



***Sunday February 11, 2018 SUNDAY OF MEATFARE
— Tone 3. Sunday of the Last Judgment.***

Hieromartyr Blaise, Bishop of Sebaste (ca. 316). Ven. Dimitri (Demetrius), Wonderworker of Prolix (Vologdá—1392). Rt. Blv. Great Prince Vsevolod (in holy Baptism Gabriel), Wonderworker of Pskov (1138). Righteous Theodora, wife of the Emperor Theophilus the Iconoclast (ca. 867).

This Week's Schedule

Wednesday 2/14 Small Paraklesis 6:30 p.m.

Saturday 2/17 Great Vespers 5:00 p.m.

Sunday 2/18 Divine Liturgy 9:00 a.m.

Followed by Coffee Hour &

**Forgiveness Vespers (with the rite of mutual forgiveness) **

Reader Schedule

<u>DATE</u>	<u>3RD HOUR</u>	<u>6TH HOUR</u>	<u>EPISTLE</u>
Feb-11	WALES	WALES	WALES
Feb-18	SULPIZI	LEWIS	BRASOWSKI
Feb-25	RILEY	RILEY	RILEY
Mar-4	SOUDER	PECK	PECK
Mar-11	LEWIS	SULPIZI	CAREY

Hymns and Prayers

Tone 3 Troparion *(Resurrection)*

Let the heavens rejoice!
Let the earth be glad!
For the Lord has shown strength with His arm.
He has trampled down death by death.
He has become the first born of the dead.
He has delivered us from the depths of hell,
and has granted to the world//
great mercy.

Tone 1 Kontakion *(from the Lenten Triodion)*

When Thou, O God, shalt come to earth with glory,
all things shall tremble,
and the river of fire shall flow before Thy judgment seat;
the books shall be opened, and the hidden things disclosed;
then deliver me from the unquenchable fire,//
and make me worthy to stand at Thy right hand, O Righteous Judge!

Tone 3 Prokeimenon

Great is our Lord, and abundant in power, His understanding is beyond measure. (Ps 146/147:5)

v: Praise the Lord! For it is good to sing praises to our God! (Ps 146/147:1)

Epistle 1 Corinthians 8:8-9:2

But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.

But beware lest somehow this liberty of yours become a stumbling block to those who are weak.

For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?

And because of your knowledge shall the weak brother perish, for whom Christ died?

But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.

Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

Tone 8

Alleluia, Alleluia, Alleluia!

v: Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! (Ps 94/95:1)

v: v: Let us come before his presence with thanksgiving; let us make a joyful noise to him with songs of praise. (Ps 94/95:2)

Gospel Matthew 25:31-46

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.

All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.

And He will set the sheep on His right hand, but the goats on the left.

Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;

I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink?

When did we see You a stranger and take You in, or naked and clothe You?

Or when did we see You sick, or in prison, and come to You?'

And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'

Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;

I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'

Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'

Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.' And these will go away into everlasting punishment, but the righteous into eternal life.'

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (*Ps 148:1*)
Alleluia, Alleluia, Alleluia!

This Week's Announcement

AAC Special Parish Meeting Today during the coffee hour, we will have an all parish meeting to elect a delegate for the OCA All American council (July 23-July 27, 2018). If you are interested in serving as a delegate or an observer, please see Fr. Barnabas or one of our newly elected parish council members.

Welcome to the Newly Illumined We would like to welcome to St. Michael's the newly illumined Gideon Brasowski, baptized yesterday and also Emily Vechorkina baptized this morning. May God grant them many blessed years!

Study Group this Week Our weekly study group will continue Thursday with "Courage to Pray" by Metropolitan Anthony. Please feel free to join us on Thursday mornings at 10 a.m. All are encouraged to come for continued Adult Education.

Paraklesis Small Paraklesis will continue this Wed. at 6:30 p.m.. Come be a part of the mid-week service of supplication. Note: Small Paraklesis will continue Wednesday evenings until the start of Great Lent.

