



Saints Peter and Paul Ukrainian Orthodox Church Bulletin

1406 Philadelphia Pike

Wilmington, DE 19809

www.sspeterandpauluoc.org

www.orthodoxdelaware.net



Father Stephen Hutnick

(302) 798-4455

E-mail: otche@aol.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, 2020
Volume 56: Number 06
Schedule of Services and Activities
Week of February 9 - 16, 2020
Celebrating our 93rd year of Service to the Lord

THIS IS A FAST FREE WEEK!!!

Sunday, February 9 – Sunday of the Publican and Pharisee – Tone 1 – **SCOUT SUNDAY**

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Installation of Officers

Coffee Hour

Tuesday, February 11

6:30 PM – Parish Board Meeting

Wednesday, February 12 – Three Holy Hierarchs (Seminary Chapel – South Bound Brook, NJ)

Saturday, February 15 – Presentation of Our Lord

9:00 AM – Divine Liturgy for the Faithful

Blessing of Candles

Sunday, February 16 – Sunday of Prodigal Son – Tone 2

8:30 – 9:00 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Installation of Officers

Coffee Hour

SCRIPTURE READINGS

Sunday of the Publican and Pharisee – Matins: Luke 24:12-35; Liturgy: 2 Timothy 3:10-15; Luke 18:10-14

Monday – 2 Peter 1:20-2:9; Mark 13:9-13

Tuesday – 2 Peter 2:9-22; Mark 13:14-23; **Great Vespers:** Deuteronomy 1:8-11; 15-17; Deuteronomy 10: 14-21; Wisdom. (3:1-9)

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; Great Vespers: 1st Reading-Exodus 12:51-13:3; 10-12; 14-16; 22-29; Numbers 8:16-17; Leviticus 12:1-4; 6-8; Numbers 8:16-17. 2nd Reading – Isaiah 6:1-12; 3rd Reading Isaiah 19:1-5; 12, 16,19-21.

Saturday – Presentation of Our Lord - Matins: Luke 2:25-32; Liturgy: 1 Corinthians 6:12-20; Luke 15:11-32; Day - 2 Timothy 3:1-9; Luke 20:46-21:4

Sunday of the Prodigal Son – Mark 16:1-8; Liturgy: 1 Corinthians 6:12-20; Luke 15:11-32

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.

"HE WHO EXALTS HIMSELF WILL BE HUMBLED"



This morning, Orthodox Christians throughout the world take our first step on our annual journey to Paska. Today is the first of the Pre-Lenten Sundays, commonly known as the Sunday of the Publican and the Pharisee. Christ's famous parable concerning these two individuals is placed before us as we begin our lengthy spiritual pilgrimage that will take us to the joyful commemoration of our Lord's Resurrection.

Through observing the Publican and the Pharisee at prayer, we are provided with a wonderful insight into what is really pleasing to God. Pharisees were well respected within the Jewish community, for they were well versed in the Law of Moses. Everything they did - their prayer life, their ascetic practices, their

almsgiving - was carried out to the "letter" of the law. Publicans were tax collectors, employed by the Romans to cheat their own people. They were looked upon with disdain, and were perceived as being "traitors" to their nation.

This parable beautifully shows us that God looks at what is in a person's heart rather than the image he projects. Through his own words, the Pharisee is exposed for being a proud and arrogant man. The Publican, however, proves to be the better man, as he humbly asks the Lord to be merciful unto him.

As we approach the Great Fast, the Church urges us to prepare ourselves for it with great humility, being mindful of our sinfulness. Without humility, we cannot return to God as we are called upon to do during the Lenten Season. May the words of the Kondak hymn for this Sunday guide us in the penitential weeks ahead: "Let us flee from the words of the boastful Pharisee and learn the humility of the Publican, crying out to our Savior: Have mercy on us, O You who alone are merciful!"

For this Sunday, we begin the Lenten Triodion. Let us meditate on some of the verse from Vespers and Matins: The Pharisee, overcome with his pride, and the Publican, bent down in repentance, came before You, the only Lord: the first trusted in himself and was deprived of Your blessings; the other spoke but a few words and received Your blessings in abundance. Behold my tears and strengthen me, O Christ our God, for You are indeed the Lover of Mankind.

Because of my sins my eyes are weighed down, and I can no longer raise them up to see the light of heaven. But grant that I may repent like the Publican; O Lord, have mercy on me.

Open to me the doors of repentance, O Giver of Life. As we worship in Your Temple this morning, teach us how to purify the temples of our bodies, and in Your compassion, purify me by the goodness of Your mercies.

