# HOW DO YOU DEFINE SUCCESS?

# Saints Peter and Paul Ukrainian Orthodox Church Bulletin

1406 Philadelphia Pike
Wilmington, DE 19809
www.sspeterandpauluoc.org
www.orthodoxdelaware.org

Father Stephen Hutnick
(302) 798-4455
E-mail: otche10@gmail.com

## HOLY MYSTERIES

**VISITATIONS OF THE SICK AND INFIRM** – If you are going into the hospital for any reason, please inform Father Stephen at the Rectory. Our hospitalization code for Christiana and Wilmington Hospitals is **UKR.**

**EMERGENCY CALLS** – Please call the Rectory anytime (day or night) in an Emergency!

**BAPTISMS** – Celebrated by appointment.

**CROWNING IN MARRIAGE** – Please discuss timing with Father prior to setting a date. At least six months notice is needed. There are three 2-hour courses that must be attended prior to the Wedding.

**BULLETIN DEADLINE** – The deadline for getting information printed in the Weekly Bulletin is Wednesday.

**SUNDAY COLLECTIONS** – For the Needs of the Parish; 2nd Youth Ministry

**February 9, 2025**
**Volume 61: Number 06**
**Schedule of Services and Activities**
**Week of February 9 - 16, 2025**

Sunday, February 9 – Sunday of the Publican and Pharisee - Tone 8
8:30 AM – Confessions
9:10 AM –Prayers Preparation for Holy Communion
9:30 AM – Divine Liturgy for the Faithful
Oath of Office for New Officers
Souper Bowl Sunday

**FAST FREE WEEK**

Tuesday, February 11
6:30 PM Parish Board (Zoom)

Wednesday, February 12 – Three Holy Hierarchs
8:00 AM – Divine Liturgy
7:00 PM – Bible Study

Thursday, February 13
7:00 AM – Divine Liturgy
7:00 PM – Boy Scouts

Saturday, February 15 – Presentation of Our Lord in the Temple
10:00 AM – Archpastoral Divine Liturgy and Ordination of Deacon Maksym
(St. Sophia Seminary Chapel, South Bound Brook, NJ)

Sunday, February 16 – Sunday of the Prodigal Son - Tone 1 – Scout Sunday
8:30 AM – Confessions
9:10 AM – Procession of the Scouts
9:30 AM – Divine Liturgy for the Faithful
Blessing of Candles - Small Blessing of Water
Panakhyda: Miroslava Kulp (19 yrs.); +Stephania Hnatopw (14 yrs); +John Hnatow (11 yrs); +Robert Hnatow (4 yrs); +Dorothy Tyrawski (32 yrs.); +Celeste Heiser (2 yrs) & +Joe Vincent (13 yrs.) – Michael Tilson and Linda Hnatow

## SCRIPTURE READINGS

Sunday Publican and Pharisee Matins: John 21:15-25; Liturgy: 2 Timothy 3:10-15; Luke 18:10-14 – Translation Relics of ST. John Chrysostom: Hebrews 7:26-8:2; John 10:9-16
Monday – 2 Peter 1:20-2:9; Mark 13:9-13
Tuesday – 2 Peter 2:9-22; Mark 13:14-23
Wednesday – Three Holy Hierarchs – Matins: John 10:9-16 Liturgy: Hebrews 13:7-16; Matthew 5:14-19; Day: 2 Peter 3:1-18; Mark 13:24-31
Thursday – 1 John 1:8-2:6; Mark 13:31-14:2
Friday – 1 John 2:7-17; Mark 14:3-9
Saturday - Presentation of Our Lord: Matins: Luke 2:25-32; Liturgy: Hebrews 7:7-17; Luke 2:22-40; Day - 2 Timothy 3:1-9; Luke 20:45-21:4
Sunday Prodigal Son – Matins: Matthew 28:16-20; Liturgy: 1 Corinthians 6:12-20; Luke 15:11-32

**********

## THE PRESENTATION IN THE TEMPLE

The Gospel of St. Luke speaks of the Presentation of Jesus in the Temple as follows: "When the days were completed for their purification according to the Law of Moses, they took him up to Jerusalem to present Him to the Lord just as it is written in the law of the Lord, `Every male that opens the womb shall be consecrated to the Lord', and to offer the sacrifice of a pair of turtledoves or two young pigeons, in accordance with the dictate of the Law of the Lord" (Luke 2:22-24).

