

**Hymn of the Month: The Publican and the Pharisee**

*The liturgical "hymnal" that we use during Pre-lent and Great Lent is called the Lenten Triodion. We begin using the Triodion at Vespers on Saturday night for the Sunday of the Publican and the Pharisee, which falls on Feb. 17 this year. The parable of the Publican and the Pharisee, Luke 18:10-14, is the first image given to us as enter the penitential season: do not ever judge another person, and never think highly of yourself. Here are the three hymns appointed to be sung at, "Lord, I Call" at Vespers, they are the first hymns from the Triodion:*

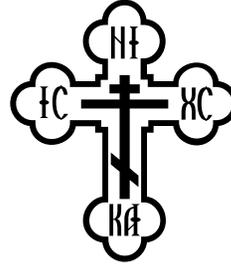
*Brothers, let us not pray like the Pharisee.  
He who exalts himself will be humbled!  
Let us prepare to abase ourselves by fasting;  
Let us cry aloud with the voice of the Publican:  
"O God, forgive us sinners!"*

*The Pharisee went up to the temple with a proud and empty heart:  
The Publican bowed himself in repentance.*

*They both stood before Thee, O Master:  
The one, through boasting, lost his reward,  
But the other, with tears and sighs, won Thy blessing.  
Strengthen me, O Christ our God, as I weep in Thy presence,  
Since Thou art the Lover of mankind!*

*I know the value of tears, O Almighty Lord:  
they delivered Hezekiah from the gates of death,  
and rescued the Harlot from repeated sins.*

*Tears justified the Publican instead of the Pharisee:  
I pray Thee, O Lord: number me with the former, and have mercy on me!*



# PARISH NEWSLETTER

HOLY RESURRECTION  
ORTHODOX CHURCH  
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P.O. Box 1332 Puyallup, WA 98371 ▪ Phone 253.537.4883  
www.orthodoxtacoma.com ▪ V. Rev. John Pierce

## *Lenten Cuisine*

The first question which presents itself during the Lenten season is one of cuisine: "What on earth can I eat since the Church forbids eating meat, fish, and dairy?" It is a reasonable question but must not be allowed to skew one's understanding of what Lenten fasting is all about or give the impression that Lent is primarily about food.

For one thing, the Church does not have any food laws in the same way that Judaism, Islam, or Hinduism have food laws. Religions often have food laws, but Christianity is not a religion. Rather it is our participation in this age of the powers of the age to come, and as such it transcends religion with all its categories, including the category of unclean food. Religions have such a category, and both Judaism and Islam forbid the eating of pork. Hinduism (at least as practiced by some) famously forbids eating cows, and some of its literature declares that no one who eats meat can have any knowledge of God. These are true food laws, and no one can obtain a dispensation from them to eat pork any more than they could obtain a dispensation from the law of gravity. They are not "food guidelines," but "food laws." Unclean food remains unclean, no matter what.

Christianity knows nothing of this. Saint Paul declared that "nothing is unclean in itself" (Romans 14:14), and that "nothing is to be rejected if it is received with thanksgiving, for then it is sanctified by the Word of God and prayer." To deny this in the Church, he says, is one of the "doctrines of demons" (1 Timothy 4:1-5). Our fasting rules are not food laws.

What, then, is the point of them? The rules and abstinence have less to do with the stomach and more to do with the heart. God originally made us as spirit, soul, and body, with these three hierarchically ordered—our bodies submitted to our souls and our souls submitted to the spirit. Now everything is topsy-turvy and inverted—our bodily appetites rule over us, with our souls and personalities following obediently these bodily desires. The spiritual life comes a distant third. Fasting is meant to overturn all this and restore us to proper balance. By fasting from good things such as meat, fish, dairy, and wine, we train our appetites to submit. Have you ever seen a dog with a treat balanced on its nose? The dog longs for the treat but has been trained by its master not to eat the treat until allowed. Lent disciplines us to imitate the obedience of the well-trained dog, and not to eat the treat of more luxurious cuisine until allowed at Pascha. Lent says to our imperious desires, "you're not the boss of me—the Lord is," and demands that it submit to the spiritual life.

