



St. Alexis of Wilkes-Barre Orthodox Church

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Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

Bulletin for Sunday, November 14, 2021

Welcome



Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality.

To understand that, we need to look no further than to the Parable of the Good Samaritan (Luke 10:25-37). Every time we celebrate the Divine

Liturgy, it is offered "on behalf of all, and for all." As Orthodox Christians we stand against

racism and bigotry. All human beings share one common identity as children of God. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatian 3:28)

Members of our Parish Council are:

Joseph Barbera - Council Member at Large
Dori Kuziak - Council Secretary
Carolyn Neiss - Vice President
Marlene Melesko - Council Member at Large
Kyle Hollis - President
Roderick Seurattan - Treasurer

Pastoral Care - General Information

Emergency Sick Calls can be made at any time. Please call Fr Steven at (860) 866-5802, when a family member is admitted to the hospital.

Anointing in Sickness: The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe.

Marriages and Baptisms require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!

Funerals are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

Announcements

Please remember to turn in the "pledge" portion of your stewardship form this Sunday!

Nativity Fast

As we begin this fasting season, let us remember that we participate first, as a community in the fast, and secondly as individuals. Elsewhere in this bulletin are some guidelines for fasting. If you have particular health requirements or other needs, please consider discussing changes to the fasting guidelines with your spiritual father or parish priest.

I am also providing a list of a few charities that have often ask the church for support.

National/International

IOCC - International Orthodox Christian Charities
OCMC - Orthodox Christian Mission Center
OCPM - Orthodox Christian Prison Ministry
OCF - Orthodox Christian Fellowship
FOCUS
Stewards of the OCA
CSHA - Christian Service and Humanitarian Aid (OCA Parish Ministry)
Heifer International*
St Innocent Educational Centre (Kenya)
Project Hope
ZOE for Life

Local/Diocesan

ONE Steward
Shoreline Soup Kitchen & Pantries*
"Garden for All" Community Garden*
The CT Hospice*
FORCC
Orthodox Youth Mission Team
Families Helping Families (Clinton)*
Clinton Social Services*
Police Benevolent Association of Clinton*
Clinton Volunteer Fire Department*
Clinton Sailing Club*
Birthright*
Safe Futures*

Institutions

New Skete Monasteries
St Vladimir Seminary
St Tikhon Seminary
St Tikhon Monastery
St Hermon Seminary
St Photios Orthodox Theological Seminary
Holy Cross Seminary
Holy Myrrhbearers Monastery

Individuals and Families
Gift Cards

Financial Support

*Non-Orthodox

Prayers, Intercessions and Commemorations



Archpriest Dennis,
Archpriest Michael,
Deacon Timothy, Evelyn,
Katheryn, Anne, Aaron,
Veronica, Richard,
Nancy, Susanne, Carol,
Alexander, Gail, Kelley,
Nina, Ellen, Maureen,
Elizabeth, Christopher,
Joshua, Jennifer, Petra,
Olivia, Jessica, Sean,
Sarah, Justin, Dayna and
Maria.

Please pray for our catechumens: Daniel,
Gregory and David.

Many Years! to Natalie Kucharski, Natalie
Davis, Thomas Brubaker and Alexei
Hoehnebart on the occasion of their birthdays;
and to Greg Jankura on the occasion of his
Name's Day.

- Pray for: All those confined to hospitals, nursing homes, and their own homes due to illness; for all those who serve in the armed forces; widows, orphans, prisoners, victims of violence, and refugees;
- All those suffering chronic illness, financial hardship, loneliness,

- addictions, abuse, abandonment and despair; those who are homeless, those who are institutionalized, those who have no one to pray for them;
- All Orthodox seminarians & families; all Orthodox monks and nuns, and all those considering monastic life; all Orthodox missionaries and their families.
- All those who have perished due to hatred, intolerance and pestilence; all those departed this life in the hope of the Resurrection.

Holy and All-praised Apostle Philip (1st c.).
Ven. Philip, Hermit of Irap near Novgorod (1527). St. Justinian the Emperor (565), and his wife, St. Theodora (548). St. Gregory Palamas, Archbishop of Thessalonica (ca. 1360).

