

Holy Trinity Greek Orthodox Church
1433 13th Avenue
Altoona PA 16601

**What we are is God's gift to us.
What we become is our gift to God!**

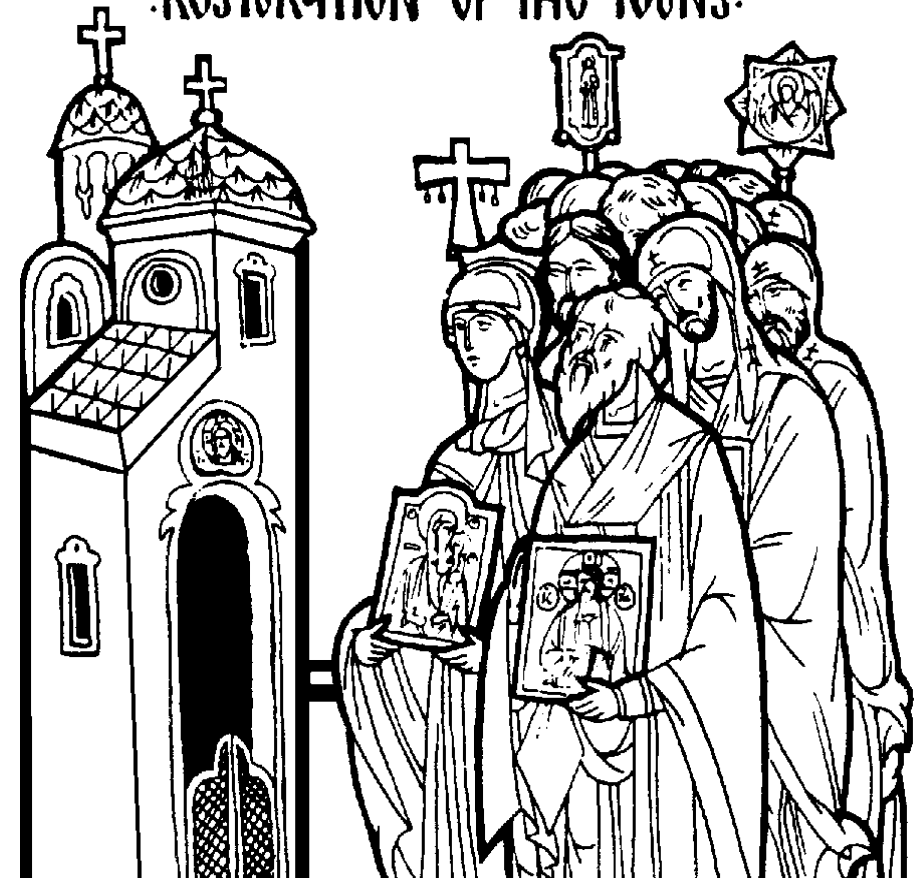
Holy Trinity Greek Orthodox Church
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February/
March 2012

Glad Tidings

:RESTORATION OF THE ICONS:



We welcome you to Divine Liturgy today.

Whether you are an Orthodox Christian, or this is your first visit to an Orthodox Church, we are pleased to have you with us. Although **Holy Communion** is reserved for baptized and chrismated (confirmed) Orthodox Christians, all are invited to receive the "**antidoron**" which is not a sacrament, but is a reminder of the "agape feast" that followed worship in the early Church. **After the Divine Liturgy this morning, please join us in the**

Church Hall for fellowship and refreshments.

We hope you will return often to worship with us,
to grow in Christ and in our Orthodox Faith.

