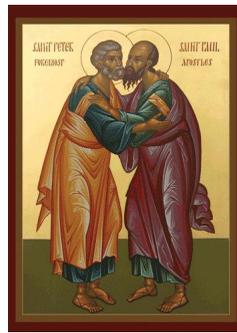




Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET * BRADDOCK, PENNSYLVANIA 15104 * TELEPHONE (412) 461-1712

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ADMINISTRATOR: FATHER VITALII STASHKEVYCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120

TELEPHONE: 412-461-1712

CONFESSIONS: 30 MINUTES BEFORE LITURGY

Sunday, February 16, 2020

Tone 3

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SCHEDULE OF DIVINE SERVICES FOR THIS WEEK:

Sunday	02/16/2020	11:00 AM	<i>Sunday of Meat Fare</i>	+Ruth A Drabik By Rich & Lee Trankocy
Tuesday	02/18/2020		<i>Leo the Great Pope</i>	No Liturgy
Thursday	02/20/2020		<i>Leo of Catania Bishop</i>	No Liturgy
Sunday	02/23/2020	11:00 AM	<i>Sunday of Cheesefare</i>	+Fran Simchak By Barbara Martin

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:*



Andrew Cencarik, Don Downey, Phillip Fall, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Mary Anne Ference Mistick, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough Shirley Carmoney Torbich, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces.

****If you have a family member in the hospital or other facilities, and would like us to remember them in prayer, contact Father Vitalii and we will be glad to publish their name in the bulletin – even if they are not a parishioner of Saints Peter & Paul Parish.**

DIVINE SERVICES ATTENDANCE

The attendance for Sunday, February 9, was 39; Tuesday, February 11, was 4; Thursday, February 13, was 2.

SAINT LEO THE GREAT, POPE OF ROME



Commemorated on February 18. Saint Leo I the Great, Pope of Rome (440-461), received a fine and diverse education, which opened for him the possibility of an excellent worldly career. He yearned for the spiritual life, however, and so he chose the path of becoming an archdeacon under holy Pope Sixtus III (432-440), after whose death Saint Leo was chosen as Bishop of Rome in September 440.

These were difficult times for the Church, when heretics assaulted Orthodoxy with their false teachings. Saint Leo combined pastoral solicitude and goodness with an unshakable 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, who taught that there was only one nature in the Lord Jesus Christ. He was also a defender against the heresy of Nestorius.

He exerted all his influence to put an end to the unrest by the heretics in the Church, and by his letters to the holy emperors Theodosius II (408-450) and Marcian (450-457), he actively promoted the convening of the Fourth Ecumenical Council, at Chalcedon in 451, to condemn the heresy of the Monophysites.

At the Council at Chalcedon, at which 630 bishops were present, a letter of Saint Leo to the deceased Saint Flavian, Patriarch of Constantinople (447-449) was read. Saint Flavian had suffered for Orthodoxy under the “Robber Council” of Ephesus in the year 449. In the letter of Saint Leo the Thru teaching about the two natures [the divine and the human] in the Lord Jesus Christ 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.

Saint Leo was also a defender of his country against the incursions of barbarians. In 452, by the persuasive power of his words, he stopped Attila the Hun from pillaging Italy. Again in the year 455, when the leader of the Vandals [a Germanic tribe], Henzerich, turned towards Rome, he persuaded him not to pillage the city, burn buildings, nor to spill blood.

He knew the time of his death beforehand, and he prepared himself, with forty days of fasting and prayer, to pass from this world into eternity.

He died in the year 461 and was buried at Rome. His literary and theological legacy is comprised of 96 sermons and 143 letters, of which the best known is his Epistle to Saint Flavian.

VISITATION OF THE SICK

The parishioners confined to their homes or nursing homes due to health reasons are visited monthly. Also, person who are hospitalized are visited when Fr. Vitalii is notified. It especially is important that a family member contact Fr. Vitalii whenever a loved-one is hospitalized.

DIVINE LITURGY INTENTIONS

St Peter and Paul Church is accepting requests for 2020 Divine Liturgy’s on a first come first serve basis. Please submit your requests in writing with the intention and date requested to St Peter and Paul attention with your offering and place on Sunday collection basket.

Do not be afraid. If the Lord is calling you to the ordained or consecrated life, do not be afraid. Jesus calls and will give you the grace to respond wholeheartedly. If you think God is calling you to be a priest, religious or deacon, contact Fr. Vitalii Stashkevych.



