

# *Meatfare Sunday*



## **THE SCALES OF JUDGMENT**

**I**t is not popular in our day to talk about judgment. Not too many people, it seems, are concerned about judgment and all that it implies. The Scriptures, however, deal with this subject in no uncertain terms. The Gospel of Matthew contains this graphic description: "When the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another . . ." Then our Lord goes on to describe the judgement based on love, identifying Himself with "the least of these My brethren."

## **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; 2<sup>nd</sup> Youth Ministry

**February 19, 2023**  
**Volume 59: Number 08**  
**Schedule of Services and Activities**  
**Week of February 19 - 26, 2023**  
**Celebrating our 96<sup>th</sup> year of Service to the Lord**

Sunday, February 19 - Meatfare Sunday – Saint Dorothea - Tone 3

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Panakhyda: +John Cramer (40<sup>th</sup> Day)

Meatloaf Dinner

Monday, February 20

8:00 AM – Butter and Onions (100 lbs.)

Thursday, February 23

10:00 AM – Divine Liturgy (Holy Trinity, Whaleyville, MD)

Friday, February 24

7:00 AM – Peeling potatoes

10:00 AM – Making sauerkraut and cheese and potato balls

6:00 PM – Making potato balls

Saturday, February 25

8:00 AM – Making pyrohy

Sunday, February 26 - Cheesefare Sunday – Forgiveness Sunday – Expulsion of Adam and Eve from Paradise - St. Priscilla - Tone 4

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Panakhyda: +Tamara Bazinova (3 Yrs.) - Anatolij & Jelena Bazanous &  
Family

Meatloaf Dinner

1:00 PM – Ecumenical Prayer Service for Ukraine

## SCRIPTURAL READINGS

Meatfare Sunday – Matins: Mark 16:9-20; Liturgy: 1 Corinthians 8:8-9:2; Matthew 25:31-46

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

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## **Proclamation of the Council of Bishops of the Ukrainian Orthodox Church of the USA for the Great and Holy Lent**

To the Clergy, Monastics and Faithful of the Ukrainian Orthodox Church of the United States of America, our Eparchy of Western Europe, of our Eparchy of Australia and New Zealand, and our Eparchy in South America

Dearly beloved Spiritual Fathers, Sisters and Brothers of the **FAITH**,

**CHRIST IS AMONGST US! IS AND ALWAYS SHALL BE!**

As we enter the blessed Great Lenten journey in preparation for the celebration of the **FEAST of ALL FEASTS – PASCHA or the RESURRECTION OF OUR LORD** – it behooves us to contemplate the necessary temporal and spiritual conditions for the successful completion of that journey and the fullness of Joy, Peace and Love of **PASCHA**. What are these preparations? Through the five weeks in anticipation before Great Lent we are provided with Scriptural lessons that manifest them clearly.

We begin with the story of Zacchaeus (Luke 19:1-10) who was a tax collector/thief, who had such a desire to be with Christ that he faced ridicule by people for climbing a sycamore tree to come face to face with our Lord, Who responded by speaking directly to Zacchaeus, indicating that He knew Zacchaeus and would stay at his home. Zacchaeus responded to criticism that our Lord would stay at the home of a sinner, declaring that he would make amends to all who he had cheated and give half his wealth to the poor. The Lord responded that “salvation has come to this home today...because the Son of Man has come to see and to save that, which was lost.”

The lesson about the Publican (also a tax collector) and the Pharisee) (Luke 18:10-14) – a religious leader – depicts the Pharisee standing in the front of the Holy Altar proclaiming his “righteousness” and adherence to the Law and how great he was in comparison to the Publican. The Publican stood simply at the rear of the temple, head bowed low and beating his chest and beseeching: “God have mercy on me a sinner” and he alone, through his sincere humility returned to his home “justified”.

Next, we heard the lesson about the Prodigal Son (Luke 15:11-32), who demanded what would be his inheritance from his father, received it and rapidly squandered it in a foreign land, finally ending up in the fields feeding swine. Finally, he “came to himself (схаменився)” and returned to his father declaring: “Father, I have sinned against Heaven and before you and I am no longer worthy to be called your son. Make me like one of your hired servants.”