Schedule of Divine Services

SUNDAY – <u>FEBRUARY 5</u>	10:30am Sunday of the Publican and Pharisee
SUNDAY – <u>FEBRUARY 12</u>	10:30am Sunday of the Prodigal Son
SUNDAY – <u>FEBRUARY 19</u>	10:30am Meatfare Sunday/Judgment Sunday All Souls Memorial
SUNDAY – <u>FEBRUARY 26</u>	10:30am Cheesefare Sunday/Forgiveness Sunday All Souls Memorial
SUNDAY – <u>MARCH 4</u>	10:30am 1st Sunday of Great Lent – Sunday of Orthodoxy/St. Basil’s Divine Liturgy Procession of Icons by children of parish All Souls Memorial
SUNDAY – <u>MARCH 11</u>	10:30am 2nd Sunday of Great Lent – St. Gregory Palamas/St. Basil’s Divine Liturgy
SUNDAY – <u>MARCH 18</u>	10:30am 3rd Sunday of Great Lent – Cross Veneration/St. Basil’s Divine Liturgy
SUNDAY – <u>MARCH 25</u>	10:30am 4th Sunday of Great Lent – St. John Climacos/St. Basil’s Divine Liturgy Annunciation of the Blessed Virgin Theotokos Greek Independence Day

DURING HOLY COMMUNION, we ask that everyone stand quietly in the pews for it is disrespectful to talk during this Holy Sacrament. WHEN RECEIVING HOLY COMMUNION, please make sure you state your baptized name after Fr. John states “The servant (or handmaiden) of God...” We also ask that you hold the red cloth underneath your chin in case an accident should happen. As always, we ask that children come first to receive Holy Communion, then the adults.

IF YOU ARE IN DOUBT if we have any Divine Liturgy on a Sunday during the winter months, please refer to our website (www.holytrinityaltoona.org), our answering machine at the church, or a church officer will call you by Saturday afternoon to inform you that church is cancelled.

- ◇ OUR MISSION IS TO GLORIFY OUR LORD AND SAVIOR JESUS CHRIST THROUGH OUR WORDS AND ACTIONS, ACCORDING TO THE HOLY TRADITIONS AND SACRED TEACHINGS OF OUR ORTHODOX CHRISTIAN FAITH!
- ◇ ASK YOURSELF... WHAT DOES THE PROGRESS AND GROWTH OF THIS PARISH COMMUNITY MEAN TO ME?

Did Noah fish?: A Sunday School teacher asked, “Johnny, do you think Noah did a lot of fishing when he was on the Ark?” “No,” replied Johnny... “how could he with just two worms?!”

Lot’s Wife: The Sunday School teacher was describing how Lot’s wife looked back and turned into a pillar of salt, when little Jason interrupted, “My mommy looked back once while she was driving,” he announced triumphantly, “and she turned into a telephone pole!!”

Say A Prayer: Little Johnny and his family were having Sunday dinner at his Yiyia’s (grandmother’s) house. Everyone was seated around the table as the food was being served. When little Johnny received his plate, he started to eat right away. “Johnny, please wait until we say our prayer,” said his mother. “I don’t need to,” the boy replied. “Of course you do,” his mother insisted. “We always say a prayer before eating at our house.” “That’s at our house,” Johnny explained. “But this is Yiyia’s house and she knows how to cook!”

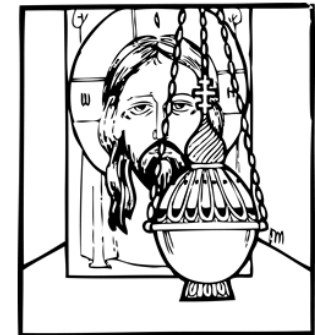
Church Humor

*Some Words on Fasting
from Saint John Chrysostom*

*Great Lenten Prayer by
St. Ephrem the Syrian*

Do you fast?
Give me proof of it by your works.
If you see a poor man, take pity on him.
If you see a friend being honored, do not
envy him.
Do not let only your mouth fast, but also
the eye, the ear, and the feet, and the
hands, and all members of our bodies.
Let the hands fast, by being free of riches.
Let the feet fast, by ceasing to run after sin.
Let the eye fast, by disciplining them not to
glare at that which is sinful.
Let the ear fast, by not listening to evil talk
and gossip.
Let the mouth fast from foul words and un-
just criticism. For what good is it if we ab-
stain from fowl and fishes, but bite and de-
vour our brothers?

O Lord and Master of my life!
Take from me the spirit of sloth,
faint-heartedness, lust of power, and
idle talk.
But give rather the spirit of chastity,
humility, patience, and love to Your servant.
Yes, Lord and King!
Grant me to see my own sins and not to
judge my brother, for You are blessed unto
ages of ages. Amen!



