

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 27, 2022
Volume 58: Number 09
Schedule of Services and Activities
Week of February 27 – March 6, 2022
Celebrating our 95th year of Service to the Lord

Sunday, February 27 – Sunday of Meatfare- Tone 3

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Panakhya: +Dorothy Tyrawski (39 Yr), +Stephania Hnatow (11 Yr), +John Hnatow(8 Yr), +Myroslava Kulp (16 Yr), +Robert Hnatow (1 Yr), Joseph (10 Yr) – Michael Tilson, Linda Hnatow, Joseph Stevens

Panakhya: +Tamara Bazinova (2 Yrs.) – Anatolij & Jelena Bazinous & Family

Coffee Hour

12:00 Noon – Moleben for Ukraine

Coffee Hour

Tuesday, March 1

7:00 PM – Bible Study

Thursday, March 3

8:00 AM – Divine Liturgy

**Panakhya: +Basil Hlywiak, +Anthony Serednicki & +Paul Hambiski
Nancy Hlywiak, Jean Hlywiak and Family**

7:00 PM – Boy Scouts

Friday, March 4

7:00 AM – Peeling Potatoes

Saturday, March 5

7:00 AM – Making Pyrohy

Sunday, March 6 – Cheesefare Sunday, Forgiveness Sunday, Expulsion of Adam and Eve from Paradise – Tone 4

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Forgiveness Service

Panakhya: +Taras Shevchenko – Victor Melnychenko

Coffee Hour

12:00 Noon – Vespers for the Fast

SCRIPTURE 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

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."

MEATFARE SUNDAY
The Difference between Sheep and Goats
by Wayne MacKenzie.

TEXT: Matt. 25:33.

I. Sheep are defenseless creatures, and before God none of us has any defenses. Sheep are confused by discipline yet bound to the flock by instinct, although prone to wander-and that's us, we think.

II. A goat is independent, with no trust in any shepherd or other goat. There is a constant striving for mastery over other goats and a desire to be "king of the hill." A true goat never considers himself to be lost or helpless. He is not sacrificially inclined. No king of the hill ever is.

III. So perhaps we can see why Jesus compared the Christian to a sheep. And perhaps we can see why secular man has much more admiration for the instincts of a goat than for the instincts of a sheep. For all that, we are told that we are a flock.

IV. We are told that Syrian sheep are white and Syrian goats are black. They would have been as easy to separate in the dusk as it will be for God to separate us, which thing, we are told, he will do.

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.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to the following: Dimitri Kaliakin, 2/27; Rosalie Ann Kane, 2/28; Theodora Szeremeta, 2/28; Oleg Semeniuk, 3/1; Eve Lazaration, 3/1; David Lazaration, 3/3; Ethel Bernhard, 3/4 & Mila Coppock, 3/5. May God grant them a very happy birthday and keep them for many, happy and blessed years!

PYROHY: We will be Making pyrohy: Saturday, **March 5**;
Saturday, **March 26**;
Saturday, **April 2**

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of February 28 – Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of March 7 - Earle and Jennifer Robinson

Week of March 14 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of March 21 - Mark & Laura Andreas

Week of March 28 - Earle and Jennifer Robinson

TENTATIVE CALENDER OF EVENTS

Sunday, March 6 – Cheesefare Sunday – Forgiveness Sunday

Monday, March 7 – 1st Day of the Great Fast

Saturday, April 9 – Spring Bazaar

Sunday, April 24 – Paskha

Sunday, May 1 – St. Thomas Sunday - Cemeteries

Sunday, July 17 – Patronal Dinner

Saturday, November 5 – Fall Bazaar

MINISTRY SCHEDULE

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

February 27 – Ann Duncan and Linda Hnatow

March 6 - Ann Duncan and Linda Hnatow

March 13 – Matthew Andreas and Victor Kaliakin

March 20 - Matthew Andreas and Victor Kaliakin

March 27 – Lorraine Neff and Ann Duncan

April 3 – Lorraine Neff and Ann Duncan

April 10 – Linda Hnatow and Matthew Andreas

IOCC RELIEF KITS – Our UOL is collecting items for the International Orthodox Christian Charities to provide relief in disaster areas. Beginning today, you can either donate a complete kit or any of the items so that we can make a kit. The items are: A one-gallon plastic bag with a zipper closure and fill it with the following items: One cotton hand towel measuring approximately 15" x 28" to 16" x 32" (no fingertip, bath, dish towel or microfiber); One cotton washcloth (no microfiber); One wide-tooth comb removed from the package; One fingernail or toenail clipper removed from the package; One bath-size bar of soap in the wrapper; One toothbrush in the package; Ten standard size Band-Aids. The IOCC has boots on the ground in any natural disaster any where in the world. Please help us to complete these kits to help them help others. Thank you.

