

Schedule for the Week

SUNDAY - 05 March - SUNDAY OF ORTHODOXY - The Venerable Leo, Bishop of Catania in Sicily

Hebrews 11:24-26, 11:32-12:2 John 1:43-51

Monday; 06 March - The Venerable Timothy of Symbola in Bithynia

Isaiah 4:2-5:7 Genesis 3:21-4:7 Proverbs 3:34-4:22

6 PM - LENTEN VESPERS

6:30 - Parish Board Meeting (Rescheduled)

Tuesday; 07 March - Discovery of the Relics of the Holy Martyrs at the Eugenius Gate in Constantinople

Isaiah 5:7-16 Genesis 4:8-15 Proverbs 5:1-15

6:30 PM - MOLEBEN TO THE MOTHER OF GOD FOR THE PEACE AND STABILITY OF UKRAINE) - St. Mary Ukrainian Orthodox Cathedral 1031 Fullerton Avenue Allentown

Wednesday: 08 March - The Holy Hieromartyr Polycarp, Bishop of Smyrna

Isaiah 5:16-25 Genesis 4:16-26 Proverbs 5:15-6:4

9 AM - LENTEN HOURS

4 PM - LITURGY OF THE PRESANCTIFIED GIFTS

Thursday; 09 March - The First and Second Discoveries of the Precious Head of St. John The Baptist

Isaiah 6:1-12 Genesis 5:1-24 Proverbs 6:3-20

Friday; 10 March - The Holy Tarasius, Archbishop of Constantinople

Isaiah 7:1-15 Genesis 5:32-6:8 Proverbs 6:20-7:1

9 AM - LENTEN HOURS

6 PM - LITURGY OF THE PRESANCTIFIED GIFTS followed by Educational Series and Pot Luck Supper

Saturday; 11 March - MEMORIAL SATURDAY -The Holy Porphyrius, Bishop of Gaza

Hebrews 3:12-16 Mark 1:35-44

9 AM - DIVINE LITURGY with Sorkousty

SUNDAY - 12 March - SECOND SUNDAY OF GREAT LENT - Sunday of St. Gregory Palamas, Archbishop of Thessalonica

Hebrews 1:10-2:3 Mark 2:1-12

9:30 AM - DIVINE LITURGY

Announcements

- **SAVE THE DATE: Annual General Parish Meeting Sunday; 26 March 2023 immediately after Divine Liturgy.**
- **COFFEE HOUR SIGN - UP SHEET:** The new coffee hour sign-up sheet is now posted in the Fellowship Hall. Please consider sponsoring a Sunday.
- **AID TO UKRAINE CONTINUES:** As the Russian War on Ukraine continues into a second year, our assistance also continues. We are now partnering with UNITED HELP UKRAINE, an organization that has proven itself over the past year to get the necessary help to Ukraine where it needs to be. In addition to this, we have adopted a military unit, in the Lviv Oblast, to provide them with small items that make their defense of Ukraine easier. Please check the bulletin regularly for updates on the items needed.
- **SPECIAL THANK YOU** - to our parishioner, Robyn Bodnar, for the new computer for our Parish Office. May God reward you a hundredfold, Robyn!
- **Fasting before Holy Communion** - Please note: anyone planning to receive Holy Communion at any of the Presanctified Liturgies should follow the rule of fasting and have only one full meal during the day, usually in the evening after having received Holy Communion. In addition, they should also not have anything to eat after 12 Noon
- **FRIDAY EVENING EDUCATIONAL SERIES AND POT LUCK SUPPER-** This Lent, we will again attempt to have a series of enrichment on our Orthodox Christian Faith after the evening service. We will be exploring the book “Introducing the Orthodox Faith,” by Fr. Anthony Coniaris. ALL ARE INVITED. Anyone planning on attending, should speak to Fr. Richard and please bring a meatless and dairy less covered dish.
- **PUSSY WILLOWS** - The mild winter has caused an early spring. Therefore, things are budding and blossoming very early this year. We ask those of you who have pussy willow bushes to keep an eye on them and cut the branches before they start going to pollen and keep them in a cool place until Willow Sunday - please do not bring them to the church; we simply do not have anywhere to store them. We are very grateful to anyone who can donate branches.
- **PARISH BOARD MEETING RESCHEDULED** - The regular monthly Parish Board Meeting, once again has been rescheduled and will take place tomorrow, 06 March at 6:30 PM immediately following Lenten Vespers. All are welcome.
- **SOROKOUSTY COMMEMORATION** - As we begin Great Lent, as a reminder, we will celebrate the commemoration of the deceased on the five designated Sorokousty Saturdays. If you wish to have Father Richard commemorate your deceased family members, please utilize the Sorokousty envelope available in the breezeway and place it in the collection basket with your regular offering.
- **MONTHLY PRAYER SERVICE FOR THOSE SUFFERING WITH CANCER AND OTHER ILLNESS** - The next special monthly prayer service for those suffering with cancer and other illness, to the Mother of God “Queen of All” will take place this **Monday; 20 March**. If you would like to remember anyone in prayer, please submit their names on the list available in the Chapel and deposit it in the chapel near the icon of the Mother of God, Queen of All. Donations can also be placed in the same receptacle.
- **ENGLISH AS A SECOND LANGUAGE CLASSES** - Classes continue every Saturday at 10 AM. Our own choir director, John Koretski leads the class. Anyone interested is welcome.
- **Adult Ukrainian Language Classes** - Classes continue every Thursday at 6 PM. Mr. Ihor Mirchuk is the instructor. Anyone interested is welcome.