Vain pretensions deprive us of every good deed while humility purifies us of every evil. O faithful, let us embrace the ways of humility and totally despise the ways of vain-glory.

O faithful let us humble ourselves. With tears and sighs let us strike our conscience so that on the day of eternal judgment we may be found without reproach and may obtain forgiveness. For this is the true repose that we hope to see one day and for which we now pray. It is the repose from which all pain, sorrow and sighing are absent. It is the marvelous garden and the new Eden which Christ has gained for us; for He is the Word of God and coeternal with the Father.

REALITY OF SIN

From the very beginning of the human race, we find evasive tactics employed by Adam and Eve. Falling prey to the clever seductive devices of Satan, our first parents at- tempted to hide from God and "cover up" their sin.

David the King is another good example of an attempted "cover up". He sinned by coveting his neighbor's wife, Bathsheba, and arranging for her husband's death. After trying to maintain an aura of innocence, he was exposed for what he was by the Prophet Nathan. It was only then that he admitted his sin and repented. In his sorrow, he composed some beautiful penitential psalms admitting his weakness and sins.

In the abundance of your tender mercies wipe out my offense. Wash me thoroughly from malice and cleanse me from sin, for I am well aware of my malice and my sin is before me always. It is You alone I have offended. I have done evil in your sight"

There is no doubt an admission or compression of guilt can lift a great burden from one's conscience. It is also required for God's forgiveness. The ghost of sin does not disappear easily. It may haunt a person unmercifully until confessed. Only then does that person find relief. "Cover-up" does not work. The Book of Proverbs tells us, "He who conceals his sins shall not prosper, but whoever acquits and forsakes them shall obtain mercy."

Pride is the sower of evil; humility is tile antidote, the spiritual cure for tills elusive disease. Practicing true humility can radically change our relationship with God for the better. Humility goes with reverent fear of God. It is a realization of who we are in an eyeball to eyeball encounter with our Creator.

Feast of the Three Holy Hierarchs

Three Holy Bishops



On January 30 (February 12) we celebrate the memory of three great and very outstanding bishops, teachers, preachers and Fathers of the Eastern Church: St. Basil the Great, St. Gregory the Theologian and St. John Chrysostom. Among our people this feast is known as the feast of the "Three Saints." These three hierarchs-bishops were giants of faith, courage, holiness and learning. They handed down to us the pure faith of the Council of Nicea; they expounded the dogmas of the Holy Trinity, Christ's divinity and the Holy Eucharist. Because of their great merits, in her

liturgy our Eastern Church calls them peers of the Apostles, instruments of the Holy Spirit, pillars of the Church and universal teachers of the whole world. All three lived in the fourth century-the golden age of the Christian faith. St. Basil and St. Gregory were sons of Cappadocia in Asia Minor, intimate friends of approximately the same age. St. John Chrysostom, an Antiochian, was younger than the other two by twenty years. Apostolic zeal for the holy faith and salvation of souls united them. .

The feast of the Three Hierarchs is one of the very recent feasts of the Greek Church. A great dispute in the second half of the eleventh century gave rise to the institution of this feast. This controversy arose among Christians over which of these three Saints contributed the most to the Church. Some thought St. Basil to be the greatest, others, St. Gregory the Theologian, still others, St. John Chrysostom. Those who were advocates of St. Basil were called Basilians, those of St. Gregory- Gregorians, and those of St. John Chrysostom-Joanites. This dispute was settled by the three bishops themselves. Each one separately, and later all three together, appeared to John, Bishop of the city of Echaïta (a suburb of Constantinople), who was known for his wisdom, learning and virtue, and said: "We, as you can see, are one before God and there is nothing between us that is contrary or controversial; each one of us, differently inspired by the Holy Spirit, taught that which was necessary for the salvation of man. Therefore, there is no first or second among us, but as you call one so shall the others be called. Arise, then, and command those who are arguing over us, not to divide themselves, for as during life, so too after death, our goal is to bring peoples from all comers of the earth to peace and unity. Institute, therefore, the celebration of our memory on the same day, as all three of us are of the same rank before God, and we shall help those to achieve salvation, who shall celebrate our memory."

In 1076, Bishop John did as the three bishops commanded him. However, because holy Church already celebrated the memory of each one separately, he designated the 30th of January as the day for their common feast. In addition to this, he had a sermon in their honor, and composed troparions, canons and sticheras. Our chronicles at the end of 1076 mention the institution of this feast in Greece.

