

**3. MARCH. 2019. MEAT-FARE SUNDAY. TONE – 7.  
ST. LEO THE GREAT, POPE OF ROME.  
3, БЕРЕЗЕНЬ, 2019. М'ЯСОПУСНА НЕДІЛЯ. ГОЛОС – 7-ий.  
СВЯТОГО ОТЦЯ НАШОГО ЛЬВА, ПАПИ РИМСЬКОГО.**



Our father among the saints, **Pope Leo I**, or **Saint Leo the Great**, was an aristocrat who was Pope of Rome from 440 to 461. He is the first widely known pope, and even sometimes assigned the title "first pope." He stopped the invasion of Italy by Attila the Hun in 452 by his moral persuasion, and was a theologian

Leo was born in AD 400 in Tuscany, Italy. He was well-educated, but yearned for the spiritual life. He became a deacon and occupied an important position with St. Cyril of Alexandria. He became an archdeacon under Pope Sixtus III, after whose death Leo was unanimously elected Bishop of Rome.

**TROPAR OF SUNDAY IN TONE-7.**

You destroyed death by Your Cross. You opened paradise to the thief. You changed the Myrrh-Bearers' weeping and commanded Your apostles to proclaim that You are risen, O Christ God, granting the world great mercy.

These were difficult times for the Church, when heretics assaulted Orthodoxy with their false teachings. Leo combined pastoral attentiveness with uncompromising firmness in the confession of the Faith. He was in particular one of the basic defenders of Orthodoxy against the heresies of Eutyches and Dioscorus of Alexandria, who taught that there was only one nature in the Lord Jesus Christ.

At the Council of Chalcedon, at which 630 bishops were present, a letter of Leo to the deceased St. Flavian, Patriarch of Constantinople (447-449), was read. Flavian had suffered for Orthodoxy under the Robber Council of Ephesus in the year 449. In the letter of Leo, the Orthodox teaching about the two natures of Christ, divine and human, was set forth. All the bishops present at the Council were in agreement with this teaching, and so the heretics Eutyches and Dioscorus were excommunicated from the Church.

In 452, by the persuasive power of his words, he stopped Attila the Hun from pillaging Italy. Again in the year 455, when the Henzerich, the leader of the Germanic tribe of Vandals, turned towards Rome, Leo persuaded him not to pillage the city, burn buildings, nor spill blood.

Leo died in the year 461

[https://orthodoxwiki.org/Leo\\_the\\_Great](https://orthodoxwiki.org/Leo_the_Great)

**ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 7-ий.**

Зруйнував еси хрестом Твоїм смерть,  
відкрив Ти розбійнику рай,  
мироносицям плач змінив, і апостолам  
проповідувати повелів еси, що воскрес,  
Христе Боже, даючи світові велику  
милість

**TROPAR OF THE TEMPLE (ST. ELIA) IN TONE-4.** An angel incarnate, the foundation of prophets and second forerunner of the coming of Christ, glorious Elias sent grace from on high to Elisha to cast out sickness and cleanse lepers. Therefore he pours forth healing for all who honour him.  
**GLORY** to the Father and to the Son and to the Holy Spirit.

**KONDAK OF TEMPLE (ST. ELIA) IN TONE-2.** O greatly renowned Prophet Elias, who foresaw the great deeds of our God; you stopped the rains of heaven by your command. Intercede for us with the only Lover of mankind.  
**NOW AND FOREVER** and to the ages of ages. Amen.

**KONDAK OF THE TRIODON IN TONE -1.** When You come to the earth in Glory, O God, all creation will tremble: The river of fire will flow before Your Judgement seat. The books will be opened and all secrets disclosed. Deliver me then from the unquenchable fire and count me worthy to stand at Your Right Hand, Most Righteous Judge.

**READER :** “ **PROKIMEN IN TONE – 3.** Great is our Lord and great is His power. His understanding is beyond measure.”  
**CHOIR :** “ Great is our Lord and great is His power. His understanding is beyond measure.”

**READER :** “ Praise the Lord, for a psalm is good: Let praise be sweet unto our God.”  
**CHOIR :** “ Great is our Lord and great is His power. His understanding is beyond measure.”

**READER :** “ Great is our Lord and great is His power.”  
**CHOIR :** “ His understanding is beyond measure.”

**ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий.**  
У тілі ангел, пророків основа, другий предтеча пришествя Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення.  
**СЛАВА** Отцю і Сину і Святому Духові.

**КОНДАК ХРАМУ ( СВ. ІЛЛІ ) НА ГОЛОС 2-ий.**  
Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вістуванням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця. І **НИНІ** і повсякчас і на віки вічні, Амінь.

