



Epiphany of Our Lord Byzantine Catholic Church

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Epiphany of Our Lord is a parish in the Eparchy of Passaic, NJ <https://www.eparchyofpassaic.com>

—Schedule of Divine Services—

CHEESEFARE SUNDAY; THE HOLY MARTYR THEODOTUS, BISHOP OF CYRENE *Tone 8; AP11*

Saturday Mar. 1 4:30-5PM Mystery of Repentance*
5:30PM Vigil Divine Liturgy for the conversion of Alyona Sekretarova by David & Sarah Malakauskas

Sunday Mar. 2 9–9:30AM Mystery of Repentance*
10:00AM Divine Liturgy for the faithful of Epiphany Parish (live streamed)
Epistle: Romans 13:11-14:4 Matthew 6:14-21
11:45AM CheeseFare Picnic—No Meat Please
1PM Forgiveness Vespers of CheeseFare Sunday

Monday Mar. 3 **CLEAN MONDAY—FIRST DAY OF THE GREAT FAST;**
THE HOLY MARTYR EUTROPIUS & HIS COMPANIONS, CLEONICUS AND BASILISCUS
(Strict Abstinence from meat & dairy obligatory)
7PM Presanctified Divine Liturgy for the repose of the +Holy Souls in Purgatory by the Bragg Family

Wednesday Mar. 5 **THE HOLY MARTYR CONON** (Abstinence from meat obligatory)
7PM Great Vespers for the Great Fast

Friday Mar. 6 **THE HOLY MARTYRS AND BISHOPS OD CHERRSON: BASIL, EPHREM, CAPITON,**
EUGENE, ETHERIUS, & OTHERS (Abstinence from meat obligatory)
7PM Presanctified Divine Liturgy for the repose of +Richard Murray by David & Sarah Malakauskas

SUNDAY OF ORTHODOXY; MEMORY OF THE HOLY PROPHETS *Tone 1; AP13*

Saturday Mar. 8 4:30-5PM Mystery of Repentance*
5:30PM Vigil Divine Liturgy of St. Basil for the Hoff Family by Anonymous
Icon Procession after the Ambon Prayer for the Restoration of the Icons (AD843)

Sunday Mar. 9 9–9:30AM Mystery of Repentance*
10:00AM Divine Liturgy of St. Basil for the faithful of Epiphany Parish (live streamed)
Epistle: Romans 11:24-26, 32-12:2 John 1:43-51
Icon Procession after the Ambon Prayer for the Restoration of the Icons (AD843)
11:45AM ECF for Children & Adult Education *The Art of Dying Well*

During the month of March, the Altar Lamp burns before our Lord in the tabernacle for the repose of
+Mykola and +Paraskevia Scheremeta by Mike & Irene Laschuk

Stewardship 02/23/2025		Feb. Off. Total: \$14,292.47
Offertory	\$1,583	Cap. Imp. Total: \$1100
Online Giving	\$665.35	ECL \$32
Capital Improvement	\$0	Total Feb. \$15,424.47
ECL	\$--	Feb. Op. Budget \$11,000

2024 ANNUAL BISHOP'S APPEAL BEGINS: The Eparchy of Passaic's annual appeal has begun. So far 17 families have donated a total of \$6,975 towards our goal of \$10,800. If we reach our goal, we will receive a 40% rebate, just as we have in the past 4 years. So, giving to the Bishop's Appeal is giving to our parish!

***FORGIVENESS VESPERS:** The first service of the Great Fast is really Forgiveness Vespers on the afternoon of Cheesefare Sunday. This services begins in bright vestments and will then transition to dark vestments as well as morph to the somber lenten tones. As with any major season of fasting, we are called to remember our own sins, and to forgive our brothers and sisters the offenses they have committed against us. The vespers ends with the monastic service of Mutual Forgiveness; where each of us present will exchange forgiveness with each other person present.

***A NOTE ON ALITURGICAL DAYS:** The Great Fast officially beings on Clean Monday, Mar. 3. From the Typicon: “All days of the Great Fast are days of Alleluia [alituricals days], unless otherwise noted.” This means that they are days on which we *cannot* “celebrate” the Divine Liturgy. However, we do have the opportunity to celebrate the Divine Liturgy of the Presanctified Gifts, or as some call it, the Divine Liturgy of St. Gregory, so that we can still be fed with the Bread of Life on our journey through the Great Fast.

