
St. Michael the Archangel Orthodox Church

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Sunday March 7, 2021 SUNDAY OF MEATFARE –
Tone 6. *Sunday of the Last Judgment. The Holy Hieromartyrs of Cherson: Basil, Ephraim, Capito, Eugene, Aetherius, Elpidius, and Agathodorus (4th c.). Ven. Paul the Simple, disciple of Ven. Anthony the Great (4th c.). St. Paul the Confessor, Bishop of Plousias in Bithynia (9th c.). St. Emilian of Rome. Icon of the Mother of God, “SURETY OF SINNERS” in Odrina (Orlovsk – 1843) and Moscow (1848).*

This Week's Schedule

Thursday 3/11 Study Group 10:00 a.m.

Saturday 3/13 Great Vespers 5:00 p.m.

Sunday 3/14 Cheese fare /Forgiveness Sunday

Hours 8:40 a.m. Divine Liturgy 9:00 a.m.

Followed by Forgiveness Vespers

Please Note Services will also stream Online

Reader Schedule

<u>DATE</u>	<u>3RD HOUR</u>	<u>6th Hour</u>	<u>EPISTLE</u>
Mar-7	LEWIS	BUNITSKY	CAREY

Hymns and Prayers

Tone 6 Troparion *(Resurrection)*

The Angelic Powers were at Thy tomb;
the guards became as dead men.
Mary stood by Thy grave,
seeking Thy most pure body.
Thou didst capture hell not being tempted by it.
Thou didst come to the Virgin, granting life.
O Lord, Who didst rise from the dead, //
glory to Thee.

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 *(from the Lenten Triodion)*

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

V. Praise the Lord! For it is good to sing praises to our God! (Ps. 146:1)

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. 94:1)

V. *Let us come before His presence with thanksgiving; let us make a joyful noise to Him with songs of praise. (Ps. 94:2)*

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 Announcements

Welcome to the Newly Illumined Saturday we welcomed into the Church through the Sacrament of Holy Baptism, Micah Brasowski. Micah is the son of Stephen and Beth Brasowski. Many blessed years to the newly illumined Micah and his family!

Great Lent to Begin Our Lenten journey will begin with Forgiveness Vespers on **Sunday, March 14th** following Liturgy. 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).”

Study Group This past Thursday eight of us finished Matthew chapter 19. This Thursday we will begin chapter 20 and in the coming weeks, our study of St. Matthew will bring us to our Lord’s passion, death, and resurrection. It will be great timing with the study of these particular gospel lessons given the Lenten season. Consider joining us during the Lenten season for our Thursday study group. We will continue to meet on Zoom at 10 a.m. All are welcome to join us.

Sacraments for Those Staying Home Recognizing the need for many to quarantine due to the deadliness of the pandemic, Fr. Barnabas is available to meet individually on Wednesdays and Fridays to offer Confession and Communion for those still at home. Fr. Barnabas is also willing to meet in other creative ways, like on your porch, to assure everyone remains connected. Please email or call the office to set up a time for the Sacraments.

Questions Everyone Should ask themselves Before coming to In-Person Worship: Do you have a fever, cough, shortness of breath, and or trouble breathing? Persistent pain, pressure or tightness in chest? Any recent loss of taste/smell or gastrointestinal upset? Any contact with anyone with C-19? **If you answer YES to any of these questions you should stay at home.**

Onward, Christian Soldiers

Saint Paul writes these words to the Colossians: "Put to death what is earthly in you" (3: 5a). He names the earthly things that must be put to death: fornication, impurity, passion, evil desire, and covetousness, which is idolatry.

This verse makes some people uncomfortable because its tone is militant. It urges us to make war on certain parts of ourselves, even actually to kill those parts. How can this talk of "putting to death" relate to Jesus Christ's gentle message of love and mercy?

The 19th-century English hymn "Onward, Christian Soldiers" creates discomfort for some people in much the same way. They read its words,

"Onward, Christian soldiers, marching as to war," as a call to take up arms and go out to kill others on a field of battle.

But the important words in that line are "as to war." The same thought might be expressed by saying "as if to war." It isn't an actual battlefield war that the hymn is describing, but the kind of fight against sin and temptation that Saint Paul describes. In the next verses the hymn assures us that we can overcome Satan if we will faithfully worship God: "Hell's foundations quiver at the shout of praise...Gates of hell can never 'gainst that Church prevail; we have Christ's own promise and that can never fail."

The Service of Baptism is replete with images of soldiering and war, the Christian's war on sin and Satan. As the priest blesses the water for baptism he identifies the crafty enemy: the "evil spirit which instills darkening of intentions and rebelliousness of thought." He prays that the one to be baptized will be protected from the "demon of darkness" that is able to conceal itself in the water.