The fasting rules fulfill another function—that of binding us together as one family. If simple ascetic abstinence were the sole function of Lent, then rules would not be necessary. Each person could decide for himself or herself "what to give up for Lent" and proceed with his or her own individual programme of disciplining the desires. But Christianity is not a philosophy but a family. Nothing in it is individual and isolated. We do not baptize ourselves when we become Christians but receive baptism at the hands of another. We do not take bread and wine at home alone but come to the Eucharistic assembly along with our

## Lenten Cuisine --- cont'd

fellows to receive it from the priest. The New Testament epistles were mostly not written to individuals, but to churches, and the prayer the Lord taught us was not the "My Father," but the "Our Father." Christianity is relentlessly corporate, and it binds us together as a single body, a united family. That is why the Church gives a single set of rules for everyone to follow. If one gave up meat, while another gave up chocolate and a third gave up coffee, all might benefit from their asceticism, but corporate meals would become impossible. So, the Church bids us become one, and to eat together, sharing not only the same Eucharistic Chalice, but also the same fellowship table. The food on that table must be allowed by everyone who approaches it—hence the single set of fasting rules for all.

Finally, the most important thing about the Lenten fasting cuisine is that it helps soften our heart and promote love. An old book once proclaimed, "Real Men Don't Eat Quiche," and a wise woman I know once built on that and further proclaimed, "Real Christians Don't Eat Each Other." It is tempting to be cannibalistic. As Saint Paul once warned his Galatian converts, "If you bite and devour one another, take care that you are not consumed by one another" (Galatians 5:15). It is too easy to speak words which wound, and to destroy

another by gossip, criticism, and insult. As Solomon once taught, life and death are in the power of the tongue (Proverbs 18:21), and we often use that power for death and not for life. Saint James warned us that the tongue is a restless evil, full of deadly poison. Man stands at the top of the food chain, and has tamed every other species — lions, and tigers and bears. But oh my! — no one can tame the tongue. If one has tamed the tongue, one has arrived, and is mature and perfect man (James 3:1-12).

Lent bids us tame the tongue and to love silence. Some people when they arise in the morning turn on the computer or the television or the radio and leave it on all day. Most of us do the same with the tongue — when we rise, we turn on the tongue, and leave it on. Lent bids us to turn off the tongue, and only turn it on when we need to use it—and then turn it off again. It's hard work, just as fasting is hard work. But only by doing this can we achieve spiritual maturity.

Lenten cuisine is ultimately not about food, like an Orthodox version of Jenny Craig. It is about spiritual maturity and drawing near to Christ and to each other. It will be over soon enough, as Pascha draws ever closer. All the more reason to use it while we have the chance.

Fr. Lawrence Farley, from oca.org

## In Our Parish

### Easton James Link's Baptism

Nathan and Gabrielle invite you to their son Easton James' baptism on Saturday, Feb. 2<sup>nd</sup>, at 4:00 p.m. Sadly, the Links are relocating to Arizona soon as Nathan works on a business start-up, but it is their firm intention to return and raise their family here in Tacoma. Gabrielle has served as Secretary of the Parish Council and has taught Sunday School, Nathan has been a pillar of the tenor section in our choir. Both have served as web masters for our parish website. We will miss them!!!

### Colton Davis and Marian Kvamme

Colton and Marian will be married this month. Marian was baptized by Fr. John in her infancy when we were still at our Holy Trinity Temple in Wilkeson. She has not merely grown up in the Church, but through the dedication and commitment of her parents, she - along with her four siblings - has been grounded in the faith, experience, and mystery of the Church as the Body of Christ in the world. Colton, who moved to our area through his military service, and found the Orthodox faith like treasure hidden in a field, was baptized in August 2017. We pray many years as they dedicate their lives to one another in the holy sacrament of

## In Our Parish --- cont'd

marriage.

