

PARABLE OF THE
PUBLICAN AND THE PHARISEE





St. Peter & St. Paul Ukrainian Orthodox Church

220 Mansfield Blvd. (mailing: PO Box 835), Carnegie, PA 15106

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www.orthodoxcarnegie.org

FEBRUARY 21, 2021

SUNDAY, FEBRUARY 21

DIVINE LITURGY 9:30 AM, TONE 4

SUNDAY OF THE PUBLICAN & PHARISEE
GREAT MARTYR THEODORE STRATELATES
2 TIM 3: 10 - 15; LK 18: 10- 14

WEDNESDAY, FEBRUARY 24

DIVINE LITURGY 9:30 AM

SATURDAY, FEBRUARY 27

VESPERS 6:00 PM

SUNDAY, FEBRUARY 28

DIVINE LITURGY 9:30 AM, TONE 5
SUNDAY OF THE PRODIGAL SON
APOSTLE ONESIMUS
1 COR 6: 12 - 20; LK 15: 11 - 32

ALL SERVICE LIVE STREAMED AT:

<https://orthodoxcarnegie.org/livestream>

TODAY'S BULLETIN IS SPONSORED BY

KRIS, KATHY, JOHN, KIM AND FAMILIES. IN MEMORY OF OUR DAD,
JOHN STASKO ON HIS 91ST BIRTHDAY.
WE MISS AND LOVE YOU. MEMORY ETERNAL

INNA & OLEH HOLOVATIUK IN HONOR OF THEIR DAUGHTER,
IRYNA REITEROVYCH ON HER BIRTHDAY
MANY BLESSED YEARS! MNOHAYA LITA!

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**The Sts. Peter & Paul Ukrainian Orthodox Church Bulletin is published weekly by
The Senior Chapter of the Ukrainian Orthodox League**

Editor: Michael Kapeluck

Bulletin Submissions are due by 8:00 am Thursday morning. Written submissions can be:

-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

-mailed to: 300 East Main Street, Carnegie, PA 15106

-e-mailed to: kapeluck@verizon.net

We welcome you today

We would like to remind our visitors of the following;:

- ❖ All people are encouraged to participate in the sacred services of our Church. We hope that you will be able to worship as well as have fellowship with us. Should you wish any information about the Orthodox Faith or this parish in particular, please see the rector or any member of the church. We are able to place you on our mailing list.
- ❖ Only Orthodox Christians may receive the Eucharist (Holy Communion) in the Orthodox Church. In like manner, Orthodox Christians may not receive the sacraments in a non-Orthodox Church. While we hope that one day all Christians will find unity and be able to approach the chalice of our Lord together, we observe the teachings of the Church that the Eucharist is a gift of unity and not a means of unity.

We remind our faithful and visitors of the following guidelines concerning the Holy Sacraments in the Orthodox Church.

- ❖ Orthodox Christians are urged to receive Holy Communion frequently.
- ❖ Communicants should be at peace with others before approaching the chalice (Mt 5:23-24)
- ❖ Realize the importance of making a thorough examination of sins and transgressions against God, ourselves and others and having prayed for forgiveness before coming to Holy Communion.
- ❖ Frequent communicants should come to Holy Confession at least four times a year (during the four fasting periods of the year). and additionally when an examination of conscience reveals the necessity to do so in order to heal any sinful behavior.
- ❖ Communicants should fast from all foods and liquids from the evening before receiving Holy Communion.
- ❖ Communicants should read prayers in preparation for receiving Holy Communion.
- ❖ All Orthodox Christians must receive the sacraments at least once a year.
- ❖ Those who are late for Divine Liturgy (after the reading of the Epistle and Gospel) should not approach the chalice.
- ❖ Those who are ill or who have special physical needs are exempt from the above guidelines.
- ❖ Infants and children (up to the age of seven) who are Orthodox Christians may receive Holy Communion and are exempt from the above guidelines.

Thank you for gathering to worship with us today. Together we have glorified the One God, Father, Son and Holy Spirit. May we be brought closer to one another and closer to God by following the eternal teachings of our Lord.

Нагадуємо нашлім гостям., що:

ми заохочуємо всіх до участі у Священній Літургії в нашій Церкві; ми сподіваємося, що Ви зможете не лише молитися тут, але й стати членом нашої громади. Якщо Ви хочете отримати якусь додаткову інформацію про Православну віру, чи, зокрема, про нашу парафію, звертайтеся, будь ласка, до отця настоятеля чи до будь-кого із членів нашої парафії. Ми можемо внести вашу адресу до парафіяльного списку розсилки;

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у неправославної церкві Плекаючи надію на те, що у майбутньому всі християни досягнуть єдності і зможуть разом пити із чаші нашого Господа, ми дотримуємося вчення церкви про те, що Євхаристія - це дар єдності, а не засіб до єдності.

