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Administrator: Fr Vitalii Stashkevych

#### SCHEDULE OF DIVINE SERVICES FOR THIS WEEK:

Sunday	02/08/2026	11:00 AM	<b>Sunday of Meat fare</b> +Eleanor Simchak – daughter Barbara
Sunday	02/15/2026	11:00 AM	<b>Sunday of Cheesefare</b> +Michael & Anna Fialkovich - Family

#### DIVINE SERVICES ATTENDANCE

Sunday 02/01/2026 was 44.

#### LIVE STREAM VIEWING

Sunday 02/01/2026 was 154.

#### UPDATES

Joan Skinta is at Woodhaven Care Ceeter, Room 107, 2400 McGinley Rd., Monroeville PA 15146

Rose Petruska is at Concordia at Cranberry, 10 Adams Ridge Blvd, Mars PA 16046

Jeanette Ference is at Westminster Place, Room 327, 1215 Hulton Road, Oakmont, PA 15139

February 8 <sup>th</sup>	February 15 <sup>th</sup>	February 22 <sup>nd</sup>	March 1 <sup>st</sup>
Team A	Team B	Team C	Team D

#### Tetrapod candle:

February 1, 8, 15, and 22 - Arleen Jama (special intention)

March 1, 8, 15, 22, and 29 - Barbara Martin (special intention)

April 5, 12, 19, 26 - For Special intention of Bill & MaryAnne Mistick

#### SICK AND SHUT-INS

*Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:*

*Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., Richard Paloscko, Nancy Pcolar, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick, Emily Cox, Mary Pat H, Gale Joscak, Mary Ann Badar, Robert Crowley, Rose Petruska, Judy Kosar, Mason Stern, Shawna Lynn Beluscak, Ronald Dusetzina, Connie Leary, Mary Anne Ference Mistick, Mario Petica, Leah Fitchwell, Agnes McGuire, Matthew Dickun, Jan Ference, Betty Macik, Lauren McQuillan, Chris M, David Mall, Karen Perkins, subdeacon Iyrii Holiba, Joan Kovalycsik, Maureen Angel, Anna Marie Choma, Dave S., Michelle Costello, Gina Paglialonga, Jim Petruska, Mary Harbadin, Marci Laskey, Lynn Lightfoot, Matthew C, Terri S., Georgette Dusatzian, Linda Halchak, Mark Jensen, Jim Speranza, Marky Zvolensky, Georgeann Zvolensky, John Halchak, Celine Mitchell, Joe Spadaro, Sharon Junker, Harmony Elizabeth Hairston, Barb and Chuck Egan, William Fedor, Ryan Wypych, Royann McCarthy, Teddy Horwist, Joe Kelly, Joanna Spisak, Denise M and Those serving in the Armed Forces*



#### **Fasiangy - Sunday - February 15th**

*\*MARK YOUR CALENDAR\**

Great Fast - Starts Monday, February 16th

Haluski

Kielbasa

Dessert

Take Out Available to Purchase -  
Sign Up In Vestibule

Volunteers Needed  
Kitchen/Cooking Time -  
Week of February 11th



#### **ALL SOULS SATURDAYS – HRAMOTAS**

The first All Souls Saturday is February 7<sup>th</sup>. The remaining Saturdays will be February 28<sup>th</sup>, March 7<sup>th</sup>, 14<sup>th</sup> and May 23<sup>rd</sup>. We will celebrate a Divine Liturgy with a Panahida on each of the Fridays at 04:30 p.m. If you wish to remember deceased loved ones, please use the envelopes provided in your envelope box.

If you wish to remember loved ones, write them on a piece of paper and enclose in the envelope provided in your box of envelopes (*first names only*). You **MUST** make up a new list.



Dear parishioners who currently receive the BCW please submit your envelope provided for you. We are working on our new list for 2026. The cost is \$15.00 and the deadline is end of February 2026. Only those who submit and pay for subscription will receive. Any questions please call the office number.

