

PSALM 101

A Prayer of a poor man when he is discouraged and pouring out his supplication before the Lord.

1. O Lord, listen to my prayer, and let my cry come unto Thee.
2. Turn not Thy face away from me; when I am afflicted, incline thy ear to me. In the day when I implore Thee, speedily hearken unto me.
3. For my days vanish like smoke, and my bones are scorched like firewood.
4. I am broken like grass, and my heart is wasted away, for I neglect to eat my bread.
 5. From the sounds of my groaning, my flesh sticks to my bones.
 6. I am as wretched as a solitary pelican; I am like an owl in a dwelling.
 7. I am sleeplessly watching, becoming like a sparrow alone upon a housetop.
 8. All day my enemies find fault with me, and they who had praised me now take an oath against me.
 9. I ate ashes like bread, and my drink was mingled with weeping.
 10. After having exalted me, in the face of Thy wrath and anger, Thou hast dashed me down.
11. My days like a shadow have declined, and I like grass am withered.
12. But Thou, O Lord, exist forever, and Thou art remembered from generation to generation.
 13. **Arise Thou and have pity upon Zion**, for it is time to have compassion upon her, indeed, the time has come.
 14. For Thy servants delight in her stones, and they shall feel pity for her ashes.
 15. And the nations shall fear Thy name, O Lord, and all the kings of the earth Thy glory.
 16. For the Lord builds Zion, and shall appear in His glory.
 17. He perceives the prayer of the humble, and has not ignored their supplication.
 18. Let this be written for a later generation, so that the people being created shall praise the Lord.
 19. For He bent down from the height of His holiness, the Lord from heaven looked down upon the earth,
 20. to hear the groaning of those that are in shackles, to release the sons of those who have been put to death,
 21. for them to announce in Zion the name of the Lord, and His praise in Jerusalem
 22. when the people, and the kings, are gathered together to serve the Lord.
 23. He spoke in a manner of strength: Declare unto me the fewness of my days;
 24. do not offer me the half of my days; for Thy years are of the ages of ages.
 25. In the beginning, O Lord, Thou laid the foundation of the earth, and the heavens are the works of Thy hands.
 26. They shall perish, but Thou will remain; and they all, like a garment, shall grow old.
 27. but Thou art the same, and Thy years shall endure.
 28. The sons of Thy servants shall dwell in Thy shadow, and their seed shall be well governed forever.

(The explanatory statements about the significance of Psalm 101 appear in page 3)

SAINT SOPHIA GREEK ORTHODOX CATHEDRAL

Ἡ Ναός τῆς Ἁγίας Σοφίας τοῦ Θεοῦ

Washington, D.C.

January 24, 2010

Sunday of the Publican & Pharisee

The Tone for this day is Plagal 4

The Morning Gospel of the Orthros is No. 11

John 21:14-25

At that time when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go." (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, "Follow me." Peter turned and saw the disciple whom Jesus loved following them, the one who had been reclining at table close to him and had said, "Lord, who is it that is going to betray you?" When Peter saw him, he said to Jesus, "Lord, what about this man?"²² Jesus said to him, "If it is my will that he remain until I come, what is that to you? You follow me!" So the saying spread abroad among the brothers¹ that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, "If it is my will that he remain until I come, what is that to you?" This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true. Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

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Compiled by John P. Nasou, M.D.

The Triodion Begins Today, the Tenth Sunday Before Easter

**PROKEIMENON: Make your vows to the Lord our God and perform them.
God is known in Judah; his name is great in Israel. Psalm 75:11 + 1**

The Reading is from St. Paul's Second Letter to Timothy 3:10-15

TIMOTHY, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconion, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.



St. Paul's advice to his student Timothy provides us with a strong beginning as we enter into the Triodion season. First we are warned about "evil men - impostors and deceivers" by whom we are besieged, even more so these days. Little do we realize by what poor counsel we receive each day and the deceivers who tempt us. It is at this time that we should contemplate upon this and to follow the advice he offers in the last sentence above. This is the time that we should pray with greater fervor.

The Gospel Lesson is from Luke 18:10-14

THE LORD SAID THIS PARABLE, "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

Today's Readings are of the Sunday of the Publican and Pharisee

St. Paul speaks in this reading of the difficulties he had endured in his life as a follower of Christ. Moreover he also tells his readers that they too will be persecuted. He urges Timothy and those who will be taught by him to stay firm in what they have been taught and not to follow evil men and impostors, of which there are many in our world today.

He also speaks of the "sacred writings" which at that time were the Hebrew Scriptures. Paul was obviously referring to the Septuagint Greek language Scriptures, for many of the quotations he makes from scriptures show evidence that this version was the one with which he was acquainted. We should all read the Scriptures – both of the Old and New Covenant – in order to achieve understanding for our salvation. An example are the Prokeimena which are read by the reader before he reads the epistle for the day. Each has been chosen to emphasize the significance of the epistle reading.

The message of the Gospel reading appears on the surface to be self evident. It too is intended to bring to our attention the meaning of Great Lent. As in the readings of the past two Sundays, the tax collector asks only for God's mercy. This request is echoed every moment of each day by our monastics as they continually repeat the Jesus Prayer – "Lord Jesus Christ, Son of God, have mercy on me a sinner." It is a symbol of their humility which is essential for them and for us in order to achieve salvation. This message is repeated by all of the Church Fathers for – "He who humbles himself will be exalted."

From Canticle 4

**Ever guiding us to divine exaltation,
our Savior and Master, by His own deeds
revealed to us the humility which will exalt us;
With His own hands, He washed the feet of His disciples.**

The significance of Palm 101 (that is found on Page 4)

This psalm is of the 14th Kathisma and is sung in its entirety in Lent during the Great Compline, in the Greek churches at all complines, and it is also read during its turn of the Kathismata cycle.

Verses 13 (and verse 13 of Psalm 32) constitute the Alleluia verses before the reading of the Gospel at Pascha.

It is also recommended to be read in our personal prayers on Tuesday mornings.