Parish Calendar

Schedule of Services and Events

November 14 to November 22, 2021

Sunday, November 14

8th Sunday of Luke
9:15AM Divine Liturgy
1:00PM Annual Parish Meeting

Monday, November 15

Nativity Fast Begins

Tuesday, November 16

Matthew the Apostle & Evangelist
Natalie Kucharski - B

8:30AM Akathist to St Matthew Evangelist

Wednesday, November 17

Gregory the Wonderworker & Bishop of Neo-Caesarea

Natalie Davis - B

4:30PM Open Doors

Thursday, November 18

Plato the Great Martyr of Ancyra

8:30AM Daily Matins

7:00PM Book Study

Friday, November 19

Obadiah the Prophet

Thomas Brubaker - B

Saturday, November 20

Alexei Hoehnebart

The Forefeast of the Presentation of the Theotokos into the Temple

5:30PM Great Vespers

Sunday, November 21

The Entrance of the Theotokos into the Temple

9:30AM Divine Liturgy - Entrance of the Theotokos into the Temple

Monday, November 22

Archippus the Apostle, Philemon the Apostle & his wife, Apphia, Onesimos the Disciple of Paul

Saints and Feasts

November 14

Philip the Apostle

This Apostle, one of the Twelve, was from Bethsaida of Galilee, and was a compatriot

of Andrew and Peter. He was instructed in the teachings of the Law, and devoted himself to the study of the prophetic books. Therefore, when the Lord Jesus called him to the dignity of apostleship, he immediately sought out and found Nathanael and said to him, "We have found Him of Whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph" (John 1.45). Having preached Jesus the God-man throughout many parts of Asia Minor, and having suffered many things for His Name's sake, he was finally crucified upside down in Hierapolis of Phrygia.

November 14

Gregory Palamas, Archbishop of Thessaloniki

This divine Father, who was from Asia Minor, was from childhood reared in the royal court of Constantinople, where he was instructed in both religious and secular wisdom. Later, while still a youth, he left the imperial court and struggled in asceticism on Mount Athos, and in the Skete at Beroea. He spent some time in Thessalonica being treated for an illness that came from his harsh manner of life. He was present in Constantinople at the Council that was convened in 1341 against Barlaam of Calabria, and at the Council of 1347 against Acindynus, who was of like mind with Barlaam; Barlaam and Acindynus claimed that the grace of God is created. At both these Councils, the Saint contended courageously for the true dogmas of the

Church of Christ, teaching in particular that divine grace is not created, but is the uncreated energies of God which are poured forth throughout creation: otherwise it would be impossible, if grace were created, for man to have genuine communion with the uncreated God. In 1347 he was appointed Metropolitan of Thessalonica. He tended his flock in an apostolic manner for some twelve years, and wrote many books and treatises on the most exalted doctrines of our Faith; and having lived for a total of sixty-three years, he reposed in the Lord in 1359. His holy relics are kept in the Cathedral of Thessalonica.

November 16

Matthew the Apostle & Evangelist

This Apostle, who was also called Levi, was the son of Alphaeus and had Galilee as his homeland. A publican before being called by Christ, he became one of the Twelve Apostles, and an Evangelist. While still in Palestine, he wrote his Gospel first in Hebrew, being also the first of all to write the Gospel. When he is depicted in icons, there is portrayed next to him the likeness of a man, one of the symbolic living creatures mentioned by Ezekiel (1.10), which, as Saint Irenaeus writes, is a symbol of our Saviour's Incarnation.

November 17

Gregory the Wonderworker & Bishop of Neo-Caesarea

Saint Gregory was born in Neocaesarea of Pontus to parents who were not Christians. He studied in Athens, in Alexandria, in Beirut, and finally for five years in Caesarea of Palestine under Origen, by whom he was also instructed in the Faith of Christ. Then, in the year 240, he became bishop of his own city, wherein he found only seventeen Christians. By the time the Saint reposed about the year 265, there were only seventeen unbelievers left there. Virtually the whole duration of his episcopacy was a time of continual, marvellous wonders worked by him. Because of this, he received the surname "Wonderworker"; even the enemies of the truth called him a second Moses (see Saint Basil the Great's On the Holy Spirit, ch. 29).

