

Saints Peter and Paul Ukrainian Orthodox Church Bulletin

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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 15, 2026
Volume 62: Number 07
Schedule of Services and Activities
Week of February 15 - 22, 2026

Sunday, February 15 – Meatfare Sunday – Presentation of Our Lord - Tone 3

8:30 AM – Confessions

9:10 AM – Prayers Preparation for Holy Communion

9:30 AM – Divine Liturgy for the Faithful

Blessing of Candles

Panakhyda: +Marie Kulp (21 yrs.); + Celeste Heiser (2 yrs); +Stephania
Hnatow (14 yrs); +John Hnatow (11 yrs); +Dorothy Tyrawski
(42 yrs); +Robert Hnatow (4 yrs); +Joe (13 yrs)

Panakhyda: +Lydia Thomas (40th Day)

A N N U A L M E E T I N G
Souper Bowl Sunday - Collection

Thursday, February 19

7:00 PM – Boy Scouts

Sunday, February 22 – Cheesefare Sunday – Forgiveness Sunday – Expulsion of Adam
and Eve from Paradise - Tone 4

8:30 AM – Confessions

9:10 AM – Prayers Preparation for Holy Communion

9:30 AM – Divine Liturgy for the Faithful

Panakhyda: +Tamara Bazinova (6 yr) M/M Anatolij Bazinovs and Family

12:00 Noon – Lenten Vespers

Monday, February 23 – First Day of the Fast

7:00 AM – Matins

8:00 AM – Canon of St. Andrew

ANNUAL MEETING – will be held TODAY after the Divine
Liturgy. It is important for us to attend and to support the efforts of
our Church and our Parish!! See you there!!

SCRIPTURE READINGS

Meatfare Sunday – Matins: Mark 16:1-8; Liturgy: 1 Corinthians 8:8-9:2; Matthew 25:31-46; Presentation of Our Lord: Matins: Luke 2:25-32; Liturgy: Hebrews 7:7-17; Luke 2:22-40;

Monday – 3 John 1:1-14; Luke 19:29-40; 22:7-39

Tuesday – Jude 1:1-10; Luke 22:39-42, 45-23:1

Wednesday – Joel 2:12-26; Joel 3:12-21

Thursday – Jude 1:11-25; Luke 23:1-34, 44-56

Friday – Zechariah 8:7-17; Zechariah 8:19-23

Saturday – Romans 14:19-23, 16:25-27; Matthew 6:1-13

Cheesefare Sunday – Forgiveness Sunday – Matins: Luke 24:1-12; Liturgy: Romans 13:11-14:4; Matthew 6:14-21

THE PRESENTATION IN THE TEMPLE



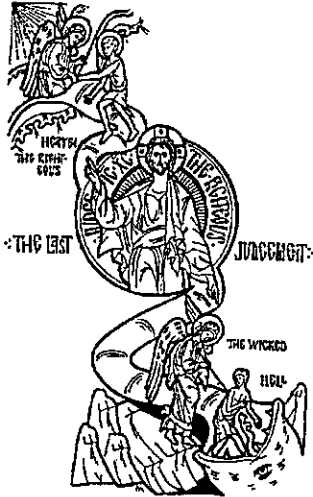
The Gospel of St. Luke speaks of the Presentation of Jesus in the Temple as follows: "When the days were completed for their purification according to the Law of Moses, they took him up to Jerusalem to present Him to the Lord just as it is written in the law of the Lord, 'Every male that opens the womb 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, 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

THE LAST JUDGMENT

(Meatfare Sunday)



Today is called "Meatfare" because during the week following it a limited fasting - abstention from meat - is prescribed by the Church. This prescription is to be understood in the light of what has been said (in previous bulletins) about the meaning of preparation. The Church begins now to "adjust" us to the great effort which she will expect from us seven days later. She gradually takes us into that effort - knowing our frailty, foreseeing our spiritual weakness.

On the eve of that day (Meatfare Saturday), the Church invites us to a universal commemoration of all those who have "fallen asleep in the hope of resurrection and eternal life." This is indeed the Church's great day of prayer for her departed members. To understand the meaning of this connection between Lent and the prayer for the dead, one must remember

