

# MEATFARE SUNDAY



Acknowledge the Presence  
of CHRIST in your world

## **Saints Peter and Paul Ukrainian Orthodox Church Bulletin**

1406 Philadelphia Pike

Wilmington, DE 19809

[www.sspeterandpauluoc.org](http://www.sspeterandpauluoc.org)

[www.orthodoxdelaware.net](http://www.orthodoxdelaware.net)



Father Stephen Hutnick

(302) 798-4455

E-mail: [otche@aol.com](mailto:otche@aol.com)

### **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

**March 10, 2024**  
**Volume 60: Number 10**  
**Schedule of Services and Activities**  
**Week of March 10 - 17, 2024**  
**Celebrating our 97<sup>th</sup> year of Service to the Lord**

Sunday, March 10 – Meatfare Sunday – Tone 7

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Panakhida: +Ricard Diesinger (40 Days), +Irene Fishel (5 Yr), +Vitaly

Fedorchenko (10 Yr), +Eleonora Borisovna Oseledko (14 Yr.) +Izzy

Vishnevetsky (14 Yr), +Evgeniy Sergeevixh Oselewdko (28 Yr), +Dmitry

Dmitrievich Gusakov (35 Yr) & +Raisa Pavlovna Leshenko (47 Yr) – Larissa  
Gusakova

Coffee Hour

3:00 PM – Boy Scout Court of Honor

Tuesday, March 12

6:30 PM – Parish Board Meeting (Zoom as I will be in South Bound Brook)

Thursday, March 14

6:00 PM – Preparing Meals for Emmanuel Dining Hall

Friday, March 15

7:00 AM – Peeling potatoes

10:00 AM – Making cheese balls

3:00 PM – Making potato balls

Saturday, March 16

8:00 AM – Making pyrohy

Sunday, March 10 – Cheesefare or Forgiveness Sunday – Tone 8

8:30 AM - Confessions

9:15 AM – Hours

9:30 AM - Divine Liturgy for the Faithful

Coffee Hour

12:00 Noon – Lenten Vespers

## 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

\*\*\*\*\*

## 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

because all are alive in Him. He is the Life and that Life is the light of man. Loving Christ, we love all those who are in Him; loving those who are in Him, we love Christ: this is the law of the Church and the obvious reason for her of prayer for the dead. It is truly our love in Christ that keeps them alive because it keeps them "in Christ", and how wrong, how hopelessly wrong are those Western Christians who either reduce prayer for the dead to a juridical doctrine of "merits" and compensations" or simply reject it as useless. The great Vigil for the Dead of Meatfare Saturday serves as a pattern for all other commemorations of the departed and it is repeated on the second, third and fourth Saturdays of Lent.

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

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



In this respect, Christian love is sometimes the opposite of "social activism" with which one so often identifies Christianity today. To a "social activist" the object of love is not "person" but "man", an abstract unit of a not less abstract "humanity". But for Christianity, man is "lovable" because he is Person. There person is reduced to man; here man is seen only as person. The "social activist" has not interest for the personal and easily sacrifices it to the "common interest". Christianity may seem to be, and in some ways, actually is, rather skeptical about the abstract "humanity", but it commits a mortal sin against itself each time it gives up its concern and love for the person. Social activism is always "futuristic" in its approach; it always acts in the name of justice, order, happiness to come, to be achieved. Christianity cares little about that problematic future but puts the whole emphasis on the NOW - the only decisive time for love. The two attitudes are not mutually exclusive, but they must not be confused. Christians, to be sure, have responsibilities toward "this world" and they must fulfill them. This is the area of "social activism" which belongs entirely to "this world". It is itself a ray, a manifestation of the Kingdom of God; it transcends and overcomes all limitations, all "conditions" of this world because its motivation as well as its goals and consummation is in God. And we know that even in this world, which, "lies in evil", the only lasting and transforming victories are those of love. To remind man of this personal love and vocation, to fill the sinful world with this love - this is the true mission of the Church.