Today’s Liturgical Propers

(at the Divine Liturgy)

Tone 5 Troparion *(Resurrection)*

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Tone 2 Troparion *(Sunday of Orthodoxy)*

We venerate Your most pure image, O Good One;
and ask forgiveness of our transgressions, O Christ our God.
Of Your own will You were pleased to ascend the Cross in the flesh
and deliver Your creatures from bondage to the Enemy.
Therefore with thankfulness we cry aloud to You:
“You have filled all with joy, O our Savior,//
by coming to save the world.”

Tone 8 Kontakion *(Sunday of Orthodoxy)*

No one could describe the Word of the Father;
but when He took flesh from you, O Theotokos, He accepted to be described,
and restored the fallen image to its former state by uniting it to divine beauty.//
We confess and proclaim our salvation in words and images.

Tone 4 Prokeimenon *(Song of the Fathers)*

Blessed are You, O Lord God of our fathers, / and praised and glorified is Your Name forever! *(Song of the three Holy Children, v. 3)*

V. For You are just in all that You have done for us! (v. 4)

Epistle

Hebrews 11:24-26; 32-12:2

Tone 4

Alleluia, Alleluia, Alleluia!

V. Moses and Aaron were among His priests; Samuel also was among those who called on His Name. (Ps. 98:6)

V. They called to the Lord and He answered them. (Ps. 98:7a)

Gospel

John 1:43-51

(Instead of “It is truly meet...,” we sing the following)

Hymn to the Theotokos

All of creation rejoices in you, O Full of Grace:

the assembly of angels and the race of men.
O sanctified temple and spiritual paradise,
the glory of virgins,
from whom God was incarnate and became a Child –
our God before the ages.
He made your body into a throne,
and your womb He made more spacious than the heavens.
All of creation rejoices in you, O Full of Grace.
Glory to you!

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! *(Ps. 148:1)*
Rejoice in the Lord, O you righteous; praise befits the just! *(Ps. 32:1)*
Alleluia, Alleluia, Alleluia!

The Five Saturdays of the Deceased (Sorokousty)



Every year the Church Typikon designates five Sorokousty/ Saturdays of the Deceased during Great Lent. In addition the first Saturday for this purpose actually occurs before Great Lent on the Saturday before the reading of the Gospel of the Last Judgement. For 2023 these Saturdays are February 18th; March 8th, 18th, and 25th; and April 1st. It is a tradition of our Holy Church to commemorate the memories of our beloved deceased at Divine Liturgy on these five Saturdays of the year. Please utilize the Sorokousty envelope available in the breezeway, and either place it in the collection basket with your regular offering or send it into the church through regular mail. NOTE: If you have additional names to be remembered, you may print them on a separate sheet of paper and include it in the envelope. PLEASE ONLY LIST FIRST NAMES!

THE TRUE MEANING OF FASTING IN THE ORTHODOX CHURCH
by [Philip Kariatlis](#)

When we think of fasting in the Orthodox Church today, our mind almost immediately goes to certain rules relating to what we can and cannot eat. Moreover, this practice is especially associated with Great

and Holy Lent. And so, when it comes to this “forty-day” fast, there are some who will almost exclusively focus all their attention on familiarizing themselves with all of the Church’s prescriptions regarding when they need to abstain from particular foods. Then, there are some who might go to great lengths, meticulously checking all ingredients of certain food items in supermarkets for example, in order to ensure that there are no traces of foods which they know are not permitted during fasting periods, also rejoicing with delight when they happen to find substitutes to their favorite food. What necessarily results from such an understanding of fasting, amongst its practitioners, is a belief that if they have been “successful” in this effort, they are then prepared to receive the risen Lord on Easter night.

A question which justifiably arises, however, is whether this in fact is what fasting is all about. If Great Lent is a preparatory time within the Church’s liturgical year meant as a means for preparing the faithful to encounter the risen Christ on the day of Easter, how does such an understanding of fasting assist in this “spiritual” journey? Is this the true meaning of fasting? Or, have we reduced it merely to rules about what foods are permitted and what are not?

In studying some of the hymns found in the Triodion—a liturgical book out of which many beautiful hymns are chanted during the period of Great Lent—the hope is that we might recover the true meaning of fasting. This approach is plausible to the extent that the hymns of the Orthodox Church, more generally, reflect its theological vision; indeed, they reveal, in sung form, the theological outlook of the Orthodox Church. More specifically, we will briefly look at certain hymns known as “Aposticha idiomela” of Vespers since they all specifically focus on presenting the Church’s understanding of fasting. Indeed, these would have been intentionally inserted in the Service to remind the faithful of the true meaning of fasting. Unfortunately, the connection of these hymns to fasting have been lost sight of and therefore their significance largely overlooked today.

