

St. Michael's Orthodox Christian Church

1182 Ashland St., Greensburg, PA 15601

*Diocese of Charleston, Oakland and the Mid-Atlantic
Antiochian Orthodox Christian Archdiocese of North America.*

- His Eminence Metropolitan JOSEPH, Archbishop of New York and Metropolitan of all North America
- His Grace Bishop THOMAS, Auxiliary Bishop of the Diocese of Charleston, Oakland and the Middle Atlantic
- Archpriest John Nosal, Pastor

Sunday, March 10, 2019

*To all who are present with us this morning,
Glory to Jesus Christ! Thank you for being here.
Please join us for "coffee and...."
in the Fellowship Hall following Divine Liturgy.*

You May Find the Text of the Divine Liturgy beginning on the bottom of page 91 of the Service Book (gold embossed cross on the reddish brown cover) or in the green-spiral-bound book; sheet music can be found in the 8.5" x 11" large, spiral-bound booklet.

At the Kiss of Peace our practice is for each of us to greet the person to our right and left with the bowing of our head, hands held in a prayerful clasp or crossed on the chest, while offering each other the seasonal Christian greeting, "Christ is in our midst!" and responding, "He is and shall be!"

Please remember that Holy Communion is reserved for those Chrismated Orthodox Christians who have appropriately prepared themselves through prayer, fasting and Confession to receive the Holy Mysteries of the Church. The bread (*anti'doron*, which means 'in place' of the gifts) which we share after Communion and at the end of the Liturgy is for all.

Being mindful we are in church, let us always remember to...

...*be quiet and attentive.* Let us sing, pray, stand, sit, kneel and respond where responses are indicated. Let us not talk, look around, text message, play games, etc. Especially let us work at this in the Communion line and when in line to venerate the Cross and depart. If we cannot hear the post-Communion prayers being chanted during our church departure, we are way too noisy.

...*refrain from eating, drinking or chewing gum.* (most obviously and especially if you will be receiving Holy Communion).

...*stay put.* Except in rare cases, there are few of us who cannot stay in one location for two hours (actually less, for most of us).



The mission of the members of St. Michael's Orthodox Church is to become completely loving people.

(see Lk 10:27) This will occur by the Grace of God as we strive to live holy lives, using the tools He has given us for this endeavor: prayer, fasting, charitable works, and the constant remembrance of death.

TONE 8

Arr: Basil Kazan.

From the heights Thou didst descend, O Com- pas -
sion - ate One, and Thou didst sub - mit to
the three - day bur - i - al, that Thou might de -
li - ver us from pas - sion; Thou art our
life and our re - sur - rec - - - tion: O
Lord, glo - - - ry to Thee!

SYRIAN CHRISTIAN RELIEF

As the Syrian crisis continues, we continue to accept *donations* to do what we can to help ease the suffering there. Checks may be written to "St. Michael's" with the note "Syrian Relief." The following is a link to International Orthodox Christian Charities ((IOCC) "Response to the Crisis in Syria" page with more information on what you can do to help:

http://www.iocc.org/countries/countries_syria.aspx

Sunday, March 10, 2019

Greeting: Christ is in our midst! **Response:** He is and shall be!

Tone: 8 **Eothinon:** 8

Sunday of Forgiveness (Cheese Fare); Martyr Kodratos of Corinth and his five companions; Anastasia the patrician of Alexandria; New-martyr Michael of Thessalonica.

THE EPISTLE READING

St. Paul to the Romans (13:11-14:4)

BRETHREN, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

THE HOLY GOSPEL

According to St. Matthew (6:14-21)

THE LORD SAID TO HIS DISCIPLES: If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father Who is in secret; and your Father Who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.

THE RULES OF FASTING IN THE GREAT LENT

*from The Lenten Triodion (*Especially, read the last paragraph.)*

by Bishop Kallistos Ware and Mother Mary (pages 35-37)

Within this developed pattern of Lent, what precisely do the rules of fasting demand? Neither in ancient nor in modern times has there ever been exact uniformity, but most Orthodox authorities agree on the following rules:

