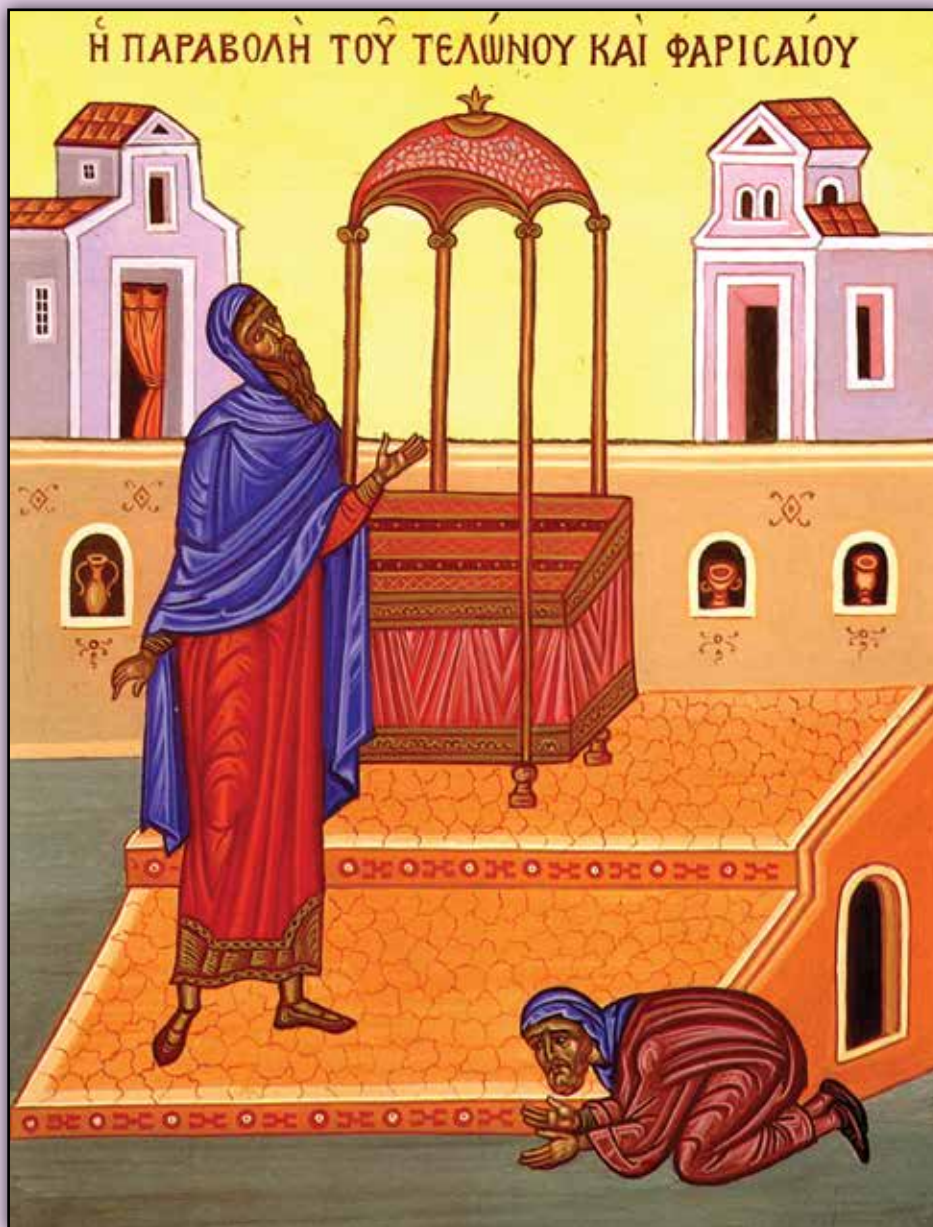


SUNDAY OF THE PUBLICAN AND PHARISEE



Icon of the Publican and Pharisee

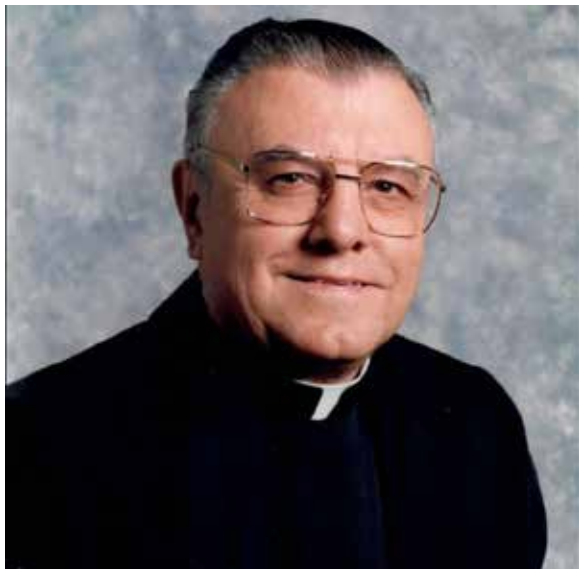
January 24, 2021: Sunday of the Publican and Pharisee

Epistle: 2 Tim. 3: 10-15

Gospel: Lk. 18: 10-14

Mon., Jan. 25	9:00	+ Robert Harris (Wife, Jule)
Tues., Jan. 26	9:00	+ Halyna Iwasiw (Father Nestor)
Wed., Jan. 27	9:00	+ Ona Yankow (Jack & Linda Paulishak)
Thurs. Jan. 28	No Divine Liturgy Today	
Fri., Jan. 29	9:00	+ Jean Stange (Shirley Romanovich)
Sat., Jan. 30	No Morning Divine Liturgy 2:00 pm Confessions. 4:00 pm + Elizabeth & John Havrilchak (Family)	
Sun., Jan. 31	10:00	For Our Parishioners

REV. T. FRANK PATRYLAK **1926 - 2021**



Rev. Frank Patrylak, called to his everlasting reward on January 20, 2021 at the age of 94, was a retired priest of the Ukrainian Catholic Archeparchy of Philadelphia.

Son of John and Eva Sagan Patrylak, he was born in Hanover Township, PA on February 26, 1926 and graduated from Hanover Township High School, Class of 1944.

He entered St. Basil's College, Stamford, CT, in 1954 to begin formation for the priesthood.

Following graduation in 1958 he entered St. Josaphat's Seminary in Washington, DC and completed theological studies at Catholic University and Holy Cross Seminary, Washington, DC. He was ordained to the priesthood on April 16, 1962 at the Ukrainian Cathedral of Immaculate Conception by Metropolitan Archbishop Most Reverend Ambrose Senyshyn, O.S.B.M.