Wisdom of the Church Fathers

An Evening Prayer

Vouchsafe, O Lord, to keep us this night without sin. Blessed are You, O Lord, the God of our fathers, and praised and glorified is Your Name forever. Amen.

Let Your mercy be upon us, O Lord, even as we have set our hope on You.

Blessed are You, O Lord; teach me Your statutes.

Blessed are You, O Master; make me to understand Your commandments.

Blessed are You, O Holy One; enlighten me with Your precepts.

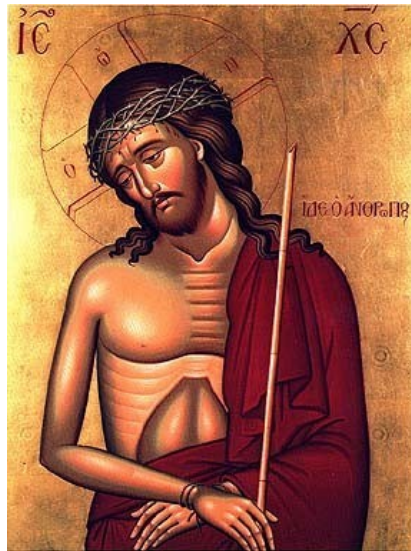
Your mercy endures forever, O Lord! Do not despise the works of Your hands!

To You belongs worship, to You belongs praise, to You belongs glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen

Along with our iconography on the walls of our church there goes, without saying, the living icons that are in our pews. Yes, we are all icons of God. Our demeanor and very being bring the living Christ to one another. This point must not be lost in simplicity. Our parish is in need of more of us to allow the humble servant Christ to shine forth. Our parish is in need of its people to be living icons of Christ's love. This can only happen when we allow ourselves to be transfigured into His Glory. Prayer, repentance, humility, patience, and love are the brushes and paints that make us anew in Him. We have put on Christ at our baptism and throughout our lives, we must feed ourselves with such heavenly manna, which is the diet of the saints. Let us celebrate our faith by making a concerted effort to learn more about what we believe and then put that into action! ~ *Selected*

Repentance is the renewal of baptism. Repentance is a contract with God for a second life. A penitent is a buyer of humility. Repentance is constant distrust of bodily comfort. Repentance is self-condemning reflection, and carefree self-care. Repentance is the daughter of hope and the renunciation of despair. A penitent is an undisgraced convict. Repentance is reconciliation with the Lord by the practice of good deeds contrary to the sins. Repentance is purification of conscience. Repentance is the voluntary endurance of all afflictions. A penitent is the inflicter of his own punishments. Repentance is a mighty persecution of the stomach, and a striking of the soul into vigorous awareness.

~ *St. John Climacus*



OUR LIBRARY BOOKS ARE WAITING for you to take them out and read them. Please see Alice Kotala to take that certain book out, but we ask that you please return them on the specified date so that others may enjoy it also. We have children's books on our Orthodox Faith for the little ones to enjoy and to learn.

PLEASE KEEP IN MIND to bring your children to Sunday School on time to that they can learn that God and His Church should be the most important priorities in our lives. Our example also shows them the importance of the Orthodox Church in their lives.

PLEASE FEEL FREE TO BAKE SOMETHING and bring it to our coffee hour. The tasty treats are always welcome to our social. With Great Lent approaching us, please keep in mind that non-dairy baked goods are also needed for those who will be strict fasting during Great Lent.

PROSFORA (HOLY BREAD) makers are needed for upcoming Sundays. Please see Fr. John when you will be making these breads. A pamphlet describing how to make these breads is located on our back window pamphlet rack. May our Lord bless you for this valuable service in the ministry of our parish.

FEEL FREE TO BAKE SOMETHING and bring it to our coffee hour. It seems that when a list is posted, very few sign-up but people do end up bringing baked goods for all of us to share in our church hall.

PROSFORA (HOLY BREAD) makers are needed for upcoming Sundays. Please see Fr. John when you will be making these breads. A pamphlet describing how to make these breads is located on our back window pamphlet rack. May the Infant Messiah bless you for this valuable service in the ministry of our parish.