- (1) During the week between the Sunday of the Publican and the Pharisee and that of the Prodigal Son, there is a general dispensation from all fasting. Meat and animal products may be eaten even on Wednesday and Friday.
- (2) In the following week, often termed the 'Week of Carnival', the usual fast is kept on Wednesday and Friday. Otherwise there is no special fasting.
- (3) In the Week before Lent, meat is forbidden, but eggs, cheese and other dairy products may be eaten on all days, including Wednesday and Friday.
- (4) On weekdays (Monday to Friday inclusive) during the seven weeks of Lent, there are restrictions both on the number of meals taken daily and on the types of food permitted; but when a meal is allowed, there is no fixed limitation on the quantity of food to be eaten.
 - (a) On weekdays in the first week, fasting is particularly severe. According to the strict observance, in the course of the five initial days of Lent, only two meals are eaten, one on Wednesday and the other on Friday, in both cases after the Liturgy of the Presanctified. On the other three days, those who have the strength are encouraged to keep an absolute fast; those for whom this proves impracticable may eat on Tuesday and Thursday (but not, if possible, on Monday), in the evening after Vespers, when they may take bread and water, or perhaps tea or fruit-juice, but not a cooked meal. It should be added at once that in practice today these rules are commonly relaxed. At the meals on Wednesday and Friday xerophagy is prescribed. Literally this means 'dry eating'. Strictly interpreted, it signifies that we may eat only vegetables cooked with water and salt, and also such things as fruit, nuts, bread and honey. In practice, octopus and shell-fish are also allowed on days of xerophagy; likewise vegetable margarine and corn or other vegetable oil, not made from olives. But the following categories of food are definitely excluded:
 - (i) meat;
 - (ii) animal products (cheese, milk, butter, eggs, lard, dripping);
 - (iii) fish (i.e. fish with backbones);
 - (iv) oil (i.e. olive oil) and wine (i.e. all alcoholic drinks).
 - (b) On weekdays (Monday to Friday inclusive) in the second, third, fourth, fifth and sixth weeks, one meal a day is permitted, to be taken in the afternoon following Vespers, and at this one meal xerophagy is to be observed.
 - (c) Holy Week. On the first three days there is one meal each day, with xerophagy; but some try to keep a complete fast on these days, or else they eat only uncooked food, as on the opening days of the first week. On Holy Thursday one meal is eaten, with wine and oil (i.e. olive oil). On Great Friday those who have the strength follow the practice of the early Church and keep a total fast. Those unable to do this may eat bread, with a little water, tea or fruit-juice, but not until sunset, or at any rate not until after the veneration of the Epitaphion at Vespers. On Holy Saturday there

is in principle no meal, since according to the ancient practice after the end of the Liturgy of St. Basil the faithful remained in church for the reading of the Acts of the Apostles, and for their sustenance were given a little bread and dried fruit, with a cup of wine. If, as usually happens now, they return home for a meal, they may use wine but not oil; for on this one Saturday, alone among the Saturdays of the year, olive oil is not permitted.

The rule of xerophagy is relaxed on the following days:

- (1) On Saturdays and Sundays in Lent, with the exception of Holy Saturday, two main meals may be taken in the usual way, around mid-day and in the evening, with wine and olive oil; but meat, animal products and fish are not allowed.
- (2) On the Feast of the Annunciation (25 March) and Palm Sunday, fish is permitted as well as wine and oil, but meat and animal products are not allowed. If the Feast of the Annunciation falls on the first four days of Holy Week, wine and oil are permitted but not fish. If it falls on Great Friday or Holy Saturday, wine is permitted, but not fish or oil.
- (3) Wine and oil are permitted on the following days, if they fall on a weekday in the second, third, fourth, fifth or sixth week:
 - First and Second Finding of the Head of St. John the Baptist (24 February)
 - Holy Forty Martyrs of Sebaste (9 March)
 - Forefeast of the Annunciation (24 March)
 - Synaxis of the Archangel Gabriel (26 March)
 - Patronal festival of the Church or Monastery
- (4) Wine and oil are also allowed on Wednesday and Thursday in the fifth week, because of the vigil for the Great Canon. Wine is allowed - and, according to some authorities, oil as well - on Friday in the same week, because of the vigil for the Akathistos Hymn.

** It has always been held that these rules of fasting should be relaxed in the case of anyone elderly or in poor health. In present-day practice, even for those in good health, the full strictness of the fast is usually mitigated. Only a few Orthodox today attempt to keep a total fast on Monday, Tuesday and Thursday in the first week, or on the first three days in Holy Week. On weekdays - except, perhaps, during the first week or Holy Week - it is now common to eat two cooked meals daily instead of one. From the second until the sixth week, many Orthodox use wine, and perhaps oil also, on Tuesdays and Thursdays, and less commonly on Mondays as well. Permission is often given to eat fish in these weeks. Personal factors need to be taken into account, as for example the situation of an isolated Orthodox living in the same household as non-Orthodox, or obliged to take meals in a factory or school canteen. In cases of uncertainty each should seek the advice of his or her spiritual father. At all times it is essential to bear in mind that 'you are not under the law but under grace' (Rom. 6:14), and that 'the letter kills, but the spirit gives life' (2 Cor. 3:6). The rules of fasting, while they need to be taken seriously, are not to be interpreted with dour and pedantic legalism; 'for the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit' (Rom. 14:17).*

MARCH IS ANTIOCHIAN WOMEN'S MONTH

<u>Date</u>	<u>Reader</u>	<u>Offering Takers</u>
March 10	Mary Gazal	Lisa Stewart Carolyn Hill Dianne Anton
March 17	Connie Volchko	Laura Nicholas Dolly Maruschock Michele Murray
March 24	Joyce Eger	Christine Mansour Fotini Abatzis Valerie Flizanes
March 31	Valerie Flizanes	Jill Crowe Connie Volchko Lisa Stewart

Important “House-Keeping” information and requests:

#1) We have recently changed all of the outside locks to our building.

*So, if you have a key to the church,
it will no longer work.*

Contact Fr. John if you have a need for key replacement.