***SUNDAY OF ORTHODOXY:** Next Sunday will be the first Sunday of the Great Fast. The First Sunday was historically dedicated to the Holy Prophets of the Old Covenant. But shortly after the Restoration of the Holy Icons on March 11, 843—after a long period of controversy over their use in religious worship and the Christian Faith—this First Sunday was then dedicated

to the orthodox (right belief) faith. The orthodox faith of all Churches in communion with each-other and with Rome has taught that images or any representation are helpful aids in our catechism and worship, and any reverence does not reside in physical materials, but passes to the one being represented, while also maintaining that worship is proper to the Holy Trinity alone, but that veneration in itself, is not worship. We will celebrate this event by processing around the church after the Ambon Prayer with our favorite icons, and declare the decrees of the Seventh Ecumenical Council. **So, please don't forget to bring your favorite icons with you next Saturday & Sunday!**

—**FIRST DAY OF THE GREAT FAST, CLEAN MONDAY, IS A VEGAN DAY, NO MEAT OR DAIRY PRODUCTS**—

LENTEN ADULT EDUCATION CLASS: Dcn John will lead a 5 week class on Christian death and the afterlife titled: *Eternal Rest: The Art of Dying Well*, on the Sundays of the Great Fast. Alighting with the Byzantine practice of praying for the dead on Saturday's during Lent, 4 Video sessions will discuss death and what the Catholic belief is on what happens to the soul. The 5th session will discuss the specifics of the Byzantine Catholic funeral.

LET US REMEMBER IN PRAYER: Those who are ill or convalescing: Fr. Maximos, Patricia Rabayda, Tim Watson, Susan Russo, Paul Cincoski, Fr. Robert Stash, Sally Baer, Cathy Bowen, John Grzincic, Andrew Reidy, Patricia Moyle, Robert Pardee, Mary Rinik, Mario Marione, Brenda Bryant, Ernie & Patricia Holewinski, John Gollner, John Rooth, and Anna & Catherine Cospelich. *May our Lord Jesus Christ, the Physician and Healer of souls and bodies, grant them peace and good health for many blessed years.*

Also, our deployed military members: Pvt. Bryan Buck, Sailor David Russo, and Commander William Bridges. *May God's Divine Care and Mercy be given to them and may their Guardian Angels protect them from harm.—Please let Fr. Lewis know if anyone should be added or taken away from these lists.*

Welcome to our parish!

We are glad that you have chosen to participate in the Divine Liturgy with us today and we pray that it has been a spiritually nourishing experience. If you would like to register as a parishioner or if you have any questions, please do not hesitate to ask.

The Mysteries (Sacraments) of the Church are available for all Baptized Catholics in Good Standing. This means that a Catholic attends Divine Liturgy on Sundays and Holydays of Obligation, utilizes the Mystery of Repentance at least once a year, receives the Eucharist at least once a year, observes the church's penitential seasons and fasting regulations to include abstaining from meat or an equivalent penance on all Fridays except when mitigated, supports the Church in Her temporal needs through offering of time, talent, and treasure, and believes the Church's teachings on faith and morals. Those seeking Sacramental Marriage should contact the parish 1 year in advance.



Upcoming Social Events

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|----------|--|
| Mar. 2 | CheeseFare Picnic & Forgiveness Vespers |
| Apr. 6 | Monthly Picnic: Vegan Theme |
| Apr. 27 | Thomas Sunday Picnic |
| July 16 | 2025 Byzantine Catholic Metropolitan
Assembly, Whiting, Indiana |
| Aug/Sept | 31/01 Uniontown Pilgrimage |