November 19

Obadiah the Prophet

The Divine Scriptures do not tell us with any certainty when the Prophet Obadiah lived nor what was his homeland. Thus, some say that he is that Obadiah who was Ahab's steward, who, because of Jezebel's wrath, hid one hundred prophets in a cave and fed them with bread and water (III Kings 18:4), and that he later became a disciple of Elias the Prophet about 903 B.C. But others surmise from the words of the same prophetic book that he is somewhat

later than Joel (celebrated on Oct. 19). He is also called Obdiu, or Abdiu, or Obadiah; his name means "servant of God." His book of prophecy, which consists of only one chapter, is ranked fourth among the minor Prophets.

Hymns of the Day



Tone 4 Troparion (Resurrection)

When the women
disciples of the Lord
learned from the angel
the joyous message of
Your Resurrection,
they cast away the

ancestral curse
and elatedly told the apostles:
"Death is overthrown!
Christ God is risen, //
granting the world great mercy!"

Tone 3 Troparion (St. Philip)

Holy Apostle Philip,
entreat the merciful God //
to grant our souls forgiveness of
transgressions!

Tone 4 Kontakion (Resurrection)

My Savior and Redeemer
as God rose from the tomb and delivered the
earth-born from their chains.
He has shattered the gates of hell,
and as Master, //
He has risen on the third day!

Tone 8 Kontakion (St. Philip)

Your disciple, friend and imitator of Your
passion,
the God-preaching Philip, proclaimed You to
the universe.
By his prayers deliver Your Church from her
enemies;
through the Theotokos protect every city, O
most merciful Christ!

Communion Hymn

Praise the Lord from the heavens, praise Him
in the highest! (Ps. 148:1)
Their proclamation has gone out into all the
earth, and their words to the ends of
the universe. (Ps. 18:4)
Alleluia, Alleluia, Alleluia!

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 4th Tone. Psalm 103.24,1.

O Lord, how manifold are your works. You
have made all things in wisdom.
Verse: Bless the Lord, O my soul.

The reading is from St. Paul's Letter to the Galatians 2:16-20.

Brethren, knowing that a man is not justified
by works of the law but through faith in Jesus
Christ, even we have believed in Christ Jesus,
in order to be justified by faith in Christ, and
not by works of the law, because by works of
the law shall no one be justified. But if, in our
endeavor to be

justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Gospel Reading

8th Sunday of Luke

The Reading is from Luke 10:25-37

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live."

But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he

journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

Wisdom of the Fathers

The example of the good Samaritan shows that we must not abandon those in whom even the faintest amount of faith is still alive.

St. Ambrose of Milan

*Two Books of St. Ambrose, Bishop of Milan,
Concerning Repentance, Chapter 11*

But you cannot be a neighbour unless you have compassion on him; for no one can be called a neighbour unless he have healed, not killed, another. But if you wish to be called a neighbour, Christ says to you: "Go and do likewise."

St. Ambrose of Milan

*Two Books of St. Ambrose, Bishop of Milan,
Concerning Repentance, Chapter 11*

'The Lord your God is one Lord' (cf. Deut. 6:4), revealed in the Father, Son and Holy Spirit: in the unbegotten Father; in the Son, who is begotten eternally, timelessly and impassibly as the Logos, and who through Himself anointed that which He assumed from us and so is called Christ; and in the Holy Spirit, who also comes forth from the Father, not begotten, but proceeding. This alone is God and alone is true God, the one Lord in a Trinity of Hypostases, undivided in nature, will, glory, power, energy, and all the characteristics of divinity. Him alone shall you love and Him alone shall you worship with all your mind and with all your heart and with all your strength.