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 all Orthodox Churches we see many lights and candles burning. Lights are always used during any divine services, even though it is held in full sunlight. This is done not only for illumination or to make the services more beautiful and solemn but also to show that the Lord, who dwells in light which is indescribable, illuminates the world with spiritual radiance. The candles signify that the hearts of the faithful believers are warmed by a flame of love toward God and His Saints and that the Church has triumphed in giving spiritual joy.

Candles are blessed on this Feast. Jesus is the Light of the World. Through all of our liturgical celebrations candles are used to illuminate the Church and to fill it with God's divine Light. It is the light of the candle that dispels all darkness - we see in the lit, blessed candle Christ's triumph over darkness - by His Resurrection the darkness of death is conquered. Every time we light a candle, we can hear the words of Simeon at the Presentation of Our Lord in the Temple: a light for revelation to the Gentiles and the glory of Your people Israel.'"

Why do we light candles? Candles are seen as a perfect sacrifice of thanksgiving to God. We as the faithful make our sacrifice in the donations that we make to obtain the candle. This offering is important, as it is an offering to God, Himself. The candle is then taken to the candle stand where we say our prayers for the intentions that we are offering the candle. The candle is lit and kissed and placed in the stand. The candle is destroyed as a sacrifice, an offering to God.

The Feast of the Presentation : Time for Commitment

The day on which Jesus was brought to the Temple and presented to God (dedicated), 40 days after His birth, is time for us to be reminded that our parents did the same with us 40 days after our birth. They brought us to Church and presented us to the Lord. The priest took us into his arms and brought us to the altar offering prayers in our behalf.

When we were baptized, we were again presented to the Lord for cleansing and adoption. At both times, it was others who brought us to Christ because of our infancy. Others confessed the Nicene Creed for us. Others made the profession of faith for us.

Since we cannot enter heaven on another's faith, it is time to make our commitment to Christ. What better time for this than on the anniversary of Christ's dedication to God : the Feast of the Presentation? Sooner or later, every person must give himself to something bigger than himself. We will submit to some master in life whether that master be work, having a good time, making a lot of money, etc.

Our great problem is to choose which master we will serve. The only true Master Who is worth serving is the Lord Jesus Christ. He alone is God. He alone can help us find happiness and purpose in life.

Often, when people are asked why they are members of the Orthodox Church, they say, "I guess I was born into it. I guess it runs in the family."

The real reason why anyone is a true Orthodox Christian is that one has committed or given one's life completely to Jesus Christ as Lord and Master, as Son of the Living God. This happens within the Orthodox Church which is the body through which Christ continues to be present in the world today.

If you have never given your life to Jesus as Lord, then nothing in the world can make you an Orthodox Christian. If Orthodox Christianity is anything, it is commitment to Jesus as Lord. "Jesus is Lord," was one of the first creeds of the early Christians.

When we were baptized, Jesus said to each one of us, "Yes, I accept you as my son or daughter. I will stand by you. I will never leave you. I will come to live within you. One day, I will lead you to heaven." There must come a time in our lives when we must say to Jesus, "Yes, Jesus, I thank You for what You did for me in

In Psalm 50, he prays, "O God, have mercy on me. In the greatness of your love. baptism. I accept You as my God, my Lord, my King, and I give my life to You completely."

from **Making God Real in the Orthodox Christian Home**, by Fr. Anthony M. Coniaris

ANNOUNCEMENTS

WELCOME TO OUR CUB AND BOY SCOUTS – It is a great privilege and honor to welcome both our Cub Scout Pack, #527 and our Boy Scout Troop #70 "The Peacemakers" on this Scout Sunday. May God continue to bless and strengthen them for many, happy and blessed years!

A VERY HAPPY BIRTHDAY - is expressed to the following: Karen Humphrey, 2/13. May God grant them a very happy birthday and keep them for many, happy and blessed years!

COFFEE HOUR – IMPORTANT – ALL coffee hour dates must be cleared by Linda Hnatow, Chairperson, so that food is not wasted. There is no automatic sponsorship for a Sunday. Your donations to coffee hour are greatly appreciated. Please book a date. Thanks

ANNUAL PARISH MEETING – what a great meeting. Our prayers and congratulations are expressed to our 2020 Parish Board who will be installed today:

President:	Very Rev. Stephen Hutnick
Vice Pres.:	Alex Czernik
Secretary:	Nancy Hlywiak
Corresponding Sec.:	Jean Roeth
Treasurer:	Michael Tilson
Financial Secretary:	Pani Elizabeth Hutnick
Assistant Fin. Sec.:	Kathy Duncan
Auditors:	John Plachuta Mark Andreas Thomas Kasprzak
Trustees:	Thomas Bringle (5 Yr.) Victor Kaliakin (4 Yr.) Lorraine Neff (3 Yr.) Ann Duncan (2 Yr.) Linda Hnatow (1 Yr.)

