

St. Michael Antiochian Orthodox Church of the San Fernando Valley
a Parish of the Antiochian Orthodox Christian Archdiocese of North America
16643 Vanowen Street; Van Nuys, California; 91406 **stmichaelvannuys.org**

His Eminence, Metropolitan JOSEPH, Archbishop of New York
and Metropolitan of all North America www.antiochian.org

Archpriest Timothy Baclig, Pastor pastor@stmichaelvannuys.org

Rev. Fr. Minas Sarchizian, Assisting Priest fatherminas@gmail.com

Rev. Deacon Andrew Monsue armcopper@att.net

Subdeacon Richard Tamoush richard@aaafalg.com

Subdeacon Magued Wassef wassefm@msn.com

Subdeacon Richard Ajalat, Pastoral Assistant rajalat@stmichaelvannuys.com

Parish Council Chair - Michael Mitchell mgmitchell3@gmail.com

Council Vice-Chair - Connie Abdun-Nur Barilla cmatthews46@yahoo.com

Council Secretary - Eric Nelson ericnelson2520@sbcglobal.net

Council Treasurer - Kris Thabit kthabit66@hotmail.com

Antiochian Orthodox Christian Women of No. America (AOCWNA)

Chapter President - Charmaine Darmour cdarmour@sbcglobal.net

Church Comptroller - Mary Ann Coury maryanncoury@aol.com

Choir Director - Art Danks artdanks1@yahoo.com

Church School Director - Lila Coudsy lcoudsy@aol.com

Youth Director - Cooper Rowe crowe31@gmail.com

Young Adult Director - Richard Ajalat rajalat@stmichaelvannuys.org

Faithtree Resources Exec. Director - Michelle Moujaes michelle@faithtree.org

Project Manager - Michael J. Malouf michael@jacksonia.com

Stewardship Chair - Richard Tamoush richard@AAAFLAG.COM

Capital Funds Campaign Chair - Ron Zraick ronaldzraick@gmail.com

Property Management Chair - Eric Nelson ericnelson2520@sbcglobal.net

Bookstore Manager - Bobbi Monsue bobbi_monsue@att.net

50th Anniversary Co-Chair - Don Meena donmeena@sbcglobal.net

Golf Classic Chair - Fred Milkie milkief@aol.com

Webmaster - Dan Raju dan.raju16@hotmail.com

Coffee Hour Coordinator - Cindy Tamoush famtam5@socal.rr.com

Head Usher - Ramez Hage jeddo.ramez@gmail.com

The Sunday of Forgiveness (Cheese Fare)

Martyr Kodratos of Corinth and his five companions;

Anastasia the Patrician of Alexandria; New-martyr Michael of Thessalonica

Sunday, March 10, 2019

Tone 8; Eothinon 8

Apolytikion of the Resurrection (Tone 8)

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

Apolytikion of our Patron the Archangel Michael (Tone 4)

O ye foremost of the heavenly hosts we beseech thee, though we are unworthy, pray that we may be encompassed with a shadow of Thy unearthly glory, preserving us who kneel and cry endlessly: deliver us from oppression since ye are the prince of the Highest Power.

Kontakion for the Sunday of the Last Judgment (Tone 1)

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.

Daily Readings

THE EPISTLE (for the Sunday of Forgiveness)

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

Clap your hands, all ye nations.

The Reading from the Epistle of 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 GOSPEL (for the Sunday of Forgiveness)

The Reading of the Holy Gospel is 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 Synaxarion – March 10

On March 10 in the Holy Orthodox Church, we commemorate the Martyr Kodratos of Corinth and his five companions; Anastasia the patrician of Alexandria; and New-martyr Michael of Thessalonica.

On this day, we make remembrance of the exile of the first-fashioned, Adam, from the Paradise of delight.

Verses

Let the world mourn bitterly along with ages past;
As, by sweet eating, it hath fallen along with those who had fallen.

It is the Sunday of Forgiveness, known also as Cheese Fare Sunday. Today's lesson from the Holy Gospel teaches us about forgiveness and fasting, and how both are crucial to our own return to Paradise. The divine Fathers also set the anniversary of the exile of Adam from the Paradise of bliss on this day, at the entrance of Great Lent, to show us by deed as well as word how great is the benefit that accrues to man from fasting and repenting; and, on the contrary, how great the harm that comes from destructive gluttony and from disobedience to the divine commandments. The sin of gluttony resulted in Adam and Eve's banishment from Paradise, because they disobeyed God by eating from the tree which He had forbidden them. The Church reminds us of this event to encourage us to return to that ancient glory and primeval happiness by means of fasting and obedience to God and His commandments.

By Thine ineffable compassion, O Christ our God, make us worthy of the delight of Paradise and have mercy on us, as Thou art alone the Lover of mankind. Amen.

NOTE

At the end of the Liturgy during the veneration of the cross, please refrain from speaking loudly and keep all conversation to a minimum in order that the prayers read after Holy Communion may be heard by everyone in the church. Thank you.

OFFERINGS

Holy Bread is being offered this morning's coffee hour is being hosted by Mandy & Constantine Nasr in loving memory of Samia Kudmani (+29 July, 2018), on this her birthday. Memory eternal. Prayers are also offered for Sammy Kudmani who celebrated his birthday (March 5th). May God grant him many years!

Holy Bread is also being offered this morning by the Chala and O'Dea families in memory of our beloved brother and uncle, Richard Chala (+8 March 2001). Memory eternal.

A Note Regarding Holy Communion

Since we understand Communion to mean that we have all things in common, sharing an identical Faith, *only* those who are members of the Orthodox Church and who have prepared themselves through prayer, fasting and recent Confession may participate in Holy Communion. (We invite all, however, to partake of the blessed bread which is distributed at the dismissal.) Please see the Pastor for inquiries on how to become a member.