As he blesses the oil to be used for anointing, he prays that it may be an "armor of righteousness...to the averting of every assault of the devil." Then, during the rites of ablution and tonsuring, he asks God to "maintain the shield of his/her faith unassailed by the enemy." He prays that the baptized person will be "ever a warrior invincible in every attack of those who assail him/her and us, and make us all victors, even unto the end, through Thy crown incorruptible."

In the Orthodox Church we honor a saint who knew the war of the battlefield very well. Saint Titus of the Kiev Caves began his adult life as a soldier, and then sustained a severe injury in war. He left the military to spend the rest of his life as a monastic, repenting for his sins. During his long years in the monastery he came to know the other kind of battle, the fight against sin and the work of repentance, equally well.

Though he didn't live in 19th-century England or in the time of the apostle Paul, Saint Titus thoroughly understood the words of the English hymn, and also Saint Paul's exhortation to "put to death" the evil in us.

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.

Great Lent and Pascha

The Feast of Feasts the Holy Pascha the Resurrection of the Lord-is the climax of the Church's liturgical year and is also the most glorious, most joyful and bright festival of the Christian Church. On it Our Lord and Savior Jesus Christ arose as victor over death, destroying the power of death over man once and for all and annulling the curse pronounced upon man in Paradise. But, before the bright joy of Pascha, the Church has ordained a lengthy period of repentance and spiritual searching a period of preparation, so to speak the 40-day Great Lent.

The Forty Days of Great Lent commemorates Israel's forty years of wandering in the Wilderness the forty years of painful struggle as Israel longed for and then received entrance into the Promised Land (Ex. 16:35) Moses remained fasting on Mt. Sinai for forty days (Ex. 34:28) and the Prophet Elijah fasted for forty days as he journeyed to Mt. Horeb (1 Kings 19:8). Great Lent also recalls the forty days the Lord spent in the Wilderness after His Baptism, when He contended with Satan, the Temptor.

The time of Great Lent encompasses forty days, to which must be added Lazarus Saturday, Palm Sunday and Passion Week. In addition, the Holy Church prescribed three weeks of preparation for the Great Lent itself the Sundays of the Publican and the Pharisee, Prodigal Son, Meatfare and Cheesefare. In all, the Orthodox Church prescribes ten weeks of spiritual and bodily preparation for the joyous Pascha of the Lord.

The Date of Pascha.

The time of the Great Lent is dependent on the date of Pascha, which varies from year to year. According to a Canon of the First Ecumenical Council (Nicea 325), Holy Pascha is the first Sunday after the first Full Moon which falls upon or immediately after the Spring Equinox (according to ancient reckoning March 21). In addition, this Council decreed that Pascha cannot precede or fall on the Jewish Passover (14th day of the Month Nissan). The Full Moon used for the purposes of calculating the date of Pascha is the fourteenth day of a Lunar Month reckoned according to an ancient ecclesiastical computation and is not the actual astronomical Full Moon.

The number of days between each Full Moon (the Lunar Month) is not exact according to the Solar Calendar (usually about 29½ days) and ancient calendars added or subtracted a period called an epact to harmonize the Lunar and Solar Calendars. These epacts as calculated by the Orthodox Church, vary from those calculated by the Western Churches. In addition, the Western Churches do not follow the Nicene

Council's decree that Pascha must not precede or fall on the Jewish Passover, and it is for these reasons that there is often a great variance from one year to the next between the Orthodox Church and the Western Churches concerning the date of Holy Pascha.

Prayers for the Departed: Metropolitan Theodosius, Archbishop David, Mitred Archpriest Eugene Pianovich, Mitred Archpriest Daniel Ressetar

Prayers for the Sick and Those in Need: Fr. John Zabinko, Fr. Joseph Chupeck, Fr. Daniel Kovalak, Mat. Ellen Chupeck, Mat. Myra Kovalak, Lemlem Resat, Olga Riley, James Hicks, Anna Herko, Luke Wales, Anna Wales, Nona Carey, Maria & Doug Dozier, Mona Elia, Mary Anne Farrell, Stephanie Hojnicky, Harry Kutch, Dimitrios Jim Petrides, Albert Shock, Elizabeth Melnik, Alexandra Grishin, Sam Sylvest, Paula Daubert, Elizabeth Clause, Jamie Clause, David Telep

Prayers for Catechmens Kristin Mackenzie,, Andrew Ashton

Date	<u>Service Duty</u>	<u>Church Cleaner</u>
14-Mar	Bunitsky/Morjana	Riley
21-Mar	Riley/ Riley	Bunitsky/Finck
28-Mar	Sulpizi	Farrell
4-Apr	Hojnicky/Najemy	Clause/Whalen

Upcoming Dates to Keep in Mind

Great Fast Begins.....March 15th
Holy Pascha..... May 2nd
Ascension.....June 10th
Pentecost.....June 20th