According to the Law (Exodus 3:2) every first-born male of human or animal was sacred to God. When a woman gave birth to a son, she was considered ritually unclean for forty days; if a girl, for eight days. She could not enter the Temple or share in any religious ceremonies (Leviticus 12). At the end of that time she had to bring to the Temple a lamb for a burnt offering and a young pigeon as a sin offering. Since this was rather expensive for the poor, it was adjusted so that the two pigeons were acceptable. It was this "offering of the poor" that Mary brought.

The Gospel continues with Simeon. "This man was righteous and devout awaiting the consolation of Israel and the Holy Spirit was upon him. It was revealed to him by the Holy Spirit that he should not see death before he should see the Messiah of the Lord. He came in the Spirit into the Temple and when the parents brought in the child Jesus to perform the custom of the Law in regard to him, he took Him into his arms and blessed God, saying: `Now Master, You may let Your servant go in peace, according to Your word, for my eyes have seen Your salvation,

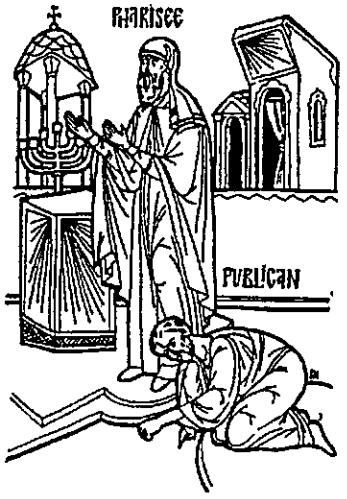
which You prepared in sight of all the people, a light for revelation to the Gentiles and the glory of Your people Israel.'"

***** ***** ***** ***** *****

In preparation for and for our own spiritual edification during the season of the Great Fast, our bulletin will include excerpts from the book, **GREAT LENT: A JOURNEY TO PASCHA** by Father Alexander Schmemann. I would suggest this book to be read by all of our parishioners for the insights and spiritual awakening of the season of the Fast.

## 2. HUMILITY
## (Sunday of the Publican and the Pharisee)

Today is called the "Sunday of the Publican and the Pharisee". On the eve of this day, on Saturday at Vespers, the liturgical book of the Lenten season - **THE TRIODION** - makes its first appearance and texts from it are added to the usual hymns and prayers of the weekly Resurrection service. They develop the next major aspect of repentance: humility.




The Gospel lesson (Luke 18:10-4) pictures a man who is always pleased with himself and who thinks that he complies with all the requirements of religion. He is self-assured and proud of himself. In reality, however, he has falsified the meaning of religion. He has reduced it to external observations and he measures his piety by the amount of money he contributes to the Temple. As for the publican, he humbles himself and his humility justifies him before God. If there is a moral quality almost completely disregarded and even denied today, it is indeed humility. The culture in which we live constantly instills in us the sense of pride, of self-glorification and of self-righteousness. It is built on the assumption that man can achieve anything by himself, and it even pictures God as the One who all the time "gives credit" for

man's achievements and good deeds. Humility - be it individual or corporate, ethnic or national - is viewed as a sign of weakness, as something unbecoming, a real man. Even our churches - are they not instilled with that same spirit of the Pharisee? Do we not want our every contribution, every "good deed", all that we do "for the Church" to be acknowledged, praised, publicized?

But what is humility? The answer to this question may seem a conflicting one for it is rooted in a strange affirmation" **GOD HIMSELF IS HUMBLE!** Yet to anyone who knows God, who contemplates Him in His creation and in His saving acts, it is evident that humility is truly a divine quality, the very content and the radiance of that "glory" which, as we sing during the Divine Liturgy, fills heaven and earth. In our human mentality, we tend to oppose "glory" and "humility" - the latter being for us the indication of a flaw or deficiency. For us it is our ignorance or incompetence that makes or ought to make us feel humble. It is almost impossible to "put across" to the modern man, fed on publicity, self-affirmation and endless self-praise, that all that which is genuinely perfect, beautiful and good is at the same time naturally humble; for precisely because of its perfection, it does not need "publicity", external glory, or "showing off" of any kind. God is humble because He is perfect; His humility IS His glory and the source of all true beauty, perfection and goodness, and everyone who approaches God and **KNOWS** Him immediately partakes of the Divine Humility and is beautified by it. This is true of Mary, the Mother of Christ, whose humility made her the joy of all creation and the greatest revelation of beauty on earth, true of all the Saints, and true of every human being during the rare moments of his contacts with God.