НАГАДУЄМО НАШИМ ВІРНИМ І ГОСТЯМ ПРО ПРАВИЛА, ЩО СТОСУЮТЬСЯ СВЯТОГО ПРИЧАСТЯ У ПРАВОСЛАВНІЙ ЦЕРКВІ:

ми спонукаємо православних християн часто ходити до Святого Причастя;

ті, хто причащаються, повинні бути у мирі з іншими перш, нас підійти до євхаристичної чаші (Св.Матвій 5:23-24);

перед тим, як прийти на Святе Причастя, дуже важливо ретельно осмислити гріхи і порушення, які було вчинено проти Бога, нас самих та інших і помолитися за їх відпущення;

тим, хто часто причащається, слід приходити на святу сповідь принаймні чотири рази на рік (під час кожного із чотирьох щорічних постів);

ті, хто причащається, повинні з вечора перед прийняттям Святого Причастя, припинити вживання всякої їжі і напоїв;

ті, хто причащається, повинні шляхом молитов підготувати себе до прийняття причастя;

всі православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

ті, хто спізнівся на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні м'якості, звільняються від вище викладених вимог;

немовлята та діти до семи років, які належать до Православної християнської віри, можуть отримувати Святе Причастя і звільняються від вище викладених вимог;

Дякуємо за те, що Ви прийшли помолитися з нами сьогодні у церкві Ісуса Христа. Разом з вами ми віддали славу Єдиному Господу, Отцеві, і Синові, і Духові Святому. Нехай дотримання вічного вчення нашого Господа наблизить нас один до одного Богу

SUNDAY OF THE PUBLICAN AND THE PHARISEE

GREATMARTYR THEODORE STRATELATES THE GENERAL

TROPARION TO THE RESURRECTION TONE 4

4

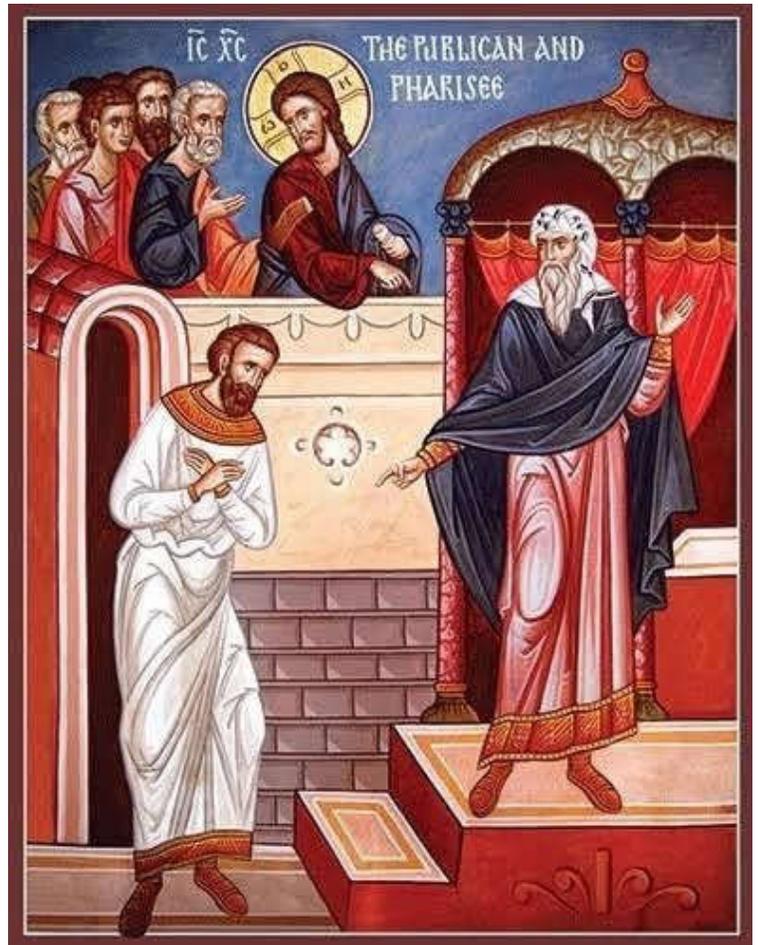
When the women disciples of the Lord
learned from the angel the joyous message of Thy
Resurrection; they cast away the ancestral curse and elatedly
told the apostles: Death is overthrown! Christ God is risen,
granting the world great mercy.

TROPARION TO ST. THEODORE - TONE 4

Truly enlisted with the King of Heaven,
you became an outstanding general for Him,
passion-bearer Theodore;
you armed yourself wisely with the weapons of faith
and conquered hordes of demons,
revealing yourself as a victorious athlete.
Therefore, in faith we always call you blessed

KONTAKION FOR PUBLICAN AND PHARISEE

Let us flee from the pride of the Pharisee!
And learn humility from the Publican's tears!
Let us cry to our Savior,
have mercy on us, only merciful One!



KONTAKION TO THE RESURRECTION TONE 4

My Savior and Redeemer as God rose from the tomb
and delivered the earth born from their chains.
He has shattered the gates of hell,
and as Master, he has risen on the third day!

Prokiemon

So Great and glorious are Thy deeds, O Lord,
for by Thy wisdom Thou has created all.
Verse: Bless the Lord. O my soul;
O Lord my God, Thou art become exceedingly glorious.

Lesson from the Second Epistle of Saint Paul to Timothy

(с. 3, v. 10-15)

Timothy, my child, you have followed my teaching, my guidance, my purpose, my faith, my endurance, my love, my patience, my persecutions, and my sufferings. You know what happened to me in Antioch, in Iconium, in Lystra, and what persecutions I underwent in these cities. But the Lord rescued me from all of them.