# SAVE THE DATE

130 Years

Honoring the Past, Embracing the Future  
One Parish, Many Generations  
Sunday - September 27, 2026

Celebration Details Forthcoming

## CANDLES FOR SOMEONE SPECIAL February 1<sup>st</sup>, 2026

Myron Drabik

For Good Health

Foe Special Favor

Special Favor

For Good Health Bobbi Vaccaro

For Special Favor Megan Karafa

For Good Health Bobbi Vaccaro

For Special Favor Mario Peticca

Mary DeBold - Health

For Happy Death Daniel Scarano

For Peace in Family

For Good Health

For Special Favor

Barbara Martin

David Savko

Lori Downey

Jerome Spynda

John Skinta

## MEAT-FARE SUNDAY: FROM THE EARLY CHURCH TO THE LIFE OF THE FAITHFUL TODAY



Meat-Fare Sunday, also known as the Sunday of the Last Judgment, stands at a decisive threshold in the Byzantine liturgical year. It is the final day on which the faithful eat meat before Great Lent, but its meaning goes far beyond dietary change. Rooted in the Gospel of Matthew (25:31-46), this Sunday confronts the Church with a serious, sobering, and deeply hopeful question: What does it mean to live a life worthy of the Kingdom?

From the earliest centuries, the Byzantine tradition carefully ordered the pre-Lenten Sundays not around rules, but around conversion of the heart. Meat-Fare Sunday proclaims Christ as the Judge of the living and the dead, but in a way that surprises modern ears. The judgment scene is not focused on doctrinal precision, ritual correctness, or ascetical achievements. Instead, the criterion is love expressed through mercy: feeding the hungry, welcoming the stranger, visiting the sick and imprisoned. In the Byzantine mind, this Gospel was never meant to frighten but to awaken.

The Fathers of the Church consistently emphasized that Christ identifies Himself with the suffering neighbor. St. John Chrysostom famously warned that fasting is meaningless if it does not lead to compassion. This theological insight explains why the Church placed the Last Judgment before Great Lent begins. Asceticism without love becomes empty discipline; love without sacrifice becomes sentimental. Meat-Fare Sunday holds these together.

The structure of Meat-Fare Sunday developed gradually between the 4<sup>th</sup> and 7<sup>th</sup> centuries as the Great Fast took its mature form in Constantinople. Early Christian fasting practices varied widely, but by the time of the Studite reform (8<sup>th</sup>-9<sup>th</sup> centuries), the Byzantine Church had established a clear rhythm: a gentle descent into Lent rather than an abrupt plunge.

Meat-Fare Sunday marked the last consumption of meat, while dairy products would continue for another week, leading into Cheesefare. This gradual approach reflects a profoundly pastoral instinct. The Church, like a wise physician, prepares the body and soul step by step for the spiritual intensity of Lent.

Liturgically, hymns for Meat-Fare Sunday grew rich with eschatological imagery. The services speak of books being opened, deeds being revealed, and yet, always, of Christ as the Lover of mankind. Fear is tempered by mercy; accountability by hope.

In contemporary Byzantine practice, Meat-Fare Sunday remains one of the most powerful and challenging days of the year. While many faithful focus on the dietary transition, the Church continues to insist that fasting without works of mercy is incomplete. In parishes today, homilies often emphasize concrete acts: reconciliation, almsgiving, attention to the lonely and forgotten.

Spiritually, this Sunday asks the faithful to examine not only personal sins but relational failures, indifference, neglect, hardness of heart. It reminds modern Christians, often overwhelmed by abstraction, that salvation is worked out in everyday encounters.

Even in today's fast-paced world, Meat-Fare Sunday preserves the Byzantine vision of salvation as communal and incarnational. We are judged not in isolation, but in relationship, with God and with one another.

Meat-Fare Sunday is ultimately a gift. It refuses to let Lent become self-focused or legalistic. Before we count calories or abstain from meat, the Church asks us to count the hungry, the sick, and the forgotten. Before we discipline the body, we are called to soften the heart.

Standing at the door of Great Lent, Meat-Fare Sunday teaches a timeless Byzantine truth: the road to Pascha passes through love, and the measure of our fasting will always be mercy.

## THE BYZANTINE CATHOLIC VISION OF THE CHRISTIAN HOME



One of the most overlooked ways to discover the Byzantine Catholic Church is not by beginning in the sanctuary, but by stepping into the home. In the Byzantine tradition, the boundary between church and household is intentionally thin. Faith is not meant to reside primarily in institutions or clergy; it is meant to be lived, prayed, and embodied in ordinary family life. The home itself becomes a small liturgical space, a place where God is welcomed not occasionally, but daily.

