



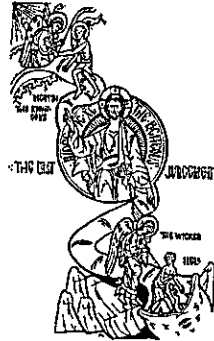
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Ο ΠΑΝΤΟ ΚΡΑΤΩΡ



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 23 , 2025
Volume 61: Number 08
Schedule of Services and Activities
Week of February 23 – March 2, 2025

Sunday, February 23 – Meatfare Sunday – Last Judgement - Tone 2 St. Charalampus

8:30 AM – Confessions

9:10 AM – Prayers before Communion

9:30 AM – Divine Liturgy for the Faithful

Panakhyda: +Tamara Bazinova (5 Yr.) – Anatolij & Elena Bazinovs Family

Special Coffee Hour – Roast Beef Sandwiches (donation \$5)

1:00 PM – Marking the Third Anniversary of the Invasion of Russia into Ukraine

Coffee and Cake

8:59 PM – Church Bells Ringing the Exact Moment of the Invasion

Tuesday, February 25

7:00 AM – Divine Liturgy

10:00 AM – Making nutrolls

Wednesday, February 26

7:00 PM – Bible Study

Thursday, February 27

8:00 AM – Divine Liturgy

Panakhyda: +Basil Hlywiak, +Paul Hambiski, +Antyhony Serednicki – Nancy
Hlywiak and Jean Roeth

7:00 PM – Boy Scouts

Saturday, March 1

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

Sunday, March 2 – Cheesefare Sunday – Forgiveness Sunday – Expulsion of Adam and
Eve from Paradise - Tone 3 St. Theodore of Tyre

8:30 AM – Confessions

9:10 AM – Prayers before Communion

9:30 AM – Divine Liturgy for the Faithful

Blessing of the new purple altar vestments (more in next week's Bulletin)

Coffee Hour

12:00 PM – Lenten Vespers

SCRIPTURE READINGS

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

Monday - 3 John 1:1-15; Luke 19:29-40; 22:7-39

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

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

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

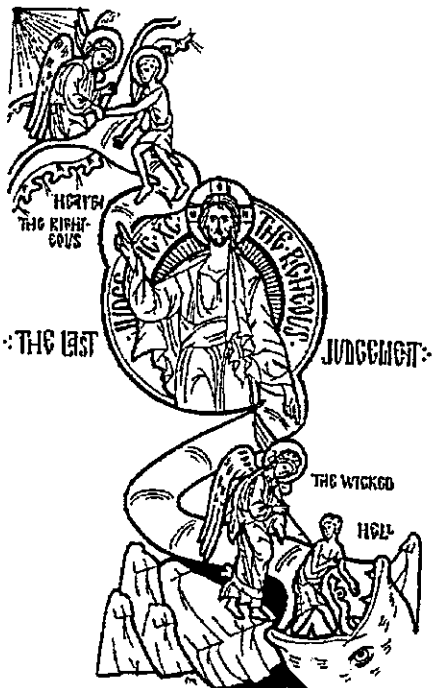
Friday - Zachariah 8:7-17; Vespers: Zachariah 8:19-23

Saturday - Romans 14:19-26; Matthew 6:1-13; Galatians 5:22-6:2; Matthew 11:27-30

Cheesefare or Forgiveness Sunday - Matins: Mark 16:9-20; Romans 13:11-14; Matthew 6:14-21

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 suffer

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 no 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."

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.

Saint Charalampus (February 10/23)

The Hieromartyr Charalampus, Bishop of Magnesia, the Martyrs Porphyrius and Baptus and Three Women Martyrs suffered in the year 202.

St Charalampus, Bishop of Magnesia (Asia Minor), successfully spread faith in Christ the Savior, guiding people on the way to salvation. News of his preaching reached Lucian, the governor of the district, and the military commander Lucius. The saint was arrested and brought to trial, where he confessed his faith in Christ and refused to offer sacrifice to idols.

Despite the bishop's advanced age (he was 113 years old), he was subjected to monstrous tortures. They lacerated his body with iron hooks, and scraped all the skin from his body.

During this the saint turned to his tormentors, "I thank you, brethren, that you have restored my spirit, which longs to pass over to a new and everlasting life!"

Seeing the Elder's endurance and his complete lack of malice, two soldiers (Porphyrius and Bapetus) openly confessed Christ, for which they were immediately beheaded with a sword. Three women who were watching the sufferings of St Charalampus also began to glorify Christ, and were quickly martyred. The enraged Lucius seized the instruments of torture and began to torture the holy martyr, but suddenly his forearms were cut off as if by a sword. The governor then spat in the face of the saint, and immediately his head was turned around so that he faced backwards.

Then Lucius entreated the saint to show mercy on him, and both torturers were healed through the prayers of St Charalampus. During this a multitude of witnesses came to believe in Christ. Among them also was Lucius, who fell at the feet of the holy bishop, asking to be baptized.

Lucian reported these events to the emperor Septimus Severus (193-211), who was then at Pisidian Antioch (western Asia Minor). The emperor ordered St Charlampos to be brought to him in Antioch. Soldiers twisted the saint's beard into a rope, wound it around his neck, and used it to drag him along. They also drove an iron nail into his body. The emperor then ordered them to torture the bishop more intensely, and they began to burn him with fire, a little at a time. But God protected the saint, and he remained unharmed.

Many miracles were worked through his prayer: he raised a dead youth, and healed a man tormented by devils for thirty-five years, so that many people began to believe in Christ the Savior. Even Galina, the daughter of the emperor, began to believe in Christ, and twice smashed the idols in a pagan temple. On the orders of the emperor they beat the saint about the mouth with stones. They also wanted to set his beard on fire, but the flames burned the torturer.