How does one become humble? The answer, for a Christian, is simple: by contemplating Christ, the divine humility incarnate, the One in whom God has revealed once and for all His glory as humility and His humility as glory. "Today", Christ said on the night of His ultimate self-humiliation, "the Son of Man is glorified and God is glorified in Him." Humility is learned by contemplating Christ Who said, "Learn from Me for I am meek and humble of heart." Finally, it is learned by measuring everything by Him, by referring everything to Him. For without Christ, true humility is impossible, while with the Pharisee, even religion becomes pride in human achievements, another form of pharisaic self-glorification.

The Lenten season begins then by a quest, a prayer for humility which is the beginning of true repentance. For repentance, above everything else, is **A RETURN TO THE GENUINE ORDER OF THINGS**, the restoration of the right vision. It is, therefore, rooted in humility, and humility - the divine and beautiful humility - is its fruit and end. "Let us avoid the high flower speech of the

Pharisee," says the Kondak of this day, "and learn the majesty of the Publican's humble words. . ." We are the gates of repentance and at the most solemn moment of the Sunday Vigil; after the Resurrection and the appearance of Christ have been announced - "having beheld the Resurrection . . ." - we sing for the first time the Tropars which will accompany us throughout the entire of Lent:

Open to me the gates of repentance, O Giver of Life, for my spirit rises early to pray towards Your holy temple, bearing the temple of my body all defiled; but in Your compassion, purify me by the loving kindness of Your mercy.

Lead me on the paths of salvation, O Mother of God, for I have profaned my soul with shameful sins and have wasted my life in laziness. But through your intercession, deliver me from all impurity.
When I think of the many evil things I have done, wretch that I am, I tremble at the fearful day of judgment. But trusting in Your loving kindness, like David I cry to You: Have mercy on me, O God, according to Your great mercy.

**********

**PRIDE VERSUS HUMILITY**

The Pharisee prayed: "O God, I give thanks that I am not like the rest of men: extortioners, unjust, adulterers ...: and the Publican prayed: "O God be merciful to me a sinner!"

As at all times, as like today, there are people similar to those whom we find in the Parable of today's Gospel. There are people who think themselves to be juts and despise others; there are people who attribute the good qualities which they possess (or which they *think* they possess) to themselves rather than to God; and there are individuals who think a great deal of their virtues and their good works but who look with contempt upon others. In this group belongs the Pharisee, who, in particular, imagined themselves to be models of holiness.

Of the Pharisee we read that, "he went up to the Temple to pray and that he prayed, "O God, I give thanks that I am not like the rest of men.... like this Publican..." In this parable the Lord raises His voice against these proud and conceited individuals and demonstrates that God resists the proud and gives His grace to the humble.

Pride, by which the Pharisee allowed his heart to be influenced, so blinded him that he considered in himself nothing evil, but only good. Consequently, his works - which were good in themselves - were thus rendered without merit or value. He was especially wrong in that he did not accuse himself of any sin. Rather, he considered himself to be sinless. St. John writes: "If we say that we have no sin, we deceive ourselves, and the truth is not in

us" (1 John 1:18). The Pharisee deluded himself into thinking that he was not guilty of any sin whatever. It is wrong to exalt one's self above any person and to despise him. It was because of pride that the Pharisee gave the honor to himself and not to God.

"O God be merciful to me a sinner," these humble words of a penitent sinner are the example that all are to follow. The concluding words of the parable are most appropriate, "Every one that exalts himself will be humbled; and he that humbles himself will be exalted."