Indeed, all those, who want to live piously in Jesus Christ, will be persecuted, while wicked men and impostors will go on from bad to worse, deceiving others and deceiving themselves. But you must hold fast to the doctrines you have been taught and have firmly believed. You know who taught them to you. Moreover, from childhood you have been acquainted with the Holy Scriptures, which show you the way to salvation through faith in Jesus Christ.

2 Тимофію 3:10-15

Та тобі відомо про мене все: вчення і життя моє, прагнення і віра моя, довготерпіння, любов і стійкість моя. Ти знаєш про мої гоніння і страждання й про те, що зі мною трапилося в Антиохії, Іконії та Лістрі, про ті страшні гоніння, що я зазнав! Але Господь врятував мене від них усіх. Зрештою всіх, хто хоче жити праведно у відданості Богу в Ісусі Христі, будуть переслідувати. Злі люди й шахраї стануть ще гіршими, та, обманюючи інших, дуритимуть самих себе.

Що ж до тебе, то й далі роби те, чого навчився і у чому переконався, бо ти знаєш тих людей, які вчили тебе й можеш довіряти їм. Ти також знаєш з самого дитинства Святе Писання. Воно може наділити тебе мудрістю, що веде до спасіння через віру в Ісуса Христа.

Alleluia

v. Go forth, prosper and reign, because of truth, meekness and righteousness.

v. You love righteousness and hate iniquity

Gospel According to St. Luke

(с. 18, v. 10-14)

The Lord narrated this parable: "Two men went up to the temple to pray, the one ~ Pharisee and the other a publican."

"The Pharisee stood up and prayed thus with himself : "O God, I thank you that I am not greedy, unjust, and adulterous, like other men or like this publican here. I fast two days in the week, I give tithes on all my income."

"The publican stood far off and would not even lift up his eyes to heaven. He only struck his breast and said : "O God, be merciful to me a sinner."

I tell you, the publican went back to his house justified rather than the Pharisee. For whoever exalts himself will be humbled, but whoever humbles himself will be exalted."

Від Луки 18:10-14

«Двоє чоловіків прийшли до Храму помолитися. Один був фарисеєм, другий — збирачем податків. Фарисей стояв один і так молився: „О Боже, дякую Тобі за те, що я не такий, як інші — розбійники, шахраї та розпусники або навіть, як отой збирач податків. Я пошуся двічі на тиждень, сплачую десятину з усіх своїх прибутків”.

А збирач податків стояв віддалік і, навіть не підводячи очей до неба, він покірливо промовляв: „О Боже, змилуйся наді мною, грішником!” Повірте, цей чоловік, а не той перший, пішов додому з прощеними гріхами. Бо кожен, хто намагається піднятися, буде принижений, а кожен принижений буде піднесений».

Prayer List

Heavenly Father, Who sent Your only-begotten Son, our Lord Jesus Christ, to be the Physician of our souls and bodies, Who came to heal sickness and infirmity, Who healed the paralytic, and brought back to life the daughter of Jairus, Who healed the woman who had been sick for twelve years by the her mere touch of the hem of your robe, visit and heal also your beloved servants:

Steve Sivulich	Jane Allred	Teresa Stacy	Laila Bechtle
Maria Warholak	Ronda Bickel	Claudia Losego	Sally Sally
Peter Zinski	Pearl Homyrda	Dolores Wachnowsky	Shaun McAdams
Kathryn Ostaffy	Ann Sekelik	Pamela Graham	Rebecca White
Joann Klein	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	Theresa Zatezalo	Jack Schricker
Dan Rosga	Dylan G	Olga Cherniavska	Kay Stevens
Fr. John Haluszczak	Pani Anne Haluszczak	Nick Worobny	Gerald
Fr. Victor Wronskyj	Fr. Philip Nixon	Khouria Theodora Nixon	Michele Roberts
Fr. Stephen Hutnick	Karsten Scott	Jeff Mills	
Fr. George Bazylevsky	Dobr. Oksana Bazylevsky		

by the power and grace of Your Christ. Grant them the patience that comes from believing that You are always at work in our lives to bring good out of evil. Grant them strength of body, mind and soul. Raise them up from the bed of pain. Grant them full recovery. May they experience the same surge of healing power flow through their bodies ,as did the sick woman who touched your robe. For we, too, are touching your robe today, dear Lord, through this our prayer. We approach you with the same faith she did. Grant them the gift of health. For You alone are the source of healing and to You we offer glory, praise and thanksgiving in the name of the Father, Son and Holy Spirit.

Amen

Mnohaya Lita - Many Blessed Years

Name Days

Feb. 21 Great Martyr Theodore

Theodore Nixon

Feb. 21 Prophet Zechariah

Zachary Kapeluck

Anniversaries

Birthdays

Feb. 21 Greg Woznak

Feb 27 Ethan Nixon

Feast Days of:

Feb. 21 Great martyr Theodore Stratelates

Feb.21 Prophet Zechariah

Feb.27 St. Cyril, Equal to the Apostles

Pray for our friends and relatives serving in the armed forces.

