

Sts. Peter & Paul Ukrainian Catholic Church

2280 West 7th Street • Cleveland, Ohio 44113

February 4, 2024

SUNDAY OF MEAT-FARE

VOLUME 5, ISSUE 62

DIRECTORY:

Parish Office:

(216) 861-2176

Emergency Sick Call,
cell phone:

(216) 401-0004

Parish website

sspeterandpaulucc.com

Parish Office Hours:

Monday through Friday

11:00 AM - 1:00 PM

Closed Saturdays & Sundays
and all legal holidays)

If you wish to see the priest, please call for an appointment.

Confessions:

Monday through Friday before
the Divine Liturgies

Sunday before Divine Liturgies

Baptisms:

Arrangements must be made by parents through the Rectory Office to schedule baptisms and arrange for Pre-Baptism classes. All parents expecting to baptize their first child are to attend Pre-Baptism classes.

Weddings:

Arrangements should be made with a priest through the Rectory Office at least six months prior to the desired date. All couples must attend Pre-Marriage classes which are normally scheduled in March.

Funerals:

Arrangements are made with the Rectory Office through the funeral director before publication in the newspapers.

Most Rev. Bohdan J. Danylo,
Bishop of St. Josaphat Eparchy in Parma

Very Rev. Canon Andrew G. Hanovsky, Pastor

Mr. Oleh Szwed, Sacristan

DIVINE LITURGY SCHEDULE:

Sunday: 10 AM in Ukrainian

Weekdays 10 AM & Holy Days as Scheduled: Please check weekly bulletin



DIVINE SERVICES FOR THE WEEK

SUNDAY, February 4th, 2024 - Sunday of Meat-Fare

**11:00 AM - Divine Liturgy of St. John Chrysostom
- For the Parishioners -**

MONDAY, February 5, 2024

(NO SERVICE)

TUESDAY, February 6, 2024

10:00 AM Rt.Rev.Msgr.+Michael B. Rewtiuk (Christine Rakowsky)

WEDNESDAY, February 7, 2024

10:00 AM Rt.Rev.Msgr.+Michael B. Rewtiuk (Monica Gurovich)

THURSDAY, February 8, 2024

10:00 AM Rt. Rev. Msgr +Michael B. Rewtiuk (Y. & U. Sachovsky)

FRIDAY, February 9, 2024

(NO SERVICE)

SATURDAY, February 10, 2024

10:00 AM +Stefan Telep (Anne Slaby)

SUNDAY, February 11th, 2024 - Sunday of Cheese-Fare

**10:00 AM Divine Liturgy of St. John Chrysostom
- For the Parishioners -**

Scripture readings for Sunday:

Epistle: 1 Cor 8:8 -9:2

Gospel: Mt 25:31-46

"Today is the Sunday of the Last Judgement (Meatfare Sunday), when the time for repentance and forgiveness is now, in the present life. At the Second Coming, Christ will appear as the righteous Judge, "Who will render to every man according to his deeds" (Rom. 2:6). Then the time for entreating God's mercy and forgiveness will have passed. This is the final week before the Great Lent."



ОГОЛОШЕННЯ 4 лютого 2024 р.

СОРОКОУСТИ

Кожної суботи під час Великого Посту ми молимося за душі спочилих у Господі. Якщо ви бажаєте подати на Сорокоусти список імен усопших з ваших родин, щоб їх згадувати в поминальному Богослуженні, будь ласка візьміть конверт, який знаходиться в притворі церкви, і напишіть імена померлих. Прошу покласти до збіркового кошика.

ANNOUNCEMENTS February 4th 2024

SOROKOUSTY

On Saturdays during the Great Fast (Lent), we pray for all those who have fallen asleep in the Lord. If you would like to request that your departed loved ones be remembered by name during the service, special envelopes are available in the church vestibule.

You may drop the envelopes in the collection basket.