**********

## PUBLICAN AND PHARISEE

The Pharisee and the Publican went into the Temple to pray. The one boasted of how strong his soul was; the other showed his wounds to the Physician of Souls. The proud Pharisee said: "O God, I give You thanks that I am not like the Publican". He set himself far above the other man. The other, with downcast eyes, not daring to raise them towards heaven, beat his breast saying, "O God be merciful to me a sinner."

And what did the Lord say? "Amen I say to you that the Publican went down into his house justified rather than the Pharisee because everyone that exalts himself shall be humbled and he that humbles himself shall be exalted."

Greater humility would be of immense value to us because we do not feel our own sinfulness enough. Archbishop Anthony Bloom writes in his book, Courage to Pray: "Unless we give up seeking a tangible, shining presence of the Lord, we are going towards our own judgment. If the Lord comes to us, we should receive Him with great joy and humility. But let us be careful not to seek mystical experience when we should be seeking repentance and conversion. That is the beginning of our cry to God: `Lord, make me what I should be, change me whatever the cost.' And when we have said these dangerous words, we should be prepared for God to hear them... God wants our salvation with the determination due to its importance."

We should not, therefore, be like the Pharisee and falsify our encounter with God. Sometimes the several personalities we present to God are not ourselves. There is something of us in each of them but the whole person is missing. We should therefore seek to approach God in prayer as we truly are after sincere efforts to know ourselves better.

**********

## ANNOUNCEMNETS

**A VERY HAPPY BIRTHDAY** - is expressed to Michael Chalfont, 2/8. May God grant him a very happy birthday and keep him for many, happy and blessed years!

**ANNUAL MEETING** – What a great meeting! At this Annual Meeting, the following Officers were elected and will be installed today for 2025. With the Blessing of Metropolitan Antony, they will be installed today:

| | |
|---|---|
| President: | Very Rev. Stephen Hutnick |
| Vice Pres.: | Alex Czernik |
| Secretary: | Nancy Hlywiak |
| Corresponding Sec.: | Jean Roeth |
| Treasurer: | Mark Andreas |
| Financial Secretary: | Pani Elizabeth Hutnick |
| Assistant Fin. Sec.: | Kathy Duncan |
| Auditors: | Kathy Chalfont |
| | Thomas Schultz |
| | Thomas Sulpizi |
| Trustees: | Victor Kaliakin (5 Yr.) |
| | Sonya Patronik (4 Yr) |
| | John Plachuta (3 Yr.) |
| | Linda Hnatow (2 Yr.) |
| | Matthew Andreas (1 Yr.) |

**Congratualtions and God's Blessings!**

**UOL SOUPER BOWL SUNDAY** – has been moved to Sunday, February 9th. We are looking for donations for a bowl of soup. All proceeds going to feed the hungry in Ukraine. Please support this important event!

**MINISTRY SCHEDULE**
(Please find a substitute if you cannot make a given week)
February 9 – Sonya Patronik and John Plachuta
February 16 – Linda Hnatow and Matthew Andreas
February 23 – Linda Hnatow and Matthew Andreas
March 2 – Victor Kaliakin and Sonya Patronik
March 9 – Victor Kaliakin and Sonya Patronik

**MEETINGS**
**PARISH BOARD – Tuesday**, February 11 @ 6:30 PM (Zoom)

**DONATIONS (CREDIT CARDS) ACCEPTED** – for those who are interested, we can accept donations to the Church through credit cards or Paypal on our website. See Mark Andreas for details.

**2025 MAKING PYROHY TENTATIVE SCHEDULE FOR BAZAAR APRIL 5**
Saturday, February 22; Saturday, March 8; Saturday, March 29.
**Making Holubtsi – Saturday, March 22**

**TENTATIVE CALENDER OF EVENTS - 2025**
Sunday, February 9 – Souper Bowl Sunday
Monday, March 3 – Great Fast Begins
Wednesday, March 19 – Community Lenten Service and Dinner 6PM
Saturday, April 5 – Spring Bazaar
Sunday, April 20 – Resurrection of Our Lord
Sunday, May 11 – Mother's Day Dinner
Sunday, June 15 – Father's Day Dinner – Graduation Sunday
Sunday, July 13 – Patronal Feast Day
Saturday, August 2 – UOL Flea Market