2018 Assessments As we progress to our fair share giving of 10% of our operating budget to the National and Diocesan Church, our individual assessments for 2018 are changing. With the approval of our 2018 budget in October, we committed to a level 3 giving as a parish which equates to \$177 per adult for this year or \$44.25 per quarter. Envelopes are available in the Narthex if you wish to use them as a reminder. Thank you for your continued support.

Great Lent to Begin Our Lenten journey will begin with Forgiveness Vespers next Sunday, Feb. 18th following coffee hour. All should make a sincere effort to begin the Lenten season with this service and the “Mutual rite of forgiveness”. “On Forgiveness Sunday, we sing of Adam’s exile from paradise. We identify ourselves with Adam, lamenting our loss of the beauty, dignity and delight of our original creation, mourning our corruption in sin. We also hear on this day the Lord’s teaching about fasting and forgiveness, and we enter the season of the fast forgiving one another so that God will forgive us. If you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses (Mt 6.14–18).”

Lenten Retreat On March 17th we are planning on having a Lenten retreat. The guest speaker will once again be Frederica Mathewes-Green. She will be speaking on "Mary as the Early Christians Knew Her". There will be more details to come in future bulletins.

House Blessings House blessings are available. Please see Mat. Daria or Fr. Barnabas at coffee hour for scheduling.

The Divine Liturgy

Written by Protopresbyter Thomas Hopko

The Divine Liturgy celebrated by the Orthodox Church is called the Liturgy of Saint John Chrysostom. It is a shorter liturgy than the so-called Liturgy of Saint Basil the Great that is used only ten times during the Church Year. These two liturgies probably received their present form after the ninth century. It is not the case that they were written exactly as they now stand by the saints whose names they carry. It is quite certain, however, that the eucharistic prayers of each of these liturgies were formulated as early as the fourth and fifth centuries when these saints lived and worked in the Church.

The Divine Liturgy has two main parts. The first part is the gathering, called the synaxis. It has its origin in the synagogue gatherings of the Old Testament, and is centered in the proclamation and meditation of the Word of God. The second part of the Divine Liturgy is the eucharistic sacrifice. It has its origin in the Old Testament temple worship, the priestly sacrifices of the People of God; and in the central saving event of the Old Testament, the Passover (Pascha).

In the New Testament Church Jesus Christ is the Living Word of God, and it is the Christian gospels and apostolic writings which are proclaimed and meditated at the first part of the Divine Liturgy. And in the New Testament Church, the central saving event is the one perfect, eternal and all-sufficient sacrifice of Jesus Christ, the one great High Priest who is also the Lamb of God slain for the salvation of the world, the New Passover. At the Divine Liturgy the faithful Christians participate in the voluntary self-offering of Christ to the Father, accomplished once and for all upon the Cross by the power of the Holy Spirit. In and through this unique sacrifice of Christ, the faithful Christians receive Holy Communion with God.

For centuries it was the practice of the Church to admit all persons to the first part of the Divine Liturgy, while reserving the second part strictly for those who were formally committed to Christ through baptism and chrismation in the Church. Non-baptized persons were not permitted even to witness the offering and receiving of Holy Communion by the faithful Christians. Thus the first part of the Divine Liturgy came to be called the Liturgy of the Catechumens, that is, the liturgy of those who were receiving instructions in the Christian Faith in order to become members of the Church through baptism and chrismation. It also came to be called, for obvious reasons, the Liturgy of the Word. The second part of the Divine Liturgy came to be called the Liturgy of the Faithful.

Although it is generally the practice in the Orthodox Church today to allow non-Orthodox Christians, and even non-Christians, to witness the Liturgy of the Faithful, it is still the practice to reserve actual participation in the sacrament of Holy Communion only to members of the Orthodox Church who are fully committed to the life and teachings of the Orthodox Faith as preserved, proclaimed and practiced by the Church throughout its history.

