

"It should be noted that in the Fast of the Holy Apostles and of the Nativity of Christ, on Tuesday and Thursday we do not eat fish, but only oil and wine. On Monday, Wednesday, and Friday we eat neither oil nor wine... On Saturday and Sunday we eat fish. If there occurs on Tuesday or Thursday a saint who has a Doxology, we eat fish; if on Monday, the same; but if on Wednesday or Friday, we allow only oil and wine. If it be a saint who has a Vigil on Wednesday or Friday, or the saint whose temple it is, we allow oil and wine and fish... But from the 20th of December until the 25th, even if it be Saturday or Sunday, we do not allow fish."

In these two fasts, the fast for laymen is the same as that of many Orthodox monasteries, where Monday throughout the year is kept as a fast day in honor of the fleshless ones, the Angels.

This rule of fasting, to be sure, is not intended to be a "straight-jacket" for Orthodox believers, nor a source of pharisaical pride for anyone who keeps the letter of the Church's law. It is rather the rule, the standard, against which each is to measure his own practice, and towards which one must always strive, according to one's strength and circumstances. Whenever, for sickness or any other reason, one falls short of the rule, he applies to himself the spiritual medicine of self-reproach and strives to enter more fully into the spirit and discipline of fasting, which is indeed of great spiritual benefit to those who sincerely strive to follow it.

---

On the outward level fasting involves physical abstinence from food and drink, and without such exterior abstinence full and true fasting cannot be kept; yet the rules about eating and drinking must never be treated as an end in themselves, for ascetic fasting has always an inward and unseen purpose. Man is a unity of body and soul, 'a living creature fashioned from natures visible and invisible', in the words of the Triodion; and our ascetic fasting should therefor involve both these natures at once. The tendency to over-emphasize external rules about food in a legalistic way, and the opposite tendency to scorn these rules as outdated and unnecessary, are both alike to be deplored as a betrayal of true Orthodoxy. In both cases the proper balance between the outward and the inward has been impaired.

from The True Nature of Fasting (p15) as found in the Lenten Triodion

## St. Alexis of Wilkes-Barre Orthodox Christian Church

108 East Main Street

860-664-9434

PO Box 134

Clinton, CT 06413

[www.stalexischurch.org](http://www.stalexischurch.org)



Rev. Steven Hosking, attached • [frschosk@me.com](mailto:frschosk@me.com) • 860-866-5802

Bulletin for Sunday, February 9, 2014  
Sunday of the Publican and Pharisee • Tone 8  
2 Timothy 3:10-15, Luke 18:10-14

**Commemorations:** Leavetaking of the Meeting. Beginning of the Lenten Triodion. Martyr Nicephorus of Antioch in Syria (ca. 257). Uncovering of the Relics of St. Innocent, Bishop of Irkutsk (1805). Ven. Pankratii (Pancratius) of the Kiev Caves (Far Caves—13th c.). Ven. Nikifor (Nicephorus—1557) and Gennádii (Gennadius—ca. 1516), of Vazheozérsk. Hieromartyrs Marcellus, Bishop of Sicily, Philagrius, Bishop of Cyprus, and Pancratius, Bishop of Taormina (1st c.).

### Welcome to Our Visitors

We welcome all visitors to our Divine Liturgy and services. While Holy Communion may only be received by prepared Orthodox Christians, our non-Orthodox guests are welcome to participate in our prayers and hymns and to join us in venerating the Cross and receiving blessed bread at the conclusion of the Liturgy. Feel free to ask questions before or after the services. Literature about the Orthodox faith and this parish can be found at the candle desk. Please sign our guest book and join us for refreshments and fellowships downstairs after Liturgy.

**Please pray for:** Olga, Vera, Richard, Daria, Daria, Evelyn, Sarah, Alla, June, Nina, Joan, Luke, Alex, Alan, Nadia, Glenn, Kathryn, Elizabeth, Helen and Mary.