Over more than four decades of dedicated priestly ministry Father Frank held various assignments including service in the Archbishop's Chancery and at the Ukrainian Catholic Cathedral of Immaculate Conception, Philadelphia. The parishes at which Fr. Frank served were numerous: St. Mary's Church, Ramey, PA; St. Michael's Church, Pottstown, PA; **Sts. CYRIL AND METHODIUS CHURCH, OLYPHANT, PA**; Holy Trinity, St. Clair, PA; Sts. Peter and Paul, Wilkes-Barre, PA; St. Nicholas, Minersville, PA; St. Mary's, Bristol, PA; and Sts. Peter and Paul, Clifton Heights, PA.

After his retirement in April 2005

Father Patrylak resided at The Manor at St. Mary's in Cherry Hill, NJ.

Father Frank survived by numerous nieces and nephews. Reverend Patrylak was preceded in death by his parents John and Eva Patrylak and ten siblings: brothers John, James, Peter, Michael, Joseph, Andrew and George, and sisters Anna Scrabat, Rose Geletej and Eva Malischak.

A parastas will be celebrated at St. Michael's Church, 675 Cooper Landing Road, Cherry Hill, NJ on Wednesday, January 27, at 7:00 p.m. A funeral Divine Liturgy will be celebrated at 10:30 a.m. on Thursday, January 28 at Sts. Peter and Paul Church, 20 Nottingham Street, Plymouth, PA. Following the Divine Liturgy, the burial will be at St. Peter and Paul's Cemetery, Plymouth, PA.

In lieu of flowers, donations may be made in Father Frank Patrylak's memory to Sts. Peter and Paul Church, 20 Nottingham Street, Plymouth, PA 18651.

Вічна пам'ять!

SUNDAY OF THE PUBLICAN AND PHARISEE

Introduction

The Sunday of the Publican and the Pharisee is the first Sunday of a three-week period prior to the commencement of Great Lent. It marks the

beginning of a time of preparation for the spiritual journey of Lent, a time for Eastern Christians to draw closer to God through worship, prayer, fasting, and acts of charity.