The Last Judgment (Matthew 25:31-46) is the next lesson, presented by our Lord with a clarity that does not leave any room for us to misunderstand. The choices we make in relating to ALL our neighbors and ALL mankind will determine whether we will be judged to be lambs or goats. The way we respond to the two Great Commandments: “You shall love the Lord your God with all your heart, and with all your soul and with all your mind and with all your strength. This is the first and great commandment. And the second is like unto it – You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets.” (Matthew 22:37-40)

The final scripture lesson is about forgiveness, the manner of our fasting and storing up treasures in Heaven. (Matthew 6:14-21). Each time we pray the “Lord’s Prayer” we ask, “forgiveness of our sins as we forgive those who sin against us”. These cannot be empty words but, rather a heartfelt petition with consequences determined completely by each of us as individuals. If we cannot forgive...neither will we be forgiven. The way we fast is between each of us and God and the way others fast if of no concern to any of us. Forgiveness and sincere fasting enable us to store up treasures in Heaven where we hope to find ourselves after the final judgment.

Having received and internalized all these lessons, we are prepared to enter into the fullness of Great Lent and to make a confession that arises from the depths of our hearts and souls – rather than from the often-confused intellect that can so easily succumb to all the temptations of the world, leading us away from, rather than to Christ. Throughout this Great Lent seek to come face to face with Christ, Who, you will discover, knows you intimately from the moment of your cleansing Baptism and the Seal of your Chrismation. Seek to make amends to those you have wronged; seeking forgiveness from those you have offended and offering forgiveness to those who have offended you; approach God

with a humility that does not offer excuses or reasons for bad behavior and sinfulness; “come to yourself” in the recognition that you have squandered God’s gifts to you – your talents, your ability to love, your ability to share yourself and your treasures. Search for the ways that you can minister - to your neighbor, to the homeless, to the naked, to the thirsty, to the sick, to those imprisoned (physically, mentally or emotionally) and search for the ways you have failed to minister to all.

As we enter the Great Lenten Season, we, your hierarchs, successors to the Holy Apostles, humbly beseech your forgiveness for any way we may have hurt you, not been present to you, misled you or have been, in any way, responsible for spiritual confusion or even pain of any nature. We promise to strive for improvement in the future under the Grace and Guidance of the Holy Spirit. In turn, we express, from the depth of our hearts, minds and souls the same forgiveness to you on both the spiritual and temporal level. We love you all without reserve and assure you of our prayers for you daily, beseeching your prayers also for us.

Finally – as the one-year anniversary of the invasion approaches, we request that throughout this Great Lent and Paschal Seasons you dedicate your prayers, fasting and hope for the welfare of our brothers and sisters suffering through another genocide. This unjustifiable invasion of Ukraine is inspired by an all-consuming hatred in the minds and souls of those who would eradicate Ukraine and her ethnic distinction as a people. Pray fervently for an end to the suffering through deliberate targeting of civilians and non-military infrastructure. Further, pray fervently for the repose of the souls of all those who have perished during the aggressive insanity. May our Loving Lord hear our petitions and bring an end to this horror forever.

In our Lord’s All-Encompassing Joy, Peace and Love,

+ **ANTONY**

By the Grace of God, Metropolitan

+ **JEREMIAH**

By the Grace of God, Archbishop

+ **DANIEL**

By the Grace of God, Archbishop

## THE LAST JUDGMENT

### (Meatfare Sunday)

Today is called "Meatfare" because during the week following it a limited fasting - abstinence 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."

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**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.

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### **THE DAY OF JUDGMENT**

After several weeks of preparation for Great Lent we come to the Sunday of Meatfare and its awesome Gospel of the Last Judgment. The resurrection of the dead of both the just and the unjust will precede that event. Jesus tells us, "Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear His voice and will come out; those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation" (John 6:28-29).

We are called to look at the end for, on that day, the Son of Man will come in His glory; all the holy angels will be with Him; all nations will be assembled before Him; all the ages of time will be over. Nothing remains but to pass judgment on all. This will take place in the presence of Christ, who is Truth itself; the truth of each person's relationship to God will be exposed. One's attitude toward our neighbor will reveal acceptance or refusal of grace and divine love. On that last day Jesus will say, "Amen I say to you, whatever you did for one of these least brothers of mine, you did for Me" (Matthew 25:40).

What do we learn from it all? The end of all things will be shown in their proper light: a review of lives and motives. Did one succeed or fail in that which was all important to one's destiny? There will be those who did fulfill God's will. There will be those who did not.