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

\*\*\*\*\*

**Metropolitan Anthony Bloom has said:** Whatever we take, a verse, a commandment, an event in the life of Christ, we must first of all assess its real objective content. This is extremely important because the purpose of meditation is not to build up a fantastic structure but to understand a truth. The truth is there, given, it is God's truth, and meditation is meant to be a bridge between our lack of understanding and the truth revealed. It is a way in which we can educate our intelligence, and gradually learn to have

"the mind of Christ" as St. Paul says (I Cor. 2:16). (Modern Spirituality: An Anthology, p. 27.)

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

When the disciples heard His words they were probably hurt and confused. How could the Master think that they, who had been with Him all along, would now turn away? Did He not see how faithful and courageous they were? However, the Lord's intention was not to wound them, but rather to dispel their illusion of personal strength, and to prepare them for repentance, so that they could find true strength.

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

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

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

\*\*\*\*\*

### **Meatfare Sunday:**

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

Last Sunday, the Gospel spoke of God as a merciful Father in Jesus' parable of the Prodigal Son. After a sinful life in which he squandered his fortune, he returned repentant to a loving and merciful father. Today, the Church presents the Gospel of the Last Judgment for our prayerful meditation because it realizes there are those who still hesitate to repent and return to the arms of their heavenly Father. For this reason, the Church

reminds us: "The time is near at hand, make haste before it is too late." Many people feel they have plenty of time in which to change their way of living. But the Gospel tells us no one knows either the day or the hour when God will claim our soul. What is required is true repentance-now!

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

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

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

\*\*\*\*\*

### **ANNOUNCEMENTS**

**A VERY HAPPY BIRTHDAY** - is expressed to Sophia Beaudean, 3/10; Ella Claire Roch, 3/10; Oksana Iwaskiw, 3/12 & John Plachuta, 3/16. May God grant them a very happy birthday and keep them for many, happy & blessed years!

**SPECIAL COLLECTION** – is being taken for the Sisterhood as we need a second proofer/warmer for the kitchen. The basket is on the tetrapod. Please help support this project.

**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.

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

### **MINISTRY SCHEDULE**

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

March 3 – Linda Hnatow and Matthew Andreas

March 10 – Linda Hnatow and Matthew Andreas

March 17 – Victor Kaliakin and Sonya Patronik

March 24 – Victor Kaliakin and Sonya Patronik

March 31 – John Plachuta and Linda Hntow

April 7 – John Plachuta and Linda Hnatow



of separation and lovelessness. In Christ there is no difference between living and dead

## **MEETINGS**

**PARISH BOARD** – Tuesday, March 12 @ 6:30 PM (Zoom)

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

Week of March 11 - Thomas and Lynn Sulpizi

Week of March 18 - Nancy Hlwiak, Jean Roeth, Zina Twardus

Week of March 25 - Earle and Jennifer Robinson

Week of April 1 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of April 8 - Mark & Laura Andreas

Week of April 15 - Earle and Jennifer Robinson

Week of April 22 – John Plachuta and David Lazaration

## **READERS MINISTRY SCHEDULE**

March 10 - Pani Elizabeth Hutnick

March 17 - Thomas Sulpizi

March 24 - Jean Roeth

March 31 - Andrew Duncan

April 7 – Linda Hnatow

April 14 – Pani Elizabeth Hutnick

April 21 – John Plachuta

**DONATIONS NEEDED FOR THE BAZAAR** – Some of the things needed are Coke products, cases of water, and dishwashing detergent.

**CALLING ALL BAKERS** – we always rely on your tasty treats that you donate to the Bake Table. Again, we ask for your sweet donations.