**Many Years!** to: Charlie Ruberto, Christine Schauble, Robert Pavlik, Vera Martin and Alexis Martins on the occasion of their birthdays. And to Glenn and Stasia PenkoffLidbeck, and Christine and Raymond Boyd on the occasion of their anniversaries.

Upcoming Events

Tuesday, February 11th Legacy Planning Seminar at 6p	Wednesday, February 12th Open Doors at 4:30p Bible Study at 6:30p
Saturday, February 15th Great Vespers at 5:30p	Sunday, February 16th Divine Liturgy at 9:30a Church School to follow

Announcements

Thank you to all who have returned their pledge forms. We have received 26 to date, but this does not represent everyone. I’m making one last appeal; please get your pledge form returned.

The week of Feb 9th - 14th is a fast free week. The week of Feb 17th - 20th is Meatfare, but Wed (19th) and Friday ( 21st) are strict fast days. The week of Feb 24th - 28th is Cheesefare.

Sunday, Mar 2nd is Forgiveness Sunday. We will be observing the Rite of Forgiveness (following “Forgiveness” Vespers), all members (including children) of the community are expected to be in attendance. The Great Fast starts Monday, Mar 3rd.

Late last year, the Synod of Bishops approved and issued a revised *Policy, Standards, and Procedures on Sexual Misconduct*. Every member of the Council of Stewards has received a copy of these PSPs. As a part of these procedures, the Parish will have to complete an annual compliance report to be submitted to the Archbishop. As the Council moves to complete this report, we will be sharing those policies that require implementation with you, the members of this community.

The Rule of Fasting in the Orthodox Church  
By Father Seraphim (Rose) of Platina

In answer to numerous requests from readers, the rule of fasting is given for each day of the year. Where no indication of fast is given, and during "fast-free weeks," all foods may be eaten (except during Cheese-fare Week, when meat alone is forbidden every day). Where "fast day" is indicated alone, the fast is a strict one, with no meat, eggs, dairy products, fish, wine or oil to be eaten. Where, underneath "fast day," is indicated "wine and oil allowed," the fast is relaxed for the sake of a feast day or vigil, to allow eating of these foods. Where "fish, wine and oil allowed" is indicated, then all three of these foods may be eaten. The rule of fasting, which is dependent on the Church's cycle of feasts and fasts, is contained in the Church's Typicon, chiefly in chapters 32 and 33, and is repeated in the appropriate places of the Divine service books, the Menaia and Triodion. In general, fast days for Orthodox Christians are all Wednesdays and Fridays throughout the year (except for fast-free periods), the four canonical fast periods of Great Lent, Nativity Fast, Apostles' Fast, and Dormition Fast, and a few special days: the Exaltation of the Cross (September 14th) and the Beheading of the Forerunner (August 29th)—which, even though they are feast days, are also fast days (with wine and oil allowed) for the sake of the events commemorated thereon.

There are some local variations in the allowances of wine and oil, and sometimes of fish, and so the indications in the present Calendar cannot be uniformly applied everywhere. In particular, on the celebrations of the patronal feast of a parish or monastery, fish is generally allowed, and when a saint is honored with a service of Sung Doxology or Polyeleos rank, wine and oil are allowed. In the Russian Church, on the feast days of the more renowned Russian saints, such as St. Sergius of Radonezh and St. Seraphim of Sarov, and of wonderworking Icons of the Mother of God such as the Kazan and Vladimir Icons, of course, wine and oil are allowed (except during Great Lent), although this is not mentioned in the present Calendar because the Typicon leaves this to local practice, indicating only the fasts and allowances that are of general application. The meaning of the Typicon in its allowances is simple: the more one labors for the glorification of a saint or feast day, the more consolation one is allowed in food. For one who has become accustomed to the Orthodox fast, the allowance of oil on food, or fried foods, together with a little wine, is indeed a consolation, as well as a source of physical strength. Where the Typicon itself indicates two variant practices (as for a few of the weekdays of Great Lent), the present Calendar follows the Typicon's preferred practice.