PRAY FOR VOCATIONS

The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would like to join, call William Kress 412-761-1499 or email kb.kress@gmail.com
Join the Serrans in their work to ensure the future of our Church.

THIS WEEK'S USHER TEAM - Team B

OUR GIFTS TO GOD AND OUR CHURCH, FEBRUARY 9, 2020:

SUNDAY OFFERING	\$ 1055.00
CANDLES	26.00
MONTHLY	115.00
HOLY DAY	54.00
TOTAL	\$ 1,250.00

CATHOLIC TEACHING

ON THE THIRD DAY HE ROSE FROM THE DEAD

"We bring you the good news that what God promised to the fathers, this day he has fulfilled to us their children by raising Jesus." The Resurrection of Jesus is the crowning truth of our faith in Christ, a faith believed and lived as the central truth by the first Christian community; handed on as fundamental by Tradition; established by the documents of the New Testament; and preached as an essential part of the Paschal mystery along with the cross:

Christ is risen from the dead! Dying, he conquered death; To the dead, he has given life.

I. THE HISTORICAL AND TRANSCENDENT EVENT

The mystery of Christ's resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness. In about A.D. St. Paul could already write to the Corinthians: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve. . ." The Apostle speaks here of the living tradition of the Resurrection which he had learned after his conversion at the gates of Damascus.

The empty tomb

"Why do you seek the living among the dead? He is not here, but has risen." The first element we encounter in the framework of the Easter events is the empty tomb. In itself it is not a direct proof of Resurrection; the absence of Christ's body from the tomb could be explained otherwise. Nonetheless the empty tomb was still an essential sign for all. Its discovery by the disciples was the first step toward recognizing the very fact of the Resurrection. This was the case, first with the holy women, and then with Peter. The disciple "whom Jesus loved" affirmed that when he entered the empty tomb and discovered "the linen cloths lying there", "he saw and believed". This suggests that he realized from the empty tomb's condition that the absence of Jesus' body could not have been of human doing and that Jesus had not simply returned to earthly life as had been the case with Lazarus.

The appearances of the Risen One

Mary Magdalene and the holy women who came to finish anointing the body of Jesus, which had been buried in haste because the Sabbath began on the evening of Good Friday, were the first to encounter the Risen One. Thus the women were the first messengers of Christ's Resurrection for the apostles themselves. They were the next to whom Jesus appears: first Peter, then the Twelve. Peter had been called to strengthen the faith of his brothers, and so sees the Risen One before them; it is on the basis of his testimony that the community exclaims: "The Lord has risen indeed, and has appeared to Simon!"

Everything that happened during those Paschal days involves each of the apostles - and Peter in particular - in the building of the new era begun on Easter morning. As witnesses of the Risen One, they remain the foundation stones of his Church. The faith of the first community of believers is based on the witness of concrete men known to the Christians and for the most part still living among them. Peter and the Twelve are the primary "witnesses to his Resurrection", but they are not the only ones - Paul speaks clearly of more than five hundred persons to whom Jesus appeared on a single occasion and also of James and of all the apostles.

To be continued...

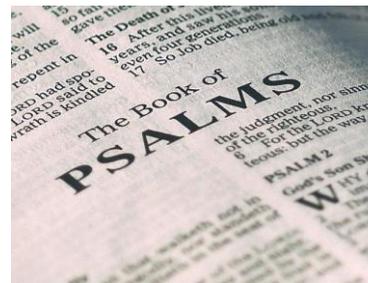
(Catechism of the Catholic Church, "HE DESCENDED INTO HELL. ON THE THIRD DAY HE ROSE AGAIN".)

MARCH 16 AFTERNOON LENTEN VESPER SERVICE AT STS PETER AND PAUL

Since we are having a Fasiangy and making the Haluski in house, I want to ask all of you to head the Soup Meal for after the March 16 Afternoon Vesper. This will all be your event/occasion. This will be easy. The soup, bread, probably a cheese plate etc. is all bought.

The Soup Meal is a special occasion for our church and as it brings the Lenten season of working to bring all of us together and serve the meal to the Bishop and the parishioners as a Lenten spiritual, reflective and giving time on what it means to be a follower of Christ.

