

February 7, 2021  
Meat-fare Sunday, Sunday of Last Judgment



**SAINT GEORGE BYZANTINE CATHOLIC CHURCH**

*Fighting the Good Fight with Faith*

*Glory to Jesus Christ! Glory Forever! ~ Slava Isusu Christu! Slava Na Viki!*

Propers for this Sunday: Resurrectional Tone 3: pg. 135 – 137 and Meat-fare Sunday: pp. 217 - 218

Divine Services for the Week:

- SUN., FEB. 7            MEAT-FARE SUNDAY, SUNDAY of LAST JUDGMENT  
8:30 A.M.            DIVINE LITURGY  
                                 + Lori Gilbert
- SUN., FEB. 14        CHEESE-FARE SUNDAY, SUNDAY of FORGIVENESS  
8:30 A.M.            DIVINE LITURGY  
                                 + Anna Harvan
- MON., FEB. 15        GREAT FAST BEGINS

**The Cross Brings Life**

The Lord does not say that the coming kingdom is compared to this or that, as He has been speaking previously, but now openly shows Himself to be the Son of man, who “shall come in his glory.” If He has up to now appeared in a condition of dishonor, now he appears in a different role. He reproaches. He confronts. He sits upon his throne of glory. And he continually mentions glory. For his cross was drawing near, a thing that seemed to be a matter of reproach. So he lifts his hearers up and brings before their sight the judgment seat, with all the world gathered around him. (St. John Chrysostom)



**Happy Birthday Greetings This Week:**  
February 7: John Poiarkoff, February 10: David Klacik

**Wedding Anniversaries this Week:**  
None for the week

**Please Pray For Our Sick and Shut-ins**

**HOME** – Eileen Batcha, Rebecca Dickun, Marianne Dove, Jean Herdt, Rebecca Hutcheon, Kevin Joray, Mary Ann Jugan, Neil Jugan, Mary Salamon, John Simunick

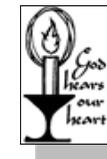
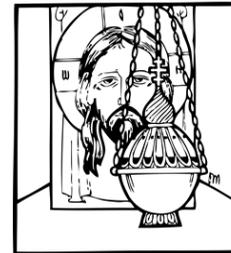
**Hunter’s Care Home** (1916 Main St, Aliquippa, PA 15001) – Mary Poiarkoff

**Beaver Elder Care** (616 Golf Course Road, Aliquippa, PA 15001) – Josephine Maruhnich

**Epistle Readers – Feb. 7: Reaghan Cody – Feb. 14: Joanne Futato**

**Ushers – Stand in as needed**

**Troica Holders – Feb. 7: R. Dzumba – Feb. 14: F. Hersh**



THIS WEEK’S SANCTUARY LAMP

February 7 - 13, 2021

*Burns before the real presence of our Lord for:*

+ Lori Foister

*(In loving memory)*

Offered By:

Aunt Eleanor Fedell & family



***Prayer to St. Michael the Archangel:***

*Saint Michael the Archangel, defend us in battle, be our protection against the malice and snares of the devil. May God rebuke him we humbly pray; and do thou, O Prince of the Heavenly host, by the power of God, thrust into hell Satan and all evil spirits who wander through the world for the ruin of souls. Amen.*

## *ECF Reflection, Meat-Fare Sunday*

In the Gospel appointed for Meat-Fare Sunday we learn that what we do to our neighbor, we do to Christ. How is this possible? How are we to understand the spiritual meaning of this truth?

First, we must always remember that we, men and women, were made in the image and likeness of God. Even after the Ancestral Sin of our first parents, we remained in God's image. This truth is important when considering our actions towards others. What we do to others, Christians and Non-Christians alike, we do to God who remains present in us through the stamp of His image.

In our Baptism we were united to Christ and made partakers of His own life, so much so that we can now say with St. Paul "It is no longer I who live but Christ who lives in me" (Gal 2:20). The second and deeper level of our identity with Christ, makes the above truth even more profound.

It is Christ who we speak with when we talk with our friends. Christ is present with us as we care for, or ignore those around us. Christ is here with us when we embrace or push away those who are in need. Christ is within us and is in the heart of our neighbor with whom we interact.