FASTING MEANS abstaining not only from meat and dairy products (if possible due to your physical capabilities) but also abstaining

from SIN. This is the key ingredient when working towards a spiritual life in Christ.

JUST A REMINDER ABOUT CHURCH MEMBERSHIP DUES: \$275. per single person; \$350 per family. Please see our church treasurer Eric Casanave to arrange payment.

FAST FREE WEEK: February 6-10 after the Sunday of the Publican and Pharisee. Why does the Orthodox Church prescribe this non-fasting week? To encourage us to be like the Publican (humble, asking God to be merciful to him, unworthy) and not like the Pharisee (boasting, doing everything correctly but having the sin of pride behind his actions).

MEATFARE SUNDAY technically means that no meat products should be consumed in one's diet until Pascha (Easter).

CHEESEFARE SUNDAY technically means that no dairy products should be consumed in one's diet until Pascha (Easter).

SUNDAY OF ORTHODOXY this year is March 4th, which means we ask the children of our parish to bring in their family icon to participate in the procession at the end of the Divine Liturgy. If you do not have a family icon, please see Fr. John. One will be provided for you. Let us continue this beautiful tradition to profess our holy Orthodox Faith.

ALL SOULS MEMORIALS will be served at the conclusion of the Sunday Divine Liturgy on the following dates: February 19th, February 25th, and March 4th. Special lists to write your departed loved ones and friends are located on our candle table in the back of the church. Please PRINT the names in English and only first names are needed...Our Lord knows their last names. Please hand them in to Fr. John or place them in the tray on the candle table.



DAYLIGHT SAVINGS TIME begins Saturday evening, March 10th. Please turn your clocks **AHEAD 1 hour** before bedtime that Saturday evening so that you may arrive at church on time to praise our Lord Jesus Christ on March 11th!

A SINCERE THANK YOU TO THE FOLLOWING:

Rita Casanave – who painstakingly made the “Vasilopita” (St. Basil’s bread) for our parish for the New Year. The recipient of the special coin was Mary Isenberg.

Jackson Family – “Greenwood Pharmacy” sponsors of our church calendars and also our donors for our Theophany water containers.

All of those parishioners – who tendered Fr. John, Presvytera & family with lovely Nativity of our Lord cards and gifts. God bless you for your thoughtfulness and generosity.

2012 CHURCH CALENDARS have come in. They are located on our candle table. We ask that you only take 1 per family until all of our families have taken one. They are compliments of Greenwood Pharmacy (Jackson Family) of Altoona.

THOSE WHO WISH TO HAVE THEIR HOMES BLESSED, please fill-out the form below and please give it to Fr. John or place it in the tray on the candle table in the back of the church.

⌘<⌘<⌘<⌘< -----

I WISH TO HAVE MY HOME BLESSED FOR THEOPHANY

NAME _____

ADDRESS _____

PHONE _____

Sunday of the Holy Cross — 3rd Sunday of Great Lent —March 18

With the help of God, we have almost reached the middle of the course of the Fast, where our strength has been worn down through abstinence, and the full difficulty of the labor set before us becomes apparent. Therefore our holy Mother, the Church of Christ, now brings to our help the all – holy Cross, the joy of the world, the strength of the faithful, the staff of the just, and the hope of sinners, so that by venerating it reverently, we might receive strength and grace to complete the divine struggle of the Fast. The veneration of the Holy Cross reminds the faithful how Jesus carried the cross, letting no obstacle prevent Him from carrying it to the end. It is the same with the life of the Orthodox Christian during Great Lent. Pascha (Easter) is reached only through the crucifixion of one’s passions. A cross is carried in procession to the middle of the church during the Divine Liturgy and left there all week for veneration as a symbol of strength. At the end of the Divine Liturgy, everyone receives a flower from the cross to be saved at the home ikonostasi (icon screen).

What should I do during Great Lent?

Most of us can readily identify what we should do during Great Lent: pray, fast, and give alms. It’s the *hows* that sometime elude us!