In the commentary on the Divine Liturgy which follows, we will concentrate our attention on what happens to the Church at its "common action." By doing this we will attempt to penetrate the fundamental and essential meaning of the liturgy for man, his life and his world. This will be a definite departure from the interpretation of the Divine Liturgy which treats the service as if it were a drama enacted by the clergy and "attended" by the people, in which each part stands for some aspect of Christ's life and work (e.g., the prothesis stands for Christ's birth, the small entrance for the beginning of his public ministry, the gospel for his preaching, the great entrance for Palm Sunday, etc.). This latter type of interpretation of the Divine Liturgy is an invention, which, although perhaps interesting and inspiring for some, is nevertheless completely

alien to the genuine meaning and purpose of the Divine Liturgy in the Orthodox Church.

Wisdom from the Fathers

"There is, my brethren, a true, real life, and there is a false, imaginary life. To live in order to eat, drink, dress, walk; to enrich ourselves in general, to live for earthly pleasures or cares, as well as to spend time in intriguing and underhanded dealings; to think ourselves competent judges of everything and everybody is - the imaginary life; whilst to live in order to please God and serve our neighbours, to pray for the salvation of their souls and to help them in the work of their salvation in every way, is to lead the true life. The first life is continual spiritual death, the second - the uninterrupted life of the Spirit."

From St. John of Kronstadt (My Life in Christ)

"If you experience a feeling of hunger or thirst, and wish to eat and drink, think of the hunger or thirst of the soul (it thirsts after righteousness, for justification, for Christ, for sanctification), which, if you do not satisfy, your soul may die from hunger, crushed by the passions, weakened and exhausted; and in satisfying your bodily hunger, do not forget to appease, above all and before all, your spiritual hunger, by conversing with God, by heart-felt repentance for your sins, by reading the story and precepts of the Gospel, and especially by the communion of the Divine Mysteries of the Body and Blood of Christ."

From St. John of Kronstadt (My Life in Christ)

"God is a fire that warms and kindles the heart and inward parts. And so, if we feel in our hearts coldness, which is from the devil, - for the devil is cold - then let us call upon the Lord, and He will come and warm our hearts with perfect love not only for Him, but for our neighbor as well. And from the presence of warmth the coldness of the hater of good will be driven away."

—St. Seraphim of Sarov

Prayers for the Departed: Anna Dahulich

Prayers for the Sick and Those in Need: Fr. John Zabinko, Fr. Joseph Chupeck, Fr. Josef Petranin, Fr. John Nightingale, Fr. Deacon James Carpenter, Mat Julia Petranin, Mat. Ellen Chupeck, Mat. Jennifer Franchak, Mat. Lisa Weremedic, Matushka Myra Kovalak, Lemlem Resat, Peter Melnik, Olga Riley, Marie Holowatch, Marie Karawulan, Barbara Hicks, James Hicks, Anna Herko, Zack Bajuyo, Luke & Anna Wales, Nona Carey, Mona Elia, Lydia Kendall, Maria and Doug Dozier, Mary Anne Farrell, Catalina (Mary) & Jeremy (John) Finck, John Griffith, Cynthia Griffith, Benjamin, Charles, Patrica, Lubov, Marilyn Coyle, Alfred Mokhiber, Stephanie Hojnicky, Mary Alice Salay

Prayers for Women and the Child to be born: Laura Cristina Najemy, Maria Peck, Rachel Facaros, Leah Reed, Jacquelyn Marie Wham

Prayers for Catechumens: Stephanie Smiertka Riley

Date	<u>Coffee Hour</u>	<u>Service Duty</u>	<u>Church Cleaner</u>	<u>Library</u>
11-Feb	MEAT FARE	Riley/Riley	Skomorucha/Lewis	Lewis
18-Feb	CHEESE FARE no meat	Sulpizi/Finck	Peck/Peck	Gundersen
25-Feb	Hojnicki/Flynn/Roberts	Hojnicki/Souder	Baldychev/Shatley/	Farrell
4-Mar	POT LUCK - Sulpizi	Telep/Baldychev	Suplizi	Skomorucha

Church School Reminder

Feb. 18 No Class (Forgiveness Vespers)

Feb. 25 Sunday of Orthodoxy

Feb. 11 Class

March 4 Class

March 11 Class

March 18 Class