As we begin our Lenten journey, let us consider how we treat others in relationship to Christ. Let Christ be in our mind, on our lips, in our heart. Let it be Christ's hands that are outstretched when we help our neighbor who is in need. Let it be Christ's feet that walk where we walk each day. During this Lenten season, let us recognize the presence of God in each and every person we meet.

### **CHALLENGE QUESTIONS:**

1. In terms of the above comments, what happened to us when we were baptized?
2. How should I act toward my brother, sister, friend, or neighbor when I realize that they have God in them?
3. What are some ways that I can make Lent an opportunity to live Jesus' life?
4. What are some ways in which Jesus cared for those around Him, and what are some ways that I conform my life to Jesus' way of life?

### **The Judge is at the Door, A Liturgical Hymn**

*Alas, black soul!*

*How long will you continue in evil?*

*How long will you lie in idleness?*

*Why do you not think of the fearful hour of death?*

*Why do you not tremble at the fearsome judgment-seat of the Savior?*

*What defense, then, will you make, or what will you answer?*

*Your works will be there to accuse you;*

*Your actions will reproach you and condemn you.*

*O my soul, the time is near at hand!*

*Make haste before it is too late!*

*Cry aloud in faith: I have sinned, O Lord, I have sinned against You!*

*But I know your love for man and Your compassion.*

*O Good Shepherd, in Your mercy deprive me not of a place at Your right hand.*

(From the Vespers of the Sunday of the Last Judgment)

## **A Note from Father Geoff on Prayer**

Dear Sisters and Brothers,

The Great Fast is just over a week away. In addition to fasting and works of mercy, the Great Fast is a time of increased attention on and devotion to the life of prayer. Incorporating prayer into our day-to-day life is something that a lot of us struggle with. So I want to suggest a few things you might want to think about, as we prepare to enter the "bright sadness" of a holy Fast:

- Don't bite off more than you can chew. If you are not already disciplined and regular in your prayer life, don't try to be a "hero" and create an extreme prayer rule. If you are at the beginning of the life of prayer, it is better to have a simple and do-able rule of prayer than to try to do everything "right." I'd suggest for the beginner, to simply commit to praying the Lord's Prayer three times a day: morning, midday, and at night. Once this becomes habitual, other prayers can be added.
- It is traditional for Byzantine Christians to pray the "Trisagion Prayers" in the morning and the evening. (*On next page*)
- The Prayer of St. Ephrem the Syrian, which is prayed during the Liturgy of the Pre-sanctified Gifts, is also another traditional prayer used during Lent at morning, midday, and evening, with prostrations (if you are physically able).

But rather than simply piling on more or different prayers - as profound and beautiful as some of them are, I want to suggest something else. Becoming familiar with the **Psalms** is one of the very best ways we can learn to pray. Because prayer is not simply the recitation of words, but it is the calling out of our heart towards God and waiting on him in return. The writers of the Psalms called out to God in times of sorrow, joy, panic, violence, fear, abundance, anxiety, sickness, grief, etc. Every human emotion is found in the Psalter, but these emotions are sanctified when they are turned toward God. **Reading a few lines of the Psalms every day - perhaps using one or two verses as a daily "meditation" - can sanctify our hearts and minds, and teach us how to pray.** This is a practice I encourage you in this holy season.

St. Paul enjoins his readers to "pray without ceasing" (1 Thessalonians 5.16). But he also encourages us with the blessed truth that the Holy Spirit "helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes [for us] with sighs too deep for words." (Romans 8:26)

The goal of prayer is not to check off a bunch of things on a pious "to-do list." It is not to "accomplish" anything. The goal of our prayer is to draw close to the God who loves us and who gave himself for us to be our Savior, Redeemer, and Benefactor; indeed, to call us his "friends." (John 15.15) This holy Fast, let us call out with our whole heart and our whole selves to the Lord. Whether we are in joy or sorrow, peace or anger, anxiety or calm, let us elevate our minds and hearts to the Lord, from whom every good and perfect gift is given (James 1:17).