Turn off the TV, CD player, and the internet except for news, weather reports, and educational programs. Use e-mail for necessary things, period! Leave you iPod and Blackberry at home. Like the Prophet Elijah, listen for the Lord’s voice in life’s still, quiet moments.

Avoid engaging in outside activities for their own sake. Keep useless talking to a minimum. Focus on necessary business, acts of charity, your children and family, and strengthening your relationships with others, especially those with whom you have experienced conflicts in the past. Get beyond what others do and discover who they are.

In the name of Jesus Christ, forgive everyone who has offended you, and seek forgiveness from those who you have offended. If it will not be embarrassing or misinterpreted as an act of self-righteousness, express yourself as concretely – and personally – as possible. Visit, make a phone call, send a hand-written note, or do whatever it takes to tear down those walls that so often separate us from others.

Set aside a sizeable portion of your resources for others – your parish, the poor and needy, a homeless shelter or food depository, whatever. Or transform your “me time” into “thee time” by volunteering to help with those ever-present tasks around your parish or a social agency in your area. Don’t tell anyone what you’re doing. Ask nothing in exchange – even receipts.

Fast strictly and regularly – from food, from distractions, from passions, and from sinful behaviors. Suit your fast to your work schedule, but avoid luxury. Do not advertise or discuss your fasting with anyone, and avoid those endless discussions on “Lenten chocolate cake” or “how to make tofu taste like turkey” or “vegetable oil vs. olive oil” that miss the point and spirit of fasting altogether.

Pray at home at least at one fixed time every day. Choose a brief rule of prayer and stick to it. Participate in all services during the Great Lent. Confess seriously, sincerely, and with the utmost preparation.

Read the Scriptures regularly. Follow the Church’s daily calendars of readings, or focus on one chapter of a given book. Reflect especially on 1 John, Romans 12-14, Matthew 5-7, and John 14-17.

Be faithful to Christ’s Gospel in every word, action and thought – even the smallest or most insignificant. Master those “little things,” knowing that God will bless you with things that are far greater!

Photini the Samaritan Woman and her Martyred Sisters: Anatole, Phota, Photis, Paraskevi & Kyriaki — **February 26**

St. Photini was the Samaritan Woman who encountered Christ our Saviour at Jacob's Well (John 4:1-42). Afterwards she labored in the spread of the Gospel in various places, and finally received the crown of martyrdom in Rome with her two sons and five sisters, during the persecutions under the Emperor Nero.

Sunday of Orthodoxy — 1st Sunday of Great Lent — **March 4**

For more than one hundred years the Church of Christ was troubled by the persecution of the Iconoclasts of evil belief, beginning in the reign of Leo the Isaurian (717-741) and ending in the reign of Theophilus (829-842). After Theophilus's death, his widow the Empress Theodora, together with the Patriarch Methodius, established Orthodoxy anew. This ever-memorable Queen venerated the icon of the Mother of God in the presence of the Patriarch Methodius and the other confessors and righteous men, and openly cried out these holy words: "If anyone does not offer relative worship to the holy icons, not adoring them as though they were gods, but venerating them out of love as images of the archetype, let him be anathema." Then with common prayer and fasting during the whole first week of the Forty-day Fast, she asked God's forgiveness for her husband. After this, on the first Sunday of the Fast, she and her son, Michael the Emperor, made a procession with all the clergy and people and restored the holy icons, and again adorned the Church of Christ with them. This is the holy deed that all we the Orthodox commemorate today, and we call this radiant and venerable day the Sunday of Orthodoxy, that is, the triumph of true doctrine over heresy.

St. Gregory Palamas — 2nd Sunday of Great Lent — **March 11**

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. A full service was composed for his feast day by the Patriarch Philotheus in 1368, when it was established that his feast be celebrated on this day. Since works without right faith avail nothing, we set Orthodoxy of faith as the foundation of all that we accomplish during the Fast, by celebrating the Triumph of Orthodoxy the Sunday before, and the great defender of the teachings of the holy Fathers today.

