

Sunday of the Prodigal Son



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 08, 2026
Volume 62: Number 06
Schedule of Services and Activities
Week of February 8 - 15, 2026

Sunday, February 8 – Sunday of the Prodigal Son - Tone 2 – Saint Xenophon

8:30 AM – Confessions

9:10 AM – Prayers Preparation for Holy Communion

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour – **Souper Bowl Sunday**

Thursday, February 12 – Feast of the Three Holy Hierarchs

7:00 AM – Divine Liturgy

7:00 PM – Boy Scouts

Friday, February 13

7:00 AM – peeling potatoes

10:00 AM – Making cheese balls

3:00 PM – Making potato balls

Saturday, February 14 – Valentine’s Day

8:00 AM – Making pyrohu

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

Panakhyhda: +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)

ANNUAL MEETING

Souper Bowl Sunday - Collection

ANNUAL MEETING – At a Special Meeting on Thursday evening, our Parish Board had decided for the safety of our Parishioners that we would delay the Annual Meeting until Sunday, February 15.

SCRIPTURE READINGS

Sunday of the Prodigal Son – Matins: Luke 24:36-53; Liturgy: 1 Corinthians 6:12-20; Luke 15:11-32

Monday – 1 John 2:18-3:10; Mark 11:1-11

Tuesday – 1 John 3: 11-20; Mark 14:10-42

Wednesday – 1 John 3:21-4:6; Mark 14:43-15:1

Thursday – 1 John 4:20-5:21; Mark 15:1-15

Friday – 2 John 1:1-13; Mark 15:1-15

Meatfare Saturday – 1 Corinthians 10:23-28; Luke 21:8-9; 25-27; 33-36; For the Deceased: 1 Thessalonians 4:13-17; John 5:24-30; Great Vespers: 1st Reading-Exodus 12:51-13:3; 10-12; 14-16; 22-29; Numbers 8:16-17; Leviticus 12:1-4; 6-8; Numbers 8:16-17. 2nd Reading – Isaiah 6:1-12; 3rd Reading Isaiah 19:1-5; 12, 16, 19-21.

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;

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 to a son, 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 but as you call one so shall the others be called. Arise, then, and command those who are

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

Sunday of the Prodigal Son:

Many consider the fifteenth chapter of Luke's gospel to be one of the greatest gems of all Scripture. This inspiring chapter contains three separate but related parables. Indeed, the first two parables about lost objects, which are found set the stage for the final parable about a lost then found son.



The first object is an animate one, a lost sheep. The point of this short and familiar parable is that one single individual is as important to God as 99. The one who strays is sought after even though there are still 99 others remaining. The same point is made in the parable of the lost coin. The woman conducts a diligent search for the coin even though she still has nine others. Also important is the reaction of the shepherd and of the woman. The finding of the lost object is a cause of

great rejoicing.

These two parables prepare us for the tremendous parable of the lost (prodigal) son, or, as it has often been called to stress the character of God, the parable of the loving father. In this third parable the elements of the first two are intensified. The sheep and the coin did not willfully get lost. The son did. The rejoicing of the Father at the return of his son exceeds that of the shepherd or the woman. And, perhaps most importantly, the lesson for the community of the Church is that since the Father has forgiven and reconciled us we also must forgive and be reconciled with one another.

For reflection: Do I appreciate the fact that I too am lost without Christ? Am I willing to be an instrument of reconciliation for others in the name of Christ?

Prayer starter: Father, you have sought us and redeemed us in Christ. Look on us and see Jesus your Son. Mold us into his image and keep us ever close to you.

Prodigal Son

Commentary: By St. John Chrysostom

All that God looks for from us is the slightest opening and he forgives a multitude of sins. Let me tell you a parable that will confirm this.

There were two brothers: they divided their father's goods between them and one stayed home, while the other went away to a foreign country, wasted all he had been given, and

then could not bear the shame of his poverty. Now the reason I have told you this parable is so that you will understand that even sins committed after baptism can be forgiven if we face up to them. I do not say this to encourage indolence but to save you from despair, which harms us worse than indolence.

The son who went away represents those who fall after baptism. This is clear from the fact that he is called a son, since no one is called a son unless he is baptized. Also, he lived in his father's house and took a share of all his father's goods. Before baptism no one receives the Father's goods or enters upon the inheritance. We can therefore take all this as signifying the state of believers. Furthermore, the wastrel was the brother of the good man, and no one is a brother unless he has been born again through the Spirit.