This vision begins with prayer that is simple, repetitive, and communal. Many Byzantine Catholic homes traditionally include an icon corner: a quiet place with icons, candles, and perhaps a prayer book. This is not meant to impress visitors, but to orient the family. Morning and evening prayers are offered together when possible, even if brief. Children grow up hearing the same prayers again and again, not because novelty is lacking, but because stability forms the soul. Prayer becomes as natural as greeting one another or sharing a meal.

The Byzantine Catholic understanding of family life is deeply realistic. It does not idealize family as a perfect or sentimental unit. Instead, it treats family as an ascetical school of love. Patience, forgiveness, self-denial, and endurance are learned not in theory but through daily friction. Marriage itself is understood less as a private contract and more as a shared path toward holiness, where spouses help one another bear weakness and grow into maturity in Christ.

Fasting also shapes the life of the Christian home. In the Byzantine tradition, fasting is not a private spiritual hobby but a shared discipline. Families adjust meals together during fasting seasons, teaching children that faith affects even what and how we eat. This shared practice fosters solidarity and self-awareness. Hunger becomes a teacher, reminding the family that human life depends not only on food, but on God. Feasting, in turn, becomes a genuine celebration, marked by gratitude rather than excess.

Hospitality is another hallmark of Byzantine Christian family life. Historically, many Byzantine Catholic communities survived through close-knit relationships and mutual support. The home was a place of welcome, where neighbors, relatives, and strangers could find warmth and food. This practice was not merely cultural; it flowed from a theological conviction that Christ is encountered in the guest. In an age marked by isolation and busyness, this tradition quietly challenges families to recover a sense of openness and generosity.

The Byzantine Catholic home is also a place where suffering is named rather than hidden. Prayers for the sick, the departed, and those in difficulty are woven into daily life. Children learn early that grief and hope are not opposites. The presence of memorial prayers and anniversaries of death teaches that love does not end with separation, and that the family extends beyond visible boundaries. This nurtures a sense of continuity between generations, rooted in prayer rather than nostalgia.

Importantly, the Byzantine Catholic approach resists the idea that faith formation belongs only to formal programs. Parents are understood as the primary teachers of faith, not through lectures, but through example. How conflicts are handled, how forgiveness is practiced, how priorities are chosen, all of these preach more loudly than words. The Church supports the family, but does not replace it.

To discover the Byzantine Catholic Church through its vision of the home is to rediscover Christianity as a way of life rather than an occasional activity. It reveals a faith that is woven into meals, conversations, struggles, and celebrations. In a world where families are often stretched thin and spiritually fragmented, the Byzantine Catholic tradition offers a quiet but demanding invitation: make your home a place where God is not only believed in, but lived with, day by day.

## WHY THE CHURCH MOVES SLOWLY (AND WHY THAT'S A GIFT)

We live in a world trained for speed. Faster internet, faster deliveries, faster answers. When something takes time, we grow uneasy. Yet anyone who has spent time in the Church eventually notices something surprising: the Church moves slowly. Prayers repeat. Feasts return every year. Scripture cycles again and again. Even change, when it comes, feels careful and deliberate. At first glance, this slowness can feel frustrating. In truth, it is one of the Church's greatest gifts.

From the very beginning, salvation unfolds gradually. Creation takes days. God forms a people over centuries. The prophets speak again and again before hearts begin to soften. Even the Incarnation does not arrive with spectacle but in silence, hidden in a womb, born in the night. Jesus Himself spends thirty years in obscurity before three years of public ministry. God is not inefficient; He is patient. He forms souls the way He forms saints, slowly, deeply, from the inside out.

Our worship is not designed to entertain or impress but to shape us. The same psalms return. The same responses come back to our lips. The same feasts circle through the year. This is not stagnation; it is formation. Just as a musician practices scales or an athlete repeats basic movements, the Church knows that repetition forms muscle memory for the soul. Over time, the words we pray begin to pray within us.

Think of how children learn language. They hear the same words thousands of times before they ever speak them well. Faith works the same way. We learn how to trust God by hearing His promises again and again. We learn how to repent by returning again and again. We learn how to love by practicing it imperfectly, week after week.