Yours in Christ,  
*Fr. Geoff*

## THE TRISAGION PRAYERS

Traditionally, Byzantine Christians will stand in their Icon Corner and recite these prayers twice a day (morning and evening). Other prayers may be added.

*Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us.*

*Glory to you, our God, glory to you.*

*Heavenly King, Comforter, Spirit of Truth, everywhere present and filling all things, Treasury of Blessings and Giver of Life, come and dwell within us, cleanse us of all stain, and save our souls, O gracious One.*

*Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (Three times)*

*Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.*

*Most Holy Trinity, have mercy on us; Lord, cleanse us of our sins; Master, forgive our transgressions; Holy One, come to us and heal our infirmities for your Name's sake.*

*Lord, have mercy. Lord, have mercy. Lord, have mercy.*

*Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.*

*Our Father, etc.*

### **During Fasting Periods, include the Prayer of St. Ephrem:**

*Lord and Master of my life, spare me from the spirit of indifference, despair, lust for power, and idle chatter. (Prostration)*

*Instead, bestow on me, your servant, the spirit of integrity, humility, patience, and love. (Prostration)*

*Yes, O Lord and King, let me see my own sins and not judge my brothers and sisters; for you are blessed for ever and ever. Amen. (Prostration)]*

*Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us.*

*“If you forgive men their trespasses, your heavenly Father also will forgive you”*

## **Meat-fare Sunday- Sunday of the Last Judgment**

More than once does the Gospel give us a warning on the way in which we shall be judged and on the way in which we can save ourselves from condemnation. There is a passage of the Gospel in which the Lord says: *“It is not everyone who will have called Me ‘Lord’ who will enter the Kingdom of Heaven. There will be such who will come to Me and say, Have we not broken bread in the precincts of Thy Temple? Have we not prayed, have we not sung Thy glory? And I shall say to them: Go away from me doers of iniquity.”*



So, it is not by outward signs of piety that we shall find salvation.

The Gospel which we read on the Day of the Publican and the Pharisee already tells us something about this. The Pharisee had been faithful in everything outwardly, but inwardly he had remained cold and dead to the only thing that matters - loving.

Today we are confronted with something else. It is not strict adherence to forms of life; it is not piety, the kind of piety which one can put in inverted commas; it is not praying if we pray unworthily, that saves us. The Lord at the Last Judgment, as it appears clearly from this passage of the Gospel, will ask us nothing about the tenets of our faith, or about the way in which we have tried outwardly to please Him. He will ask us: Have you been human, or inhuman? When you saw someone who was hungry did your heart turn to him in compassion and did you give him food? When you saw someone homeless, did you think of a way of providing a roof and a little warmth and safety for him? When we were told that someone, perhaps someone we knew, had disgraced himself and been put into prison, did we overcome the shame of being his or her friend, and go to visit him? When we saw someone to whom we could give the surplus of what we have, the unnecessary coat, the unnecessary object which we possessed - did we turn and do that? That is all the Lord is asking concerning the Last Judgment. As we meditate today upon the Last Judgment, Our Lord's only question is: have you been human in the simplest way in which any pagan can be human? Anyone can be human who has a heart that can respond. If you have, then the doors are open for you to enter into the Kingdom and to become by communion with God, not sacramental communion, but a deeper communion even than the Sacrament, become one with Him and grow into being the Temple of the Spirit, the Body of Christ, a place of His incarnate presence. Amen.

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**Cantors: Jo Ann Hersh, David Klacik,  
Louisa Hersh**

**E.C.F. coordinator: Jo Ann Hersh  
Facilities Supervisor: John Poiarkoff**

Holy Mystery of Reconciliation ..... Before and after Liturgies  
 Holy Mysteries of Initiation ..... Contact the church office  
 Holy Mystery of Anointing ..... Ask prior to surgery or serious illness  
 Holy Mystery of Marriage ..... Contact the church office eight months prior to wedding  
 Religious Education Classes ..... September through May, following Sunday Divine Liturgy  
 St. George Ladies' Guild & Men's Club ..... Everyone welcome to participate

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*“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory”*