that Christianity is the religion of **LOVE**. Christ left with His disciples not a doctrine of individual salvation but a new commandment "that they love one another," and He added: "By this will all know that you are My disciples, if you love one another." Love is thus the foundation, the very life of the Church, which is, in the words of St. Ignatius of Antioch, the "unity of faith and love." Sin is always absence of love, and therefore separation, isolation, war of all against all. The new life given by Christ and conveyed to us by the Church is, first of all, a life of reconciliation, of "gathering into oneness of those who were dispersed," the restoration of love broken by sin. But how can we even begin our return to God and our reconciliation with Him if in ourselves we do not return to the unique new commandment of love? Praying for the dead is an essential expression of the Church as **LOVE**. We ask God to remember those whom we remember and we remember them because we love them. Praying for them we meet them in Christ who is Love and who, because He is Love, overcomes death which is the ultimate victory of separation and lovelessness. In Christ there is no difference between living and dead because all are alive in Him. He is the Life and that Life is the light of man. Loving Christ, we love all those who are in Him; loving those who are in Him, we love Christ: this is the law of the Church and the obvious reason for her of prayer for the dead. It is truly our love in Christ that keeps them alive because it keeps them "in Christ", and how wrong, how hopelessly wrong are those Western Christians who either reduce prayer for the dead to a juridical doctrine of "merits" and compensations" or simply reject it as useless. The great Vigil for the Dead of Meatfare Saturday serves as a pattern for all other commemorations of the departed and it is repeated on the second, third and fourth Saturdays of Lent.

It is **LOVE** again that constitutes the theme of "Meatfare Sunday". The Gospel lesson for the day is Christ's parable of the Last Judgment (Matt. 25: 31-46). When Christ comes to judge us, what will be the criterion of His judgment? The parable answers: **LOVE** - not a mere humanitarian concern for abstract justice and the anonymous "poor", but concrete and personal love for the human person, any human person, that God helps me encounter in my life. This distinction is important because today more and more Christians tend to identify Christian love with political, economic and social concerns; in other words, they shift from the unique **PERSON** and its unique personal destiny, to anonymous entities such as "class", "race", etc. Not that these concerns are wrong. It is obvious that in their respective walks of life, in their responsibilities as citizens, professional men and women, etc. Christians are called to care, to the best of their possibilities and understanding, for a just, equal and in general more humane society. All this, to be sure, stems from Christianity and may be inspired by Christian love. But Christian love as such is something different, and this difference is to be understood and maintained if the church is to preserve her unique mission and not become a mere "social agency", which definitely she is not.

Christian love is the "possible impossibility" to see Christ as another man, whoever he is, and whom God, in His eternal and mysterious plan, has decided to introduce into my life, be it only for a few moments, not as an occasion for a "good deed" or an exercise in philanthropy, but as the beginning of an eternal companionship in God Himself. For indeed, what is love if not that mysterious power that transcends the accidental and the external in the "other" - his physical appearance, social rank, ethnic origin, intellectual capacity - and reaches the **SOUL**, the unique and uniquely personal "root" of a human being, truly the part of God in him? If God loves every man it is because He alone knows the priceless and absolutely unique treasure, the "soul" or "person" He gave every man. Christian love then is the participation in that divine knowledge and the gift of that divine love. There is no "impersonal" love because love **IS** the wonderful discovery of the "person" in "man", of the personal and unique in common and general. It is the discovery in each man of that which is "lovable" in him, of that which is from God.

In this respect, Christian love is sometimes the opposite of "social activism" with which one so often identifies Christianity today. To a "social activist" the object of love is not "person" but "man", an abstract unit of a not less abstract "humanity". But for Christianity, man is "lovable" because he is Person. There person is reduced to man; here man is seen only as person. The "social activist" has not interest for the personal and easily sacrifices it to the "common interest". Christianity may seem to be, and in some ways, actually is, rather skeptical about the abstract "humanity", but it commits a mortal sin against itself each time it gives up its concern and love for the person. Social activism is always "futuristic" in its approach; it always acts in the name of justice, order, happiness to come,

to be achieved. Christianity cares little about that problematic future but puts the whole emphasis on the NOW - the only decisive time for love. The two attitudes are not mutually exclusive, but they must not be confused. Christians, to be sure, have responsibilities toward "this world" and they must fulfill them. This is the area of "social activism" which belongs entirely to "this world". It is itself a ray, a manifestation of the Kingdom of God; it transcends and overcomes all limitations, all "conditions" of this world because its motivation as well as its goals and consummation is in God. And we know that even in this world, which, "lies in evil", the only lasting and transforming victories are those of love. To remind man of this personal love and vocation, to fill the sinful world with this love - this is the true mission of the Church.

The parable of the Last Judgment is about Christian love. Not all of us are called to work for "humanity", yet each one of us has received the gift and the grace of Christ's love. We know that all men ultimately need this **PERSONAL LOVE** - the recognition in them of their unique soul in which the beauty of the whole creation is reflected in a unique way. We also know that men are in prison and are sick and are thirsty and hungry because that personal love has been denied them. And finally, we know that however narrow and limited the framework of our personal existence, each one of us has been made responsible for a tiny part of the Kingdom of God, made responsible by that very gift of Christ's love. Thus, on whether or not we have accepted this responsibility, on whether we have loved or refused to have loved, shall we be judged. For "inasmuch as you have done it unto one of the least of these My brethren, you have done it for Me."