St. Gregory Palamas

*A New Testament Decalogue no. 1, Philokalia Vol. 4
edited by Palmer, Sherrard and Ware; Faber and
Faber pg. 323, 14th century*

Beyond the Sermon



Fasting through the year Friday is the most important day to fast. In Orthodox practice, this includes most Fridays throughout the year (except for the fast free periods such as Paschaltide,

the week after Pentecost, 11 days after Christmas, and Publican and Pharisee week, and Cheese week, which is completely fast-free for monks, and no xerophagy for laity even on Fridays). The next most important day to fast is Wednesdays. As St. Isaac says in his 51st homily, if you cannot fast all the day, then at least fast "until evening" (by which he means afternoon, or until after 3pm, when eventide approaches).

Fasting (to always be accompanied by prayer and acts of kindness) is an act of repentance, and repentance (turning to God and away from selfishness and sinful indulgence) is an integral part of Christian life. In order to avoid addictions we should be abstaining from certain things through much of the year. Thus, we have feasts where we indulge, and fasts where we refrain from indulgence.

Drunkenness and Gluttony

Part of the purpose of having days and periods of fasting is to exercise the Spiritual fruit and virtue of Moderation and Temperance, and to avoid the sins of drunkenness and gluttony. Moderate consumption of alcohol is allowed on many days throughout the year, but more than that is drunkenness which is wrong and unhealthy both spiritually and physically, and worse yet, if this is not a one time occurrence but becomes frequent. Likewise, eating or drinking (non-alcoholic beverages such as soda, caffeine, etc.) to fullness on non-fast days is one thing, but to overeat or overdrink, especially if repeatedly, is gluttony.

Wine and Oil? Both wine and oil for many

centuries were stored in "wineskins" (as we read in the Bible). It is for this reason that wine and oil on Saturdays and Sundays in Lent was considered to be a partial breaking of the fast to honor the day, since the "meat" leached in to the two liquids. Of course, today, we don't store either wine or oil that way, so the relation of these two things to the fast is different. However, wine also has the quality of alcohol, which certainly we see just for this reason was abstained from on certain days, and thus should still be restricted on all the non-wine days.

Seasons of Repentance (Fasts):

The Great Fast (Great Lent) and Holy Week. The Great Fast is also called the 40 day fast, and includes those days leading up to Holy Week. The purpose of Great Lent and Holy Week are different. Holy Week is dedicated strictly to the Lord. Great Lent is the time reserved for us to make a full examination of conscience and repent of our sins, and go to make a full confession before God. Some people like to wait to go to confession until Holy Week, but this is not right. The "big" confession should always take place during Great Lent. If, for some reason, we find a need to go during Holy Week, it should only be AFTER we have done a full confession some time during Great Lent.

The Fast in Preparation for Nativity (generally 40 days, but goes strictest 4 days before Nativity). This is known as a "lesser" fast as it is less strict, except for the 4 days before Nativity itself.

The Dormition Fast (two weeks)

The Apostles' Fast (varies)

Wednesdays and Fridays

Orthodox Christians should do their best to fast on most Wednesdays and Fridays throughout the year, with the exception of festal (fast-free) periods, such as after Nativity, after Pascha, after Pentecost, etc.

The strictest observance would have a 24 hour period where one abstains from wine/alcohol, as well as meat, eggs, cheese, and on most weeks even vertibrate fish, either from midnight to midnight or from evening to evening (6pm the evening before until 6pm of the following evening).

If on certain weeks you are not able to fast according to these standards, still do something, including one of these options which have some basis in Church tradition:

1. Fast from all these things until at least 3pm (the biblical 9th hour of the day) on Wednesdays and Fridays (St. Isaac said that if you cannot fast the whole day, then fast until at least the afternoon).
2. Fast from meat and alcohol for 24 hours on Wednesdays and Fridays
3. Fast from meat until 3pm on Fridays (while Christ hung on the cross) and until at least noon on Wednesdays (so that you fast at least over half a day in some sense).

The Christian family should at least try to eat one fasting meal together during the week (except for fast-free weeks). Christ did not say "if you fast" but rather "when you fast".