Biblical Story

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 18:10-14. 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” (v. 11). He then begins to list his religious accomplishments by stating, “I fast twice a week, and I give tithes of all that I possess” (v. 12).

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!” (v. 13).

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” (v. 14).

The theme of this parable is repentance. Repentance is the door through which we enter Lent, the starting-point

of the journey to Pascha. To repent signifies far more than self-pity or futile regret over things done in the past. The Greek term *metanoia* means “change of mind.” To repent is to be renewed, to be transformed in our inward viewpoint, to attain a fresh way of looking at our relationship with God and with others. The fault of the Pharisee is that he has no desire to change his outlook; he is complacent, self-satisfied, and so he allows no place for God to act within him. The Gospel depicts him as a man that is pleased only with himself who thinks that he has complied with all of the requirements of religion. But in his pride, he has falsified the meaning of true religion and faith. He has reduced these to external observations, measuring his piety by the amount of money he gives.

The Publican, on the other hand, truly longs for a “change of mind.” He humbles himself, and his humility justifies him before God. He becomes, in the words of the Sermon on the Mount (Matthew 5:3), “poor in spirit.” He acknowledges that he is a sinner, and he knows that salvation is only found in the mercy of God. Here we find an example of true humility, an essential aspect of repentance. A “change of mind” and the transformation of our lives can only happen when we humble ourselves before God, acknowledge our willingness

to turn from sin, and receive His grace into our lives.

Our preparation for Lent thus begins with a prayer for humility, the beginning of true repentance. Through repentance, we can find and return to the true order of things, a restoration of our spiritual vi-

sion that will guide us in a very difficult and challenging world. By entering Great Lent in humility and repentance, we can attain deeper communion with God as we receive His forgiveness and He blesses by guiding us to greater spiritual heights.

THREE HOLY HIERARCHS

On January 30th, our Ukrainian Catholic Church commemorates the Feast of the Three Holy Hierarchs. Who were these Three Holy Hierarchs?

ST. GREGORY THE GREAT

St. Gregory was born in Cappadocia (today called Turkey) in about 320 to Christian parents. He went to school in Caesarea and there met St. Basil.

St. Gregory studied law in Alexandria and then went to school in Athens, Greece, where he met up with St. Basil again. They studied together and became great friends. When St. Basil started a monastery, St. Gregory also became a monk. He was ordained a priest and went to help his father, the Bishop of Constantinople.

Through his gifts of writing and preaching, especially about the Holy Trinity, St. Gregory helped many people to convert to Christianity.

St. Gregory became the Bishop of Constantinople. The people believed

many wrong things about God and St. Gregory trying to teach them. He was treated badly by many of these people, sometimes he was even beaten, but many people eventually converted.

44 of St. Gregory's speeches, 243 letters, and many of his poems were published and are still read today. St. Gregory died in 390. He is buried in St. Peter's Basilica in Rome.

ST. BASIL THE GREAT

St. Basil was born in about 330 in Caesarea in Asia Minor, called Turkey today. He came from a rich and noble family.

St. Basil had an excellent education in Caesarea, Constantinople and Athens. He became close friends with St. Gregory (Nanzianzen).

When Basil completed his education, he became the head of a school of public speaking and law in Caesarea and became a well-known teacher.

His sister, St. Macrina, suggested

that he become a monk. St. Basil sold everything he had, gave away all his money and he spent the next five years studying with monks in Egypt, Palestine and Syria before returning to Cappadocia and beginning his life as a monk in the wilderness.

Many men joined him, including his friend St. Gregory. They built their own huts, farmed, prayed and tried to lead holy lives. St. Basil wrote down rules for the lives of the monks which are still used to this day.

St. Basil was a generous person who founded orphanages, hospitals and schools. He was especially kind to the poor and urged others to help those who were worse off than they were. He often could be seen feeding the hungry.

St. Basil became a priest and later a bishop. He wrote about religious themes and even wrote a Divine Liturgy that is used today, 10 times every year. St. Basil died on January 1, 379 at the age of 49.

ST. JOHN CHRYSOSTOM

St. John Chrysostom was born in

Antioch in Greece. His father died when he was a baby and his mother decided not to marry again. She gave all her attention to bringing up her son and daughter.

