

Saintly Notes

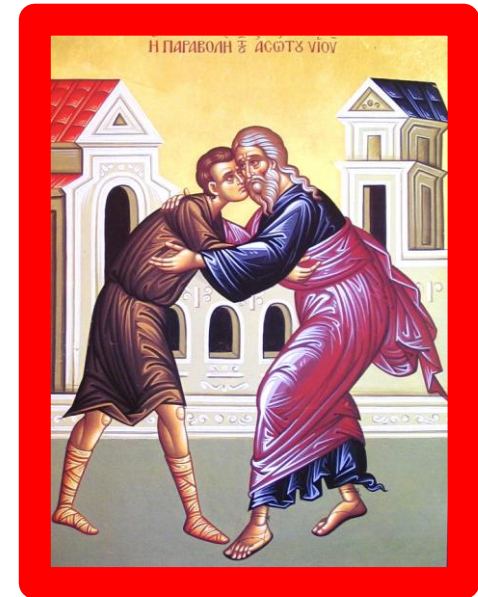
Auxentios, the Priest of Bithynia (February 14)

Auxentios was a very prominent aristocrat among the noblemen and courtiers at the court of Emperor Theodosius the Younger in Constantinople. Enflamed with love for Christ, Auxentios was tonsured a monk and remained for a short time in Constantinople.

When men began to praise him, he fled from their praise and settled on a mountain called Skopa near Chalcedon, which later was referred to as Auxentios' Mountain. His desire to remain there permanently, hidden from men, was not realized for some shepherds discovered him and made his whereabouts known. They began to bring the sick to him for healing. He healed many. He restored sight to the blind; cleansed lepers anointing them with oil; he also raised the palsied and freed many who were demon possessed. All of this was reason for amazement, but his humbleness was cause for even greater amazement. Whenever he was implored to heal someone he defended himself with the words: "I, also, am a sinful man!" Compelled by many requests, he approached healing in the following manner: he either invited all present to pray to God together with him for the sick person; or he first strengthened the faith in the people and then he told them that God will give to them according to their faith; or he prayed over the head of the sick person: "The Lord Jesus Christ heals you!" He did this so that the act of working miracles would not be attributed to him but rather to God Almighty.

He participated at the Fourth Ecumenical Council [Chalcedon, 451 A.D.] and strongly defended Orthodoxy against the Eutychian and Nestorian heresies. In the year 470 A.D., the Lord took his youthful soul in his old age and his aged body remained in the earth from which it was created.

(The Prologue from Ochrid, Birmingham, 1985, Lazarica Press)



Sunday of Forgiveness (Cheese Fare)

All Saints Orthodox Church, Raleigh NC
(www.allsaintsnc.org)
919-859-1332

The V. Rev. Nicholas R. A. Sorensen, Archpriest
The Rev. Philip Pelikan, Priest
The Rev. David Keim, Deacon

February 14, 2010

The Saints Whom We Remember

Auxentios the priest of Bithynia; Venerable Abraham, Maron of Syria and Damian;
New-martyrs Nicholas of Corinth and George of Mitylene;
Venerable Cyril, equal-to-the-Apostles and teacher of the Slavs;
Venerable Isaac the Recluse of the Kiev Caves

This Week's Schedule

Today: 8:00a Orthros; 9:00a Church School; 10:00a Divine Liturgy;
5:30p Forgiveness Vespers
Monday: Church Office Closed; 6:30p Canon of St. Andrew
Tuesday: 6:30p Canon of St. Andrew 6:30p
Wednesday: 9:15a Third Hour Prayers; 6:30p Presanctified Liturgy
Thursday: 6:30p Canon of St. Andrew
Friday: 6:30p Akathist
Saturday: 5:30p Great Vespers
Sunday: 8:00a Orthros; 9:00a Church School; 10:00a Divine Liturgy;
5:30p Orthodoxy Sunday Vespers (St. Barbara Church, Durham)

Third Antiphon

Resurrectional Troparion—Tone 3

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and became the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

Little Entrance

† *Entrance Hymn:* "Come, let us worship . . . Alleluia."