On no Sundays or Saturdays (except Great and Holy Saturday) do we do a total fast

(i.e. eating no food) into the afternoon, but always break fast in morning after Liturgy, Liturgy always concludes in the morning on these days (which is why they are called non-fast days, with reference to the fact that we do not abstain from food altogether into the afternoon, but break fast in the morning, but on mornings where there is Communion, having Communion be the first thing we eat).

Great Lent and Holy Week

Guidelines for Great Lent, which begins on Pure Monday, aka Clean Monday

Let us strive to do the following during the period of Great Lent and Holy Week:

Increase in the three Christian duties outlined by Christ in Matthew chapter 6: Charitable giving, Prayer, and Fasting. Fasting should always be accompanied by prayer.

Spend more spiritual time with family: pray more, spend more quality time with family interacting, praying together, talking about the faith, do family bible readings/study, readings books or listening to more things on faith, attending extra church services together (such as on the bottom of the home page of the orthodoxchristianed.org).

Abstain completely from some habit or pastime that has you in its grip or is not spiritually profitable (video games, some form of social media, etc.), and instead do things to help your neighborhood, projects that you have let sit around the house, look to help out a church, etc.

Attend Church regularly, and when possible penitential midweek services, be engaged in the prayers at Liturgy and other services, praying from the heart, realizing we are

working together with God offering the sacrificial Liturgy for the life of the world. Monday-Friday say the Lenten prayer of St. Ephraim of Syria: "Lord and master of my life, take from me the spirit of laziness, despair, lust for power, and idle talk. Give, rather, the spirit of chastity, humility, patience and love to me, your servant. Yes, Lord and King, grant me to see my own transgressions, and not to judge my brother, for you are blessed to the ages of ages. "

On Fridays say this prayer in addition (either before eating or at some other time): "Lord, who on this day suffered on the cross that all people might be drawn to You, I commit myself to you on this day of your salvation.

Accept my fast, increase in me the desire to do good and love for your commandments, help me entrust my life to you daily, and teach me how to love as I should. "

In Orthodox practice, and this has sadly fallen away over the past several years, traditionally Great Lent excludes secular music and secular entertainment, dancing, parties (birthday parties and all other celebrations are moved to Saturday or Sunday as the two festive days of the week), and all other distractions from spiritual life and spiritual growth, and above all from repentance. We are to replace them with listening to spiritual music, reading or listening to Scripture and other edifying books, exchanging youtube videos on secular matters with matters of faith, etc. Buy some new spiritual books to read. If you will not do this on all days, then do it at least on Wednesdays and Fridays (when Christ was betrayed and when Christ was crucified). Prepare for and go to a meaningful

and well-prepared Confession at least once during the 40 day fast of Great Lent (i.e. before Holy Week). Well prepared means doing a full examination of conscience, such as found in prayer books, or the following on our website (holyorthodox.org) under "Christian Life". Why before Holy Week? Great Lent and Holy Week are distinct from one another and have different purposes. Think of it this way: For the 40 day fast, Jesus gives each of us "me" time to work out our own salvation. So Great Lent is "us time", but Holy Week is "Jesus time." Great Lent extends from Clean Monday until the Friday before Palm Sunday, and that is the time where we are to focus on us getting right with God so that we can rightly celebrate Holy Week and Pascha. All of the midweek services are penitential in nature, and it is a natural setting for the "big" confession of the year. But from Lazarus Saturday/Palm Sunday onward, the focus is on Christ.

In other words, the Church gives us 40 days to deal with our "own issues" and sins, and get them out of the way so that we can at least give one week (Holy Week) focusing solely on Christ. We should have already laid our sins at Christ's feet before Holy Week, during the Great Fast itself (again, from Clean Monday to the Friday before Palm Sunday), because the purpose of the confession is so that we are ready for Holy Week when it gets here! Thus, we should have already made our "big confession" during Great Lent, and any confession during Holy Week should be rather brief and supplementary. Good times to do one's Lenten great confession is before or after the midweek penitential services such

as the Penitential Canon and Presanctified Liturgies (it is best to give the priest a "heads up" if you want confession more than a half hour before the service starts by email or text, since he has preparations to do and has to adjust these preparations to hear confessions). Also, Sundays prior to 9:35am.