In moments of crisis or cultural pressure, there is often a demand for immediate answers and instant reforms. While urgency has its place, haste can wound more than it heals. The Church listens carefully because souls are fragile and truth is precious. What is rushed can be shallow; what is patient can endure. The wisdom of the ages is not meant to freeze us in the past but to anchor us so we are not carried away by every passing storm.

For those who are suffering, this slowness can feel especially hard. Pain wants quick relief. Grief wants closure. Doubt wants certainty. Yet the Church does not promise instant solutions. She promises companionship. She teaches us how to stay, how to wait, how to pray even when nothing seems to change. In doing so, she teaches us something the world has largely forgotten: waiting can be holy.

Most Sundays do not feel dramatic. We come with ordinary worries and familiar sins. We hear Scriptures we have heard before. We leave much the same way we arrived. And yet, something unseen is happening. Grace is accumulating. Faith is being strengthened quietly. Hope is being trained to endure. Years later, often in moments of crisis, we realize that what carried us was not a single powerful experience, but a lifetime of small, faithful ones.

This is why showing up matters.

Not because every service will move us emotionally, but because faith is not sustained by emotion alone. It is sustained by presence. God's presence with us, and our presence before God. The Church moves slowly because love moves slowly. Anything that grows roots needs time.

As you take this bulletin home, consider this week not as something to rush through, but as something to live with God. Bring your unfinished prayers, your lingering questions, your quiet hopes. Trust that even when you feel unchanged, God is still at work. The Church will meet you again next week, unhurried, faithful, and ready to walk with you, step by step, all the way home.

## WE WELCOME YOU HOME!



To all those who have once been part of our beloved Catholic community but have drifted away, we extend our warmest invitation to return to the embrace of our parish family.

Life's journey sometimes leads us away from familiar paths, but the door to our parish is always open, ready to welcome you back with open arms and open hearts. Whether it's been weeks, months, or years, know that you are dearly missed and cherished.

Together, let us rediscover the beauty of our shared faith, the warmth of fellowship, and the strength found in unity. Your presence enriches our community, and we believe that together, we can accomplish great things.

Invite your family, friends, and neighbors who may have strayed from our parish to join us once again. Let's reignite the spirit of togetherness and mutual support, where sharing joy multiplies it and sharing sorrows lightens the burden.

With faith as our guide, hope as our beacon, and love as our foundation, let us embark on this journey together, renewing our commitment to one another and to our shared faith.

Welcome home, dear friends. Our hearts are filled with joy at the thought of being reunited with you. Let us walk hand in hand, supporting and uplifting each other every step of the way.

## DEANERY PENITENTIAL VESPERS SCHEDULED

The Great Fast Deanery Vespers will be celebrated, each Sunday during The Great Fast Season at 4:00 p.m. preceded by The Holy Mystery of Reconciliation at 3:30 p.m.

The following churches have been selected to host a different week:

February 22<sup>nd</sup> St John Chrysostom, Greenfield  
March 1<sup>st</sup> Holy Spirit, Oakland  
March 8<sup>th</sup> Holy Ghost, McKees Rocks  
March 15<sup>th</sup> Sts Peter and Paul, Braddock  
March 22<sup>nd</sup> St. Pius X, Pittsburgh

Homilist: Fr. Michael  
Homilist: Fr. Tyler  
Homilist: Fr. Vitalii  
Homilist: Fr. Frank  
Homilist: Fr. Valerian

This will be a great penitential practice of prayer & self-denial if you wish to take it upon yourselves. Please make an effort to join us. Fellowship of meatless soups and bread will be served following the liturgical services

## FEBRUARY BIRTHDAYS

02/11 TIFFANY LEISER  
02/12 MARTHA PETRUSKA  
02/12 ELEANORA STASHKEVYCH  
02/18 LUCA DRABIK  
02/20 DONALD DOWNEY  
02/24 ROSE PETRUSKA  
02/25 CONNIE SCHAMBURA  
02/26 DANIEL TORBICH  
02/28 MARY ANN SCHAMBURA  
02/29 DONNA TORBICH

## FEBRUARY WEDDING ANNIVERSARIES

02/14/1969 MARCIA & RONALD SALADA  
02/14/1993 CATHY & STEVEN SAVKO

## HOMILY FOR MEATFARE SUNDAY

There is a reason the Church places this Gospel before us just one week before the Great Fast begins. Not first fasting rules. Not first repentance prayers. But a question, quiet, unsettling, impossible to ignore: What did you do with the people I placed in your life?