## **BAZAAR WORK SCHEDULE**

Saturday, March 16 – making pyrohy

Tuesday, March 19 – 10AM – Frying cabbage

Thursday, March 21 – 9AM – cutting the veggies for the soup

10AM – Makinh holubtsi

Friday, March 22 – 8AM Making soups

12 Noon set up

12 Noon – 5 PM – Bake table drop off

**Saturday, March 23 – S P R I N G B A Z A A R**

## GREETER MINISTRY SCHEDULE

March 10 - David and Eve Lazaration

March 17 - Zina Twardus and Nancy Tur

March 24 - Sandy Cramer

March 31 - Sonya Patronik

## TENTATIVE CALENDER OF EVENTS

Sunday, March 10 – Eagle Court of Honor

Monday, March 18 – 1<sup>st</sup> Day of the Great Fast

Saturday, March 23 – Spring Bazaar

Friday, May 3 – Good and Holy Friday

Sunday, May 5 – Pascha

Saturday, May 11 – Visit Cemeteries

Sunday, May 12 – Mother's Day Dinner

Saturday, June 8 – Hall Rented

Saturday, June 29 – Wine Tasting Event 5PM – 8PM

Sunday, June 16 – Father's Day Dinner

Monday, July 1 – Apostles' Fast

Sunday, July 14 – Patronal Dinner

Saturday, July 20 – Hall Rented

Saturday, August 3 – UOL Flea Market

Saturday, November 2 – Fall Bazaar

Tuesday, November 26 – Community Thanksgiving Service – Atonement Methodist

**Lenten Retreat**  
April 6, 2024  
*"His Mercy Endures Forever"*  
Retreat will focus on Confession

**Speakers:**  
His Eminence Metropolitan  
Antony  
Fr. Anthony Perkins

**Basilian Spirituality Center**  
710 Fox Chase Rd.  
Jenkintown, PA 19046

Retreat registration:  
\$40 for adults (early bird rate) - \$50 after 3/27/24  
\$30 for adolescents (ages 13 to 18) - \$40 after 3/27/24  
\$20 for children 2 to 12 - \$30 after 3/27/24  
Registration includes breakfast, lunch and snacks.

For more information contact:  
Chloe or Natalie at [info@uol.com](mailto:info@uol.com)

**OUR LADY OF SITKA**  
ICON OF THE MOTHER OF GOD

WEDNESDAY, MARCH 27, 6-8 PM

Great icon, central icon &  
a prayer to  
Our Lady of Sitka  
will be given  
The Holy Eucharist will  
be celebrated  
Following the  
Eucharist will  
be a meal, please

**Open To The Public**  
All are welcome & no prior knowledge

**STHERMAN ALASKA ORTHODOX CHURCH**  
1836 Middleton Rd. Glen Allen, PA 15116 - St Herman OCA Long - (412) 639-1102  
A Part Of The Russian Church In America

**Family Lenten Retreat**

Teen & Adults  
Exodus From  
The World To  
Scriptural Life  
Speaker:  
Fr. William  
Bennell

Young Ages 6-12  
The ABC's  
of  
Orthodoxy  
Speaker:  
Fr. Matthew  
Sisson

Sat April 6, 2024 9:30 am - 5:00 pm  
Holy Ghost Orthodox Church,  
70 Holy Ghost Way, Phoenixville, PA 19360  
Cost: Includes Continental Breakfast & Lenten Lunch  
Adults: \$25.00, Students (High College): \$20.00  
Children 6-12: \$10.00

Register online by March 25th  
by scanning QR Code or  
at <https://www.holyghostphoenixville.org/retreat>  
Questions?

Contact Fr. Peter Papadopoulos at [info@holyghostphoenixville.org](mailto:info@holyghostphoenixville.org) or 215-262-0141

**REMEMBER TO PRAY FOR THOSE WHO ARE ILL** – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevsky, Father Vasyi Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Gerald Ozlanski, Father Volodymyr Wronskyj, Father Michael Zaparyniuk, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Annette Zaparyniuk, , Alicia, Nerry, Mykola, Brennan, Henry, Deborah, Galina, Dolores, Julian, Madison, Maria, Marie, Matt, Michele, Mykola, Penelope, Rita, Ryan, Jonathan Angelo, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Joyce Bendoakas, Ethel Bernhard, Yaroslav Bilinsky, Irene Billon, James Bolton, Maria Borowenski, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Kathy Chalfont, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, William Dewhurst, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Margaret Durell, Mary Eagleton, Maria Economou, Mary Eagleton, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, Mary Farell, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovniy, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, 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, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Volodymyr Krasnopera, Sue Kreisa-Christian, Marlene Kuhar, Ron Lazaration, 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, Karen Needham, Julie Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry, Bernice & 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, Glenn Runyan, Carol Rusk, Isaac Schmidt, Joella Seale, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Kimberly 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, Michael Tilson, 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, Laura Worley, Jack Ziegler & James Zook.

## JUDGING BOTH THE LIVING & THE DEAD

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

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

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

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

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