**КОНДАК ТРІОДИ НА ГОЛОС 1-ий.**  
Коли прийдеш, Боже, на землю зо славою і все затримтить, ріка ж вогненна до суду потягне, книги розкриються і таємниці виявляться, тоді визволи мене від вогню негасимого і сподоби мене праворуч Тебе стати, Судде Праведний.

**ЧИТ. :** “ **ПРОКІМЕН НА ГОЛОС 3-ий.** Великий Господь наш і велика сила Його, і розум Його не має міри.”  
**ХОР. :** “ Великий Господь наш і велика сила Його, і розум Його не має міри.”

**ЧИТ. : (СТИХ)** “ Хвалить Господа, бо співати Богові нашому, благо, пісня хвали люба Йому.”  
**ХОР. :** “ Великий Господь наш і велика сила Його, і розум Його не має міри.”

**ЧИТ. :** “ Великий Господь наш і велика сила Його.”  
**ХОР. :** “ І розум Його не має міри.”

**THE EPISTLE 1 Corinthians 8 : 8 - 9 : 2.**

<sup>8</sup> 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.

<sup>9</sup> But beware lest somehow this liberty of yours become a stumbling block to those who are weak. <sup>10</sup> 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? <sup>11</sup> And because of your knowledge shall the weak brother perish, for whom Christ died? <sup>12</sup> But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. <sup>13</sup> Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

<sup>9</sup> 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? <sup>2</sup> 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.

**READER :** “ ALLELUIA IN TONE – 8.  
Alleluia.”  
**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ АЛИЛУЯ НА ГОЛОС 8-ий. Алилугя.”  
**ХОР. :** “ Алилугя, Алилугя, Алилугя.”

**READER :** “ Come let us rejoice in the  
Lord. Let us shout with joy to God our  
Saviour. Alleluia.”  
**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ Прийдіть, заспіваймо Господеві,  
викликуємо Богові, Спасителеві  
нашому. Алилугя.”  
**ХОР. :** “ Алилугя, Алилугя, Алилугя.”

**READER :** “ Let us come before His face  
with thanksgiving; and with psalms let us  
shout with joy to Him. Alleluia.”  
**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ **СТИХ:** Ходімо перед лицем Його  
з хвалою, і в псалмах викликуємо  
Йому. Алилугя.”  
**ХОР. :** “ Алилугя, Алилугя, Алилугя.”

**GOSPEL: Matthew 25 : 31 - 46.**

<sup>31</sup> “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. <sup>32</sup> 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. <sup>33</sup> And He will set the sheep on His right hand, but the goats on the left. <sup>34</sup> 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: <sup>35</sup> 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; <sup>36</sup> I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’

<sup>37</sup> “Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? <sup>38</sup> When did we see You a stranger and take You in, or naked and clothe You? <sup>39</sup> Or when did we see You sick, or in prison, and come to You?’ <sup>40</sup> 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.’

<sup>41</sup> “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: <sup>42</sup> for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; <sup>43</sup> 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.’

<sup>44</sup> “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?’ <sup>45</sup> 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.’ <sup>46</sup> And these will go away into everlasting punishment, but the righteous into eternal life.”

**COMMUNION VERSE:**

“ Praise the Lord from the heavens, praise Him in the highest. Alleluia.”

**ПРИЧАСНИЙ.**

“ Хвалить Господа з небес, хвалить його в небі. Алилуя.”



This Sunday is called “Meat-Fare” because during the week following it a limited fasting – abstention from meat – is prescribed by the Church. This prescription is to be understood in the light of what has been said about the meaning of preparation. The Church begins now to “adjust” us to the great effort which she will expect from us seven days later. She gradually takes us into that effort – knowing our frailty, foreseeing our spiritual weakness.

... It is *love* that constitutes the theme of “Meat-Fare Sunday.” The Gospel lesson for the day is Christ’s parable of the Last Judgment (Matt. 25:31-46). When Christ comes to judge us, what will be the criterion of His judgment? The parable answers: *love* – not a mere humanitarian concern for abstract justice and the anonymous “poor,” but concrete and personal love for the human person, any human person, that God makes me encounter in my life. This distinction is important because today more and more Christians tend to identify Christian love with political, economic, and social concerns; in other words, they shift from the unique *person* and its unique personal destiny, to anonymous entities such as “class,” “race,” etc. Not that these concerns are wrong. It is obvious that in their respective walks of life, in their responsibilities as citizens, professional men and women, etc., Christians are called to care, to the best of their possibilities and understanding, for a just, equal, and in general more humane society. All this, to be sure, stems from Christianity and is inspired by Christian love. But Christian love as such is something different, and this difference is to be understood and maintained if the Church is to preserve her unique mission and not become a mere “social agency,” which definitely she is not.