#2) Please review your personal contact information that was listed in the Parish Directory that was mailed out to all of St. Michael's parishioners at the end of 2018. If you have a new cell phone, landline, email, or address change, we ask that you please provide it to the Church Office, so that our database can be updated. Our contact information is only as good as it is provided to the office for our records.

#3) Reminder that hospitals no longer contact the church if a parishioner is admitted. It is the responsibility of the parishioner to contact Fr. John or the Church Office if you are admitted to the hospital. This is due to privacy regulations.

Thank you.

Post-Presanctified Liturgy Soup and Bread



Sign up sheets are posted on the Fellowship Hall Bulletin Board. Please sign up or call the office if you would like to participate. Each volunteer is asked to bring **either eight (8) quarts of soup or two (2) loaves of bread.**

PATHS OF RIGHTEOUSNESS

*"He leads me in the paths of righteousness
for His name's sake."* Psalm 23:3

Paths of Righteousness is a hiking group forming at St. Michael's under the leadership of Pete Papas and Fr. Sam Smolcic. The group will embark on wilderness hikes of 5 to 7 mile length on Saturdays (or on Sundays when hours of daylight permit) on established trails in Westmoreland, Fayette, Somerset and Cambria counties. Fr. Sam has extensive experience on these trails and will be choosing routes of easy to moderate difficulty. He has perhaps 20 or so different hikes in this region in his repertoire, all of which inspire praise to our Lord, *"whose Name is majestic in all the earth."* (Psalm 8:9) Hikers of both genders are welcome, with the only requirement being that they be fit enough and able to do the hike. Also, hikers with First Aid experience will be cordially welcomed to participate. Hikes could take place approximately once every 6 weeks and could run from April to early October. Please contact Pete Papas *in person*, by phone (412) 558-1246, or by e-mail pnppapas@verizon.net if you are interested in becoming a part of this outdoor fellowship of those who are moved to *"praise the Lord from the heavens... praise Him in the heights."* (Psalm 148:1)



A preliminary target date for the first hike is **Saturday, April 13.**

REMEMBER, the *Second Week* on this schedule *May Change...*
ALWAYS USE THE MOST CURRENT BULLETIN!

Debbie will be out of the office this week.

March 10 thru March 16

Sunday, Mar. 10 - Forgiveness Sunday

- 8:45 AM - ORTHROS
- 9:30 AM - Choir Rehearsal
- 10:00 AM - DIVINE LIT'GY
 - Church School
 - Choir Rehearsal (40 or less)
- 5:00 PM - FORGIVENESS VESPERS

Great Lent Begins

Monday, March 11

- 6:00 PM - CANON of St. Andrew

Tuesday, March 12

- 6:00 PM - CANON of St. Andrew

Wednesday, March 13

- 5:30 PM - NINTH HOUR
- 6:00 PM - DIVINE LITURGY of the Presanctified Gifts
 - Soup & Bread; Choir

Thursday, March 14

- 9:00 AM - Ladies Baking
- 6:00 PM - CANON of St. Andrew

Friday, March 15

- 9:00 AM to 12 - Confessions
- 6:00 PM - Lenten Covered Dish
- 7:00 PM - AKATHIST to the Theotokos

Saturday, March 16

- 9:00 AM - DIVINE LITURGY Theodore Saturday
- 6:00 PM - GREAT VESPERS

Confessions will be heard —

1) following each of the services of the first week of Great Lent listed above except Wednesday night.

2) every Friday mornings of Lent from 9 AM to 12 noon and all but one Thursday from 5 to 8 PM.

March 17 thru March 23

Sunday, Mar. 17 - Sunday of Orthodoxy

- 8:45 AM - ORTHROS
- 9:30 AM - Choir Rehearsal
- 10:00 AM - DIVINE LITURGY
 - Icon Procession
 - Church School
 - Choir Rehearsal (40 or less)
- 5:00 PM - Lenten Vespers
 - Bishop MARK (OCA), presiding
 - St. Nicholas Orthodox Church
 - 2110 Haymaker Rd., Monroeville

Monday, March 18

- 6:00 PM - GREAT COMPLINE
 - The "Jesus Prayer" —
 - Reflection - What's in a Name?
 - Communal Chant Session (9 minutes)

Tuesday, March 19

- 7:00 PM - Parish Council Meeting

Wednesday, March 20

- 5:30 PM - NINTH HOUR
- 6:00 PM - DIVINE LITURGY of the Presanctified Gifts
 - Soup & Bread; Choir

Thursday, March 21

- 9:00 AM - Ladies Baking
- 5:00 PM to 8 PM - Confessions

Friday, March 22

- 9:00 AM to 12 - Confessions
- 6:00 PM - Lenten Covered Dish
- 7:00 PM - AKATHIST to the Theotokos

Saturday, March 23

- 9:00 AM - DIVINE LITURGY Souls Saturday
- 5:00 PM - Chant Rehearsal
- 6:00 PM - GREAT VESPERS

At Antiochian Village —

March 29-31 — Antiochian Women
Lenten Retreat

April 12-14 — Eastern Dioceses
Spring Retreat