INTRODUCTION TO THE OLD TESTAMENT: BOOK OF PSALMS



Author: David, Solomon, Asaph, others and many unknown authors; Date Written: 1400-450 BC

Psalms is not really a book. It is a collection of 150 songs, prayers, poems and hymns gathered over a very long period of time. There are different types of psalms. Some tell stories. Some are songs of praise. Some are prayers of repentance. Each psalm has its own unique character but they are all deeply emotional and profoundly spiritual. The Psalms are not meant to be simply read, but to be prayed. They encompass the whole range of human emotions

from sorrow, lament and depression to joy, praise and celebration. The whole collection of psalms is often referred to as The Psalter.

The compilers of the Psalms divided them into five books: 1-41, 42-72, 73-89, 90-106 and 107-150. The ancient Greek translation of the Bible, the Septuagint (LXX), numbered the Psalms differently than the Hebrew. St. Jerome's Latin translation, the Vulgate, followed the LXX numbering, yet most modern translations use the Hebrew numbering.

The ancient Israelites prayed the Psalms in the tabernacle and then in the Temple from the time of David down to the destruction of the Second Temple in 70 AD. Since then the Jewish people have continued to pray the Psalms. The earliest Christians also prayed the Psalms (see Eph 5:19; Col 3:16) and the Psalms were incorporated into the liturgy of the Mass. The Psalms are still prayed by the Church daily in the Liturgy of the Hours. The 150 Psalms are the basis for the 150 Hail Marys of the Rosary (until the recent addition of the Luminous Mysteries), so that the Rosary has often been called the Little Psalter.

The Levites sung psalms in the Temple. Unfortunately, we do not know the melodies they used nor their methods of praying the Psalms. Yet it is likely that many of the Psalms were sung antiphonally, with one person leading a group in a call-and-response or with two groups of people responding to each other. Early Christian monks adopted these forms of antiphonal prayer of the Psalms. The contemporary liturgy of the Mass also uses an antiphonal psalm. Similarly, the Psalms in the Liturgy of the Hours are often spoken or chanted antiphonally with two "choirs." The Liturgy of the Hours adds a doxology, the "Glory to the Father...", at the end of each psalm.

The Psalms express the delight of the Lord in his people and their delight in him. They show the deep love which exists between the two. The Psalms are both personal and communal. Their varied themes and concerns require us to change our attitudes of prayer to correspond with the particular psalm. St. Augustine taught that "if the psalm prays, pray. If it laments, lament. If it rejoices, rejoice. If it hopes, hope. If it fears, fear. For everything which is written here is a reflection of us." The Psalms mirror human emotions and simultaneously reveal God's heart for us.

Some of the Psalms are prophetic and find their fulfillment in the life of Christ. For example, Ps 22 speaks of his Passion. The New Testament specifically links a few psalms to Christ (e.g. Acts 1:20, 13:33-35). The Psalms' Hebrew poetry does not contain rhyme and meter like English poetry. Rather, the poetry is built on parallelism in which a phrase is paired with a similar or contrasting idea for emphasis. Some psalms have an acrostic structure meaning that the words or phrases are in alphabetical order according to the Hebrew alphabet (e.g. Ps 119).

The Psalms are the key to the spirituality of the Old Testament and they are an essential and permanent part of Christian prayer (CCC 2597).

GENERAL INFORMATION

For security reasons, during 11:00 AM Sunday Liturgy, **the back door will be locked at 11:15 AM.** Also, please remember during the Weekly Liturgy, the back door will be locked. Please park your car in front of the church.

PENANCE



The sacrament of penance is our formal act of reconciliation with God in the Church when sin has severed us from the Church's life. Because penance is the way to communion with God when that communion has been broken by sin, it is often referred to in Church Tradition as the renewal of baptism, or as the reestablishment of that condition of life with God which was given to men in the basic sacraments of inauguration into the Christian life.

Not every sin requires the necessity of formal penance through sacramental ritual. This is obvious because Christians are never completely without sin.

Certain grave sins or the prolonged separation from Holy Communion, however, do call for the act of sacramental penance. Also, Christians living in communion with Christ are expected to make use of this sacrament periodically in order to humble themselves consciously before God and to receive guidance in the Christian life from their pastor in the Church. It is the teaching of the Orthodox Church that sacramental penance is necessary for those receiving Holy Communion when they have committed grave sins or when they have been separated from the eucharistic meal for a long time.