Patrick Kluyber, Catherine Sheerin, Gregory Markiw, Ethan Rock, Michael Hrishenko

Pray for our Catechumens

Andie Yorita

Pray for our parishioners in vocational studies

Pray for the newly departed servants of God

Rose Zalenchak



- **COLLEGE KIDS** As part of the Sr. UOL’s **Seminarians Plus Club**, we send notes of encouragement, along with a small gift card, to our college students every month during the academic year. If you would like to participate, we are collecting small denominations of gift cards, \$5 or \$10, to send each month. We have 4 college students this semester. Last semester we sent Amazon, Walmart, Panera Bread, and one month, gift cards to their favorite fast food place. If you are interested in supporting our young adults, please email Sue Leis at sueleis94@gmail.com or calling her at 412.216.3346. Thank you for your continued support of our outreach programs!
- **BASKET RAFFLE:** The UOL Convention Committee is sponsoring a Basket Raffle. We will try to have a basket raffled off each month. This month we have some Valentine's Day goodies for you and your loved one. This basket will be raffled off on St. Valentine's Day, February 14th, 2021. Tickets are \$1 each or 10 for \$5. See Matushka Laryssa or John Stasko to get your tickets. Proceeds go to the 75th Annual UOL Convention being sponsored by our parish in 2022
- **LENTEN PRAYER PALS:** The UOL is going to be sponsoring the “Lenten Prayer Pals” for Great Lent! As sign-up and distribution of prayer pals will be a little and take a little longer, we are starting early and asking everyone who is interested to please **sign up by Sunday, February 28, 2021!** Great Lent starts March 15, 2021 and we would like to have information back to everyone by Sunday, March 14, 2021.

Sue Leis is heading the program up and you can email her at sueleis94@gmail.com or call or text her **412.216.3346** to participate. Sue will also have Cindy Haluszczak as an in person contact helper at Divine Liturgy Services on Wednesday’s and Sunday’s. You can provide your name to Cindy at those services if you wish to participate in the Lenten Prayer Pal Program. Please let them know which way you want to receive your prayer pal notification once assigned; in-person, email, mail, text.

Once we have everyone’s name, a random number program will be run (like pulling name out of basket) to line everyone up with your partner. Sue will make up our normal Prayer Pal Cards with the prayer and names for distributions. Sue and Cindy will distribute them to you as you indicated when you signed up. We thank you for your participation in the Lenten Prayer Pal Program!

- **SRUOL:** The Sr. UOL Chapter will have a meeting on TODAY after Divine Liturgy and coffee hour. We invite you to the meeting to learn more about the UOL chapters activities and discussion on our upcoming 53rd Pysanky Sale. Our chapter is celebrating its 65th Anniversary year and we would love to have you join us this year in membership and events! Mark your calendars and see you on the 21st of February!
- **THANK YOU:** Anna Sekelik regarding her birthday would like to thank Fr. John & Deacon O'Neil for singing Mnohaya Lita, for the cake, food, flowers and all the cards & calls! Thank you. God Bless You All!
- **Thank you from the 75th UOL Convention Committee The 75th UOL** The 75 UOL Convention Committee would like to thank all the volunteers and workers that helped in setup, cooking, serving, cleanup and working the Valentine's Day Dinner and basket raffle. The committee would especially like to thank all you, our loyal dinner customers, that bought dinners, 50/50 tickets and basket raffle tickets that helped support this February fundraiser for the 2022 75th UOL Convention.

Stewardship

THANK YOU FOR THESE RECENT DONATIONS:

PYSANKY SALE

The Sr. UOL Chapter is hoping third time's a charm as we finalize plans to hold our 53rd Annual Pysanky Sale. The sale will be an in person event, but will look a little different as we will be following Covid guidelines in place at the time of the sale. The two main differences will be a limit on the number of people allowed in the building at one time and food will be for take -out and outdoor dining only and there will no tables in the hall for eating or hanging out.

To pull this event off, we will need as much help as possible. We realize that even though the sale is two months away, there will still be some of you not ready to get back in the groove. We know the workforce will be small and for this reason we are asking that everyone who is willing to work to let us know now so we can prepare. We have had a number of parishioners help us during our past 3 or 4 events, so feel free to invite them as well.

The areas we will need help.

Egg Sale Tables- Please see Michael Kapeluck , 412-527-5359,

kapeluck@verizon.net

Craft/Cultural Tables- Please see Melissa Haluszczak, 412-269-4564, mhalusz@msn.com

Pysanky Supply Tables- Please see Chris Mills, 412-726-0562, cxljovi99@gmail.com

Kitchen- Please see Sherri Walewski, 412-874-4190, najoda@comcast.net

Basket Raffle- Please see Michele Kapeluck, 412-303-1454, kapeluck@verizon.net

Bake Sale-Please see Pani Alice O'Neil, 724-622-4604, alicecliffoneil@yahoo.com

Ushers/people counters- please see Michael Kapeluck

Even with a depleted bank account the Sr. UOL Chapter has tried to continue its work. With a lot of work and by God's grace , we can help get the Chapter back on its feet so they can fully continue the work of the Church.

Thank you so much in advance for your help.

In Christ

Michael Kapeluck

PS: We have started up egg making sessions again on Sundays after coffee hour. You are welcome to join us!