He was very intelligent and could have become a great lawyer. When he gave speeches everyone loved to listen to him and gave him the name Chrysostom, which means "Golden mouthed."

St. John wanted to give himself to God, and when his mother died, he sold all he had, gave the money to the poor and became a monk. He became a priest and later the Archbishop of Constantinople. St. John was a wonderful Bishop. He preached once or twice every day, fed the poor and took care of orphans. He also studied long hours and wrote the Divine Liturgy we use to this day.

Because he preached against sin, St. John had many enemies – even the Empress herself, who had him exiled from Constantinople. On the trip he suffered greatly from fever, sleeplessness and other physical problems. St. John died on September 14, 407.

PLEASE PRAY FOR OUR CLERGY

Please remember in your our sick clergy:

Father John Wysochansky who will be moving into Clark Summit Senior Living for long-term care.

Father Paul Wolensky (Ss. Peter & Paul in Wilkes-Barre and St. Vladimir's, Edwardsville), who is recovering from a serious infection and had five toes amputated.

OUR CONDOLENCES

In your Christian charity, please Lord on Monday, January 18th. May her remember the soul of + **Mildred E. Gongliewski** who fell asleep in the memory be eternal! Vichnaya Pamyat!

TAKING DOWN THE CHRISTMAS DECORATIONS

With the end of the Christmas Season January 30th following the 4:00 Divine quickly approaching, it is time to take Liturgy. We look forward to our down the Christmas Decorations in volunteers helping with this project. Church. We will do this on Saturday,

2021 CHURCH CALENDARS

The 2021 Church Calendars are Calendars are free, but any donations available in the back of the Church. The will be appreciated.

2021 PARISH DUES

We remind our Parish Family Members Parish Dues will increase to \$50.00 per that at a Parish Meeting in February adult per year. This is less than \$1 per 2020, it was decided that beginning 2021 week.

TAKE OUT PASTA DINNER - SUNDAY, JANUARY 31ST

Sponsored by St. Vladimir Ukrainian Catholic Church

430 North Seventh Avenue, Scranton

Spaghetti with meatballs, tossed salad with dressing, dinner roll with butter, dessert and bottled water.

Cost is \$12.00 by advance reservation only. Phone Maria at 570 503-1514 no later than Wednesday, January 27.

Pickup at parish center adjoining the church between 12 noon and 2:00 pm.

A theme basket raffle and a 50/50 drawing will also be available.

COLLECTION PROCESSING TEAM...

The Collection Processing Team for the Sereditch, Michaelene Davis and Gloria month of January 2021 is Team #1: Jerry Jablonski.

Sunday Collection for January 16 & 17, 2021: \$

Ss. Cyril & Methodius Ukrainian Catholic Church

135 River St., Olyphant, PA 18447-1435

Telephone: 570-291-4451 Fax: 570-489-6918

Web Site: stcyrils.weconnect.com

E-Mail: sscyrilandmethodius@comcast.net



Rev. Nestor Iwasiw, Pastor

Publican and Pharisee: Humility vs Self-Righteousness

This parable represents to us two chariots on the race course, each with two charioteers in it. In one of the chariots it places righteousness with pride, in the other sin and humility. You see the chariot of sin outstrip that of righteousness, not by its own strength but by the excellence of humility combined with it, but the other is defeated not by righteousness, but by the weight and swelling of pride.

For as humility by its own elasticity rises above the weight of pride, and leaping up reaches to God, so pride by its great weight easily depresses righteousness. Although therefore you are earnest and constant in well doing, yet think you may boast yourself, you are altogether devoid of the fruits of prayer. But you that bears a thousand loads of guilt on your conscience, and only

think this thing of yourself that you are the lowest of all men, shall gain much confidence before God.

And He then goes on to assign the reason of His sentence. For every one who exalts himself shall be abased, and he that humbles himself shall be exalted. The word humility has various meanings. There is the humility of virtue, as, a humble and contrite heart, O God, you will not despise. There is also a humility arising from sorrows, as, He has humbled my life upon the earth. There is a humility derived from sin, and the pride and insatiability of riches. For can anything be more low and debased than those who grovel in riches and power, and count them great things?

Saint John Chrysostom