### Cleros and Lector Training

By "cleros training" we mean how services are put together using the various liturgical books of the Orthodox Church. Subdeacon Dimitri Pletz will begin a cleros training class for anyone interested after Liturgy on Sunday, Feb. 3<sup>rd</sup>. "Lector" refers to anyone who reads at Church services, whether a tonsured Reader or not. This includes those who read the opening of Matins, the Hours, post Communion prayers or the Apostle (Epistle). Sdn. Dimitri will provide a training session for lectors after Liturgy on Feb. 17<sup>th</sup>. This training session is open to those who sense a calling to read in Church, mandatory for those who already read. Both cleros and lector training sessions will be held in the library, downstairs in the Parish House. Please remember, reading at services is a ministry that must be discerned by the Rector.

### Pre-Lenten Women's Retreat with Mother Melania

Mother Melania will present a series of talks at our church based on the three Great Lenten disciplines: fasting, almsgiving, and prayer, in which she will look at these in the broader context of the three basic temptations in Eden (the fruit was good to eat, pleasant to the eyes, and desired to make one wise) and how Christ conquered those temptations in the wilderness when tempted by the devil, and how we must do as He did.

Mother Melania is the abbess of the community of Holy Assumption Monastery in Calistoga, California. She has written several series of children's books (The Twelve Great Feasts for Children; The Three-Day Pascha; the Old Testament Stories for Children series; and the Good Neighbors series – a series of animal fables designed to teach children Christian virtue in an engaging way). Mother Melania has made a particular study of St. John Chrysostom's writings. Because he was writing not only to monks but to people living in the world, he has much practical advice to offer for today's Christian.

Saturday, February 23<sup>rd</sup>, 9:00 a.m. - 5:00 p.m. \$20.00, Luncheon provided. Registration due February 9<sup>th</sup>. PayPal payment: OrthodoxTacoma.com  
Questions? Michelle: [mmewhinneyangel@hotmail.com](mailto:mmewhinneyangel@hotmail.com) or Matushka Susan: [susansophia.f@gmail.com](mailto:susansophia.f@gmail.com)

### Rachel Breland's Baby Shower

Micah and Rachel Breland are relatively new members of our parish. They are expecting their first child after Pascha. We are throwing a baby shower for Rachel on Saturday, March 2<sup>nd</sup> at 4:00 p.m. She is currently registered at Amazon, we will provide more information later in the month. Laurel Means will be pulling the shower together, please speak to her about details. All the women and girls of the parish are welcome!

### St. Vladimir's Theological Seminary: Fête in the Northwest

Friday, Feb. 15<sup>th</sup>, 7:00 p.m. at St. Demetrios Church, 2100 Boyar Ave. E, Seattle. Inspiration from Archpriest Chad Hatfield, Seminary President and Rebecca Pagani, Amazon, Chair of the Orthodox Christian Leadership Initiative.

This event is so important because, truthfully speaking, it is about you and the Church. We want you to hear about what St. Vladimir's Seminary is doing to raise up your next bishop, priest, deacon, choir conductor, youth minister, Sunday school teacher, or iconographer. We want you to hear about how your help sends missionaries to Africa, Guatemala, and other regions of the world still discovering the True Faith, and how authors and scholars go on from Seminary to write and teach the things that God uses to help change lives--maybe even yours. This is about your church and the Church. Purchasing a ticket allows us to cover the cost of putting on this great evening, but your presence and further donation is what gives seminarians the support they need to serve the Body of Christ--you, us, and all who have been baptized into our Lord's death and resurrection.

## In Our Parish --- cont'd.

### 2020 Pilgrimage to Alaska

Join your fellow Orthodox believers in the 50<sup>th</sup> Anniversary celebrations of St. Herman of Alaska's canonization and the 50<sup>th</sup> Anniversary of the OCA's autocephaly in 2020. There will be weekly trips to Alaska over the summer of 2020 sponsored by each of the dioceses of the OCA. This will be a special trip for all Orthodox believers. Sign up early and save. Regular price \$2,525/person. Early bird price available until June 15, 2019, single supplement \$675.