Changeable Parts in the Teal Pew Book Mar. 1/2 Cheesefare Sunday

Vigil Divine Liturgy Green Pew Book p. 104:
 Tone 8: p. 159
 —see handout—

—Sunday see handout—

(Sun) 1st & 2nd Sunday Antiphons: p. 14

(Sun) Hymn of the Incarnation: A p. 18

(Sun) 3rd Sunday Antiphon: p. 22

(Sun) Entrance Hymn: p. 25

(Sun) Troparion T8 p. 161 & Kontakion Cheesefare: p. 218

“Holy God...” C p. 28

Cherubikon: B p. 43

Creed: B p. 53

Thrice Holy Hymn: p. A p. 56

We Praise You...: B p. 59

Our Father: Tone 8 p. 73

Communion Hymn: B p. 78

“We have seen...”: A p. 82

“May Our Mouths be filled..”: A p. 84

“Blessed be the Name of the Lord”: A p. 88

Thanksgiving Prayers: p.95-96

PRAYERS FOR THE WEEK AFTER CHEESEFARE SUNDAY

—consider adding these to your daily prayers—

One theme present in the first week of the Great Fast is the Expulsion of Adam and Eve from Paradise. As we pray in the Anaphora of St. Basil, and as we know, it is by our own transgressions, ei, by Adam and Eve's willful act against God's commandments, that has brought pain and hardship into our lives. We now yearn to return to paradise, or now, we long to enter into the Kingdom of Heaven.

A Simple Daily Lenten Service

Through the prayers of our Holy Fathers, O Lord Jesus
Christ our God,
have mercy *on* us.
Amen.

Glory to you, our God,
glory *to* you.

Heavenly King, Comforter, Spirit of Truth,
everywhere present and filling all things,
Treasury of Blessings and Giver of Life,
come and dwell within us,
cleanse us of all stain,
and save our souls, O *gracious* One.

Holy God, Holy and Mighty, Holy and Immortal,
have mercy *on* us. (*3 times with a bow*)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

Most Holy Trinity, have mercy on us;
Lord, cleanse us of our sins;
Master, forgive our transgressions;
Holy One, come to us and heal our infirmities for *your*
name's sake.

Lord have mercy, Lord have mercy,
Lord have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

Our Father, who art in heaven, hallowed be thy name.
Thy kingdom come, thy will be done on earth as it is in
heaven.

Give us this day our daily bread,
and forgive us our trespasses
as we forgive those who trespass against us,
and lead us not into temptation,
but deliver us *from* evil.

Lord have mercy, Lord have mercy, Lord have mercy,
Lord have mercy, Lord have mercy, Lord have *mercy*.
(*2times*)

+Come, let us worship our King and God,
+Come, let us worship Christ, our King and God,
+Come, let us worship and bow down before Jesus
Christ,
the *King* and our God.

PSALM 50

Have mercy on me, God, in your kindness.
In your compassion blot out my *offense*.
O wash me more and more from my guilt
and cleanse me from *my* sin.

My offenses truly I know them;
my sin is always *before* me.
Against you, you alone, have I sinned;
what is evil in your sight I *have* done.

That you may be justified when you give sentence
and be without reproach when *you* judge,
O see, in guilt I was born,
a sinner was I *conceived*.

Indeed you love truth in the heart;
then in the secret of my heart teach *me* wisdom.
O sprinkle me with hyssop, then I shall be clean;
O wash me, I shall be whiter *than* snow.

Make me hear rejoicing and gladness,
that the bones you have crushed *may* thrill.
From my sins turn away your face
and blot out all *my* guilt.

A pure heart create for me, O God;
put a steadfast spirit *within* me.
Do not cast me away from your presence,
nor deprive me of your *holy* spirit.

Give me again the joy of your help;
with a spirit of fervor *sustain* me,
that I may teach transgressors your ways
and sinners may return *to* you.
O rescue me, God, my helper,
and my tongue shall ring out *your* goodness.
O Lord, open my lips
and my mouth shall declare *your* praise.

For in sacrifice you take no delight,
burnt offering from me you would *refuse*,
my sacrifice, a contrite spirit,
a humbled, contrite heart you will *not* spurn.

In your goodness, show favor to *Zion*:
rebuild the walls of *Jerusalem*.
Then you will be pleased with lawful sacrifice,
burnt offerings wholly consumed,
then you will be offered young bulls on *your* altar.

APOSTICA OF VESPERS

T6 Glory: Adam was banished from Paradise because of the forbidden fruit. He sat before the gate, sighing and lamenting: Alas! Woe is me! What is happening to me? I have transgressed the commandment of the Lord, and now I am deprived of every blessing. O Paradise, so delightful, you were planted for me; and now you are closed because of Eve. Beseech your creator who has also fashioned me to fill me with the fragrance of your flowers once again. And the Savior said to him: I do not desire the destruction of my creation; rather, I wish it to be saved and come to the knowledge of truth; for I do not reject those who come to me.