The sacrament of penance exists in the Church to allow for the repentance and reconversion of Christians who have fallen away from the life of faith. There are three main elements to the act of formal penance. The first is a sincere sorrow for sins and for the breaking of communion with God. The second is an open and heartfelt confession of sins. At one time this confession was done publicly before all men in the midst of the Church, but in recent times it is usually done only in the presence of the pastor of the Church who stands in behalf of all. The third element of penance is the formal prayer of absolution through which the forgiveness of God through Christ is sacramentally bestowed upon the repentant sinner.

The fulfillment of penance consists in the reception of Holy Communion and the genuine reconciliation of the repentant sinner with God and all men according to the commandments of Christ. From this there obviously follows the necessity of a sincere attempt by the penitent to refrain from sin and to remain in faithful obedience to God and in uprightness of life before Him and all people.

The sacrament of penance, like all sacraments, is an element of the life of the Church which presupposes a firm belief and conviction that Christ himself is present in the Church through his Holy Spirit. A person without the experience of Christ in the Church will not understand the meaning of sacramental penance and the need for the open and public confession of sins. When the Church is experienced as the new life in Christ and as the genuine communion with God in his kingdom already present with men in sacrament and mystery, then not only will sacramental penance and the confession of sins be understood, but it will be cherished as the great mystery of God which it is: the unique possibility for reunion with God through the forgiveness of Christ who has come to save sinners who confess their sins and who sincerely desire to change their lives according to the ways which he himself has given.

In a word, the Orthodox Church strictly adheres to the teaching of the Bible that only God can forgive sins, that he does so through Christ in the Church, that his conditions are genuine repentance and the promise of change which are witnessed by confession; and that confession, by definition, is the open and public acknowledgment of sin before God and all mankind.

JOAN SKINTA AT CARE CENTER

Woodhaven Care Ceeter, c/o Joan Skinta Room 107, 2400 McGinley Rd., Monroeville Pa 15146

PARISH MEMBERSHIP

We welcome anyone to become a parishioner of Sts Peter and Paul Byzantine Catholic Church. Only those who are registered are considered members of the Parish. When one registers to become a parish member, they assume the responsibility of rendering stewardship of time, talent and treasure to this parish family. Worship at this parish is always expected. Registration is done only by the pastor.

SUNDAY OF MEAT FARE



Today the Gospel reading depicts for us the second coming of our Lord Jesus Christ and the Last Judgment. In the first coming of Christ, when He was born, he came quietly, with great humility. The purpose of His coming was the salvation of men. The second coming of the Son of Man greatly differs from His first coming. "He will sit on the throne of His glory", so as to judge mankind.

The Judge is merciful, but He is just. The time, when a sinner can repent and receive forgiveness, is over. Now is the time of justice and retribution. Repentance, which was easily able to wipe away any sin, is now useless. All men who lived from the beginning of the world will stand before the throne of the Judge. The dead will arise in incorruptible body, likewise the living will instantly change and become incorruptible.

At the Last Judgment there will be no investigators or prosecutors, because the deeds of each man will become obvious for all. There will be no more secrets. Secret deeds, which sinners committed underhand, will be made manifest. Even the intentions of human deeds will be exposed. Those, who did good actions, yet not for Christ's sake, but of their own interest or from vainglory, will be put to shame.

Sinners will be covered with unbearable shame, when their shameful life will be exposed. They will experience agonizing remorse, when they realize, that because of their laziness and negligence, they have lost eternal blessedness and have to go into eternal torment.

The righteous, on the contrary, "will shine forth as the sun in the kingdom of their Father.". Their works of Christian love, which they mostly did in secret, will now be revealed for all.

At that time in our conscience all our deeds will be clearly imprinted, everything which we have forgotten will be recalled in detail; the sins which we considered insignificant, being accustomed to them, idle words, sinful thoughts, and desires: all will become manifest.

This is not to scare us, that the Last Judgement and eternal fire are brought to our attention; but in order that we may be sober and take care of our soul. The Last Judgment is brought to our attention so that we may cleanse our conscience through repentance and confession.

Confession is God's judgment before His Last Judgment. But the difference is that at confession a man accuses himself, and God justifies him. And the more he accuses himself, the more he will be justified, as we may see in the parable of the Pharisee and the tax-collector.

On the contrary, on the Last Judgment there will be no room for repentance. God gave us the opportunity to repent only in this age: after death there is no fruitful repentance. Instead, our souls will be filled with bitter and fruitless remorse, that we have uselessly wasted our short life, given us so that we may prepare for the life to come. If a person doesn't want to confess his sins, if he avoids confession, it means that his conscience is sleeping. It means that the sins he committed don't burn him.

