

Orthodox Mission of Alliance, as part of Orthodox Campus Fellowship
at University of Mount Union, Dewald Chapel. Divine Liturgy, 9:00 am.
Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)
Rev. Protodeacon James Gresh, Mission Administrator (OCA)

**February 24, 2012: Sunday of the Publican and Pharisee/Beginning of the
Lenten Triodion/ First and Second Findings of the Honorable Head of the
Prophet, Forerunner and Baptist of the Lord, John**



Tone 5 Troparion (*Resurrection*)

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death, and to raise the dead //
by His glorious Resurrection.

Tone 4 Troparion (*for St John the Baptist*)

The head of the Forerunner has shone from the earth,
sending forth rays of incorruption and healings to the faithful.
It gathers together a multitude of Angels above
and summons the human race below //
to send up glory with one voice to Christ our God.

Tone 4 Troparion (*St. Nikolai Velimirovich*)

Thy righteous acts have revealed thee to thy flock
As a model of faith, a reflection of humility.
And a teacher of abstinence, O Father Bishop Nikolai;
Therefore, through humility thou hast obtained exaltation and through poverty,
riches; Pray to Christ God to save our souls.

Glory to the Father and to the Son and to the Holy Spirit

Tone 2 Kontakion (*for St John the Baptist*)
O Prophet of God and Forerunner of Grace,
we have found your head as a sacred rose.
Therefore we always receive healings from it,
and, as in times past, now you preach repentance to the world.

Now and ever and unto ages of ages. Amen.

Tone 4 Kontakion (*from the Lenten Triodion*)
Let us flee from the pride of the Pharisee!
Let us learn humility from the Publican's tears!
Let us cry to our Savior: “Have mercy on us, / /O only merciful One!”

Tone 5 Prokeimenon
You, O Lord, shall protect us and preserve us from this generation forever.
v: Save me, O Lord, for there is no longer any that is godly!

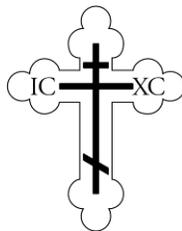
Tone 5 Alleluia, Alleluia, Alleluia!
v: I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

v: For You have said: “Mercy will be established forever; My truth will be prepared in the heavens.”

Gospel: Luke 18:10-14

Communion Hymn

Praise the Lord from the heavens! Praise Him in the highest!
Alleluia, Alleluia, Alleluia!



Donations: For those desiring to make a contribution to this missionary effort, please make your check payable to “*Orthodox Mission of Alliance.*”

Coffee Social: Will take place following the Divine Liturgy, in the fellowship room on the left side, down the hall from the chapel; please join us.

Procedure for receiving Holy Communion: In the Orthodox Church, Holy Communion is reserved only for Orthodox Christians who have prepared themselves through prayer, fasting and regular confession. Those who have done so should approach the chalice with their arms crossed over their chest. Do not make the sign of the cross while standing in front of the chalice; state your baptismal first name; open your mouth wide (do not stick out your tongue), tilt your head back and allow the priest to deposit the holy gifts into your mouth (no need to close your mouth on the holy spoon).

Welcome to our non-Orthodox visitors: As stated above, Holy Communion is reserved only for prepared Orthodox Christians. We invite all visitors to introduce yourself to Fr. Joe and Fr. Deacon James at the end of the liturgy and to come forward to receive a piece of the blessed bread (which is given “instead of Holy Communion,” especially to those Orthodox not prepared to receive the Eucharist and to those who are not Chrismated Orthodox). We look forward to seeing you again and encourage you to learn more about the historic Orthodox Christian Faith.

Thought for the day: In the Orthodox Church, the parable of the Publican and the Pharisee is read as part of the preparatory period leading up to Great Lent. It provides an example of the humility which should be practiced during the Lenten period. The Sunday of the Publican and the Pharisee begins the three-week pre-Lenten Season and the first use of the liturgical Triodion*. This Sunday includes a hymn inspired by the parable: “Let us flee from the pride of the Pharisee! And learn humility from the Publican's tears!

Let us cry to our Savior, Have mercy on us, Only merciful One!

*The Lenten Triodion is the liturgical book used by the Orthodox for Great Lent, the three preparatory weeks leading up to it, and during Holy Week (hence the word “Triodion meaning The Book of the Three Odes).

The period which the book covers begins with the Sunday of the Publican and Pharisee (the tenth week before Pascha (Easter): twenty-two days before the beginning of Great Lent), and concludes with Holy Saturday (the day after Holy [Good] Friday). During this period, the liturgical cycle of services undergo profound changes.