Metropolitan Anthony Bloom has said: Whatever we take, a verse, a commandment, an event in the life of Christ, we must first of all assess its real objective content. This is extremely important because the purpose of meditation is not to build up a fantastic structure but to understand a truth. The truth is there, given, it is God's truth, and meditation is meant to be a bridge between our lack of understanding and the truth revealed. It is a way in which we can educate our intelligence, and gradually learn to have "the mind of Christ" as St. Paul says (I Cor. 2:16). (Modern Spirituality: An Anthology, p. 27.)

With this in mind let us hear Christ's words to the disciples on the evening before His crucifixion. He said: "You will all fall away because of Me this night" (Matthew 26:31). There is a valuable lesson to be learned here, one which will stand us in good stead as we strive to prepare for the Judgment we remember on Meat-fare Sunday. What is the Lord telling us?

When the disciples heard His words they were probably hurt and confused. How could the Master think that they, who had been with Him all along, would now turn away? Did He not see how faithful and courageous they were? However, the Lord's intention was not to

wound them, but rather to dispel their illusion of personal strength, and to prepare them for repentance, so that they could find true strength.

Jesus' words were meant to give them hope. When that most difficult of times arrived for them, the time after Jesus' death upon the Cross, when they reproached themselves for abandoning the Lord to His enemies in His hour of need, they could remember that He had foretold that it would happen, and did not reject them. Thus He showed them that it was possible to repent, to return to Him and keep on following Him with a clearer vision of one's own deficiencies, and faith in the all-sufficient power of God.

The Lord shows us that He knows our weakness, and that He has come to save us and transform us. The final result of the process will be a truly perfect man and woman, the sort that God set out to create. There are many falls along the way, but also many occasions to repent, even with tears, and to learn how to be humble and submitted to God.

Fortified the recollection of His providential all-foreseeing love, let us prepare for the Judgment by keeping the Fast. He will not reject us. He will accept and help us.

Meatfare Sunday:

THE VESPER service for the Sunday of Meat-Fare introduces us to the Gospel message of the Sunday, the Last Judgment: "O my soul, the time is near at hand; make haste before it is too late, and cry aloud in faith: 'I have sinned, O Lord, I have sinned against You. But I know your love for mankind and Your compassion!'"

Last Sunday, the Gospel spoke of God as a merciful Father in Jesus' parable of the Prodigal Son. After a sinful life in which he squandered his fortune, he returned repentant to a loving and merciful father. Today, the Church presents the Gospel of the Last Judgment for our prayerful meditation because it realizes there are those who still hesitate to repent and return to the arms of their heavenly Father. For this reason, the Church reminds us: "The time is near at hand, make haste before it is too late."

Many people feel they have plenty of time in which to change their way of living. But the Gospel tells us no one knows either the day or the hour when God will claim our soul. What is required is true repentance-now!

Repentance means avoiding evil. People normally do not plan to commit sin. More often they just don't look far enough ahead to see where their actions lead them. There is no shortcut to avoid sin. It takes a firm resolution, prayer, sacrifice and perseverance. ,

Repentance means doing good. Avoiding evil is not enough. Sinful habits have to be replaced with virtuous one. Begin at home! Only in concrete, positive ways can we bear fruit and produce a harvest of good deeds.

Repentance means a change of heart. Any real change in our lives requires more than good intentions. It means a change of attitude. It means making Christ the center of our lives.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Jennifer Robinson, 2/19. May God grant her a very happy birthday and keep her for many, happy and blessed years!

CHOCOLATE COVERED PRETZELS - Our Boy Scout Troop, the Peacemakers", are sponsoring a Chocolate covered Pretzel sale for Valentine's Day. There are 5 pretzels per bag for \$5. There are two options: Chocolate only and Chocolate with Peppermint. Orders are being taken by Mark Andreas. Please help support our Troop.

PYROHY & FOOD SCHEDULE FOR THE BAZAAR

Saturday, February 28; Saturday, March 14; Making Holubtsi – Saturday, March 21

MINISTRY SCHEDULE

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

February 8 – Linda Hnatow and Matthew Andreas

February 15 – Victor Kaliakin and Sonya Patronik

February 22 – Victor Kaliakin and Sonya Patronik

March 1 – John Plachuta and Linda Hnatow

March 8 – John Plachuta and Linda Hnatow

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of February 9 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of February 16 - Mark & Laura Andreas

Week of February 23 - Earle and Jennifer Robinson

Week of March 1 - Thomas and Lynn Sulpizi

Week of March 8 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of March 15 - Earle and Jennifer Robinson

MEETINGS

Annual Meeting – Sunday, February 15

Parish Board – Tuesday, March 10 @ 6:30 PM

BREADS FOR SALE – All of our frozen breads are available for \$5. See Kathy Duncan if you are interested.