Included: • 6 days and 5 nights' accommodation • round trip air to Kodiak from Anchorage • excursion to Spruce Island • touring and sightseeing as listed in itinerary • daily breakfast.

Required intra-vacation air segments are Anchorage/Kodiak. Included air prices are based on \$350pp. If air is higher at time of booking, traveler to pay difference. Not Included: tips, optional tours, alcoholic beverages, personal expenses, air tickets to/from Alaska

Visit website for complete details and register. Space is limited.

[www.culturallycreativetravel.com/pilgrimage-to-alaska-2020](http://www.culturallycreativetravel.com/pilgrimage-to-alaska-2020)

### Preparing for Great Lent and Pascha

Here are some important dates to remember as we prepare for Great Lent. More information will be published in the March and April Newsletters.

**Feb. 17-23:** Fast free week. **March 3:** Meatfare Sunday. Last day pious Orthodox eat meat until Pascha. **March 10:** Cheesefare Sunday also called Forgiveness Sunday. Last day pious Orthodox eat dairy & eggs until Pascha. **March 11:** First day of Great Lent. **March 25:** Annunciation to the Theotokos.

**April 11:** All day liturgical retreat. Matins with the Life of St. Mary of Egypt and the Great Canon of St. Andrew of Crete. Presanctified Liturgy and soup supper. **April 21:** Palm Sunday. **April 28:** Great and Holy Pascha.

### Charities

Our annual charities planning meeting was held in January. We reviewed what had been accomplished this past year, and what we would like to do in 2019. One of the most important topics of this meeting was how to communicate charity events to parishioners who don't use Facebook. One idea was a separate Charities email/newsletter. Jennifer Bascom indicated that she would take on the task of editing a Parish Charities newsletter via email. We can make them available in the back of the church as well. The newsletter can contain links and information regarding the Orthodox Christian charitable groups such as the IOCC, OCMC and FOCUS. It will also have news about many more opportunities in our region, as well as the monthly charitable events in our parish.

*A New Charities Wall Display:* This month we will launch a new Charities bulletin board display in the Parish house. The display will show all the planned charitable activities for the upcoming year.

*February Event:* Throughout this month we will sponsor a collection for *Homeless Humans of Tacoma*. Using personal stories and photos, *Homeless Humans of Tacoma* helps to inform and enlighten our community of the challenges of homelessness. The program attempts to communicate a deeper sense of the pain, loneliness, isolation, depression, hardships and illness the homeless community suffers on a daily basis. Collected funds are used for purchasing food, water, gloves, hats, hand warmers, wet wipes, toiletries and other personal necessities. Please place your donation in the plastic donation box at the back of the church.

### *Other ways we can help the homeless:*

When you walk by a homeless person, take a few minutes to acknowledge them and engage in a conversation.

Make "blessing bags" (zip lock bag

## In Our Parish --- cont'd

containing food, water, hand warmers, toiletries, wet wipes, bus pass, socks, gloves)

Keep a container of non-perishable food in your car to offer when you see a homeless person, pack food items in zip lock bags to hand out.

Volunteer with *Homeless Humans of Tacoma*.

Spread the word about *Homeless Humans of Tacoma* and encourage folks to "like" the Facebook page -

<https://www.facebook.com/homelesshumans.help/>

Our monthly Charity meeting will be on February 17<sup>th</sup>, in the St. Joseph Hall during coffee hour, everyone welcome!

## HROC Bookstore -- by Susan Reynolds

I went to Powell's in Portland to find some good used books, and was pleased to find five that looked interesting and useful. Two are by Frederica Mathewes-Green.

The first, 'The Illumined Heart': The Ancient Christian Path of Transformation, is a small book that lays out basic Orthodoxy by asking some pointed questions at the beginning of the book, and provides some of the answers as the book goes on. It is accessible and simply written, but definitely not shallow. It also points out pitfalls and dangers one encounters, and gives ways of meeting those in a faithful way.