Now and ever: Christ the Lord, our Creator and Redeemer, came forth from your womb, O most pure Virgin. He clothed himself in our human flesh to set us free from the original curse of Adam. Therefore, O Mary, we praise you, without ceasing, as the true Virgin Mother of God, and we sing with the angels: Rejoice, O Lady, advocate, protector, and salvation of our souls.

KONTAKION

O guide to wisdom, O giver of understanding, O instructor of the ignorant and helper of the poor, strengthen and enlighten my heart, O Master. Give the word to me, O Word of the Father, that I may not refrain from crying out to You: O merciful Lord, have mercy on me, a fallen one.

IKOS OF MATINS

Adam formerly sat before the gate of Paradise weeping, and with his head buried in his hands, he cried out: O merciful Lord, have mercy on me, a fallen one. Banished from Paradise by the angel who closed the gate of the heavenly garden, Adam sighed deeply and said: O merciful Lord, have mercy on me, a fallen one.

O delightful Paradise, share in the sorrow of your fallen master, and, by the whispering of your leaves, beseech the Creator not to keep you closed forever; O merciful Lord, have mercy on me, a fallen one.

O Paradise, filled with beauty and charm, planted for Adam and closed by Eve, pray to the Lord for your fallen master: O merciful Lord, have mercy on me, a fallen one.

HYMN OF LIGHT OF MATINS

Glory, Now and ever: Those whom You had formerly expelled from Paradise for having eaten the forbidden fruit, O Lord, You now lead back again by your Cross and Passion, O my Savior and my God; grant us also the strength to complete the course of this Fast in holi-

ness so that we may adore your divine Resurrection, the Pasch of Salvation, through the prayers of the Mother of God.

Lord have mercy. *(40 times)*

PRAYER OF THE HOURS

O good God, in all times and places you are worshiped and glorified both in heaven and on earth. You are long-suffering and generous in your mercy and compassion. You love the just and show mercy to the sinner, calling all to repentance through the promise of blessings to come. Deem, O Lord, at this very hour, to receive our supplications and to direct our lives in the path of your commandments. Sanctify our souls; purify our bodies; set aright our minds; cleanse our thoughts; deliver us from all affliction, trouble, and distress; surround us with your holy angels so that, guided and guarded in their camp, we may attain oneness of faith and the knowledge of your unspeakable glory. For you are blessed forever and ever.

Amen.

THE PRAYER OF ST. EPHREM

Lord and Master of my life, spare me from the spirit of indifference, despair, lust for power, and idle chatter.
(Prostration)

Instead, bestow on me, your servant, the spirit of integrity, humility, patience, and love. *(Prostration)*

Yes, O Lord and King, let me see my own sins and not judge my brothers and sisters; for you are blessed forever and ever. Amen. *(Prostration)*

Then, with a simple bow, the following is repeated 4 times

+O God, be merciful to me a sinner

+O God, cleanse me of my sins and have mercy on me.

+O Lord, forgive me, for I have sinned without number.

Through the prayers of our Holy Fathers, O Lord Jesus Christ our God,

have mercy *on* us.

Amen.



Great Lent 2025 — Our Journey to the Empty Tomb

A Message from Bishop Kurt Burnette

Our wonderful church is called the Church of the Resurrection by people outside our church because of the enthusiasm with which we celebrate the Resurrection of Jesus Christ every year—the special music that we sing only once a year, the moving lyrics of our hymns during Holy Week and on the Great Easter Sunday or Pascha. We even celebrate Easter for fifty days, all the way till Pentecost. No one celebrates the Resurrection with our joy and energy. Then every week for the rest of the year, we dedicate one day each week, Sunday, to the Resurrection. Fifty days or so isn't enough for us, we also spend almost three months, eleven weeks, beforehand preparing for Christ's happy victory over sin and death.

Like Jesus, we begin our journey to Jerusalem in the ancient city of Jericho. Jericho is over eight hundred feet below sea level in the burning desert where the Dead Sea is located and Sodom and Gomorrah. From Jericho, it is a steep climb up mountain passes, more than thirty three hundred feet elevation to the sacred city of Jerusalem on Mount Zion. In Jericho, Jesus' namesake Joshua made his entrance into the Promised Land and began his sweep of military conquests. In Jericho begins his march of conquest by calling Zacchaeus to salvation. Zacchaeus is an unpopular outsider in his own society and probably a laughing stock as well. "Come down immediately," Jesus calls out to him before the astonished crowd, "Today I will eat at your house."