Choose a Fasting Plan that works for you during Great Lent and Holy Week. Many want to fast, but cannot do the strictest levels of fasting for various reasons. Do not "just give up" and do nothing! As St. Isaac of Syria teaches us: "If you cannot fast for two days at a time, at least fast till evening. And if you cannot fast until evening, then at least keep yourself from eating too much." Amount of Food: Monday-Friday of Great Lent we restrict not only the kind of food that we eat but also the amount of food. But there is no restriction of the amount of food eaten on Saturdays and Sundays as we still have abstention from certain kinds of foods, that there is no limitation on the amount of food that you can eat since they are feast days within the fast, with Great Saturday alone being the exception in the year, where we fast until afternoon, as we, through fasting and prayer, participate in Christ's life-saving death and descent into Hell and then eat following the "First Resurrection" Liturgy of St. Basil in the afternoon (but we still do not eat meat eggs and cheese until after all the services are served for Pascha, meaning until after the midnight festal Liturgy).

Below are four plans so that you can fast with some continuity throughout Great Lent and Holy Week on a level that is possible

for you that maintain continuity within Church tradition.[*See note 1 for further explanation below]. If you generally have found yourself not fasting at all year after year, at least practice the Basic Fasting Level. If you have no health impediments, are prepared to increase prayer and charitable deeds then try one of the more strict plans.

STRICT ASCETIC FASTING: On Monday-Friday, refrain from eating a full meal until after noon. The full fast prescribed in the Typikon of the Monastery of St. Sabbas--no meat, eggs, dairy through the whole period. One may eat olive oil and small portion of wine only on Saturdays and Sundays and Annunciation, fish with backbone only on Annunciation, Lazarus Saturday and Palm Sunday. One may eat shellfish through the period. No hard liquor (strong drink). During Holy Week, fast as strictly as possible, and especially from Thursday evening after supper until Saturday night from meat, eggs, cheese, fish with backbone, olive oil, and alcohol, eating no full meals but only collations (small meals for health) until after the final Resurrection Liturgy (late Saturday/early Pascha Sunday).

STANDARD PARISH FASTING (this is a recommendation of the Pan-Orthodox Preparatory Committee and is standard practices for parishes): On Mon-Friday throughout Lent and Holy Week, refrain from eating a full meal until after noon. Abstain from all meat throughout Great Lent and Holy Week. Abstain from eggs and dairy throughout, but when this is not possible most definitely on Pure Week,

on Wednesdays and Fridays throughout the period, and during Holy Week. Note, as in the history of the Church, so also in many jurisdictions dispensation is given for dairy or eggs for sustenance in our modern context, especially on Sat/Sun. On Mon-Fri of the first week of the Great Fast and Mon-Sat. of Holy Week abstain from vertebrate fish. Hard liquor is to be abstained from throughout all of Lent. A modest amount of wine/beer is allowed on Saturdays (except Holy Saturday) and Sundays (except for those addicted to alcohol, who should abstain from all alcohol anyway). During Holy Week (from Holy Monday to Great Saturday), try to fast as strictly as possible, and especially from Thursday evening after supper until Saturday night, abstaining from meat, eggs, dairy, fish, and alcohol. Eat no full meals but only collations (small meals for health) from Thursday night after supper until Saturday after the Basil Liturgy, but then still eat only fasting foods. Following the midnight Liturgy we break the ascetical fast and eat all kinds of foods as it is the Feast of feasts, with a completely fast-free week following.

INTERMEDIATE FASTING: Mon-Friday throughout Lent and Holy Week eat less food than normal (intermittent fasting works as it is traditional not to eat until noon on at least Wed and Fri). Eat no meat, eggs or dairy on Pure Monday, nor on Wednesdays and Fridays throughout. Abstain from a whole meat group (mammal meat, for example, since mammals are closest to humans, or at least from a whole group such as beef or pork) throughout the whole period, and all meat, eggs and cheese on Wednesdays (betrayal) and Fridays

(crucifixion). Hard liquor is to be abstained from throughout all of Lent. A modest amount of wine/beer is allowed on Saturdays (except Holy Saturday) and Sundays (except for those addicted to alcohol, who should abstain from all alcohol anyway). During Holy Week, try to fast as strictly as possible, but especially from Thursday evening after supper until Saturday night from meat, eggs and cheese, eating no full meals but only collations (small meals for health) until after the final Resurrection Liturgy.