**READERS MINISTRY SCHEDULE**
February 2 - Andrew Duncan
February 9 - John Plachuta
February 16 - Linda Hnatow
February 23 - Pani Elizabeth Hutnick
March 2 – Jean Roeth
March 9 - Thomas Scholz
March 16 - Thomas Sulpizi

**CLEANING OF THE CHURCH MINISTRY SCHEDULE**
Week of February 3 - Earle and Jennifer Robinson
Week of February 10 - Thomas and Lynn Sulpizi
Week of February 17 - Nancy Hlywiak, Jean Roeth, Zina Twardus
Week of February 24 - Earle and Jennifer Robinson
Week of March 3 - Michael Tilson & Linda Hnatow, Irene Maskaly
Week of March 10 - Mark & Laura Andreas

**GREETER MINISTRY SCHEDULE**
February 9 - Sandy Cramer
February 16 - Sonya Patronik
February 23 - David and Eve Lazaration
March 2 - Zina Twardus and Nancy Tur
March 9 - Kathy and Michael Chalfont

**SCHEDULING FOR THE PARISH** – Please remember that all events, work parties, use of the hall must be cleared through the calendar kept by Father Stephen so that dueling events can be avoided.

**REMEMBER TO PRAY FOR THOSE WHO ARE ILL** – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevsky, Father Vasyl Dovhan, Father Oleh Hucul, Father Mark Kozak, Father Andrew Molewski, Father James Norton, Father Victor Wronsky, Father Volodymyr Wronskyj, Father Michael Zaparyniuk, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Maryann Ozlanski, Pani Matka Annette Zaparyniuk, Randy Allen, Carolyn Angelo, Jonathan Angelo, Colby Atkinson, Shannon Austin, Joyce Belles, Joyce Bendoakas, Ethel Bernhard, Irene Billon, James Bolton, Maria Borowenski, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Paula Daubert, William Dewhurst, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Mary Eagleton, Maria Economou, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, Mary Farell, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovniov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, Daniel Holoviak, Jennifer Huertes, Joette Jago, Violet Jaskolka, Stephen Johnson, Billl Jones, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ron Lazaration, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Fred McKirachan, Stephen McNulty, Ronald Michel, Mary Ann Michalcewicz, Michelle Michalcewiz, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Karen Needham, Julie Neff, Ann Nester, Sienna Ozboya, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Daphne Pantelopulos, Linda Phillips, Joseph Pierson, Janilyn Pinkowicz, Bernice Pinkowicz, Daphne Pantelopulos, George Pantelopulos, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, Isaac Schmidt, Joella Seale, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Alexandra Sparco, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Laura Worley, Jack Ziegler & James Zook

## HAS YOUR LIFE BEEN A SUCCESSFUL ONE?

The years of life seem to follow a similar pattern for all of us. Our youth is spent planning, dreaming and charting a course for the journey that will find us striving to achieve our goals and ambitions. Our "golden years" are often spent reflecting upon all that we originally set out to do. The successes and failures that come our way are found in that period in between.

We all want our lives to be successful; we want to be remembered as being a person who made the world a better place. Unfortunately, many of us use the wrong criteria to gauge our personal accomplishments. Our true motivation must be living a life that is pleasing to God. He does not measure "success" in terms of financial and material gain. No, "fame and fortune" mean little to our Heavenly Father. Many of the Church's saints had very little, and many whose good works and deeds were known only to God heard the blessed words of the Lord -- **"WELL DONE, GOOD AND FAITHFUL SERVANT"** -- when they passed on to their eternal reward.

God does not expect great things from us, but He looks to us to do small things in a great way. In the Parable of the Last Judgment, those who had done all of the charitable acts of mercy were genuinely surprised that the Lord put so much emphasis on such simple gestures of compassion. Still, these are the things that are deemed important in God's eyes.

Has your life been a successful one? Have you dedicated your life to doing God's will? If you have, rest assured that a place in God's Kingdom awaits you. There could be no greater testimony to the ultimate success of your life!

The Orthodox Weekly Bulletin . . . . . Vestal, Cliffwood, New Jersey . . . . . Litho in U.S.A.