Presentation of our Lord into the Temple — **February 2**

When the most pure Mother and Ever-Virgin Mary's forty days of purification had been fulfilled, she took her first-born Son to Jerusalem on this, the fortieth day after His birth, that she might present Him in the temple according to the Law of Moses, which teaches that every first-born male child be dedicated to God, and also that she might offer the sacrifice of a pair of turtle-doves or two young pigeons, as required by the Law (Luke 2:22-24; Exodus 13:2; Leviticus 12:6-8). On this same day, a just and devout man, the greatly aged Symeon, was also present in the temple, being guided by the Holy Spirit. For a long time, this man had been awaiting the salvation of God, and he had been informed by divine revelation that he would not die until he beheld the Lord's Christ. Thus, when he beheld Him at that time and took Him up into his aged arms, he gave glory to God, singing: "Now let Your servant depart in peace, O Master..." And he confessed that he would close his eyes joyfully, since he had seen the Light of revelation for the nations and the Glory of Israel (Luke 2:25-32). From ancient times, the Holy Church has retained this tradition of the churching of the mother and new-born child on the fortieth day and of the reading of prayers of purification.

Sunday of the Publican and Pharisee — **February 5**

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 18:10-14. This is the story of two men, one a Pharisee, a member of a Jewish sect known for its diligent observance of the Law, and the other a Publican, a government official charged with the responsibility of collecting taxes. The theme of this parable is repentance. Repentance is the door through which we enter Lent, the starting point of the journey to Pascha (Easter). To repent (Publican) signifies far more than self-pity or futile regret over things done in the past. The Greek term metanoia means "change of mind." To repent is to be renewed, to be transformed in our inward viewpoint, to attain a fresh way of looking at our relationship with God and with others. The fault of the Pharisee is that he has no desire to change his outlook; he is complacent, self-satisfied, and so he allows no place for God to act within him. The Gospel depicts him as a man that is pleased only with himself who thinks that he has complied with all of the requirements of religion. But in his pride, he has falsified the meaning of true religion and faith. He has reduced these to external observations, measuring his piety by the amount of money he gives.

The Publican, on the other hand, truly longs for a "change of mind." He humbles himself, and his humility justifies him before God. He becomes, in the words of the Sermon on the Mount (Matthew 5:3), "poor in spirit." He acknowledges that he is a sinner, and he knows that salvation is only found in the mercy of God. Here we find an example of true humility, an essential aspect of repentance. A "change of mind" and the transformation of our lives can only happen when we humble ourselves before God, acknowledge our willingness to turn from sin, and receive His grace into our lives.

Our preparation for Great Lent thus begins with a prayer for humility, the beginning of true repentance. Through repentance, we can find and return to the true order of things, a restoration of our spiritual vision that will guide us in a very difficult and challenging world. By entering Great Lent in humility and repentance, we can attain deeper communion with God as we receive His forgiveness and He blesses by guiding us to great spiritual heights.

Theodore the Commander and Great

Martyr —February 8

The holy Martyr Theodore was from Euchaita of Galatia and dwelt in Heraclea of Pontus. He was a renowned commander in the military, and the report came to the Emperor Licinius that he was a Christian and abominated the idols. Licinius therefore sent certain men to him from Nicomedia, to honor him and ask him to appear before him.

Through them, however, St. Theodore sent back a message that it was necessary for various reasons, that Licinius come to Heraclea. Licinius, seeing in this a hope of turning St. Theodore away from Christ did as was asked of him.

When the Emperor came to Heraclea, St. Theodore met him with honor, and the Emperor in turn gave Theodore his hand, believing that through him he would be able to draw the Christians to the worship of his idols. Seated upon his throne in the midst of the people, he publicly asked Theodore to offer sacrifice to the gods. But Theodore asked that the emperor entrust him with the most venerable of his gods, those of gold and silver, that he might take them home and himself attend upon them that evening, promising that the following day he would honor them in public. The Emperor, filled with joy at these tidings, gave command that Theodore's request be fulfilled.