† *Troparion for the Resurrection (Tone 3):* See above.

† *Troparion for All Saints (Tone 4):*
As with fine porphyry and royal purple Thy Church has been adorned with Thy *martyr's* blood shed throughout all the world. She cries to Thee, O Christ God, send down Thy bounties on Thy people, grant peace to Thy habitation and great mercy to our souls.

† *Kontakion for Forgiveness Sunday (Tone 6):* O Thou Who guidest to wisdom, and givest understanding and intelligence, the Instructor of the ignorant, and Helper of the poor, strengthen my heart and grant it understanding, O Master. Give me word, O Word of

the Father; for behold, I shall not refrain my lips from crying to Thee, O merciful One, have mercy upon me who am fallen.

The Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us . . .

Scripture

for today and next Sunday

Today: (See insert)

Next Sunday:

Epistle: Heb. 11:24–26, 32–40
Gospel: John 1:43–51

Magalynarion—Tone 8

It is truly meet and right . . .

Communion Hymn

Tone 8

Praise the Lord . . . Alleluia.

Post-Communion Hymn

We have seen the true light . . .

Parish Notes

Altar Servers Today

Ethan Haynes, Rim Gibrealfa, John Pridgen, Jonah Sieck, Michael Fogg, Justin Fogg, Aidan Labrozzi.

Special Attention

- **Orthodoxy Sunday.** This year all Orthodox in our area have been invited by Fr. Andrew Koufopoulos to attend the Orthodoxy Sunday Vespers at St. Barbara Greek Orthodox Church in Durham. A light Lenten supper will be served following the service. The Vespers will begin at 5:30pm. St. Barbara church is located at 8306 NC Highway 751 in Durham. Please plan now to attend.

- **Directions to St. Barbara's:** Located less than a mile south of Interstate 40, exit 274 on NC Highway 751. Turn toward Jordan Lake, the church is located on the right hand side of the road.
- **Forgiveness Vespers.** Tonight at 5:30p we will pray Forgiveness Vespers. This is the first service of Great Lent and the proper way to begin our Lenten Fast. All of us should plan to attend. It will definitely set the tone for your experience of Great Lent and Holy Pascha this year.
- **Great Lent Begins Tomorrow.** During Great Lent there will be a weekly Liturgy of the Presanctified Gifts on Wednesdays and the weekly Akathist Hymn to the Theotokos on Fridays. Other special services will be announced as well as a full liturgical schedule for Holy Week. Please plan now to attend as many of these Lenten services as you are able.
- **Holy Pascha is on April 4th this year (as is Western Easter).**
- **Ground Breaking DVD's.** Available on the Narthex table are copies of the DVD that Bill Wynne made of our ground breaking for the new temple Nov. 1, 2009. Copies can be purchased for \$20. All proceeds will be put in the building fund. If you cannot find a copy of the DVD, please talk to Fr. Nicholas.

Today's Epistle and Gospel Readings

Prokeimenon:

Sing praises to our God, sing praises.
Sing praises to our King, sing praises.

O clap your hands, all ye nations.

†Epistle: Rom. 13:11—14:4 (RSV)

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.

†Gospel: Matt. 6:14–21 (RSV)

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.

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A Word from Our Mothers

“Christ came in utter meekness, the poorest of the poor with nowhere to lay His head. He had no authority, neither in the State nor even in the Synagogue founded on revelation from on High. He did not fight those who spurned Him. And it has been given to us to identify Him as the Pantocrator [Almighty] precisely because He ‘made Himself of no reputation, and took upon Him the form of a servant’ (Phil. 2:7), submitting finally to duress and execution. As the Creator and true Master of all that exists, He had no need of force, no need to display the power to punish opposition. He came ‘to save the world’ (John 12:47), to tell us of the One True God.”

(Archimandrite Sophrony; His Life is Mine)

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