The Last Judgment will reveal that God's justice triumphs over all injustices and that God's love is stronger than death. The message of the last Judgment calls people to conversion while God gives them time to prepare for that awesome day. It inspires in

people a holy fear, and for a spiritual renewal to transform themselves and the world in Christ.

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### **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.

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### **ANNOUNCEMENTS**

**A VERY HAPPY BIRTHDAY** - is expressed to Jennifer Robinson, 2/19 & Carl Krauthauser, 2/22. May God grant them a very happy birthday and keep them for many, happy and blessed years!

**ECUMENICAL SERVICE FOR PEACE IN UKRAINE** – We will celebrate a joint service for Peace in Ukraine on the first anniversary of the beginning of the war in Ukraine with our friends of the Episcopal Church. This service will begin on Sunday, February 26 at 1PM. Please plan to attend.

**ANNIVERSARY OF THE WAR IN UKRAINE** - On the morning of February 24, 2022, as dawn broke over Ukraine, Russia declared war in the form of a “special military operation” against Ukraine. It was at 4 am on that day that the war in Ukraine began with a strike of a rocket. With a 7-hour time difference - it was 9pm on February 23, 2022 on the East coast of the United States of America. Millions of innocent children, men and women became refugees overnight in the neighboring Poland, Moldova, Germany and other countries, including the United States of America. Thousands of men and women lost their lives while protecting the peace and life and Ukraine. Thousands of civilians lost their homes and belongings.... Over a thousand children have been wounded and killed. Millions of people worldwide have felt the consequences of the war in Ukraine, due to food shortage, etc. That is the reality of a yearlong unprovoked war of Russian in Ukraine. Please join us at the Spiritual Center of the Ukrainian Orthodox Church of the USA in South Bound Brook/Somerset, NJ for a commemorative Prayer Vigil on February 23, 2023 at 8pm in order to embrace the people and nation of Ukraine with reflections and prayers, as the world marks the first anniversary of this barbaric attack on civilization. The Prayer Vigil will take place at the Ukrainian Cultural Center (135 Davidson Ave; Somerset, NJ 08873) at 8pm, marking the first moments of the strikes/attacks in Ukraine.

With prayers for the people of Ukraine,

+**Daniel**, Archbishop of the UOC of the USA

**ENVELOPES FOR 2023** – The Church envelopes and Calendars for 2019 are ready and can be picked up in the back of the Church.

**ANNUAL MEETING** – What a great Annual Meeting! Special thanks to our New Officers for 2023:

President:	Very Rev. Stephen Hutnick
Vice Pres.:	Alex Czernik
Secretary:	Nancy Hlywiak
Corresponding Sec.:	Jean Roeth
Treasurer:	Mark Andreas
Financial Secretary:	Pani Elizabeth Hutnick
Assistant Fin. Sec.:	Sonya Patronik
Auditors:	Kathy Duncan, Joseph Lum, & Thomas Scholz
Trustees:	John Plachuta (5 Yrs.) Linda Hnatow (4 Yr.); Matthew Andreas (3 Yr.); Victor Kaliakin (2 Yr.); Lorraine Neff (1 Yr.);

**Today will be the Installation of Officers.**

**MEATLOAF LUNCH** – Our Parish Sisterhood is sponsoring a Meatloaf Lunch today. All are invited to participate.

**SOUPER BOWL SUNDAY** – Thanks to your generosity \$500.00 will be donated to ST. Andrew's Society for the Soup Kitchens in Ukraine. Thank you!

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

**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 Ukrainian (yes it is misspelled and we've tried to correct it). Try it and help our Parish Family benefit from your shopping experience!

#### **READER MINISTRY SCHEDULE**

February 19 - Andrew Duncan

February 26 - Linda Hnatow

March 5 – Thomas Sulpizi

March 12 - Pani Elizabeth Hutnick

March 19 - Jean Roeth

March 26 - John Plachuta

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

#### **GREETER MINISTRY SCHEDULE**

February 19 - Zina Twardus and Nancy Tur

February 26 - Sandy Cramer

March 5 - Lorraine Neff, Sonya Patronik

March 12 - David and Eve Lazaration

#### **PREPARATIONS FOR THE SPRING BAZAAR – MAKING PYROHY**

Saturday, February 25; Saturday, March 11; Saturday, March 25

## **TENTATIVE CALENDER OF EVENTS**

Sunday, February 19 – Meatloaf Dinner (Meatfare Sunday)