Meatfare Sunday is often remembered for what it allows and forbids at the table. But the Gospel today is not about food on our plates. It is about hunger in the world, and whether we noticed.

Christ does not describe the Last Judgment in terms of how much we prayed, how well we fasted, or how perfectly we followed the rubrics, important as those are. He speaks instead of very ordinary moments: feeding the hungry, welcoming the stranger, visiting the sick, clothing the naked. In other words, moments that look almost too small to matter. And that is precisely the point.

Notice something striking: both the righteous and the condemned are surprised. "When did we see You?" No one recognized Christ directly. They encountered Him hidden, hidden in weakness, in need, in inconvenience. The judgment is not about intentions, but about vision. Who learned to see Christ where He chose to dwell?

This is deeply challenging for us, especially in the Church. It is possible to be religious and still blind. To be correct in belief, disciplined in practice, and yet untouched by mercy. Meatfare Sunday reminds us that the Great Fast is not a private self-improvement project. It is preparation to love concretely, sacrificially, and without excuses.

In the Byzantine tradition, salvation is not a legal verdict but a relationship revealed. The same fire of God's love warms the hearts of the righteous and burns those who have closed themselves to love. The difference is not God's attitude, but ours. The Kingdom is not given to those who knew about Christ, but to those who responded to Him in others.

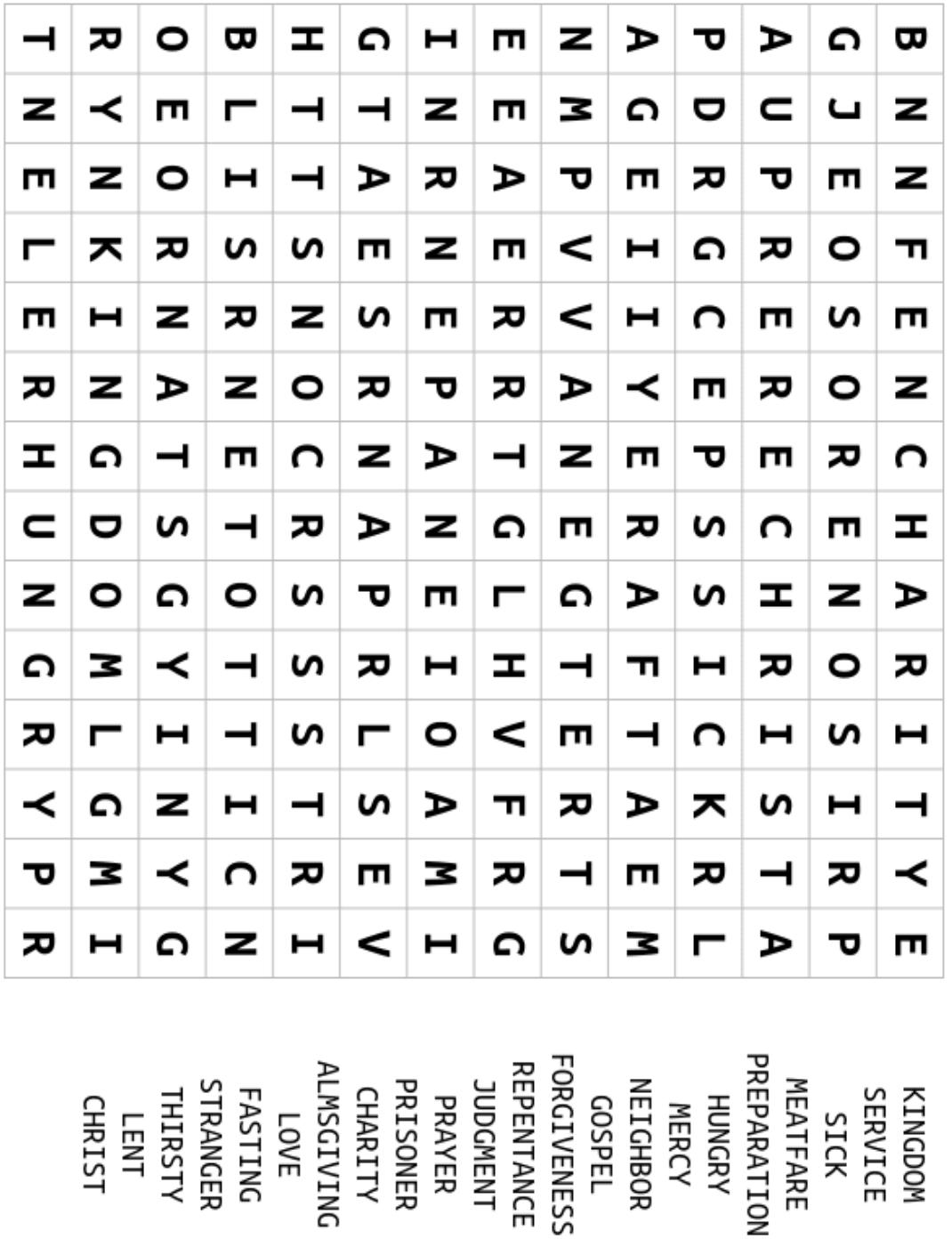
And notice this too: Christ does not say, "You felt compassion," or "You agreed with the right ideas." He says, "You did." Love here is active. Costly. Interruptive. It involves time, attention, discomfort. Real mercy always does.