BASIC FASTING: Eat less food Mon-Fri throughout Lent and during Holy Week. Give up at least one type of mammal meat (pork, beef, etc.) throughout the whole period, and all meat and dairy on Pure Monday and on all Wednesdays and Fridays throughout. Give up at least one type of food from the “dairy” group (cheese, chocolate, ice cream, eggs or egg yolks, etc.) during the whole period--try picking one that you may find indulgent or may have an addictive drive toward. Hard liquor (“strong drink” in biblical language) is to be abstained from throughout all of Lent. A modest amount of wine/beer may be partaken on Saturdays (except Holy Saturday) and Sundays (except for those addicted to alcohol, who should abstain from all alcohol anyway). During Holy Week, try to fast as strictly as possible, but especially from Thursday evening after supper until Saturday night from meat, eggs and cheese, eating no full meals but only collations (small meals for health) until after the final Resurrection Liturgy.

In general, the words of St. Isaac of Syria

are pertinent for exceptions, where he states: “If you cannot fast for two days in a row completely, at least fast until evening. And if you cannot fast until evening, then at least keep yourself from eating too much.” (Homily 51).

For Presanctified Liturgy, fast until midday, eat fasting foods as needed after that, and abstain from all food for 4 hours prior to Communion (Communion usually comes about 50 minutes into the Presanctified Liturgy). In other words, if Presanctified Liturgy starts at say 7pm, communion would be about 7:50pm. Count back 4 hours from that (start abstaining from food around 3:50pm). Obviously if a person gets sick or has some sort of health requirement where they need to eat, they should do so, and may still commune.

Exceptions to particular fasting rules:

Orthodox Christians must always fast in ways that are not a detriment to one’s health (to do things that harm the body goes contrary to the faith). Fasting is relaxed or dispensed with when a person is ill, when they are travelling (such as a trip), when receiving the hospitality of others who are not Orthodox (if someone invites you to dinner, for example, go and receive with thanksgiving what is set before you). Those who are traveling have dispensation, but should still try to fast Fridays (at least until evening—after the period when Christ was on the cross) abstaining at least from meat. For those who live in households where not everyone is Orthodox, for example, modifications will need to be made for everyone to be able to eat as a family. For any other questions please discuss with priest.

So, for example, it is Friday, you can fast

during the day, and then for the evening meal eat with them what they are having (whether it is fasting or not). If you have not already, consult the priest and maybe make a good fasting plan that works for you. For those who have special health needs, for example diabetes, modifications need made to fasting rules. In such a case, fasting from all foods that are unhealthy may be your form of fast. Likewise, those who take medications that require a certain pattern of eating should do so as needed.

Exceptions to fasting rules

Exceptions to particular fasting rules:

Orthodox Christians must always fast in ways that are not a detriment to one's health (to do things that harm the body goes contrary to the faith). Particular fasting disciplines are relaxed, when necessary, when one is travelling or ill. Also, when receiving the hospitality of others (if someone invites you to dinner, for example, go and receive with thanksgiving what is set before you). For those who live in households where not everyone is Orthodox, for example, modifications will need to be made for everyone to be able to eat as a family. If you have not already, consult the priest and maybe make a good fasting plan that works for you. For those who have special health needs, for example diabetes, modifications need made to fasting rules. In such a case, fasting from all foods that are unhealthy may be your form of fast. Likewise, those who take medications that require a certain pattern of eating should do so as needed. In general, the words of St. Isaac of Syria are pertinent for exceptions, where he states: "If you cannot fast for two days in a row completely, at least fast until evening. And if you cannot

fast until evening, then at least keep yourself from eating too much." (Homily 51).

•THE GOOD SAMARITAN•