COFFEE HOUR SCHEDULE

February 28

John & Shirley Stasko



SOUPER BOWL

The Sr. UOL Chapter would like to thank everyone who purchased soup or made donations on toward our Souper Bowl Sunday event! We raised \$410 which will be sent to the National UOL to add to the total of the other chapters and parishes for the day in raising funds for St. Andrew's Society! Thank you very much for your support and generosity!

SPAGHETTI DINNER

Thank you from the 75th UOL Convention Committee The 75th UOL The 75 UOL Convention Committee would like to thank all the volunteers and workers that helped in order setup, advertising, hall setup, cooking, serving, cleanup and working the Valentine's Day Dinner and basket raffle. The committee would especially like to thank all you, our loyal dinner customers, that bought dinners, 50/50 tickets and basket raffle tickets that helped support this February fundraiser for the 2022 75th UOL Convention. We served 64 dinners through the order process. Our winners of the Basket Raffle was Inna Holovatiuk and the 50/50 winner wishes to remain anonymous. Please remember our other helpers in Applelicious for providing a break on treat pricing

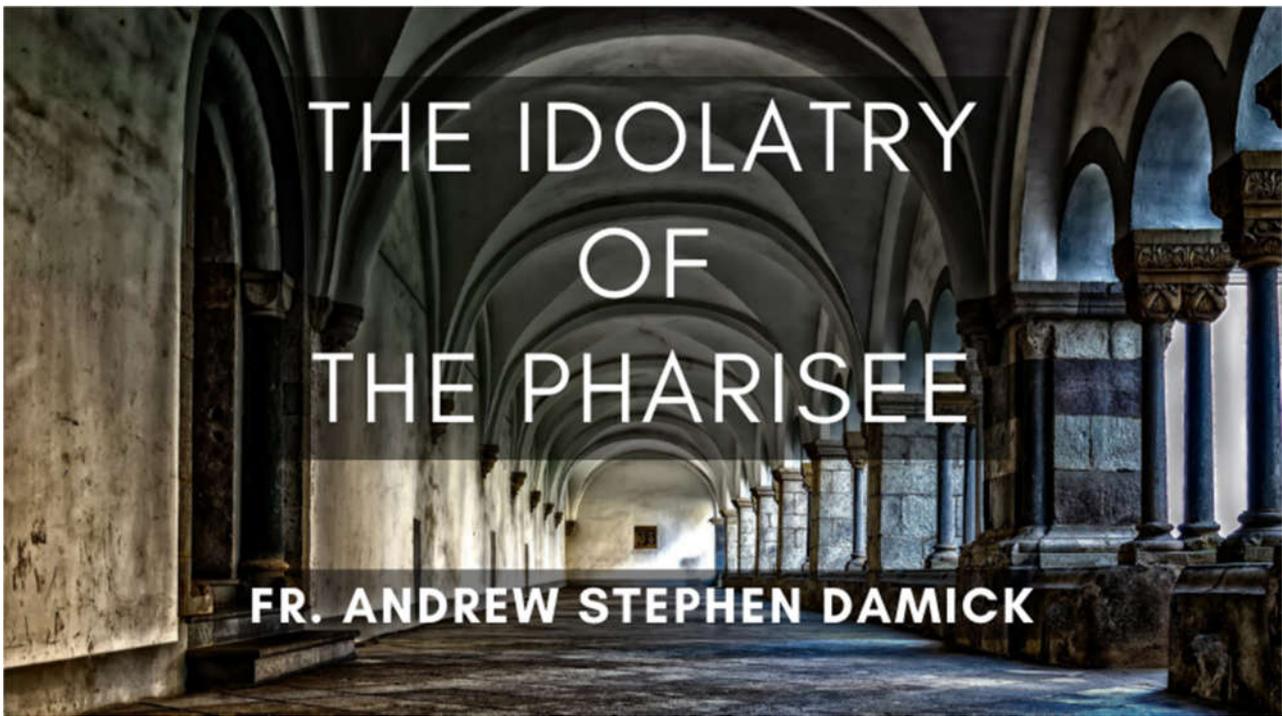


What decade are you from??

We are so blessed to have over 60 years of camping ministry to celebrate - friends and family! What did you enjoy TC, DCSC, MMDM, St. Nicholas, Family Fest or work weekends?

Join us on March 12th to reconnect with old friends and maybe make some new ones!

Register at: https://us02web.zoom.us/meeting/register/tZEIcO6srTMsEtMr_4xU41sNImSJMIYItws4%20



A warning we hear again and again in the hymns of the Church and also read about in the pages of the Scripture is the warning against idolatry. But in our day, that might seem quaint and anachronistic. I would be willing to guess that no one in this room has ever set up an image of some pagan god, bowed to it, offered sacrifices to it, ate those sacrifices, and served that demon that he had thereby worshiped.

But if we think that, having done none of those things, we have never been guilty of idolatry, then we are very much mistaken. The warnings against idolatry in the Bible and throughout Church life are very much current and applicable in our own day. And today, the parable that we will use to explore this truth is the Parable of the Publican and Pharisee.

So this story is about two men who climb up the hill to the Temple in Jerusalem to pray. And when they get there, they pray two very different prayers.