THE POWER OF PRAYER – Today, we begin Day 11.

MEETINGS – MINISTRIES

PARISH BOARD MEETING – Tuesday, February 11 @ 6:30 PM.

A SPECIAL PRESENTATION – will be made at a later date about a new fund raising project in which I believe everyone will be interested. Always remember that each tiny effort builds on the next so that brick by brick magnificent things can be created.

TRUSTEES MINISTRY SCHEDULE

(Please find a substitute if you cannot make a given week)

February 9 – Victor Kaliakin and Ann Duncan

February 16 – Victor Kaliakin and Ann Duncan

February 23 – Linda Hnatow and Lorraine Neff

March 1 - Linda Hnatow and Lorraine Neff

March 8 – Victor Kaliakin and Ann Duncan

March 15 – Victor Kaliakin and Ann Duncan

FEEDING THE HUNGRY – please see Linda Hnatow, Chairperson, if you are interested in continuing this ministry at Emmanuel Dining Room West. Four people are needed. We have been scheduled for the first Saturday of each month.

UOL LENTEN SOUPS – will be available for purchase from March 8 – April 5. A list of the soups will be announced. Soups are sold at \$8.00 per quart. Order yours today!

PYROHY SCHEDULE

2020 - Tentative

Friday, February 21

Friday, March 20

Wednesday, April 1 (for the Spring Bazaar)

Friday, May 15

READER MINISTRY SCHEDULE

February 9 - Linda Hnatow

February 16 - John Plachuta

February 23 - Irene Maskaly

March 1 - Andrew Duncan

March 8 - Pani Elizabeth Hutnick

March 15 - Jean Roeth

GREETER MINISTRY SCHEDULE

February 9 - Nancy Tur, Zina Twardus

February 16 - John and Sandy Cramer

February 23 - David & Eve Lazaration

March 1 - Lorraine Neff, Sonya Patronik & Alexander Smith

Tentative 2020 Schedule

Sunday, February 9 – Installation of Officers

Sunday, February 9 – Boy Scout Sunday

Monday, March 2 – Great Lent Begins – Clean Monday

Sunday, March 8 – Orthodox Sunday – tentative Orthodox Clergy Brotherhood here

Wednesday, March 11 – Hosting the Local Church Lenten Service

Saturday, April 4 – Spring Bazaar

Sunday, April 12 – Palm Sunday – Holy Week

Sunday, April 19 – PASKHA

Sunday, April 26 – St. Thomas Sunday – Cemeteries

Sunday, May 10 – Mother’s Day

Sunday, June 21 – Father’s Day

Sunday, July 12 – Feast of Sts. Peter and Paul – Parish Appreciation Day

Saturday, August 1 – UOL Flea Market

Saturday, November 7 – Fall Bazaar

Tuesday, November 24 – Community Thanksgiving Service (Ascension Episcopal)

Sunday, December 13 – St. Nicholas (Sts. Peter and Paul) UOL Cookie Sale

SWEET BREADS – are available at let’s make room in the freezer price!! \$4 a loaf!!
Please see Kathy Duncan or Loraine Neff.

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of February 10 - Earle and Jennifer Robinson

Week of February 17 – **WE NEED A TEAM TO FILL THIS SLOT**

Week of February 24 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of March 2 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of March 9 - Mark & Laura Andreas, Paul Andreas

DO YOU SHOP ON AMAZON? – Did you know that if you would get on Smile Amazon and choose our Parish as your beneficiary that Amazon would donate a percentage of your purchase to us? Search on Orthodox Wilmington and choose SS Peter & Paul Ukrainiaan (yes it is misspelled and we’ve tried to correct it). Try it and help our Parish Family benefit from your shopping experience!

B A Z A A R N E W S

EXTRA PREPARATION DAYS FOR THE SPRING BAZAAR

Wednesday, February 12 – 10 AM -steaming 5 cases of cabbage

Wednesday, February 26 – 10 AM - making nut rolls

Friday, March 6 – 7:00 AM making sauerkraut and cheese pyrohy for the Bazaar

Tuesday, March 10 – 8:30 AM - Baking paskas

Saturday, March 14 10 AM – Making holubtsi

Tuesday, March 17 – 10 AM – nut rolls

BAZAAR WEEK

Monday, March 30 – 8AM – 250 lbs. butter and onions

2:30 PM – Frying sauerkraut

Tuesday, March 31 7AM - Peeling potatoes

6 PM – Making potato balls

Wednesday, April 1 – 7 AM – making pyrohy (no kidding)

Thursday, April 2 – 10 AM – Making holubtsi; frying cabbage – cutting veggies for soup

Friday, April 3 – 8 AM – Making the mushroom soup; set up;

2 – 4PM – Donations for the bake table (see announcement)

BAKERS NEEDED – We need to know in advance as to what will be coming for the bake table so that it will be easier to price and display the items. Please pick up a form at coffee hour and return it by Sunday, March 22nd. Your delicious creations are always appreciated.

