meeting
4:00 pm Catechism
5:00 pm Great Vespers

7th 8:30 am Matins
10:00 am Divine Liturgy

13th 5:00 pm Reader's Vespers
14th 10:00 am Typica Service

20th 4:00 pm Catechism
5:00 pm Great Vespers

21th 8:30 am Matins
10:00 am Divine Liturgy

27th 5:00 pm Reader's Vespers
28th 10:00 am Typica Service

Guidelines for Holding Services: Please continue to wear masks during services. We have received a blessing to distribute antidoron in small bags- please take the first one you touch.

If you have questions, please contact Fr. Kevin:
frkejlien@gmail.com/503-467-8360

Please pray for...

Our catechumen Makarios and his family

Wilma, Kathy

Jackson, Bree and Adara

The growth of our Mission

Persecuted Christians in Ethiopia and around the world.

SAINT BRENDAN THE NAVIGATOR EASTERN ORTHODOX MISSION *Anchored in Faith*

820 Alameda Ave, Astoria, OR 97130

Tel 503-201-3973

V. Rev. Fr. Kevin Lien, Rector

Fr. Dn. Cuthbert Downs

www.orthodoxastoria.org

February 2021



Welcome, Guests!

We are pleased that you have joined us today. Please note that reception of the Holy Eucharist is only for baptized members of the Orthodox Church who have prepared to receive the Gifts with fasting and confession. Blessed bread is available for each family- please take the first bag that you touch from the tray following receipt of the Gifts.

Sunday of Zacchaeus Feb 14th

The paschal season of the Church is preceded by the season of Great Lent, which is also preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man, and how his life was changed simply because he “sought to see who Jesus was” (Luke 19:3). The desire and effort to see Jesus begins the entire movement through Lent towards Pascha. It is the first movement of salvation.

Our Lenten journey begins with a recognition of our own sinfulness, just as Zacchaeus recognized his. He promised to make restitution by giving half of his wealth to the poor, and by paying to those he had falsely accused four times as much as they had lost. In this, he went beyond the requirements of the Law (Ex. 22:3-12).

The example of Zacchaeus teaches us that we should turn away from our sin and atone for them. The real proof of our sorrow and repentance is not just a verbal apology, but when we correct ourselves and try to make amends for the consequences of our evil actions.

We are also assured of God’s mercy and compassion by Christ’s words to Zacchaeus, “Today salvation is come to this house” (Luke 19:9). After the Great Doxology at Sunday Matins (when the Tone of the week is Tone 1, 3, 5, 7) we sing the Dismissal Hymn of the Resurrection “Today salvation has come to the world,” which echoes the Lord’s words to Zacchaeus.

Zacchaeus was short, so he climbed a tree in order to see the Lord. All of us have sinned and come short of

the glory of God (Rom. 3:23). We are also short in our spiritual stature; therefore, we must climb the ladder of the virtues. In other words, we must prepare for spiritual effort and growth.

Sunday of the Publican and the Pharisee, and the struggle for humility Feb 21st

The Parable of the Publican and the Pharisee confronts us with a stark contrast between religious pride and self-righteousness on the one hand, and heartfelt humility and repentance on the other hand. The pharisee, of course, is the one who manifests pride, and it is the publican who manifests humility. The Lord closes this short parable by declaring the Pharisee “condemned” and the publican “justified.” This is a genuine “reversal of fortune,” upending our preconceived notions of piety and righteousness as forcefully as it must have struck those who initially heard the parable as delivered by the Lord. Yet, that reversal of fortune should not obscure other notable factors also working within this parable.

The hymnography for the Sunday of the Publican and the Pharisee exhorts us to flee from pride and to embrace humility. We live in a culture obsessed with the self and thus not only susceptible, but openly promoting, both pride and vainglory. “In your face” is widely seen as a “heroic” gesture of self-defiance and legitimate self-promotion. Humility is treated as weakness and ineffectual for “getting ahead” or for fulfilling one’s desires. We hear the voice of the Lord and we hear the voice of the world. It is our choice as to which voice we will listen to. And that choice will be determined to a great extent by just what the desires that move us to action are actually for. “For where your treasure is there will your heart be also.” (from the OCA website)