Let's look at the first prayer, the prayer of the Pharisee. He begins what sounds like a prayer of thanks to God: "God, I thank Thee." So far, so good. He continues: "I thank Thee that I am not like other men." Note that he does not say "Thank you for not making me like other men," but just "that I am not like other men." So he's thanking God but not exactly giving Him the credit.

And he goes on to list the kind of people he's not like: "extortioners, unjust, adulterers, or even like this tax collector" (that is, the Publican who was also there praying). Such a great guy.

Now that he's finished with his list of the kind of people he's not like, he picks up and gives us his moral resume: "I fast twice a week; I give tithes of all that I get." Again, what a great guy!

This prayer is where we see the idolatry. It's not just vanity and pride here, by the way, though it totally is those things, too. So what is idolatry? It is to worship a creation rather than the Creator.

If you have any doubt whether the Pharisee is an idolater, notice what his prayer is about—it's about himself. Note that he does not ask for God's mercy or help, nor does he even thank God for anything that He has done for him. Rather, his prayer is what we might now call a "humble-brag," though honestly, it's not that humble.

To whom is that sacrifice of praise being offered? Himself. With whom is he sharing the feast of this praise? Himself. With whom is he in communion with this prayer? Himself. It is no wonder, then, that the Lord Jesus says that he "prayed thus with himself." This prayer is about himself. And since he is a creation rather than the Creator, that means he is engaging in idolatry.

Contrast this prayer with the prayer of the Publican, also known as the tax collector. He has just one short thing to say: "God, be merciful to me a sinner!"

His prayer is directed to God. His prayer recognizes that he is a sinner. His prayer asks for mercy from God. His prayer reaches out for communion with God. This prayer, in other words, worships the Creator rather than a creation.

To draw this contrast even more sharply, note who the two characters in Jesus' parable are—a Publican and a Pharisee. The Publican, being a tax collector and collaborator with the Romans, was hated in his community, and he was certainly regarded as a sinner in many ways. It would be completely normal for him to be someone who pursues his fleshly, sinful desires.

You would think that, of either of these two men, the idolater would be the Publican! After all, idolatry and immorality, especially sexual immorality, always go together in the Bible. But he's not the idolater. He repents. He worships God and is forgiven—"justified," in Jesus' words, meaning that He is in the right relationship with God.

The Pharisee, by contrast, seems to be a chaste, restrained, ascetical man. Look at the sins he does not commit! Look how he tithes and fasts! Yet he is the one whom Jesus says is not justified. He is the one who has exalted himself and will be brought low by God. He is the idolater. He may well not be committing the sins he mentioned, but is certainly is a slave to his desires. He is, as Jesus says to some Pharisees, a "white-washed tomb" (Matt. 23:27), who looks good on the outside but whose heart is full of sin and rebellion against God.

So what can we take away from all this? Clearly, we ought to imitate the Publican's humility and flee from the Pharisee's pride. But why? It is because imitating the Pharisee is essentially idolatry, worshiping the creation rather than the Creator.

And even though the Pharisee is not bowing down to images of stock and stone and offering up sacrifices to them, he is bowing before another idol—his image of himself. He has made his own behavior his idol. See how he praises it! See how he compares himself favorably with others, even someone standing right there!

We want to identify with the Publican, but in order to get there, we first have to see ourselves as the Pharisee. It is I who think I am a good person, better in fact than most people. It is I who compare myself favorably to others. It is I who take pride in my moral and pious accomplishments. It is I who love myself more than I love God. It is I who worship and sacrifice to the creation rather than the Creator.

And having realized this, I can then repent. I can then spurn the idols of my self-love and worship the one true God. I can turn my loyalty away from my self-image and pledge my loyalty to the One in Whose image I am created.

If we read the parable of the Publican and Pharisee merely as a morality tale about being humble rather than prideful, we miss how it is placed in the larger narrative of the Scripture and all the revelation of God. This parable is a lesson in how to turn away from idolatry—especially the idolatry of self—and to worship the Holy Trinity, the only true God worthy of worship.

What do you sacrifice to? What do you praise? What do you love most? That is your god. And for many of us—perhaps even most of us—that god is often ourselves or our image of ourselves. So let us turn from that idolatry.

And let us turn again toward Christ. Today we begin the preparation for Great Lent. And as we approach this holiest of seasons, let us enter into it not with a sense of becoming simply "better" people. That is really the way of the Pharisee. Let us instead enter into it with a firm intention to worship Christ our King and God. And doing so, we can cry with the voice not of the Pharisee but of the Publican: "God, be merciful to me a sinner!"

To the one true God therefore be all glory, honor and worship, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

<https://blogs.ancientfaith.com/asd/2020/02/11/the-idolatry-of-the-pharisee/>

Orthodox Buzz Words 4: Lord Have Mercy

[Fr. Edward Rommen](#)