In our fallen state, the Father of Lies uses every trick and dodge to turn us away from God's love. Even the Great Fast he uses to erode our friendship with God, by appealing to our pride. So for the next Sunday we are transported to the temple in Jerusalem, where Jesus Himself was tempted by Satan, and we view the scene of the Publican (Tax Collector) and the Pharisee. The Pharisee was not a bad man, but he got exactly what he asked for from God — nothing. The collaborator, the tax collector for the Romans, got what he asked for also: justification in the eyes of God, because he asked for it in humility. Fasting and long prayers are good things and benefit us immensely, but only with humility.

The story of the Prodigal Son reminds us of why Jesus came to earth in the first place. Without God's law, we wander from home and end up in a pigsty. When Jesus was born, the Father came running down to earth to meet us, even though we had not yet come to our senses. Even this story of joy and resurrection ends with a warning against pride and self justification.

Meatfare Sunday is called meatfare because, in our tradition, it is the last day to eat meat before Easter. It is an ancient noble tradition to give up meat for such a long time, and in our day so many athletes and body builders are vegetarians we know it won't hurt us if we eat a variety of other foods. On this Sunday though, St. Paul admonishes us, "But food does not bring us near to God; we are no worse if we do not eat, and no better if we do." The pagans had, and still have, many strange ideas about the supernatural properties of food. We fast only for self-discipline, not because food made by the good God is evil, nor because our own flesh is evil. Food and our bodies were made by a loving God, and His holy Word says, "He saw that it was good."

On the last Sunday before Lent, to remind us again why Jesus came, why we had to be saved, we hear with dread and awe the description by Our Lord Himself of the Last Judgment. Just as the Prophet Daniel foresaw it centuries before Christ, the Son of Man will be seated on a throne of fire. As it says in the Apocalypse, anyone whose name was not written in the book of life is thrown into the lake of fire, which is the second death. We have no need to be

afraid of the God who loves us, because Jesus told us how to prepare for the Judgment: feed the hungry, give drink to the thirsty, clothe the naked, visit the sick, visit prisoners, and welcome strangers.

In recent years, we had the opportunity to feed the hungry and so on by helping our friends and relatives in Transcarpathia, which is the poorest part of Ukraine, to help with the flood of refugees from the war. With so much international aid, our financial assistance is not as significant now, but you can still help the priests there who are struggling to feed their families by sending Liturgy stipends. You get the double blessing of helping the poor and benefitting from prayers offered for you and your loved ones or deceased family and friends. The priests also help the poor in their neighborhoods where no one is a stranger.

Jesus said, “The truth will set you free.” Indeed the truth is our salvation, and the foundation of all evil is lying and deceit. Therefore, for the first Sunday of Lent, we thank God for His life giving revelation to us. We worship Him in Spirit and in Truth because He has revealed Himself to us. All of our truths are tied up in this Sunday of Holy Icons, namely that we were made by a loving God in His own image and likeness, and that He took on flesh as a Man, like us in all things but sin. That He did not abandon us in our sins, but walked among us, as his dear friend St. John says, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands.”

On the second Sunday, we hear the words from Scripture, “Sit at my right hand until I make your enemies your footstool.” These words proclaim the majesty and authority of Jesus as He takes the throne of David, and He uses that power to cure a paralyzed man, but also forgives his sins, something only God can do.

On the third Sunday we bring out the cross on the tetrapod. This year, the Holy Father has declared a Jubilee Year of Mercy. The ancient Jubilee Year was the year for forgiveness of debts and return of mortgaged land. Pope Francis asked for us to display a cross prominently in the Cathedral this year to remind us that our mercy came at a price, even death on a cross.

We remember St. John of the Ladder to affirm the great value of prayer and fasting. However, if you read his book, he teaches us, “Don’t be distracted by sins.” Ask yourself, what is behind the sin? Studying our sins can teach us, perhaps with a good teacher, in what ways our love of God is deficient or flawed. Only by pulling out the weeds by the roots can we ever clean up the garden in our soul. St. John’s book of wisdom lays bare the roots of the weeds.