OLD COUNTRY KOVBASSA – If you would like to order the Old Country Kovbassa for Paskha, please see Kathy Duncan (this is not the same kovbassa that we normally order) by Sunday, March 22nd.

WE NEED YOUR HELP – in donating Coke products, water, paper towels, bathroom tissue, etc. It is always greatly appreciated.

100th ANNUAL ECUMENICAL LENTEN SERVICES

(6:00 PM – Service – Light Lenten Supper to Follow)

Wednesday, March 4 – Aldersgate Methodist

Wednesday, March 11 – Sts. Peter and Paul

Wednesday, March 18 – Chester Bethel Methodist

Wednesday, March 25 – St. Joseph on the Brandywine

Wednesday, April 1 – St. Nicholas Ukrainian Catholic Church

PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archimandrite Raphael, Father Vasili Andrejuk, Father Paul Bigelow, Father John Bohush, Father Oleh Hucul, Father Nestor Kowal, Father Mark Leisure, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Victor Wronskyj, Father Volodymyr Wronskyj, Pani Dobrodyka Lisa Weremedic, Mykola, Brennan, Deborah, Charles, Galina, Dolores, Julian, Madison, Michele, Mykola, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Ethel Bernhard, Yaroslav Bilinsky, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, George Burns, Christine Cain, Mark Cello, Betty Charney, Mildred (Myrophora) Christo, Erik Colazo, Patricia Crystal, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, John Dmytryk, James Dudrick, David Duncan, Rose Eldridge, Thomas Fagan, James Garrett, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Rick Hastings, Celeste Heiser, Dolores Helms, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Anthony Hnatow, Daniel Holoviak, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Sandra Kasch, Thomas Kasprzak, Charles Kaszytski, Julia Kaszytski, Diane Keyser, Barbara Kirylic, Wendy Klinedinst, Judith Kocinski, Ludmyla Krawchenko, Mykola Krawchenko, Emma Krasnopera, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Andrew Makolynyk, Jean Marano, Paul Markow, Frederick McCarthy, Ronald Michel, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Michael Moroz, Linda Muldoon, Karen Needham, Julie Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Maria Plumpton, Joseph Porini, Robert Powers, Joanne Procak, Lynn Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Alla Rudawsky, John Ruczhak, Glenn Runyan, Carol Rusk, Maria Russak, Anthony Saldutti, Dana Sargent, Doris Scully, Joella Seale, Clay Seman, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Rich Steinman, Joseph Stevens, Charles Joseph Sweeney, Evelyn Synczyszyn, Wasyl Szeremeta, Tatiana Szvec, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Anna Tur, Richard Twardus, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Peter Weremedic, Stephen Wienkowitz, Laura Worley, & James Zook.

PERCEPTION IS NOT REALITY!



There is an old saying with which we are all familiar: *"Things are not always what they seem to be."* These wise words certainly apply to the main characters in the Parable of THE PUBLICAN AND THE PHARISEE.

In the story, our Lord tells us that two men go to pray in the temple. The Pharisee, a well-respected leader in the Jewish religious community, presents God with a "litany" of his good works: he fasts, he tithes, he lives a spiritual life. The Publican, a despised tax collector, undoubtedly has nothing in his life of which he is proud. All he can offer to the Lord is a simple plea: "O God, be merciful to me, a sinner."

The perception of the Pharisee would be that he is a man to be held in high esteem. In reality, he is someone who did all of the right things for the wrong reasons! The opposite could be said of the Publican. While shunned by society, Christ tells us that his sincerity caused him to find favor with God. Truly, *"he who exalts himself will be humbled, and he who humbles himself will be exalted."* (Luke 18:14)

In his "Commentary on the Gospel of St. Luke," St. Cyril of Alexandria writes: *"We must remember that when we pray, we are speaking to the God Who knows all things."* On this, the first of the Pre-Lenten Sundays, let us remember that the Lord is not impressed with prideful boasting, for He knows the secrets of our hearts. Without real humility, there can be no true sorrow for our sins, and no reconciliation with God.