

Glory to Jesus Christ!
Слава Иисусу Христу!

Pastor: Father Paul-Alexander Shutt, O.S.B
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St. Mary Byzantine Catholic Church
4480 Route 981 Latrobe, PA 15650

Confessions:
Saturday 4 – 4:30 PM
Sunday 9:30 – 10:00 AM
or by appointment

Glory Forever!
Слава на вѣки!

Tel: Rectory: 724-423-3673
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8 February 2015: Meatfare Sunday – The Last Judgment

The Holy Great Martyr Theodore, The Holy Prophet Zechariah

DIVINE LITURGY SCHEDULE:

Sat. Feb. 7 9:30 First All Souls' Saturday

Sat. Feb. 7 17:00 Sunday Vigil – *Health and welfare of Tina Osif by her parents*

Sun. Feb. 8 10:30 *pro populo Dei*

Sat. Feb. 14 17:00 Sunday Vigil + *John Krynicky by Donald and Dee Funk*

Sun. Feb. 15 10:30 *pro populo Dei*

Sun. Feb. 15 16:00 FROGIVENESS VESPERS ~ START OF THE GREAT FAST

	<u>Acolytes</u>	<u>Readers</u>	<u>Ushers</u>
Sat. Feb. 7	M. Syphan	O. Syphan	any two present
Sat. Feb. 7	-----	J. Kontir	J. Snitzer, R. Garber
Sun. Feb. 8	Ruggieri / Syphan	B. Chirdon	J. Overdorff, G. Krynicky
Sat. Feb. 14	-----	J. Krynicky	J. Snitzer, J. Kontir
Sun. Feb. 15	Hess brothers	F. Chappell	J. & R. Knouse
Sun. Feb. 15	ALL ACOLYTES	TBA	

2 / 1 / 15	Adult: \$870.00	Initial Off: \$4.00;	Fuel Oil: \$20.00
Collection:	Candles: \$50.00	Student: \$9.00;	Total: \$953.00
Attendance:	Saturday: 28	Sunday: 32	Total: 60 + 7 Visitors

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TODAY, for those who are able to follow the full Byzantine practice, we say our final «**farwell to meat**» at meal time until Pascha. *Meatfare* or *Carnival Week* is now at an end. The word *Carnival* is thought to be derived from the Latin: **carnis** (meat) + **vale** (farewell) a sure indication that even in the Latin Church there was complete abstinence from meat throughout the entire Lenten period. Do you know why Latin Catholics eat pancakes on *Mardi gras* – Fat Tuesday, the day before Ash Wednesday?

From the Triodion, The Last Judgment: Daniel the prophet, a man greatly beloved, having seen the power of God, cried out: God is seated in judgment, and the books are opened. O my soul, if you fast, do not deceive your neighbor. If you abstain from food, do not judge others, lest you go to be burned like wax in the fire. But may Christ lead you freely to His heavenly kingdom.

Cheesefare Week: Greed has made us deserve our first nakedness; the bitterness of the fruit has brought disgrace, and we have become estranged from God. Let us now

turn back in repentance; let us cleanse our senses, and may the Fast be our food. Let us strengthen our hearts with the hope of grace and not in the passing provisions of this life. For our food shall be the Lamb of God on the night of His glorious Resurrection. He is the Lamb Who offers Himself as a Victim for us at the Mystical Supper in which the disciples take part, the Lamb Who dispels the darkness of night by the brightness of His holy Resurrection.

The doors of divine repentance open before us; let us enter with joy and purify our bodies. Let us fast from food as well as from our sinful desires, conducting ourselves as servants of Christ, Who calls the world to the kingdom of heaven. **Let us offer this tithe of the whole year** to the King of the universe, so that with love, we may contemplate His holy Resurrection.



The blessed time of the Great Fast and conversion now arises and sends forth its rays. Let us hasten with zeal to meet it, and let us dispel the darkened depths of laziness as we make our procession of joy.

This is how we must now fast: no more arguing and hatred, murmuring and jealousy, no more lying or boasting; but in humility let us follow the example of Christ.

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ALL SOULS' SATURDAYS: «On the day before the Sunday of the Last Judgment (Meat-fare Sunday) and in close connection with the theme of this Sunday, there is the



first of five universal commemorations for the dead 'from all the ages'. Before we call to mind the Second Coming of Christ in the services on Sunday, we commend to God all those departed before us, who are now awaiting the Last Judgment. In the texts for this Saturday there is a strong sense of the continuing bond of mutual love that links together all the members of the Church, whether alive or dead. For those who believe in the risen Christ, death does not constitute an impassable barrier, since all are alive in Him. The

departed are still our brethren, members of the same family with us, and so we are conscious of the need to pray insistently on their behalf.»

from the Lenten Triodion of Mother Mary and Metropolitan Kallistos

FUNERALS DURING THE GREAT FAST: Since the fourth century, at the Council of Laodicea (Canon 49), it has been the tradition of the Constantinopolitan Churches that the full celebration of the Eucharist, being always a festive and triumphant event, is felt to be inconsistent with the austerity of the weekday Lenten Fast. Accordingly the Divine Liturgies of Saints John Chrysostom and Basil the Great may **NOT** be celebrated; Monday through Friday, therefore, are known as **aliturghical days** – days without Divine Liturgy. In the event of a funeral, the Parastas and Panachida are still served at the Funeral Home as is customary, but the Funeral of a Lay Person **w/out** Divine Liturgy is served in the Church. Suffrages will be scheduled for the closest Sunday Divine Liturgy.

Next Sunday's Readings ~ Forgiveness Sunday / Cheesefare Sunday

Epistle, Romans 13:11 – 14:4

The Approach of the Day of Christ. Do not Judge your Brother.

