

SUNDAY OF THE PUBLICAN AND PHARISEE



Icon of the Publican and Pharisee

February 6, 2022: Sunday of the Publican & Pharisee		
Epistle: 2 Tim. 3: 10-15		Gospel: Lk. 18: 10-14
Mon., Feb. 7	9:00	+ Olga E. Telep (Daughter, Lauren Telep)
Tues., Feb. 8	9:00	+ Jean Howarth (George & Diane Zevan)
Wed., Feb. 9	9:00	+ Olga Smith (Son, Howard)
Thurs., Feb. 10	9:00	+ Joseph Muchisky (Family)
Fri., Feb. 11	9:00	+ Jennifer Wisniewiski (Rosemarie Sember)
Sat., Feb. 12	No Morning Divine Liturgy. 2:00 pm Confessions 4:00 pm + Stephen & Amelia Malinchak (Jule Harris)	
Sun., Feb. 13	10:00	For Our Parishioners

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).

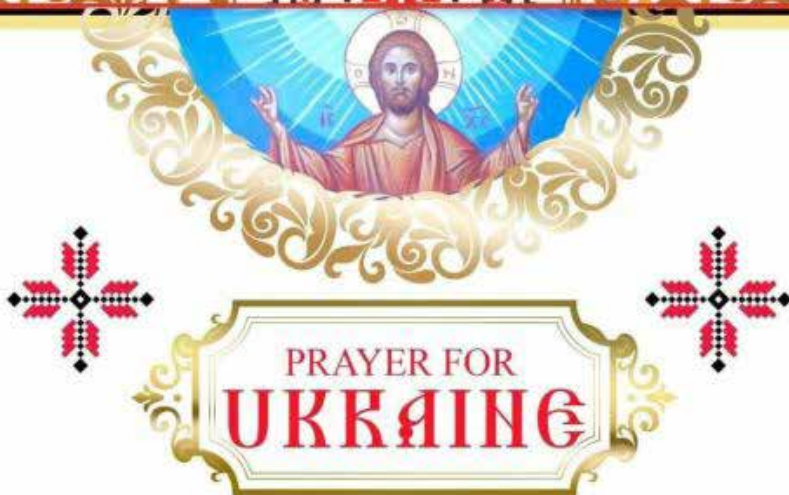
Having told this story, Jesus affirms that it was the Publican who returned home justified and forgiven rather than the Pharisee. He states, "Everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (v. 14).

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 vision 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.



LORD OUR GOD,
GREAT AND ALMIGHTY, WE YOUR SINFUL CHILDREN TURN TO YOU WITH
HUMILITY IN OUR HEARTS AND BOW OUR HEADS LOW BEFORE YOU. WE
BESEECH YOUR LOVING KINDNESS AND ABUNDANT BLESSINGS UPON THE
NATION – THE PEOPLE – OF UKRAINE DURING THESE DAYS OF GREAT DANGER
TO THEIR SAFETY AND WELL-BEING.

OUR BROTHERS AND SISTERS, LORD, ARE ONCE AGAIN THREATENED BY
AGGRESSORS WHO SEE THEM ONLY AS SIMPLE OBSTACLES BLOCKING THE
PATH TO THE COMPLETE DOMINATION OF THE PRECIOUS LAND AND
RESOURCES OF THE COUNTRY OF UKRAINE. STRENGTHEN THE PEOPLE AS
THEY FACE THIS GREAT DANGER, TURNING TO YOU IN THE IMMEASURABLY
DEEP FAITH, TRUST AND LOVE THEY HAVE PLACED IN YOU ALL THEIR LIVES.
SEND YOUR HEAVENLY LEGIONS, O LORD, COMMANDED BY THE PATRON OF
KYIV, ARCHANGEL MICHAEL, TO CRUSH THE DESIRES OF THE AGGRESSOR
WHOSE DESIRE IS TO ERADICATE YOUR PEOPLE.