М'ясопусна неділя – неділя про Страшний суд
«Ото настав час, душе! Біжи наперед і клич з вірою: згрішила я, Господи, згрішила перед Тобою! Але знаю, Чоловіколюбче, Твоє милосердя. Тому, заради великої Твоєї милости, не відкинь мене, Пастирю добрий, щоб стати мені по Твоїй правиці!» (з *Вечірні неділі*) – спонукає нас кликати до самих себе літургійна традиція М'ясопусної неділі (назва неділі пов'язана з завершенням м'ясопусного тижня, тобто тижня, у якому «прощаємося» з м'ясними стравами «Якже прийде Син Чоловічий у своїй славі, й ангели всі з ним, тоді він сяде на престолі своїй слави. І зберуться перед ним усі народи, і він відлучить їх одних від одних, як пастух відлучує овець від козлів», – говорить нам Євангеліє М'ясопусної неділі (Мт 25, 31-32). І критерієм такого відлучення стане не вдавана побожність, не формальна приналежність до церковної спільноти, навіть не тривала і почасти лише зовнішня молитва, а любов. Саме любов судитиме наші вчинки, адже «любов силу гріхів покриває» (1 Пт 4, 8). Каже Христос до кожного з нас у цю неділю: «Я голодував, мав спрагу, був чужинцем, нагим був, хворим, у тюрмі..., благав про допомогу, потребував вашого часу, трошки зусиль, прагнув доброго слова, милостині, страждав у самотності, незрозумінні, відкиненні, хотів просто лише уваги, а деколи лише погляду...». І тоді ми дивуємося, як Він, всемогутній і непізнаний, досконалий і вічний Бог, міг би чогось потребувати від нас, обмежених і слабких творінь? Ми ж доволі часто разом із євангельськими козлами не знаємо і не пам'ятаємо, коли бачили Його потребуємим. Адже ми справді не бачимо. Бачимо навколо лише таких самих як ми людей. І не побачимо, допоки не полюбимо. Допоки не полюбимо Бога. Якщо любитимемо Його, неодмінно будемо Його впізнавати. Впізнавати у людях, що поруч. У кожній людині. Але любити не потрібно «словом, ані язиком, лише – ділом і правдою» (1 Йо 3,18). Любити – означає нагодувати, напоїти, прийняти до свого дому, зодягнути, відвідати... Любити – означає стояти праворуч у Царстві, не відаючи навіть за які заслуги.

У першому читанні сьогоднішньої неділі говориться: усе, що робимо, потрібно робити з любові. Зокрема піст, який гряде, має бути виявом любові до Бога, а не вивищенням над ближнім чи його погордженням (пор. 1 Кор 8, 10-13). «Адже страва не зближує нас до Бога: коли не їмо, не втрачаємо нічого, ані коли їмо, не набуваємо нічого. Але глядіть, щоб оця ваша свобода не стала причиною падіння для слабких», – закликає апостол (1 Кор 8, 8-9). Нехай отже піст, молитва, усі вчинки і помисли не осудять нас судного дня, але дарують «у спадщину Царство, що було приготоване нам від створення світу» (Мт 25, 34).

SUNDAY OF MEATFARE

The Parable of the Last Judgment – Matthew 25:31-46 – is read on the third Pre-Lenten Sunday, commonly referred to as Meatfare Sunday, since it is the last day on which we partake of meat before Holy Pascha. In this parable, Our Lord reveals that, while it is important for us to desire Him, to seek His mercy, to see ourselves for who we truly are, and to return to Him, we also must discern His very presence in everyone around us, in the "least of the brethren," and minister to them as if we were ministering to Christ Himself – and for the sake of Christ Himself. Our Lord reveals that our salvation and judgment depend on how we put our desire, repentance, and the mercy we receive into action, in the midst of others, for their sake as well as for the sake of the One Who feeds us, clothes us, ministers to us, and ultimately calls us to the life of His Kingdom. "Good intentions," as Our Lord reveals, are insufficient; crucial as prayer, fasting and almsgiving indeed are, they certainly are not mere "religious exercises" performed for their own sake, and surely not for the sake of acquiring a sense of "pride in accomplishment." Discerning Christ's presence in everyone – and especially in those who so often are ignored, forgotten, abandoned, or despised – while offering them the same loving kindness that He first offered to us is the ultimate "fruit" of genuine repentance.

