

ALL SAINTS ORTHODOX CHURCH
OLYPHANT, PENNSYLVANIA
FORGIVENESS SUNDAY; CHEESE-FARE
FEBRUARY 26, 2012

Saint Porphyrios, Bishop of Gaza; Martyr Sebastian



Romans 13:11-14:4 (Epistle): And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Matthew 6:14-21 (Gospel): For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and

where thieves do not break in and steal. For where your treasure is, there your heart will be also.

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Services & Activities

Sunday, February 26	Cheesefare-Forgiveness Sunday
	9:00 am Divine Liturgy
	Forgiveness Vespers
Monday, February 27	6:30 pm Canon of St. Andrew of Crete
Tuesday, February 28	6:30 pm Canon of St. Andrew of Crete
Wednesday, February 29	3:00 pm Akathist
	6:30 pm Canon St. Andrew of Crete
Thursday, March 1	6:30 pm Canon St. Andrew of Crete
Friday, March 2	7:00 pm Akathist
Saturday, March 3	3:30 pm Confession
	4:00 pm Great Vespers
Sunday, March 4	Sunday of Orthodoxy
	9:00 am Divine Liturgy
Mission Vespers:	4:00 p.m. Holy Resurrection, Wilkes-

Barre

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===== ANNOUNCEMENTS:

TODAY IS ALSO MISSION SUNDAY as designated by the hierarchs of all the Canonical Orthodox Churches in North America: Please pray for Orthodox missionaries and mission workers (among them Christine Semon) as they share the hope, love, and salvation of Christ with our brothers and sisters around the world. Contact Orthodox Christian Mission Center at 1-877-GO-FORTH or by e-mail at missions@ocmc.org to learn more about the vital work of the Orthodox Church.

PRESANCTIFIED LITURGIES WILL BEGIN WED. March 7 @ 6 PM.

**LENTEN FOOD SALE COMING: FRIDAY, MARCH 23 NOON-5PM.
FOOD PREPARATION TUESDAY, MARCH 20-THURSDAY, MARCH 22.**

Please remember in your prayers all of the parishioners of All Saints, their families, neighbors, and friends, especially Michael, Justin, Liam, Cory Joseph, Michael, George, all those serving in the Armed Forces, all missionaries (especially Christina), all clergy, monastics, and seminarians, the sick and suffering, those in nursing homes, hospitals and prisons, especially for those for whom we have been asked to pray, **and for all the newly departed:** (among them the Archpriest Joseph Kreta, Archpriest Michael Romanchak, Matushka Barbara Pavelchak, Matuska Joanne Pianovich, Matushka Eleanor Krell, Ann Peregrim, Olga Paulishak and Lieutenant General John Yeosock). If you would like Fr. Gabriel to remember the living or the departed at the Divine Liturgy, please give the names to Fr. Gabriel to remember at the Proskomedia.

WHITE ALTAR COVERS NEEDED. Please give your donations to Joni Rezanka. Thank you for the \$60 donation made by the Scochin Family.

EUREKA HOSE CO. NO. 4 ANNUAL SPAGHETTI DINNER

SATURDAY MARCH 3 AT FIRE STATION 717 E. GRANT ST. TAKE OUT 3-5PM; EAT IN 5-8PM. ALL U CAN EAT: PASTA, BEVERAGE & DESERT; TICKETS AT DOOR OR FROM ANY MEMBER. CONTACT: JOHN CHINCHILLA 383-2255.

PLEASE HELP WITH COFFEE HOUR! PLEASE FORM A NEW COFFEE HOUR TEAM OR JOIN A COFFEE HOUR TEAM! This is an important part of our parish outreach. See Julie Cohen. Thank you to the Kovalchik & Naughton Families for coffee hour today and to the Cohen, Witek & Stuchlak families for coffee hour next week.

T SHIRTS (ALL SAINTS) AVAILABLE \$10 EACH & RECONSECRATION ORNAMENTS AVAILABLE \$3 OR 2 FOR \$5.

IF ANYONE IS ABLE TO HELP THE RUCKS MOVE FROM THEIR TEMPORARY TO THEIR NEW HOME CALL MICHAEL @489-2549.