What does he say after falling into the depths of evil? I will return to my father. The reason the father let him go and did not prevent his departure for a foreign land was so that he might learn well by experience what good things are enjoyed by the one who stays at home. For when words would not convince us God often leaves us to learn from the things that happen to us.

When the profligate returned after going to a foreign country and finding out by experience what a great sin it is to leave the father's house, the father did not remember past injuries but welcomed him with open arms. Why? Because he was a father and not a judge. And there were dances and festivities and banquets and the whole house was full of joy and gladness.

Are you asking: "Is this what he gets for his wickedness?" Not for his wickedness, but for his return home; not for sin, but for repentance; not for evil, but for being converted. What is more, when the elder son was angry at this the father gently won him over, saying: You were always with me, but he was lost and has been found; he was dead and has come back to life. "When someone who was lost has to be saved," says the father, "it is not the time for passing judgment or making minute inquiries, but only for mercy and forgiveness."

(On Repentance, Homily 1, 3-4: PG 49, 282-283)

RETURN FROM EXILE (The Sunday of the Prodigal Son)

On the third Sunday of preparation for Lent, we hear the parable of the Prodigal Son (Luke 15:11-32). Together with the hymns of this day, the parable reveals to us the time of repentance as man's return from exile. The prodigal son, we are told, went to a far country and there spent all that he had. A far country! It is this unique definition of our human condition that we must assume and make ours as we begin our approach to God. A

man that has never had that experience, be it only very briefly, who has never felt the he is exiled from God and from real life, will never understand what Christianity is about. And the one who is perfectly "at home" in this world and its life, who has never been wounded by the nostalgic desire for another Reality, will not understand repentance.

Repentance is often simply identified as a cool and "objective" enumeration of sins and transgressions, as the act of "pleading guilty" to a legal indictment. Confession and absolution are seen as being of a juridical nature. But something very essential is overlooked - without which neither confession nor absolution have any real meaning or power. This "something" is precisely the feeling of alienation from God, from the joy of communion with Him, from the real life as created and given by God. It is easy indeed to confess that I have not fasted on prescribed days, or missed my prayers, or became angry. It is quite a different thing, however, to realize suddenly that I have defiled and lost my spiritual beauty, that I am far away from my real home, my real life, and that something precious and pure and beautiful has been hopelessly broken in the very texture of my existence. Yet this, and only this, is repentance and therefore it is also a deep desire to return, to go back, to recover that lost home. I received from God wonderful riches: first of all life and the possibility of enjoying it, to fill it with meaning, love and knowledge; then - in Baptism - the new life of Christ Himself, the gift of the Holy Spirit, the peace and the joy of the eternal Kingdom. I received the knowledge of God, and in Him the knowledge of everything else and the power to be a son or daughter of God. And all this I have lost, all this I am losing all the time, not only in particular "sins" and "transgressions", but in the sin of all sins: the deviation of my love from God, preferring the "far country" to the beautiful home of the Father.

But the Church is here to remind me of what I have abandoned and lost. And as she reminds me, I remember: ""I have wickedly strayed away from Your Fatherly glory," says the Kondak of the day, "and wasted with sinners the riches You gave me. Then do I raise

the Prodigal's cry to You, O bountiful Father: I have sinned against You; take me back as a penitent, and make me as one of Your hired servants . . ."

And, as I remember, I find in myself the desire to return and the power to return: . . . "I shall return to the compassionate Father crying with tears: Receive me as one of Your servants.."

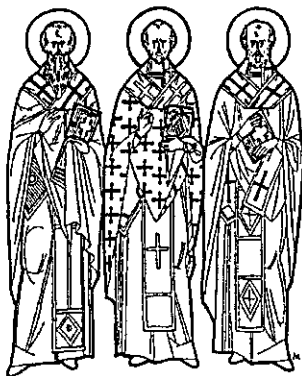
One liturgical particularity of this "Sunday of the Prodigal Son" must be especially mentioned here. At Sunday Matins, following the solemn and joyful Psalms of the Polyeleion, we sing the sad and nostalgic Psalm 137: "By the rivers of Babylon, there we sat down, and we wept when we remembered Zion.. How shall we sing the Lord's song in a strange land? If I forget you, O Jerusalem, let my right hand forget her cunning. If I do

not remember you, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. . .

It is the Psalm of exile. It was sung by the Jews in their Babylonian captivity as they thought of their holy city of Jerusalem. It has become forever the song of man as he realizes his exile from God, and realizing it, becomes man again: the one who can never be fully satisfied by anything in this fallen world, for by nature and vocation he is a pilgrim of the Absolute. This Psalm will be sung twice more: on the last two Sundays before Lent. It reveals Lent itself as a pilgrimage and repentance - as return.