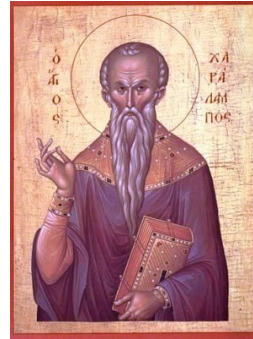
When the Saint had taken the idols home, he broke them in pieces and distributed the gold and silver to the poor by night. The next day a centurion named Maxentius told Licinius that he had seen a pauper pass by carrying the head of Artemis. St. Theodore, far from repenting of this, confessed Christ boldly. Licinius, in an uncontrollable fury, had the Saint put to many torments, then crucified. While upon the cross, the holy Martyr was further tormented – his privy parts were cut off, he was shot with arrows, his eyes were

put out, and he was left on the cross to die. The next day Licinius sent men to take his corpse and cast it into the sea; but they found the Saint alive and perfectly whole. Through this, many believed in Christ. Seeing his own men turning to Christ, and the city in an uproar, Licinius had Theodore beheaded, about the year 320. The Saint's holy relics were returned to his ancestral home.

Haralambos the Holy Martyr

February 10

This Saint was a priest of the Christians in Magnesia, the foremost city of Thessaly, in the diocese having the same name. He contested during the reign of Alexander Severus, when Lucian was Proconsul of Magnesia. At the time of his martyrdom the Saint was 103 years of age.



Sunday of the Prodigal Son

February 12

Through the parable of today's Gospel, our Saviour has set forth three things for us: the condition of the sinner, the rule of repentance, and the greatness of God's compassion. The divine Fathers of the Church have put this reading of the week after the parable of the Publican and Pharisee so that, seeing in the person of the Prodigal Son our own wretched condition – inasmuch as we are sunken in sin, far from God and His Mysteries – we might at last come to our senses and make haste to return to Him by repentance during these holy days of Great Lent.

Furthermore, those who have done many great iniquities, and have persisted in them for a long time, oftentimes fall into despair, thinking that there can no longer be any forgiveness for them; and so being without hope, they fall every day into the same and even worse iniquities. Therefore, the divine Fathers, that they might root out the passion of despair from the hearts of such people, and rouse them to the deeds of virtue, have set the present parable at the forecourts of Great Lent, to show them the surpassing goodness of God's compassion, and to teach them that there is no sin – no matter how great it may be – that can overcome at any time His love for man.

Meatfare Sunday (Judgment Sunday) —February 19

The foregoing two parables – especially that of the Prodigal Son – have presented to us God's extreme goodness and love for man. But lest certain persons, putting their confidence in this alone, live carelessly, squandering upon sin the time given them to work out their salvation, and death suddenly snatches them away, the most divine Fathers have appointed this day's feast commemorating Christ's impartial Second Coming, through which we bring to mind that God is not only the Friend of man, but also the most righteous Judge, Who recompenses to each according to his deeds.

It is the aim of the holy Fathers, through bringing to mind that fearful day, to rouse us from the slumber of carelessness unto the work of virtue, and to move us to love and compassion for our brethren. Besides this, even as on the coming Sunday of Cheesefare we commemorate Adam's exile from the Paradise of delight – which exile is the beginning of life as we know it now – it is clear that today's is reckoned the last of all feasts, because on the last day of judgment, truly everything of this world will come to an end. All foods, except meat and meat products, are allowed during the week that follows this Sunday.

Cheesefare Sunday (Forgiveness Sunday) —February 26

The holy Fathers have appointed the commemoration of Adam's exile from the Paradise of delight here, on the eve of the holy Forty-day Fast, demonstrating to us not by simple words, but by actual deeds, how beneficial fasting is for man, and how harmful and destructive are never being satisfied and the transgressing of the divine commandments. For the first commandment that God gave to man was that of fasting, which the first-fashioned received but did not keep; and not only did they not become gods, as they had imagined, but they lost even that blessed life which they had, and they fell into corruption and death, and transmitted these and innumerable other evils to all of mankind. The God-bearing Fathers set these things before us today, that by bringing to mind what we have fallen from, and what we have suffered because of the never satisfying and disobedience of the first-fashioned, we might be diligent to return again to that ancient bliss and glory by means of fasting and obedience to all the divine commands. We also ask forgiveness this day, first from God, then from one another and all creation.