GRANT UNITY OF MIND, HEART AND SOUL, O LORD TO ALL LEADERS IN PUBLIC
SERVICE WITH THOSE THEY SERVE. UNITE THEM ALL INTO ONE, GREAT
CHRISTIAN FAMILY, SO THAT TOGETHER, AS BROTHERS AND SISTERS, THEY
MAY GLORIFY YOUR MAJESTIC NAME – GOD IN THE HOLY TRINITY – FATHER,
SON AND HOLY SPIRIT, NOW AND EVER AND UNTO THE AGES OF AGES.
AMEN.

CHANGE IN TIME FOR THE DIVINE LITURGY ON SUNDAYS

As of March 1, 2022, I will be assigned a second Parish: Ss. Peter and Paul Church in Simpson, PA. In order for me to be able to accomodate both Parishes, it is necessary to adjust the time of the Divine Liturgy in Olyphant. **AS OF**

SUNDAY, MARCH 6, 2020 THE DIVINE LITURGY WILL BE AT 10:30 INSTEAD OF 10:00 AM. This change is necessary to ensure coverage of all Parishes due to the current clergy shortage.

THE POWER OF THE DIVINE LITURGY

In 1657, the Most Reverend Father Don Bernardo de Ontevieros, General of the Benedictine order in Spain, and Abbot Don Millan de Mirando, arrived at the Monastery of Our Lady of Montserrat in order to participate in some conferences. During one of the conferences, a woman and her young daughter shows up and the daughter began to beg the Abbot Millan de Mirando to celebrate three Masses in memory of her deceased father, wholeheartedly convinced that with these Masses the soul of her father would be freed from the pains of purgatory. The good abbot, moved to tears by the girl, began to celebrate the first Mass the next day, and the girl, who was present with her mother, confirmed seeing her father kneeling, surrounded by frightening flames at the step of the main altar during the consecration. The priest and the General, dubious, asked the girl

to put a tissue close to the flames that surrounded her father in order to verify her story. Following their request, the girl put the tissue into the fire, which only she could see, and the tissue began to burn with a lively flame.

During the second Mass the girl confirmed having seen her father dressed in a vibrantly colored suit standing next to the deacon. At the third Mass, the father appeared to his daughter dressed in a snow-white suit. As soon as the Mass ended the girl exclaimed, "There is my father going away and rising into the sky!" The girl then thanked the community of monks on behalf of her father as he had asked her to do. The Most Reverend General of the Benedictine order in Spain, the Bishop of Astorga, and numerous citizens of the town were present.

AXIOS

On Saturday, February 12th, Deacon Volodymyr Radko, who has been serving as a deacon in our Archeparchy and was recently named director of vocations, will be ordained a priest at the church of St. Sophia of the Ukrainian Catholic University (Lviv, Ukraine). He will be ordained by Archbishop Borys Gudziak. Some of our Parishioners met Deacon

Volodymyr when he participated in the Funeral for Fr. John Wysochanky last year.

We wish the soon-to-be Father Volodymyr all the best as he begins this new ministry in the vineyard of Jesus Christ. May God grant him many happy and blessed years! Mnohaya Leeta!

RELIGIOUS Q & A

Question: What's the difference between priests and brothers, friars, etc.?

Answer: The distinctions titles and categories used for priests and the male members of religious communities can be confusing, especially since the categories can sometimes be intertwined as a man can be both a priest and a monk, or a brother and a friar. So, to help to piece the puzzle together, it's important to begin by noting some basic distinctions: The distinction between priests (who are ordained for sacramental ministry) and brothers (who are non -ordained members of religious communities and who are committed to lives of prayer and service).

Priests: A priest is a man who has been ordained for sacramental ministry and these fall into two categories:

A) Diocesan (or Secular) Priests can either be attached to a diocese and who serve under a bishop. Their ministry is usually oriented toward pastoral service. B) Religious Priests are members of religious communities (like the Franciscans, Jesuits, or Carmelites) and their lives are guided by the special mission and charism of their community. While both kinds of priest practice sacramental ministry, their spirituality and how they live out their priesthood can be very different.