The next commonly used Orthodox catchphrase that I would like to take up is "Lord have mercy." Some years ago I was standing next to a lady during the Divine liturgy. At one point she leaned over to me and said "If I have to say 'Lord have Mercy' one more time I'm going to..." So, good luck with that! The phrase occurs in every prayer, after every petition, and may well be the most repeated phrase in the whole service. Of course, all of that happens with good reason. The use of the phrase is

based on (among other things) the parable of the Pharisee and the Publican. In that story we are told about two men who went up to the Temple to pray. One, the well-respected Pharisee, was very confident and basically used the occasion to celebrate himself and his achievements. But, near the end of the story we are told that the Publican, a person of low status in that society, stood humbly at a distance. Unlike the long flowery prayer of the Pharisee he was only able to offer these few words, “God, be merciful to me a sinner!” (Luke 18.10). He knew that as a sinner he had nothing to bargain with, no right to ask for anything whatsoever than a completely unmerited display of divine love and compassion. Over the course of the centuries this simple prayer evolved, was incorporated in liturgical services, and eventually became known as the *Jesus Prayer*. It takes its basic form from the words of the Publican as the simple petition, “Lord Jesus Christ have mercy on me.” According to Bishop Kallistos Ware this prayer, although short, is “at the same time remarkably complete.” In it we find a number of elements including a cry for mercy, the discipline of repetition, the quest for stillness, and the veneration of the Holy Name.

What concerns me here is that first element, the cry for mercy, “Lord, have mercy”, “Kyrie eleison.” But, just what does mercy mean? While the cry for mercy certainly does involve sorrow for sin, it is not fundamentally negative. In fact, it is the prelude to forgiveness. As Bishop Ware points out, “it affirms that God’s loving kindness and compassion are greater than my brokenness and guilt.” It signifies the love of God freely offered for healing and restoration. “Lord have mercy” is then a prayer, a prayer full of light and hope.

In many respects it is a nearly perfect prayer. After acknowledging our own sinfulness, affirming the Lordship of the Savior, knowing He is not obligated to us in any way, we do the only thing we can do and that is humble ask for his mercy with a broken heart. This short phrase seems to capture everything we as human beings need. No wonder it “is found in liturgical worship from at least the 4th century and perhaps earlier.

So yes, it is repeated often in our lives as believers and it should be. But therein lies a danger. Frequent repetitions often dull the senses, rob us of an immediate awareness of the weight and significance of what we are saying. To the lady complaining I would answer that I, a sinner in need of forgiveness, cannot possibly say it often enough. For me there is no such thing as saying it too many times. Perhaps she had become accustomed to the sound of saying it while having lost sight of its significance. Indeed, it would quickly become wearisome to have to keep repeating a phrase that had become more or less meaningless.

On the other hand, there are many other believers who enthusiastically mouth the words at every opportunity as if it were some kind of punctuation marker. If they hear of some tragedy—Lord have mercy. I didn’t get the promotion—have mercy. In the midst of unusually difficult circumstances, one often catches snippets of conversation that include abbreviated expletives such as “mercy” or “have mercy.” It seems to be used as a more acceptable (pious?) substitute for expressions of surprise (Jesus!), amazement (Oh my God!), or fear (Holy Mother of God!). At other times it is used to mask hostility, criticism, and sarcasm as when a not-so-brilliant suggestion is met with “mercy!”

Hearing such things, as I often do, I wonder if the beautiful, complete, and nearly perfect prayer has been diluted and cheapened. I certainly am not in a position to evaluate the in-situ speech of my fellow Christians. I certainly do not mean to suggest that we say it less frequently. As I mentioned above, I can’t seem to say it often enough. But, I am saying that if we are going to use it in a liturgical setting or otherwise, it should be done deliberately and with a full awareness of its true and marvelous meaning.

So, if this phrase is indeed derived from scripture and sound theology, and if it can and should be repeated often, then perhaps that repetition should come in the form of what we could call

intentional expression. I think that means several things. Knowledge of the phrase origins and meaning is essential, convincing the faithful that how we use these precious words is important and what difference that makes. Have we taught our fellow-believers more than just the mechanics of the Christian-speak? Have we shown them how especially this phrase must be seen as a spiritual exercise and an expression of our faith, our own humility? Have we insisted on a correspondence between their lives and the content of their faith?

It also means that all of us consciously experience, taste each and every word of this marvelous phrase every time the words cross over our lips. It means following every petition, every exclamation, every blessing with an intentional affirmation. Thus, making every petition a real, deliberate, and genuine request to the Lord. Making every blessing an intense wish for the well-being of the people and so on. Is this level of engagement even possible? Yes, it is, but it takes effort, practice and time. But more than that, it takes an intentional and deliberate determination to know that faith, live it and not just go through the motions. <https://blogs.ancientfaith.com/growingthechurch/orthodox-buzz-words-3-lord-have-mercy/>

Masnitsya

As Orthodox Christians, we are very familiar with Meatfare and Cheesefare Sundays. First, we give up meat products and then dairy products for the duration of Great Lent. For as long as I remember, my family had the tradition of attending Divine Liturgy on Cheesefare Sunday. After Liturgy, we would go to others and ask for forgiveness then exchange three kisses or a warm embrace. This was a gesture of reconciliation. An effort to cleanse yourself of ill feelings and prepare yourself for spiritual renewal. I always thought this was a Christian tradition. Though this time of renewal and celebration predates Christianity in Ukraine.



Masnitsya is an age-old Slavic celebration marking the coming of spring. Some archeologists have gone so far as to say it is the oldest Slavic celebration still observed. For Ukrainians, Masnitsya meant making cheese varenyky or mlintsi (crepes). Some Ukrainians will argue that the traditional making of mlintsi was a Russian influence since their tradition is to make blini. Either way, the cheese varenyky represented the moon and mlintsi represented the shape of the sun. This is quite fitting since the first day of spring is also referred to as the vernal equinox, a time when the time of day and night are equal.