Full of wickedness, Septimus Severus and an official named Crispus hurled blasphemy at the Lord, mockingly summoning Him to come down to the earth, and boasting of their own power and might. The Lord sent an earthquake, and great fear fell upon all, the impious ones were both suspended in mid-air held by invisible bonds, and only by the prayer of the saint were they put down. The dazed emperor was shaken in his former impiety, but again quickly fell into error and gave orders to torture the saint.

And finally, he sentenced St Charalampus to beheading with a sword. During his final prayer, the heavens opened and the saint saw the Savior and a multitude of angels. The holy martyr asked Him to grant that the place where his relics would repose would never

famine or disease. He also begged that there would be peace, prosperity, and an abundance of fruit, grain, and wine in that place, and that the souls of these people would be saved. The Lord promised to fulfill his request and ascended to heaven, and the soul of the hieromartyr Charalampus followed after Him. By the mercy of God, the saint died before he could be executed. Galina buried the martyr's body with great honor.

In Greek hagiography and iconography St Charalampus is regarded as a priest, while Ukrainian sources seem to regard him as a bishop.

Troparion - Tone 4 - You became a firm column in the Church of Christ, wise Charalampus; * A lamp of everlasting light to the world: * Well known to the world through your martyrdom, * You dispelled the dark night of idolatry. * Boldly intercede with Christ God that He may save our souls.

Kontakion - Tone 4 - You rose from the east like a star, hieromartyr Charalampus, * and enlightened the faithful with the brightness of your miracles. * Therefore we honor your holy contest!

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Elizabeth (Betsy) Hutnick, 2/26; Annabel Pappas, 2/26, Dimitri Kaliakin, 2/27; Theodora Szeremeta, 2/28; Oleg Semeniuk, 3/1; Eve Lazaration, 3/1 & Thomas Sulpizi, 3/1. May God grant them a very happy birthday and keep them for many, happy and blessed years!

UOL SOUPER BOWL SUNDAY – Thanks to your support, \$1173.00 was raised beating our previous record of \$700. All proceeds going to feed the hungry in Ukraine. Please support this important event!

MEATFARE SUNDAY – Today will be a special “Roast Beef” Sunday for us as we say goodbye to meat for the Great Fast. Requested donation is \$5.

MINISTRY SCHEDULE

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

February 23 – Linda Hnatow and Matthew Andreas

March 2 – Victor Kaliakin and Sonya Patronik

March 9 – Victor Kaliakin and Sonya Patronik

March 16 – John Plachuta and Linda Hnatow

March 23 – John Plachuta and Linda Hnatow

MEETINGS

PARISH BOARD – Tuesday, March 11 @ 6:30 PM

2025 MAKING PYROHY TENTATIVE SCHEDULE FOR BAZAAR APRIL 5

Saturday, March 8; Saturday, March 29.

Making Holubtsi – Saturday, March 22

TENTATIVE CALENDER OF EVENTS - 2025

Monday, March 3 – Great Fast Begins

Wednesday, March 19 – Community Lenten Service and Dinner 6PM

Saturday, April 5 – Spring Bazaar

Sunday, April 20 – Resurrection of Our Lord

Sunday, May 11 – Mother's Day Dinner

Sunday, June 15 – Father's Day Dinner – Graduation Sunday

Sunday, July 13 – Patronal Feast Day

Saturday, August 2 – UOL Flea Market

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

READERS MINISTRY SCHEDULE

February 23 – John Plachuta

March 2 – Jean Roeth

March 9 - Thomas Scholz

March 16 - Andrew Duncan

March 23 – Thomas Sulpizi

March 30 – Pani Elizabeth Hutnick

April 6 - Linda Hnatow

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of February 24 - Earle and Jennifer Robinson

Week of March 3 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of March 10 - Mark & Laura Andreas

Week of March 17 - Earle and Jennifer Robinson

Week of March 24 - Thomas and Lynn Sulpizi

Week of March 31 - Nancy Hlywiak, Jean Roeth, Zina Twardus

GREETER MINISTRY SCHEDULE

February 23 - David and Eve Lazaration

March 2 - Zina Twardus and Nancy Tur

March 9 - Kathy and Michael Chalfont

March 16 - Sandy Cramer

March 23 - Sonya Patronik

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

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

REMEMBERING THOSE WHO HAVE FALLEN ASLEEP IN THE LORD

The Orthodox Church has had a long-established practice of praying for the departed. This reflects the view that the “communion of the saints” encompasses the church Militant (those on earth) and the Church Triumphant (those who have already passed on to their eternal reward). Our prayers for the departed, therefore, are a continuation of the bond of love that we form in our human relationships with family and friends: a bond that even death cannot sever.

In her infinite wisdom, the Church designates several days in the liturgical year when we are called upon to offer prayers for the departed. Every Saturday is dedicated to those who have fallen asleep in the Lord. It was on the Sabbath day that Christ lay dead in the tomb “resting from all His works and trampling down death by death.” Special Memorial Saturdays, referred to as “All Soul’s Saturdays,” are also commemorated. While differences in these commemorations may arise in various Orthodox jurisdictions, let us all focus on the importance of remembering the dead. Jesus referred to heaven as “My Father’s House.” Knowing that our loved ones are in our Father’s House should motivate us to pray for them. The Church also encourages prayers for the departed on the third, ninth and fortieth day after their death.

Orthodox prayers for our deceased loved ones are not only for them but also for Christ in Whom they died. “I am the resurrection and the life,” Jesus said, “he who believes in Me though he were dead yet shall he live, and he who lives and believes in Me shall have life everlasting.”