Sunday, February 26 – Joint Prayer Service with the Episcopal Church  
For Peace in Ukraine 1PM

Monday, February 27 – First Day of the Fast

Wednesday, March 8 – Community Lenten Service (Here)

Saturday, April 1 – Spring Bazaar

Sunday, April 16 – Paskha

Sunday, April 23 – St. Thomas Sunday – Cemetery Visitations

Sunday, May 14 – Mother's Day Dinner

Sunday, June 18 – Father's Day Dinner

Sunday, July 16 – Patronal Feast Day

Saturday, August 5 – UOL Flea Market

Saturday, November 4 – Fall Bazaar

Tuesday, November 21 – Community Thanksgiving Service – Holly Oak Calvary  
Methodist Church 7PM

## **CLEANING OF THE CHURCH MINISTRY SCHEDULE**

Week of February 20 - Mark & Laura Andreas

Week of February 27 - Earle and Jennifer Robinson

Week of March 6 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of March 13 - Earle and Jennifer Robinson

Week of March 20 - Michael Tilson & Linda Hnatow, Irene Maskaly

## **MINISTRY SCHEDULE**

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

February 26 – Matthew Andreas and Victor Kaliakin

March 5 – Matthew Andreas and Victor Kaliakin

March 12 – Lorraine Neff and John Plachuta

March 19 – Lorraine Neff and John Plachuta

March 26 – Linda Hnatow and Matthew Andreas

April 2 – Linda Hnatow and Mathew Andreas

**REMEMBER TO PRAY FOR THOSE WHO ARE ILL** – Metropolitan Antony, Archimandrite Raphael, Father Vasili Andrejuk, Father George Bazylevsky, father Constantine Christo, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Volodymyr Wronskyj, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Alicia, Nerry, Mykola, Brennan, Deborah, Galina, Dolores, Julian, Madison, Maria, Matt, Michele, Mykola, Penelope, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Ethel Bernhard, Yaroslav Bilinsky, Irene Billon, Maria Borowenski Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Mildred (Myrophora) Christo, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Margaret Durell, Mary Eagleton, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovniiov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Celeste Heiser, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, John Hnatow, Michael Hnatow, Daniel Holoviak, Jennifer Huertes, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Rosalie Ann Kane, Michael Kapelus, Charles Kaszytski, Julia Kaszytski, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Beth McKirachan, Fred McKirachan, Stephen McNulty, Ronald Michel, Mary Ann Michalcewicz, Michelle Michalcewiz, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Linda Muldoon, Karen Needham, Julie Neff, Lorraine Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Ryan Pinkowicz, Daphne Pantelopulos, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, John Ruczhak, Glenn Runyan, Carol Rusk, Isaac Schmidt, Joella Seale, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Kimberly Smitheman, Georgie Smolyar, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Alexandra Sparco, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Peter Weremedic, Stephen Wienkowitz, Laura Worley, Jack Ziegler & James Zook.

Ancient Christian writings and art forms became very graphic in their depictions of judgement. It was not unusual to see the angel of judgment carefully handling a scale. Into one end of the scale are placed the record of good deeds, and into the other end the record of vices. Great consternation is shown by the evil spirits as the scale tips in favor of the goodness of the person being judged.

The Creed also testifies to our belief in the judgment, saying that Christ “shall come again with glory to judge the living and the dead.” But there is also judgment in this life, indeed, every day of our lives. It’s just another way of saying: you don’t get away with anything. We know that everything we do marks us. Everything we say, leaves an impression. This is judgement taking place day by day.

To cite some instances of how this works, consider the person who drinks heavily. Well, it won't be long before there are problems in the family and sickness in the person. Or, say a person takes drugs. Soon there is deterioration of health; again judgement is taking place. Sometimes this judgement even involves others, such as a child of a mother on drugs.

So let us not scorn the idea of judgment or accountability. People reap in life pretty much what they sow. Life has a way of dealing with us to even things out. We can't really get away with anything. We get back in life what we put into it.

As for those cases that seem like exceptions to all this, as when the just suffer and the wicked prosper, let us remember that the final tally is not yet in. On Judgement Day, the Lord will take care of all these situations.