CALENDER OF EVENTS - 2026

Thursday February 5 – Saturday, February 7 – Boy Scouts Pretzels (see announcement)
Sunday, February 8 – Annual Meeting
Monday, February 23 – 1st Day of the Great Fast
Sunday, March 8 – Scout Sunday
Saturday, March 28 – Spring Bazaar
Sunday, April 5 – Palm Sunday – Easter Egg Hunt
Sunday, April 12 – Resurrection of the Lord
Sunday, April 19 – St. Thomas Sunday – Visiting Cemeteries
Sunday, May 31 – Pentecost
Monday, June 8 – Apostle' Fast
Sunday, July 12 – Feast of Sts. Peter and Paul – Patronal Dinner
Saturday, November 7 – Fall Bazaar
Saturday, November 28 – St. Philip Fast
Sunday, December 20 – UOL Cookie Sale

READERS MINISTRY SCHEDULE

February 8 – Andrew Duncan
February 15 – John Plachuta
February 22 – Thomas Sulpizi
March 1 - Pani Elizabeth Hutnick
March 8 - Linda Hnatow
March 15 - Jean Roeth
March 22 – Thomas Scholz

GREETER MINISTRY SCHEDULE

February 8 - Zina Twardus and Nancy Tur
February 15 – David and Eve Lazaration
February 22 - Kathy and Michael Chalfont
March 1 - Sandy Cramer
March 8 - Sonya Patronik

100th ANNIVRSARY – will be held on Saturday, July 17th with a 10:00 AM – Hierarchical Divine Liturgy with a Banquet at the Claymont Ballroom. Mark your calendars! Our first fund Raiser for the event is the sale of T-shirts (\$10) polo shirts (\$15) and sweat shirts (\$20) with the Anniversary Logo on them thanks to the art and stitching work of Michael Kapelus.

PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan

Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevky, Father Vasyly Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father James Weremedic, Father Volodymyr Wronskyj, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Maryann Ozlanski, 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, Taylor Davis, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Mary Eagleton, Maria Economou, Rose Eldridge, Archantula Fanjoy, Mary Farell, Kandi Fullerton, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovniou, 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, Serhii Ivashyna, Violet Jaskolka, Stephen Johnson, Bill Jones, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Tommy Knight, Judith Kocinski, Lorissa Kozakova, Francis Lano, Ed Lavender, Ron Lazaration, Joan Libera, 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, Rick Orner, Sienna Ozboya, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Daphne Pantelopulos, George Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Janilyn Pinkowicz, Bernice Pinkowicz, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Chuck Redden, Patricia Redden, Sharon Reigh, Christopher Riehl, Sandy Roeder, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, Richard Scharba, Isaac Schmidt, Clay Seman, John Serth, Larissa Sth, 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, 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

JUDGING BOTH THE LIVING & THE DEAD

When our Lord came down from heaven initially, He entered the world as a helpless Babe. He promised, however, that His "second coming" would be entirely different. When He returns to us, Christ will come to pass judgment on all mankind. In the words of St. Paul: "We must all appear before the dread judgment seat of Christ."

Judgment Day has been portrayed as a terrifying event. Scriptures tell us of the sudden swiftness with which Christ will return, and the stern manner in which He will deal with sinners, condemning them to a place of everlasting fire and eternal punishment. Listen, for example, to the words of the Kondakion for Meatfare Sunday: "When You will come to earth in glory, O God, all things will tremble before You. The river of fire will flow before Your judgment seat, and the books will be opened and all hidden things will be revealed."

Faithful followers of Christ, however, need not fear His return! On the contrary, we should all eagerly await this blessed day, for it will afford us the opportunity to achieve our ultimate spiritual goal: to be with the Lord in His heavenly kingdom.

What will determine whether our Lord will invite us to "come, inherit the kingdom" or "depart, you accursed ones"? Ultimately, WE will decide our own fate with our actions during our lifetime. Have we cared for the needy? Have we helped the poor and oppressed? Have we answered the cries for assistance from those less fortunate? After all, how can we claim to love the Lord if we have not been charitable to even the least of His brethren?

May we all prepare for the final day every day of our life! If we live in accordance with Christ's commandments in this world, we will certainly be with Him in the world to come.