Sunday of the Publican and Pharisee
Epistle – 2Tim 3:10-15

DIVINE LITURGIES FOR THE WEEK

<table>
<thead>
<tr>
<th>Sunday, Jan. 21, 2024</th>
<th>St. George Ukrainian Catholic Church</th>
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</thead>
<tbody>
<tr>
<td>9:30 am – Health and Blessings for all Parishioners</td>
<td>Sunday, Jan. 28, 2024 – 12:00 pm</td>
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<tr>
<td>Saturday – Jan. 27, 2024</td>
<td>St. Joseph’s Ukrainian Catholic Church</td>
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<tr>
<td>9:00 am – Liturgy</td>
<td>Saturday, Jan. 27, 2024 – 2:00 pm</td>
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<td>Sunday – Jan. 28, 2024</td>
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<tr>
<td>9:30 am – Health and Blessing for all Parishioners</td>
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<td>No Liturgy during the weekday (Monday-Friday) except upon request.</td>
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The name for this Sunday is taken from the parable of our Lord Jesus Christ. This is the story of two men, one a Pharisee, a member of a Jewish sect known for its diligent observance of the Law, and the other a Publican, a government official charged with the responsibility of collecting taxes.

Both men enter the temple, and the Pharisee stands openly and prays, thanking God that he is not like other men, specifically extortioners, the unjust, adulterers, “or even this tax collector”. He then begins to list his religious accomplishments by stating, “I fast twice a week, and I give tithes of all that I possess”.

In direct contrast to the pride of the Pharisee, the Publican goes to a place where he will not be noticed by others and beats his breast saying, “God, be merciful to me a sinner!”

Having told this story, Jesus affirms that it was the Publican who returned home justified and forgiven rather than the Pharisee. He states, “Everyone who exalts himself will be humbled, and he who humbles himself will be exalted”.

Join us for coffee and pastries after Divine Liturgy.
Everybody is welcome.
Sunday of the Publican and Pharisee
Tone 1

Тропарі і Кондаки:

Тропар (1): Хоч запечатали камінь юдеї і воїни стерегли пречисте тіло Твое, воскрес Ти, Спасе, на третій день, даруючи життя світові. Тому сили небесні взвивали до Тебе, Життядавче: Слава воскресінню Твому, Христе, слава царству Твому, слава провидінню Твому, єдиний Чоловіколюбче!
Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.
Кондак (3): Зіткнення митарські принесім Господові, і до Нього, як до Владики, приступімо ми, грішні. Він бо хоче спасіння всіх людей, і відпущення подає всім, що каються, бо ради нас Він воплотився, Бог суцій, Отцю рівнобезначальний.

Прокімен:

Прокімен (1): Милість Твоя, Господи, хай буде над нами, бо ми надіялись на Тебе.
стих: Радуйтесь, праведні, в Господі, правим належить похвалу.
Прокімен (1): Милість Твоя, Господи, хай буде над нами, бо ми надіялись на Тебе.

Troparion and Kontakion:

Troparion (1): Though the stone was sealed by the Jews and soldiers guarded Your immaculate body, You arose, O Savior, on the third day, and gave life to the world. And so the heavenly powers cried out to You, O Giver of life: Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your saving plan, O only Lover of Mankind!
Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.
Kontakion (3): Let us bring to the Lord the sighs of the Publican, and as sinners let us approach the Lord, for He desires the salvation of all. He grants forgiveness to all who repent. For us He became man while remaining God, co-eternal with the Father.

Prokimenon:

Prokimenon (1): Let Your mercy, O Lord, be upon us, as we have hoped in You.
Verse: Rejoice in the Lord, O you just; praise befits the righteous.
Prokimenon (1): Let Your mercy, O Lord, be upon us, as we have hoped in You.