Feast of the Three Holy Hierarchs

THREE HIERARCHS



On January 30 (February 12) we celebrate the memory of three great and very outstanding bishops, teachers, preachers and Fathers of the Eastern Church: St. Basil the Great, St. Gregory the Theologian and St. John Chrysostom. Among our people this feast is known as the feast of the "Three Saints." These three hierarchs-bishops were giants of faith, courage, holiness and learning. They handed down to us the pure faith of the Council of Nicea; they expounded the dogmas of the Holy Trinity, Christ's divinity and the Holy Eucharist. Because of their great merits, in her liturgy our Eastern Church calls them peers of the Apostles, instruments of the Holy Spirit, pillars of the Church and universal teachers of the whole world. All three

lived in the fourth century-the golden age of the Christian faith. St. Basil and St. Gregory were sons of Cappadocia in Asia Minor, intimate friends of approximately the same age. St. John Chrysostom, an Antiochian, was younger than the other two by twenty years. Apostolic zeal for the holy faith and salvation of souls united them. .

The feast of the Three Hierarchs is one of the very recent feasts of the Greek Church. A great dispute in the second half of the eleventh century gave rise to the institution of this feast. This controversy arose among Christians over which of these three Saints contributed the most to the Church. Some thought St. Basil to be the greatest, others, St. Gregory the Theologian, still others, St. John Chrysostom. Those who were advocates of St. Basil were called Basilians, those of St. Gregory- Gregorians, and those of St. John Chrysostom-Joanites. This dispute was settled by the three bishops themselves. Each one separately, and later all three together, appeared to John, Bishop of the city of Echaïta (a suburb of Constantinople), who was known for his wisdom, learning and virtue, and said: "We, as you can see, are one before God and there is nothing between us that is contrary or controversial; each one of us, differently inspired by the Holy Spirit, taught that which was necessary for the salvation of man. Therefore, there is no first or second among us,

arguing over us, not to divide themselves, for as during life, so too after death, our goal is to bring peoples from all comers of the earth to peace and unity. Institute, therefore, the celebration of our memory on the same day, as all three of us are of the same rank before God, and we shall help those to achieve salvation, who shall celebrate our memory."

In 1076, Bishop John did as the three bishops commanded him. However, because holy Church already celebrated the memory of each one separately, he designated the 30th of January as the day for their common feast. In addition to this, he had a sermon in their honor, and composed troparions, canons and sticheras. Our chronicles at the end of 1076 mention the institution of this feast in Greece.

ANNOUNCEMENTS

A VERY HAPPY BIRTHDAY - is expressed to Michael Chalfont, 2/8 May God grant him a very happy birthday and keep him 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 14

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

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

MEETINGS

Annual Meeting - Sunday, February 15

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

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

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

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 ANNIVERSARY – 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 Bazylevsky, Father Vasyl 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 Farrell, Kandi Fullerton, 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, 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

“Look, O Christ, upon the Sorrow of My Heart...”

The Parable of the Prodigal Son has been called the “pearl” of all parables. On the second Pre-Lenten Sunday, its message clearly points out to us that the door to God’s mercy can always be opened if we come to Him with sorrow in our heart.

The details of this touching story are known to all of us. St. Luke’s Gospel tells us of an impatient young man, setting out on his own with his share of his inheritance. Free from the loving influence and protection of his father, the Prodigal Son quickly finds out that a life that is lived solely for the pursuit of pleasure does not remain pleasant for very long. When his fortune ran out, the prodigal Son found himself alone and abandoned. While in the depths of despair, the desperate young man finally came to his senses. **“I WILL RETURN TO MY FATHER,”** he concluded. Expecting at best to be taken back as a mere servant, the Prodigal Son was greeted royally by his father, who ran to welcome him home after seeing him in the distance. The overjoyed father restores to the Prodigal Son all of his former dignity, presenting him with a festive robe, a ring and sandals, which were all symbolic of his right to, once again, be considered his father’s heir.

The Parable of the Prodigal Son has deep symbolic meaning for us. It teaches us that God forgives even the greatest of sinners if they are repentant for their sinful ways. In reality, this parable is the story of all of our lives, for all of us stray from the path of righteousness that the Lord asks us to follow. It is only when we make the same decision to “return to our Father” that we can expect to find true happiness. In the words of the Blessed Augustine, himself a “prodigal son” for many years: **“OUR HEART IS RESTLESS, O GOD, UNTIL IT RESTS IN YOU”**.