In its fullest form, Masnitsya was a weeklong celebration. Monday was called ‘the Meeting’ or ‘Zustrich’. Women would gather and make a doll out of straw. This doll was placed prominently on the dinner table where it would be among guests that visited throughout the week. Tuesday was “Playful/Flirtatious games” or ‘Zahravanya’. This day would include sledding or snowball fights. Wednesday was known as “Sweet Day” or ‘Solodky denj. Women would gather and cook up a feast. Thursday was a day of Loud Celebrations or ‘Rozhulijaj’. Men and women would participate in outdoor activities. Friday was ‘Mother-in-law’ day or ‘Teshchyni Vechirky’. This was a day to be with your family. From this day comes a phrase, ‘to your mother-in-law’s for crepes’. On

Saturday, young women gathered to strengthen their relationships or newly engaged women would invite their families over. This was referred to as ‘Sister-in-law Day’ or ‘Posydenky Zovytsi’. The last day of Masnitsya is Farewell Sunday or Forgiveness Sunday. Ukrainians would ask forgiveness of others for reconciliation as we see today on Forgiveness Sunday. This gesture was a way of ensuring growth of the family. On this day, you would also burn the straw doll and use the ashes as fertilizer for the soil.

In some villages, Masnitsya is referred to as Kolodka. This is because a smaller celebration, Kolodka, was added as part of the larger Masnitsya celebration. The coming of spring meant a rebirth and the creation of new families through marriage. Kolodka was a celebration to the pagan goddess of marriage, Koloda. During this festival, women would search for unwed males and tie a kolodka onto their arm or leg. A kolodka was a small branch (a symbol of the tree of life) that was decorated with strings or flowers. The ‘tying of the kolodka’ was a symbolic punishment for missing the opportunity to wed, an opportunity to grow the family tree. (For Christians this meant waiting until after Pascha.) The kolodka could only be removed through bribes like alcohol, jewelry, or money. If in fact a match was made, this kolodka would be replaced with a kerchief and/or a pysanka from the beloved.

The observance of Masnitsya was stopped completely during the times of the Soviet Union unfortunately. Though the intrigue of the people remained and thus we see a resurfacing and often times a rebranding of such traditions.

Masnitsya may not be an observance your family can feasibly continue. Though I do find that younger generations desire to at least know about these traditions. So in an effort to preserve a little piece of what was done in the past, I’ll leave you with this: a recipe for cheese pierogies and a recipe for crepes.





Mlintsi -Crepes

¼ cup flour **3 eggs**
¼ flour **2-3 T. sugar**
2 tsp. oil or 1 ½ T. melted butter

Whisk eggs in bowl. Add milk slowly. Whisk melted butter into egg and milk mixture. Sift flour, sugar, and salt. Heat an 8 in. frying pan on medium heat (do not overheat). Add about ¼ cup of batter and turn frying pan to allow the batter to create a thin layer on the bottom of the pan. When the edges are golden brown and start to pull up, carefully flip the crepe and cook the other side.



Cheese Varenyky

Dough:

1 ½ lbs. flour **1 c. milk**
½ stick butter **3 eggs**
2 T. sugar **Salt to taste**

Sift flour. Add milk and butter. Stir well. Combine with eggs, salt, and sugar. Mix well. Roll out thinly, cut dough into circles with a biscuit cutter. Set aside.

Cheese filling:

2 lbs. Farmer's cheese **½ c. sugar**
¼ tsp. vanilla, if desired **2 eggs**
½ stick butter **Salt to taste**

Mix cheese, sugar, and salt. Stir well. Add whipped eggs and mix again.

Place a small ball of cheese in the middle of the dough disk. Fold over and pinch edges. Cook varenyky in boiling water for 8-10 minutes or until they float. Serve with melted butter, browned onions, or sour cream. Enjoy!

Calendar of Events

March 28 53rd Pysanky Sale

Parish Weekly Schedule

Monday

Kyiv Ukrainian Dance Ensemble & School

Rehearsals begin every Monday at 6:00 pm. Classes for all ages.

For more info call Director Natalie Kapeluck or just stop down any Monday

Thursday Morning

Senior Coffee Hour

You're invited to our FREE coffee and donuts, and sometime pancakes, French toast or waffles every Thursday from 10:00 AM to 11:30 . . .or whenever it's over. At th parish hall. **YOU ARE NOT PERMITTED TO BRING ANYTHING!!!** However, bring a Friend!!!

3rd Sunday of the Month

St John & Martin's Closet

Clothing for men, women and children. Bedding & towels

Trade something old for something new, leave a donation. or just take what you need.

Donations of clean, gently used or new clothing/bedding accepted when the closet door is open.

Call 276-9718 to schedule a donation.

Parish Website/Social Media

To Submit items for publication on website & social media

>email any information to be included on the Website, Facebook or Instagram to Parish Technology.

If you have any fliers or jpgs please include them, but not necessary.

E-mail Technology at technology@orthodoxcarnegie.org

Please indicate the time frame you would like items posted to website and/or social media.

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Ukrainian Orthodox Church
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