SPONSORSHIPS: WE COULD USE SPONSORS FOR THE FOLLOWING FOR MARCH, PLEASE!!! Shut-in mailings (\$25) --Thank you to all of our Donors and Sponsors!

SAMPLE PLEDGE CARDS: Please prayerfully consider handing in your pledge card as soon as possible to help us with budgeting for 2012.

WEEKLY COLLECTION: 2/19/12: \$1,050.00; TYTHE: \$75.00 LOOSE: \$10.00; 2nd Collection: Church supplies: \$76.00

The Sunday of Forgiveness, the last of the preparatory Sundays before Great Lent, has two themes: it commemorates Adam's expulsion from Paradise, and it accentuates our need for forgiveness. There are obvious reasons why these two things should be brought to our attention as we stand on the threshold of Great Lent. One of the primary images in the Triodion is that of the return to Paradise. Lent is a time when we weep with Adam and Eve before the closed gate of Eden, repenting with them for the sins that have deprived us of our free communion with God. But Lent is also a time when we are preparing to celebrate the saving event of Christ's death and rising, which has reopened Paradise to us once more (Luke 23:43). So sorrow for our exile in sin is tempered by hope of our re-entry into Paradise.

Fasting is not a mere matter of diet. It is moral as well as physical. True fasting is to be converted in heart and will; it is to return to God, to come home like the Prodigal to our Father's house. In the words of St. John Chrysostom, it means 'abstinence not only from food but from sins'. 'The fast', he insists, 'should be kept not by the mouth alone but also by the eye, the ear, the feet, the hands and all the members of the body': the eye must abstain from impure sights, the ear from malicious gossip, the hands from acts of injustice. It is useless to fast from food, protests St. Basil, and yet to indulge in cruel criticism and slander: 'You do not eat meat, but you devour your brother'. The same point is made in the Triodion, especially during the first week of Lent: *As we fast from food, let us abstain also from every passion. ... Let us observe a fast acceptable and pleasing to the Lord. True fasting is to put away all evil, To control the tongue, to forbear from anger, To abstain from lust, slander, falsehood and perjury. If we renounce these things, then is our fasting true and acceptable to God. Let us keep the Fast not only by refraining from food, But by becoming strangers to all the bodily passions.* The inner significance of fasting is best summed up in the triad: prayer, fasting, almsgiving. Divorced from prayer and from the reception of the holy sacraments, unaccompanied by acts of compassion, our fasting becomes pharisaical or even demonic. It leads, not to contrition and joyfulness, but to pride, inward tension and irritability.

It is no coincidence that on the very threshold of the Great Fast, at Vespers on the Sunday of Forgiveness, there is a special ceremony of mutual reconciliation: for without love towards others there can be no genuine fast. ... There can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. And this love for others should not be limited to formal gestures or to sentimental feelings, but should issue in specific acts of almsgiving. Such was the firm conviction of the early Church. The second-century Shepherd of Hermas insists that the money saved through fasting is to be given to the widow, the orphan and the poor.

... The period of Lent is a time not of gloom but of joyfulness. It is true that fasting brings us to repentance and to grief for sin, but this penitent grief, in the vivid phrase of St. John Climacus, is a 'joy-creating sorrow'. But almsgiving means more than this. It is to give not only our money but our time, not only what we have but what we are; it is to give a part of ourselves. Great Lent is a journey of liberation from our enslavement to sin. From: *The True Nature of Fasting*. Mother Mary and Bishop Kallistos Ware (Lenten Triodion). www.goarch.org & www.oca.org

Traditional Orthodox Fasting Rules for Great Lent (Clean Monday, February 27-Pascha, April 15, 2012):

Weekdays: Fasting from Meat, Poultry, Dairy, Eggs, Fish, Olive Oil, Wine.

Saturdays & Sundays (also February 29, March 9, March 26, 28, 29, 30, & Holy Thursday, April 12): Wine and Olive Oil Permitted.

Annunciation, March 25 & Palm Sunday, April 8: Fish, Wine & Olive Oil Permitted