Confession is like a spiritual surgery. Definitely, no one may enjoy an operation, but if the person realizes the danger of his position, if he feels pain, if he suffers from his wounds, he will gladly undergo the pain of an operation, knowing that this is his only salvation, and he will perish otherwise.

Brothers and sisters, Great Lent is coming near – the time of repentance. Let this approaching Great Lent become for all of us a spiritual spring: the time of renewal of our soul through repentance.

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:

March 1	St. Andrew Church, Gibsonia	Homilist: Fr. Thomas Schaefer Confessor: Fr. Robert J. Karl
March 8	SS. Peter & Paul Church, Duquesne	Homilist: Fr. Christiaan W. Kappes Confessor: Fr. Frank A. Firko
March 15	SS. Peter & Paul Church, Braddock	Homilist: Fr. Robert J. Karl Confessor: Msgr. Russell A. Duker
March 22	St. John the Baptist Cathedral, Munhall	Homilist: Fr. Frank A. Firko. Confessor: Fr. Valerian M. Michlik
March 29	Holy Ghost Church, McKees Rocks	Homilist: Fr. Andrew J. Deskevich; Confessor: Fr. Blichard

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

PLEASE MARK YOUR CALENDARS! ST. ELIAS AND ARCHIEPARCHIAL EVENTS

Monday	February 24	<i>Great Fast Begins</i>
Friday	February 28	First Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 6	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 13	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 20	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 27	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	April 3	Lenten Kitchen – 11:30 a.m. to 6:00 p.m

In our menu: Baked Fish Dinner, Fried Fish Dinner, Fish Sandwich, Shrimp Dinner, Pirohi, Mac & Cheese, Noodle Haluski and Bake Sale.



ARCHEPARCHY OF PITTSBURGH CHURCH MUSIC DAY



On Saturday, February 22, the Archeparchy will hold a Church Music Day at Saint John the Baptist Cathedral in Munhall: Morning (9-12): A meeting of Archieparchial cantors and assistant cantors, the first since 1997, to discuss the state of our church music and ways we can foster the singing in our parishes.

Afternoon (2-4): A presentation and sing-along for all clergy, cantors, and faithful, covering the Lenten and Holy Week hymns in the proposed comprehensive hymnal for our church, and teaching basic harmonization of our plain chant.



The Byzantine Catholic
Metropolitan Archeparchy of Pittsburgh
Office of the Archbishop
66 Riverview Avenue Pittsburgh PA 15214
(412)231-4000 Phone 412(231-1697 Fax

REGULATIONS FOR THE SEASON OF THE GREAT FAST - 2020

The fasts of the liturgical year are to be kept in accordance with the Norms of Particular Law of the Byzantine Metropolitan Church *sui iuris* of Pittsburgh.

simple abstinence

- The law of simple abstinence forbids the use of meat, but permits the use of eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe simple abstinence when prescribed. Abstinence is obligatory on all Wednesdays and Fridays of the Great Fast.

strict abstinence

- The law of strict abstinence (fast) forbids the use and consumption of all meat, eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe strict abstinence when prescribed.
- Strict abstinence (fast) **is to be observed in 2020 on Pure Monday, February 24** (the first day of the Great Fast), **and on Great and Holy Friday, April 10.**

dispensations

- Priests and parents are to ensure that minors are educated in the authentic sense of penance.
- Pastors and administrators, with just cause and taking into account acceptable reasons due to personal circumstances, may grant to the individual faithful as well as to individual families, dispensations, transfers, or commutations of abstinence and strict fast into other pious practices. Superiors of religious houses or clerical institutions enjoy these same faculties relative to their constituents.

liturgical services

- The Divine Liturgy of the Presanctified Gifts takes precedence over all other Lenten Devotions.
- The Divine Liturgy of the Presanctified Gifts only is to be celebrated on Wednesdays and/or Friday evenings of the Great Fast and also on Monday, Tuesday, and Wednesday of Holy Week.

ETERNAL MEMORY!



Pauline M. Massa Formerly of Braddock, current resident of Irwin, age 94, passed away at her home on Thursday, February 6, 2020, with her family at her side. Beloved aunt of Andrea and Mark Capozzi and Marlene Ingraham.

Preceded in death by 8 brothers and sisters. Also survived by many friends whom she loved like family.