ORTHODOX CLERGY BROTHERHOOD LENTEN SERVICES 4:00 PM

March 13 Orthodox Sunday – Holy Ghost Parish– 70 Holy Ghost Way, Phoenixville, PA

March 20 – Sts. Peter and Paul UOC (Here)

March 27 – St. Stephen Cathedral 8598 Veree Road, Philadelphia, PA

April 3 – Descent of the Holy Spirit Parish – 723 N. Bodine St., Philadelphia, PA

April 10 – Holy Assumption Parish 2101 South 28th St., Philadelphia, PA

UOL RETREAT – April 2, 2022 at the St. Francis Center for Renewal, 395 Bridle Path Road in Bethlehem, PA. The Retreat will focus on Holy Week. Father Anthony Perkins will be the Retreat Master. Registration is \$40 for adults (\$50 after March 22); \$30 for adolescents 13 – 18 (\$40 after March 22); \$20 for children 7-12 (\$30 after March 22) Registration includes breakfast, lunch and snacks. For more information contact Oleh or Natalie Bilynsky at nsufler@aol.com or call (610) 892-7315. Registration forms are on the coffee hour table.

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

RULES FOR ATENDING SERVICES BY OUR SYNOD OF BISHOPS: Those who have **not been vaccinated** must voluntarily wear masks at liturgy or other parish family events. Those who **have been vaccinated** but have been part of any gathering of people – indoors or outdoors – which includes individuals whose vaccination status is unknown to them should voluntarily wear masks during liturgy or other parish family events.

GREETER MINISTRY SCHEDULE

February 27 - John and Sandy Cramer

March 6 - Lorraine Neff, Sonya Patronik & Alexander Smith

March 13 - David and Eve Lazaration

March 20 - Nancy Tur, Zina Twardus

READER MINISTRY SCHEDULE

February 27 - Jean Roeth

March 6 - Pani Elizabeth Hutnick

March 13 – John Plachuta

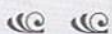
March 20 - Andrew Duncan

March 27 - Linda Hnatow

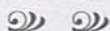
SCHEDULING FOR THE PARISH – Please remember that all events, work parties, use of the hall must be cleared through the calendar kept by Father Stephen so that dueling events may not occur.

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!

PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Archimandrite Raphael, Father Vasili Andrejuk, Father George Bazylevsky, Father Vasyi Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Volodymyr Wronskyj, Matushka Andrejuk, Matushka Lisa Weremedic, Alicia, Nerry, Mykola, Brennan, Deborah, Galina, Dolores, Julian, Madison, Matt, Michele, Mykola, Rita, Ryan, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Ethel Bernhard, Yaroslav Bilinsky, Maria Borowski Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Betty Charney, Mildred (Myrophora) Christo, Erik Colazo, Patricia Crystal, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Peter DiVirgilio, John Dmytryk, James Dudrick, Kathleen Dugan, Larry Dugan, Margaret Durell, Mary Eagleton, Rose Eldridge, Thomas Fagan, James Garrett, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Rick Hastings, Celeste Heiser, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, Michael Hnatow, Daniel Holoviak, Jennifer Huertes, Caroline Humphrey, Richard Humphrey, Sally Hutnick, Joette Jago, Stephen Johnson, Linda Josepinson, Elizabeth Kaliakin, Rosalie Ann Kane, Michael Kapelus, Sandra Kasch, Charles Kaszytski, Julia Kaszytski, 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, Paul Markow, Frederick McCarthy, Victor Melnychenko, Ronald Michel, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Michael Moroz, Linda Muldoon, Karen Needham, Julie Neff, Lorraine Neff, Ann Nester, Laurie Newman, Ivan Otamas, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Bernice Pinkowicz, Janylyn Pinkowicz, Ryan Pinkowicz, Valentina Plachuta, Daphne Pantelopulos, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, John Ruczhak, Glenn Runyan, Carol Rusk, Isaac Schmidt, Joella Seale, Clay Seman, 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, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Richard Twardus, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Peter Weremedic, Stephen Wienkowitz, Laura Worley, Sophia Zomcakh & James Zook.



THE SERVANT OF ALL



Christ's words "Whoever wants to be first must be a servant of all" tells us that He practiced what He preached. Perhaps the most dramatic example of this is depicted on today's Bulletin Cover, where our Lord is shown washing the feet of His Apostles prior to the Last Supper.

As Christians, we are constantly reminded that we, too, must embrace a life of service. On this MEATFARE SUNDAY, the extent of our charitable works and the consequences for neglecting them are highlighted by the famous Parable of the Last Judgment.

Certain things are expected of all of us. As we see from this parable, Christ doesn't call upon us to perform insurmountable tasks, but rather, we are asked to do small things with GREAT LOVE! Blessed are the merciful, for they shall obtain mercy! The seemingly insignificant kindness that we extend to our fellow man will be deemed monumental by our Heavenly Father.

And what will become of those who close their eyes to the needs of others? What will happen to those who choose NOT to be a "servant to all?" They will hear the most painful words ever spoken by our Lord: DEPART FROM ME, YOU CURSED ONES!

The Kondakion for Meatfare Sunday should serve to awaken us to the seriousness and finality of the Last Judgment: When you will come to glory, O God, and 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 revealed. Deliver me from the unquenchable fire and make me worthy to stand at Your right hand, O Righteous Judge.