Even a cursory study of these Lenten hymns clearly shows that fasting is primarily about renewing our relationship with God, neighbor and the world more broadly. Already, at the Vespers Service of Pure Monday, we are reminded that fasting involves a personal cleansing of our whole self and not simply a dietary “detox”:

Let us fast in a way that is acceptable and pleasing to the Lord. True fasting is flight from evils, temperance of the tongue, refrain from anger, separation from lustful desires, and from lies, from falsehood and from perjury. The absence of all these makes our fasting true and acceptable. In this instance, fasting is connected with the dynamic of purification. Following Christ’s call for holiness (cf. Mt 5:8), many fathers of the Church speak of purification as a necessary first step towards encountering God. Fasting therefore needs to be accompanied with effort in purification.

In the same way, the hymn in question, is an injunction for purity. The meaning of purity, like fasting, ought not to be impoverished. Purification [κάθαρσις] essentially signifies a process towards integrity [κατ-ἄρτιος]—note the etymological proximity between the two concepts. Accordingly, purification is understood as internal consistency or integrity of character which, in the face of temptation, remains totally devoted to God. Put another way, it involves a gradual transformation from brokenness to wholeness. And so, according to the hymn, true fasting is a ‘means’ towards “wholeness.”

Together with an undertaking towards temperance from the passions, the purpose of fasting is to open up the faithful to the splendor of the new life that comes from the Cross. Namely, in experiencing a little physical hunger through fasting, the hope is that this might be recast towards ‘hunger and thirst’ for Christ. This transformative aspect of fasting is captured in the troparion sung on Tuesday of the first week of Lent:

Let us observe fast, not only by abstinence from food, but also by separating ourselves from every bodily passion... so that we may be counted worthy to partake of the Lamb [τῆς τοῦ Ἀμνοῦ μεταλήψεως]... the Son of God... Thus, we shall be lifted up on high in the joy of virtue and by the delight of excellent works we shall be glad in God, the Lover of Humankind.

Accordingly, fasting finds its true meaning when the outward abstinence of food is connected with the inward struggle to intensify our longing for God through the dynamic of purity and repentance—the consummation of which is realized in Holy Communion.

Coupled with observing a balance between the material and spiritual aspects of true fasting, there is a third necessary dimension, namely, practical compassion towards neighbor. At the first Liturgy of the Pre-sanctified Gifts, the Idiomelon makes this explicit:

While fasting with the body, o brethren, let us also fast in spirit; let us loosen every connection with injustice... Let us give bread to the hungry and introduce into our house the poor who have no roof to cover them, that we may receive from Christ our God the great mercy.

True fasting requires not only fasting from foods but also practical works of compassion which, in this case, include working towards overcoming injustice and extending hospitality—philoxenia—especially to those in need. In simple terms, the hymn underscores that there cannot be genuine fasting without love towards the “other,” especially those in most need. In the end, fasting is a means to remind us not only of our dependence upon God, but also the often-forgotten truth that God is beheld in the face of the “other.” Without this struggle to fix our eyes on God through beholding God in our neighbor and all of his creation, mere fasting from food has no value. On the other hand, when truly practiced, fasting becomes a positive action, nothing less than a true theophany opening us up to the beauty and splendor of the Risen Lord.

(Philip Kariatlis is Academic Director and Senior Lecturer in Theology at St Andrew’s Greek Orthodox Theological College in Sydney, Australia.)

**Donations For Ukraine Wishlist– THANK YOU
UPDATED 02-21-23**

UNITED HELP UKRAINE delivers to De-Occupied Territories and to Internally Displaced Families.

PLEASE CALL THE CHURCH OFFICE AHEAD TO ARRANGE DROP-OFF.

1. Emergency supplies

- Solar lights – any type
- Flashlights, lanterns – preferably solar or hybrid
- Batteries – any type

2. OTC Medication

- Hydrocortisone, Preparation H, Athlete foot (and any other useful ointments)
- Anti-diarrhea and constipation drugs
- Painkillers and fever reducers
- Vitamins

3. Food

Non-perishable, at least 6 months before expiration date, no glass jars, sturdy packaging

- Canned meat, canned milk
- High protein canned food: beans with meat etc.
- Peanut butter, nutella
- Rice, pasta, mashed potato flakes, other grains
- Energy bars, chocolate bars, nut bars
- Non-bulky crackers, fig bars, cereals

- Tea (bagged and loose leaf)
- Coffee: instant, beans, or grinded (no pods)

4. Adult Personal Hygiene

- Adult diapers
- Soap bars
- Pads for women
- Toothpaste/Mouth Wash/Tooth paste

5. Household Items

- Non-liquid laundry detergents
- Non-liquid cleaning supplies
- Disinfecting wipes
- Mosquito and Ticks Detergents

KIDS

6. Babies

- Diapers – sizes 3-5
- Formula (unexpired)