...The parable of the Last Judgment is about Christian love. Not all of us are called to work for “humanity,” yet each one of us has received the gift and the grace of Christ’s love. We know that all people ultimately need this *personal love* – the recognition in them of their unique soul in which the beauty of the whole creation is reflected in a unique way. We also know that men and women are in prison and are sick and thirsty and hungry because that personal love has been denied them. And, finally, we know that however narrow and limited the framework of our personal existence, each one of us has been made responsible for a tiny part of the Kingdom of God, made responsible by that very gift of Christ’s love. Thus, on whether or not we have accepted this responsibility, on whether we have loved or refused to love, shall we be judged. For “inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me...”

*Source: Great Lent, Journey to Pascha. Alexander Schmemmann, St. Vladimir’s Seminary Press: 1969.*

## A Lenten Primer [Fr. Evan Armatas](#), [John Maddox](#)



*The following is from a discussion on [Ancient Faith Radio](#), by Fr. Evan Armatas and John Maddox, as part of their "Orthodoxy Live" program. This discussion is especially aimed at those who are new to Great Lent, but even those who have been practicing the Lenten fast all their lives will find much interesting and helpful information that they may not already know.*

**John Maddox:** Well, I know we have a lot of listeners who are new to this. ..So I think this is going to be a helpful program for anyone who is interested in how the Ancient Church has always viewed Lent, and how the Orthodox Church does it today.

**Fr. Evan:** Yes, it is a season that is really the highlight of the year for an Orthodox Christian, and all that we do within the Liturgical year points us towards the celebration of our Lord’s death and Resurrection—the Glorious celebration of Pascha. For the Orthodox, Pascha is the feast of feasts that sets the rhythm for all that we do.

**John Maddox:** And something that would be helpful, just at the start, would be for you to give us the historical perspective. Where did this all start, and why?

**Fr. Evan:** So, let’s begin by saying that the Church arrived at this season in time and space. In the beginning, it didn’t have the current structure it has now. We have to mention that. In fact, if you look at the historical resources we have that speak about the early celebration accompanying Pascha, one of the first things we see is a fast; and by fast, or *nestia* in Greek, is implied

complete abstinence from all food and water. Thus, we see that in the early Church there was a complete and total fast—usually on Friday and Saturday before the Sunday of Pascha. ..

And very early we even see Christians timing it to make it a forty-hour fast. They would keep a fast from any water or food for forty hours, in preparation for the celebration for our Lord's death and Resurrection. Of course, two questions may quickly come to mind. Why this absolute fast, and why the number forty? There are two quick answers to that. The first is that when the Lord was with us, He was asked why His disciples, unlike the Disciples of John, do not fast. He responds: "How can they? How can those who are with the Bridegroom fast?"

Of course Christ likens Himself to the Bridegroom and his bride is the Church. So, in other words, when the Bridegroom is with you, when you are at the wedding feast, there is no fasting, but rather feasting. Then He said, "The day is coming when the Bridegroom will be taken away, and in that day, My bride, or I should say, My disciples, will fast" (cf. Mt. 9:14-15). So, very early, Christians understood that a fast—any fast—was always connected with their absence from the Lord and their subsequent reuniting with the Lord. This gives us a new perspective on the fast that we keep each week, beginning on Saturday evening through Sunday morning, before receiving the Eucharist.

**John Maddox:** It is in preparation.

**Fr. Evan:** Yes. It's total preparation. It's a Biblical mandate. It heightens our awareness of the absence of the Lord from our lives. So, we are reminded of the distance there may be between ourselves and the Lord; and then, receiving the Eucharist, with the celebration of Pascha, we are reminded of His imminence, of His absolute presence, of the unification of our lives with His....

**John Maddox:** In the New Testament, Jesus is in the wilderness for forty days.

**Fr. Evan:** In that specific story, He prays and fasts in his own way to prepare for His confrontation with Satan—the evil one. So this is a preparatory period before doing battle. In the Old Testament, we have the story of Noah and the Ark, in which he stayed forty days and forty nights. We have the story of Moses, who spends forty days in preparation on the mountain, to receive the Ten Commandments of God. We have the forty days of the prophet Elijah on the mountain before he confronts the false prophets. So, forty is a number that is very familiar in the Old and New Testament. For the early Christian it was a time frame for looking at preparation in a Biblical manner. It wasn't something they just drew out of thin air.

**John Maddox:** Moreover, the East differs a little from the West. The West has a forty day fast, but the East actually fasts longer than that, even though Lent is forty days.

**Fr. Evan:** Yes, Lent itself is forty days, and one of the reasons for that—and it's a curious thing—is that Church never viewed Saturday and Sunday as fast days. If you look at it very technically, today in the West [i.e., in the Roman Catholic Church.—Ed.], Lent begins on Ash Wednesday and concludes on Good Friday. So if you count it up, that's forty days. Whereas in the East, the fast begins on a day we call "Clean Monday" and it concludes on the Vespers that concludes Lazarus Saturday. *To be continued.*