Gospel, Matthew 6:14 – 21

Forgiving Your Brother. Fasting. Treasure in Heaven.

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- **FORGIVENESS VESPERS** will be served at **16:00 on Sunday, 15 February** followed by a meager meal in the Church basement. The **GREAT FAST** begins with **Clean Monday, 16 February**, a day of **STRICT FAST** (no meat or dairy products). The **Divine Liturgy of the Presanctified Gifts** will be served on **Clean Monday** and on all **Wednesdays** during the Great Fast at **19:00**.
- **«BENEATH YOUR PROTECTION»** The past few weeks our choir has been singing the **«B setting, p. 454»** of this Marian hymn intercalated with **«Rejoice, O Virgin Theotokos, p. 452»** in your pew books. Please feel free to sing with them. Starting with the Great Fast, the choir will introduce the **«A setting, p. 454»** which is more contemplative in melody.
- **VOLUNTEER SIGN – UP SHEETS** are now located in the Narthex for the following needs of our church: Bingo Workers, *Maintenance Workers*, Pierogi / Pastry Workers, and *Church Cleaners*.

~ ANNOUNCEMENTS ~

The **Byzantine Catholic Serra Club of Pittsburgh** has sent us prayers cards for vocations. On the front is a picture of our current students at the Seminary of Saints Cyril and Methodius in Pittsburgh; on the back is a *Prayer for Vocations*. Please take a card and remember these men in your daily prayers.

PYSANKY EGGS FOR PASCHA! Two of our young parishioners – Olivia and Angelina – have generously offered to make and sell their hand painted Pysanky Eggs. The proceeds from the sell will go to support our elevator project. Angelina and Olivia learned this unique Eastern European art by attending class at Saints Peter and Paul Ukrainian Orthodox Church in Carnegie. A sample of their work is on display in the Narthex along with a sign-up sheet for you to place your orders. The cost is \$8 each or 3 for \$20.

Ukrainian Easter Egg Workshop! Speaking of which! Saints Peter and Paul Ukrainian Orthodox Church in Carnegie will again be offering general and advanced workshops on Saturday, 21 March starting at 12 noon. General Class is \$20 which covers all supplies. The advanced class is limited in size and reserved for those who already have some experience in egg making. The fee is \$30. See poster in Narthex.

2014 Yearly Contribution Forms will be available next week in the Narthex.



Begin the Great Fast with some new books! Below are some excellent book recommendations all of which are available from our Byzantine Catholic Seminary Press. You may order on line or call them at **412-322-8307**.

- **WOMEN OF THE PASSION** by *Kathleen M. Murphy*. This book unravels the stories of the women who accompanied Jesus during His last days.
- **WOMAN, WHY ARE YOU WEEPING?** by *John Timmerman*. This book contains a Scripture passage and prayer for each day, probing the heart of Christ's love for us and our love for Him during the Fast. Each meditation focuses on a name or title ascribed to Jesus in the Bible, considering its significance to our experience of Lent.
- **FIRST FRUITS OF PRAYER: A FORTY-DAY JOURNEY THROUGH THE CANON OF SAINT ANDREW** by *Federica Mathewes-Green*. Join Frederica Mathewes-Green on a guided retreat through this ancient text, which will bring to life the prayer experience of first millennium Christianity through immersion in this poetic hymn
- **GREAT LENT: JOURNEY TO PASCHA** by *Alexander Schmemman*. This revised edition of Father Alexander Schmemmann's Lenten classic examines the meaning of the Liturgy of the Presanctified Gifts, the Prayer of St Ephraim the Syrian, the Canon of St Andrew of Crete and other neglected or misunderstood treasures of Lenten worship. Fr. Alexander draws on the Church's sacramental and liturgical tradition to suggest the meaning of Lent in our life.

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For whom is the Divine Liturgy offered? We continue our investigation into the texts of the Divine Liturgy that remind us that the Liturgy is offered for everyone; those present, those absent for good reason, even for those whose names we have forgotten, and for the whole world!

The prayer intoned by the priest during the Great Entrance...

May the Lord God remember in His kingdom our holy father *N.* of Rome, our most reverend Metropolitan *N.* and all of our God-loving bishops, the entire priestly, diaconal, and monastic order, our government and all in the service of our country, and the ever-memorable founders and benefactors of this holy church. And may the Lord God remember all you Orthodox Christians, always, now and ever, and unto the ages of ages. Amen.

One of the prayers at the conclusion of the Anaphora of St John Chrysostom prayed quietly by the priest, pp. 78 – 79 in the xeroxed copy in your pew rack, reminds us that the Divine Eucharist is intended for all. This prayer is offered while the congregation sings the **Magnification** *«It is truly proper to glorify you, O Theotokos...»*

«...Remember as well **all** who have fallen asleep before us in the hope of the resurrection to eternal life. *They (priest and concelebrants) mention by name the souls of the departed for whom they wish to pray.* And grant **them** rest where the light of Your face watches over **them**. *Then the deacon incenses the holy table on the three sides and mentions those of the departed for whom he wishes to pray.* We further offer You this spiritual sacrifice for the whole world, for the holy, catholic, and apostolic Church; for those who live in purity and holiness; for our government and all in the service of our country. Let them govern in peace, O Lord, that in their tranquility we may lead a calm and quiet life in all piety and holiness.»

Note that in addition to the priest(s) present, the deacon also is entrusted with prayers for the departed. Finally, after communion, the priest returns to the Holy Table and as he places the particles for the living and the dead into the chalice, he silently prays:

«Lord, at the intercession of Your saints, wash away with Your most Precious Blood the sins of **all those** whom we have remembered here.»

Next week we shall look at the appropriate prayers in the Anaphora of Saint Basil the Great.