Pauline was a lifelong member of Ss. Peter and Paul Byzantine Catholic Church in Braddock. For years she worked for her family’s multiple businesses in Braddock, where she formed many lifelong friendships. Pauline then went on to work for the Allegheny County Recorded of Deeds for 27 years before retiring. Even after retiring, Pauline would frequently volunteer delivering meals-on-wheels and loved to help others. Pauline enjoyed gardening. She will be remembered as a hardworking, faithful woman, who was always willing to put others before herself.

In blessed repose grant O Lord, eternal rest to the soul of your departed servant

Pauline, and remember her forever!

ICON OF THE LAST JUDGMENT: HISTORY AND DESCRIPTION



Every icon of the Last Judgment depicts one of the most important biblical stories in the iconography. It depicts intimidating scenes of the aftermath of the second coming of Christ when everyone is rewarded according to their deeds and merits.

There is a variety of legends associated with the origins of the Last Judgement icon and the subjects that it depicts. It is believed that the first representation of this icon appeared on the wall of a Byzantine Cathedral before the iconoclastic period. According to this information, historians concluded that this icon of the Last Judgement dates back to the 4th century. The original story reflected on the cathedral’s walls also narrated the Parable of the Wise and Foolish Virgins. The final version of the icon was established in the Byzantine Empire in around the 8th century.

The icon’s description was then presented to the inhabitants of Kievan Rus. In the 12th century, it was painted on the walls of another religious building, St. Cyril’s Monastery located in the center of Kyiv, and in the territory of several other monasteries at the same time. Historians claim that those images prompted Vladimir the Great to introduce Christianity as the state religion in the Kievan Rus.

The early version of one of the most valuable icons depicted plenty of apocalyptic scenes, which, however, were later separated. Besides that, scientists and historians have found that the original description of the icon of the Last Judgement was altered in its later versions.

The prevailing number of the Last Judgement icons have some common features. In the upper part of the icon, Jesus Christ is depicted with the Twelve Apostles on each side of Him, judging the souls according to their deeds. The left/right upper corner of the most influential art piece in the icons history portrays angels awakening the dead with the help of their trumpets.

Under the image of Christ, there is etimasia – an empty throne prepared for His second coming, depicted with a sponge, a stick, a cross, and a Book of the Gospels. Each version of the icon of the Last Judgement has a different number of these attributes.

The lower part of the icon reveals what will happen to a righteous or a sinful person after they face the frightening Divine Judgment. It is where the image visually splits in two. On the right side of Christ, there are the righteous beings sent to Heaven where they are greeted by angels and the Blessed Mother of God. On the left side of Jesus, the sinners, demons, gates of Hell, and even Satan himself are depicted.

The icon of the Last Judgment represents a momentous image for all religious people and genuine fine art admirers. If you take an interest in collecting religious art masterpieces, want to know more about exquisite museum icons, or seek competent advisory on the topic, contact Russian Icon experts and get professional assistance.

**Sunday of the Last Judgment
(Meat Fare Sunday)**

Matthew 25:31-46

Q G R D M T V L X G U S T R A N G E R J
W Z Q A P L D B E Z S Q G O A T S M I L
B Z D Q R G Q A Z S H B N A K D E I F L
O A V G X T H R O N E J Q O A W O D P O
N V S L D G A J V K P U N I S H M E N T
C V B O J K A T I I H Q S T S S O N A J
C L Z R N S C O S N E M E T E R N A L M
E Q Z Y Y N V N I G R I B S M Y H K I F
Q V F N J D U U T D D A A G B E I E H F
D I Z W H P R I S O N N J S L N P D F D
T S M E E L B L T M H G I K E K O W O T
F I Z E O D R I N K T E Q X D R E T O W
C T G Z H Y M G D A V L C L O T H E D D
L E I T H I R S T Y T S W C N G S W U R
D D W W Y G D P M Y K M N Q M L H E Z J
P R I S O N H W H U N G R Y Q V E L B P
O N A T I O N S T I T H U L P O E C O O
C B L E S S E D I Y A Z C D T G P O X D
U Z J G L B X A C I N W P E S A C M H S
A V T H H C U A J G Y J G B Q N U E T A

GLORY	ANGELS	THRONE
NATIONS	ASSEMBLED	SHEPHERD
SHEEP	GOATS	BLESSED
KINGDOM	HUNGRY	FOOD
THIRSTY	DRINK	NAKED
CLOTHED	PRISON	VISITED
STRANGER	WELCOME	PRISON
VISIT	ETERNAL	PUNISHMENT