He Will Separate Them

“And he will separate them one from another as a shepherd separates the sheep from the goats.” So then, people on earth are intermingled, and not only intermingled in that the righteous live side by side with the wicked, but they are also indistinguishable. Between the righteous and the wicked there is no apparent difference. Even as in wintertime you cannot tell the healthy trees apart from the withered trees but in beautiful springtime you can tell the difference, so too each person according to his faith and his works will be exposed.

The wicked will not have any leaves or show any fruit, but the righteous will be clothed

with the leaves of eternal life and adorned with the fruit of glory. In this way they will be separated by the heavenly shepherd and Lord. The earthly shepherd separates animals by their type of body, whereas Christ separates people by their type of soul. The sheep signify righteous people by reason of their gentleness, because they harm no one, and by reason of their patience, because when they are harmed by others, they bear it without resistance. He refers to sinners as goats, however, because these vices characterize goats: capriciousness toward other animals, pride and belligerence.

*From a Homily,
Incomplete Work on Matthew*

GOSPEL MEDITATION - ENCOURAGE DEEPER UNDERSTANDING OF SCRIPTURE

February 4, 2024

Sunday in Ordinary Time

Maybe I'm weird, but I like spending time in doctor's offices, confession lines in churches, auto repair shops, prison cells, and support groups of various kinds. It's refreshing to be with people who humbly admit something is wrong and forthrightly set out on a path toward a solution. When we ignore what is off kilter, we become alone and fragile. In places where people are honest and hopeful about brokenness, sturdy if subtle fellowship usually ensues.

Consider the image we see of Jesus in the Gospel of Mark. "...they brought to him all who were ill or possessed by a demon. The whole town was gathered at the door." The entire human community is afflicted in various ways, and so it gradually forms a strange new community around Jesus. The healer from Nazareth is like a sun of health around which orbits a throng of humanity absorbing his healing rays. These blessed souls can't fix themselves and become healthy, and they know it. But they have found in him the living source of all imaginable healing.

It's the Church, isn't it? A sin-sick community gathered and healed is what happens at the beginning of every Mass. We shuffle in through the door from everywhere and announce that we are not okay, and we can't fix it. In doing so, we are drawn into the orbit of the healing power of Christ — and into a renewed community with the whole human family. It's nothing to fear or rush. Maybe we can even learn to enjoy more how good it is to be in such a happy place.

— Father John Muir

МОЛИТВА ЗА СПОКІЙ В УКРАЇНІ:

Отче Небесний, Твій Син учив нас: «Блаженні миротворці, бо вони синами Божими назвуться». У цей час ми гаряче молимося, щоб Твій Дух Святий Надихав щоб припинилися гостра конфронтація та убивства, Щоб на многотраждальній землі України запанував мир в народі, відродилися людські права, принципи демократії та релігійної свободи. Боже, Отче наш, молимо Тебе: заспокой страждання, зміли поранених і прийми душі полеглих у Твоєму Царстві Небесному. Пресвята Мати Божа, накрій своїм благословенним та захисним покровом всю Україну. Нехай життя буде для створення Твого Миру в Україні і світі. Амінь.

A PRAYER FOR PEACE IN UKRAINE:

Heavenly Father, Your Son taught us "Blessed are the Peacemakers for they shall be called Children of God." At this hour, we fervently pray that Your Holy Spirit may inspire an end to the violent confrontation and killing in Ukraine. May they restore tranquility to their nation and restore human rights, democratic principles, and religious liberty to their troubled land. God, our Father, we beseech you to comfort the suffering, heal the wounded and accept the souls of the departed into Your Heavenly Kingdom. And may the Most Holy Mother of God, extend her Blessed Mantle of Protection over Ukraine. And may each of us always live our lives as instruments of Your Peace. Amen.



Save the Dates – St. Andrew FISH FRY – We are excited to announce that we will be holding our annual Fish Fry, with a full dine-in and carry-out menu! ! Fridays during Lent: (2/16; 2/23; 3/1; 3/8; 3/15; and 3/22) from 5:00 – 7:00 p.m. Volunteers are needed to help prepare food on Thursday evenings and serve food

on Fridays. Please consider making a Lenten sacrifice and helping out during this six-week event by signing up on the volunteer sign-up sheet at the back of the church or contacting the church office (440-843-9149). Additional information will be available in the coming weeks.