The second book is 'First Fruits of Prayer': A Forty Day Journey Through the Canon of St. Andrew, and is autographed by the author. It is basically an annotated version of the Canon, with the text on one side, and the commentaries opposite, facing. At the end of the book is the story of St. Mary of Egypt. There is a fairly lengthy introduction and history of the canon, telling how the Canon has been used, about Christianity of the time, and backgrounds of St. Andrew and Mary of Egypt, The commentaries can be anything from explanations of things in the text, to ideas to explore and consider.

'Things of the Hidden God': Journey to the Holy Mountain, by Christopher Merrill, is an account of his travels to Mt. Athos. A Protestant journalist, his first visit was made following his coverage of the war in Bosnia, which left him emotionally shaken. He says, "I had traded the physical dangers of covering the breakup of Yugoslavia for the psychic risks of opening my heart to the possibility of grace . . ." The book is very personal, de-

scribing not only his current journeys, but also bringing things from his past that have bearing on what he is experiencing. I especially like the beauty of his descriptive writing, making present to me a place where I will never go.

'Abba Dorotheos of Gaza': His Letters and Various of His Sayings is a thin volume containing 16 letters of Abba Dorotheos to various recipients and on various topics such as temptations, fighting against thoughts, insensitivity of soul, and the relationship between those who oversee their monastic brothers, and how those brothers should show obedience. There is an introduction, the letters, 4 pages of various sayings, and appendixes concerning the history and works of Dorotheos, and general information about the Desert Fathers.

This next book is one of those which is hard for me to leave in the bookstore without reading it first. It is St. John of Damascus' 'The Precious Pearl': The Lives of Sts. Barlaam and Ioasaph. His purpose in writing it was to draw non-Christians to Christianity. Tradition says that India was brought to Christianity through the preaching of the Apostle Thomas, but fell back again into idolatry. Sts. Barlaam and Ioasaph go there and bring it back. The story unfolds including basic teachings about the Faith, but in a very conversational and natural way. If you buy it, loan it to me when you are done, please!



Send March Newsletter Articles to <larrysortho@gmail.com> by February 22<sup>nd</sup>.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1  Vespers 6:30 pm	2 <b>Divine Liturgy</b> 10:00 am <i>Meeting of the Lord</i> Easton James Link Baptism 4:00 pm Vespers 6:30 pm
3 <b>Matins 8:15 am</b> <b>Divine Liturgy</b> 9:30 am Sunday School 1st Sun collection & potluck Cleros Training	4	5 Fr. John attends Diocesan Council in San Francisco	6  No Vespers	7	8	9 <b>Slavonic Liturgy</b> 10:00 am potluck  Vespers 6:30 pm
10 <i>Zacchaeus</i> <b>Matins 8:15 am</b> <b>Divine Liturgy</b> 9:30 am Sunday School Davis/Kvamme Wedding	11	12  Bible Study potluck 9:30 am	13  Vespers 6:30 pm	14	15 St Vladimir Seminary "Fête in the Northwest" Info & Fundraiser (see newsletter)	16  Myrrhbearers 5:00 pm Vespers 6:30 pm
17 <i>Publican &amp; Pharisee</i> <b>Matins 8:15 am</b> <b>Divine Liturgy</b> 9:30 am Sandwich Sale Charities Mtg	18 Lector Training	19-21 Fr. John Away			22 <i>Fast Free</i>	23 Pre-Lenten Women's Retreat 9:00 am  Vespers <u>5:30 pm</u>
24 <i>Prodigal Son</i> <i>St John Baptist</i> <b>Matins 8:15 am</b> <b>Divine Liturgy</b> 9:30 am Sunday School	25	26	27  Vespers 6:30 pm	28	March 1	2 Rachel Breland's Baby Shower 4:00 pm Inquirers 5:00 pm Vespers 6:30 pm