As we stand on the threshold of Lent, the Church asks us to examine ourselves honestly. Not: *How strict will my fast be?* But: *Whom will I finally notice?* Who is hungry near me, not only for food, but for dignity, patience, forgiveness, presence?

Fasting from meat begins tomorrow. But today, the Church asks us to fast from indifference.

If we want Lent to be real, it must lead us outward. To the sickbed, the lonely apartment, the awkward conversation, the person we usually avoid. Because that is where Christ has promised to be.

May this holy season train our eyes to recognize Him, so that when we stand before the throne of glory, His words will not surprise us, but sound like a voice we already learned to hear in the poor, the suffering, and the forgotten.



## Meatfare Sunday

# OUR JOURNEY TO PASCHA! 2026

Created by Fr. Jonathan Bannon (ACROD)

Adapted by Fr Vitalii Stashkevych (BCC) for the Gregorian Calendar

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Meatfare <b>FEBRUARY 8<sup>TH</sup></b> FAREWELL TO MEAT TODAY	 <b>The Last Judgement</b> Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare <b>FEBRUARY 15<sup>TH</sup></b> FAREWELL TO CHEESE TODAY	 <b>Adam and Eve are cast from Paradise!</b> <b>FORGIVENESS SUNDAY</b> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1 <sup>ST</sup> Sunday of Lent <b>FEBRUARY 22<sup>ND</sup></b>	 <b>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</b> <b>SUNDAY of ORTHODOXY</b> Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2 <sup>ND</sup> Sunday of Lent <b>MARCH 1<sup>ST</sup></b>	 <b>ST GREGORY PALAMAS</b> Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3 <sup>RD</sup> Sunday of Lent <b>MARCH 8<sup>TH</sup></b>	 <b>VENERATION OF THE HOLY CROSS</b> <b>HALF WAY TO PASCHA!</b> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4 <sup>TH</sup> Sunday of Lent <b>MARCH 15<sup>TH</sup></b>	 <b>ST JOHN of the LADDER</b> Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5 <sup>TH</sup> Sunday of Lent <b>MARCH 22<sup>ND</sup></b>	 <b>ST MARY of EGYPT</b> Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
<b>PALM SUNDAY</b> <b>MARCH 29<sup>TH</sup></b> GREAT WEEK BEGINS	 <b>GREAT AND HOLY WEEK</b> <b>ENTRY OF OUR LORD INTO JERUSALEM</b> Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY <b>APRIL 3<sup>RD</sup></b>	 <b>GREAT AND HOLY FRIDAY</b> <b>JESUS DIES ON THE CROSS</b> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
<b>FEAST OF FEASTS!</b> <b>APRIL 5<sup>TH</sup></b> NO FASTING!	 <b>BRIGHT WEEK</b> <b>HOLY PASCHA! (CHRIST IS RISEN!)</b> Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!