The last Sunday during the Great Fast, we are thrilled to read about the miraculous rescue of St. Mary of Egypt. Having dedicated her life to sin, and not only to sin, but to corrupting the innocent, God reached down into the mire and pulled her out and cleaned her off. Not by our own works are we saved, but by the free gift of God through Jesus Christ. Even after death, her body was guarded by a lion, a symbol of Judah the tribe of Jesus. Jesus will go to any lengths to save us from our own bad choices and guard us from the evil one.

And so with humility, we travel the road with our beloved Savior from Jericho in the scorching desert, up the mountain passes to the sacred city of Jerusalem, in fulfillment of the ancient prophecies, to be with our Lord in his suffering and humiliation, and to witness his victory over sin and death.

+Kurt Bunnett

Fasting Regulations for the Great Fast

EPARCHIAL REQUIREMENTS: All who receive Communion in the Eparchy of Passaic are required to abstain from meat on Wednesdays and Fridays of the Great Fast—there is no alternative penance. All adults who receive Communion in the Eparchy of Passaic are required to abstain from meat, eggs, and milk products on the first day of The Fast, Monday, March 3, and on Great and Holy Friday, April 18.

FROM THE TYPICON (A GUIDEBOOK FOR THE CELEBRATION OF THE LITURGY AND DIVINE OFFICE): “In the Great Fast, abstinence from meat, fish, dairy products, alcohol and foods cooked in oil was prescribed for all days, except days of mitigation. All Saturdays and Sundays, February 24, March 9, Wednesday to Friday of the Fifth Week, the Prefestive Day and Leave-taking of Annunciation were mitigations for wine and oil. The Feast of the Annunciation (March 25) and Palm Sunday were general mitigations. The Ruthenian Metropolia prescribes strict abstinence (from meat and dairy products) on the First Monday of the Great Fast and on Good Friday,

and abstinence from meat on all Wednesdays and Fridays.”

DISPENSATION: Pastors and Administrators may, for a just cause, grant to the individual faithful and to individual families, dispensations or commutations of the fasting rules into other pious practices. Those who are pregnant or nursing, and those in advanced age may seek dispensations for health reasons.

POSSIBLE FASTING REGIMINES: Enclosed are a variety of fasting possibilities for those who seek the spiritual benefit of challenging themselves to a deeper participation in the Great Fast. One can start simple and increase the difficulty as the Fast progresses. **Either way, all are encouraged to do more than the minimum, except the elderly, pregnant, small children, and those with special medical issues.**

							Fasting Required by our Eparchy
		First Day of the Fast Strict Fast					
Sunday No Fasting	Monday No Fasting	Tuesday No Fasting	Wednesday Fast from meat	Thursday No Fasting	Friday Fast from meat	Saturday No Fasting	
					Good Friday Strict Fast		

							Option 1 Additional Fasting
		First Day of the Fast Strict Fast					
Sunday No Fasting	Monday Fast from meat	Tuesday No Fasting	Wednesday Fast from meat	Thursday No Fasting	Friday Fast from meat	Saturday No Fasting	
					Good Friday Strict Fast		

First Day
of the Fast
Strict Fast

Option 2 Additional Fasting

Sunday No Fasting	Monday Fast from meat	Tuesday Fast from meat	Wednesday Fast from meat	Thursday Fast from meat	Friday Fast from meat	Saturday No Fasting
					Good Friday Strict Fast	

First Day
of the Fast
Strict Fast

Option 3 Additional Fasting

Sunday No Fasting	Monday Fast from meat	Tuesday Fast from meat	Wednesday Strict Fast	Thursday Fast from meat	Friday Strict Fast	Saturday No Fasting
					Good Friday Strict Fast	

First Day
of the Fast
Strict Fast

Option 4 Additional Fasting

Sunday Fast from meat	Monday Strict Fast	Tuesday Strict Fast	Wednesday Strict Fast	Thursday Strict Fast	Friday Strict Fast	Saturday Fast from meat
					Good Friday Strict Fast	

Special Notes

The tradition also suggests that fish with a backbone is considered flesh and meat, however, any type of shellfish is permitted all days of the fast. It is also the tradition that both wine and oil are abstained from as well; this may have been because of their storage in animal skins, but either way, alcohol is good to abstain from during the Great Fast.