Brothers: Brothers are non-ordained members of religious communities (such as those mentioned above) who live lives committed to prayer and service. Religious priests and brothers serve together in their communities and their ministries include much more than the care of parishes.

Monks, Friars, and Canons: and each of these is connected to
These are broad categories that specific ways of life and spiritualities.
include religious priests and brothers,

2021 TAX REPORTS

Parishioners who want a 2021 end of year donation report for tax purposes are asked to contact the Parish Office at 570-291-4451.

DIVINE LITURGY ATTENDANCE ON SNOWY DAYS

It is very rare that the Divine Liturgy is canceled, especially on a Sunday. I want to encourage those of you who must walk further or more importantly, who drive to church, to PLEASE USE COMMON SENSE, when making a determination about attending the Divine Liturgy on the snowy, icy, inclement weekend or even more so on the weekday. If attendance means putting yourself and others at risk, I am sure the Lord understands if you should decide to pray at home. Please use common sense and a well-informed conscience when making such a decision.

ANNUAL SPAGHETTI DINNER

The Annual Spaghetti Dinner sponsored by Eureka Hose Company No. 4 will be held Saturday March 5th at the Fire Station, 717 East Grant St., Olyphant. The Dinner will consist of pasta, meatballs, salad, dessert, bread and butter. As of now the Dinner will be take out only due to Covid-19. Dinner will be served from 3:00 to 7:00 pm. Tickets are \$10.00 and can be obtained from any member or at the door the day of the Event. Proceeds will help offset expenses and firefighting equipment.

COLLECTION PROCESSING TEAM...

The Collection Processing Team for the month of February 2022 is Team #2: Eugene Zinsky, John Turko, Jr., Leonard Mitchko, and Michael Shumek.

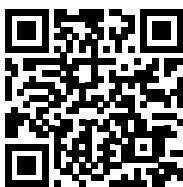
Sunday Collection for Jan. 29 & 30, 2022: \$

Ss. Cyril & Methodius Ukrainian Catholic Church

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Rev. Nestor Iwasiw, Pastor

Faults of the Pharisee

Many are the faults of the Pharisee. First of all, he is boastful, and without sense, for he praises himself, even though the Sacred Scriptures cry aloud, "Let a neighbor praise you, and not your own mouth: a stranger and not your own lips" (Prov. 27:2). ... Our virtue, therefore, must not be contaminated with fault, but must be single-minded and blameless and free from all that can bring reproach. For what profit is there in fasting twice a week, if you so doing serve only as a pretext for ignorance and vanity, and if it makes you prideful, haughty and selfish? You tithe your possessions and make a boast of it; but in another way you provoke God's anger, by condemning men generally on this account and accusing others. And you yourself are puffed up, though not crowned by the divine decree for righteousness, but on the contrary, heap praises upon yourself. For I am not, he says, as the rest of mankind. Moderate yourself, O Pharisee: "Set a guard, O Lord, over your mouth, keep watch over the door of your lips" (Ps. 140:3).

You speak to God Who knows all things. Await the decree of the Judge. None of those skilled in the practice of wrestling ever crowns himself; nor does any man receive the crown of himself, but awaits the summons of the arbiter. Lower your pride, for arrogance is both accursed and hated by God. Although, therefore, you fast with puffed up mind, your so doing will not avail you; your labor will be unrewarded; for you have mingled dung with your perfume. Even according to the law of Moses a sacrifice that had a blemish was not capable of being offered to God; for it was said unto him, "Of sheep, and ox, that is offered for sacrifice, there must be no blemish therein" (Lev. 22:21). Since, therefore, your fasting is accompanied by pride, you must expect to hear God saying, this is not the fast that I have chosen (Cf Isa. 58:5) ... You offer tithes, but you wrong in another way Him Who is honored by you, in that you condemn men generally. This is an act foreign to the mind that fears God.

St. Cyril of Alexandria