ANNOUNCEMENTS

Wednesday Lenten Dinner Host Scheduling

Great Lent begins tomorrow, Monday, March 11. Each Wednesday evening a simple Lenten meal is hosted by a group of families of our parish following the Pre-Sanctified Liturgy, beginning on March 13—hosted by families of our Church School. If you have not participated in previous years and would like to be included in a group on the following Wednesday evenings, please phone Rima Hage in the evenings at: 818-366-2119, or e-mail her at: <rimahingh@yahoo.com> to sign-up and she will gladly provide you with further details on being part of a group. The menu is vegan and should be modest and not elaborate.

March is Women's Month in the Antiochian Archdiocese

Our women are participating in the services throughout the month of March. Reading the epistle this morning is: Anna Rowe. The ushers are: Adrienne Levy, Cecelia Coudsy, Randa Tarbouche and Diana Nasser.

Have You Visited our Bookstore Lately?

Several New Items Have Arrived for Great Lent. You may also place your order for a Holy Week Service Book. Also, beautiful handmade wood Orthodox crosses (crafted by Al Kinan) are for sale (\$25), 90% of proceeds will help support the Orthodox Secondary School in Taybeh, Palestine. The crosses make great gifts. Fr. Constantine Nasr and Fr. Timothy are benefactors of this school.

Note to Coffee Hour hosts: coffee and paper goods will be provided each week.

Holy Bread Offering List

Mar 17 - The Abughazaleh Family
Mar 24 - the Deeb family
Mar 31 - Margot Boyer
Apr 07 - open
Apr 14 - open

Coffee Hour Hosts Calendar

Mar 17 - The Abughazaleh Family
Mar 24 - open
Mar 31 - open
Apr 07 - open
Apr 14 - open

Please contact Fr. Timothy (818/219-3761; pastor@stmichaelvannuys.org) to sign-up to offer Holy Bread and Cindy Tamoush at: (818-345-4363; famtam5@socal.rr.com) to sign-up for the Coffee Hour.

LITURGICAL CALENDAR

[Note: Today is the last and final day for consuming all meat, fish and dairy products. Tomorrow ("Clean Monday") is the beginning of the Great Fast.]

Forgiveness Vespers - this afternoon, following the Coffee Hour

Weekday Lenten Services

Monday, March 11th (the First day of Great Lent) – Great Compline with the Canon of St. Andrew of Crete, 6:30 p.m.

Wednesday, March 13th – Liturgy of Pre-sanctified Gifts, 6:30 p.m.
[followed by a parish Lenten Meal in the Community Center]

Friday, March 15th – The Akathist Hymn, 1st stasis ("Madeyeh"), 6:30 p.m.

The 1st Sunday of Great Lent ("The Sunday of Orthodoxy")
Great Vespers - Saturday, March 16th, 5 p.m.

Sunday, March 17th – Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

Upcoming Events (see the foyer bulletin board for more information)

50th Anniversary Annunciation Tea on Saturday,
March 23rd; Featured speaker: Tammy Tamoush Salamone
who will share her story on recovering from breast cancer:
"Are you there God? It's me, Tammy"

St. Mark Young Adult Pilgrimage to St. Barbara Monastery
Saturday, March 23, 2019

Lenten Retreat at St. Michael Church (Whittier), Saturday, March 16
with Father John Finley who will present three meditations on:
"The Inner Heaven of Man" Focusing Upon the Healing of
Mind, Heart and Will; 9 a.m. to 3 p.m., RSVP by e-mail to
Father John Fenton: frjohnfenton@gmail.com

Sunday of Orthodoxy Great Vespers - Saturday, March 16, 5:30 p.m.
Assumption of the Blessed Virgin Mary Greek Orthodox Church
[5761 E. Colorado Street; Long Beach, CA, 90814]

Teen Gathering - Saturday, March 30, 2019
at St. Nicholas Cathedral; 2 to 6 p.m. with dinner and Vespers

So. California Antiochian Women's 40th Annual Diocesan Spring Retreat
Camp St. Nicholas (Frazier Park, CA); April 12-14, 2019
Speaker: V. Rev. George Ajalat; Topic: "Holy Week:
The Bride Receives Her Bridegroom;" on-line registration at:
antiochianladiocese.org (scholarships also available)

50th Anniversary St. Michael Golf Classic - Monday, May 13, 2019
Woodland Hills Country Club

IOCC "Share the Love" Valentine Dinner, Sunday, May 19, 2019
St. Luke Church (Garden Grove) at 5 p.m., \$50/person
Go to: ioc.org/sharethelove

Neighborhood Open Houses

As we celebrate our parish's Fiftieth Year, it is our hope that you will get to know your fellow parishioners in your neighborhood. We have formed a listing of our members in each area of the Los Angeles metropolitan area and are looking for volunteers to host a neighborhood gathering sometime this year. Please contact Carolyn Sadd, who is being assisted by George Khouri in providing you with a list of parishioners in your area, should you be interested in being a host. The gatherings are to be informal and to allow for socializing; maximum two (2) hours, i.e., 7-9 p.m. Deserts or refreshments may be considered. Potlucks may also be planned. Hosts will be responsible in contacting parishioners in their neighborhood. We are asking our hosts not to include dates between March 11 to April 28 (Great Lent to Pascha); and to also note the church calendar dates of fasting. Should you have any questions, please speak with Father Timothy: 818-219-3761 <pastor@stmichaelvannuys.org>

67th Annual Diocesan Parish Life Conference

Host: St. Anthony Church; San Diego, California, July 3-7, 2019

Go to: antiochianevents.com/la.html to register for your hotel room (\$169/night) at the Sheraton Harbor Island and Marina.

Antiochian Archdiocese Convention - July 21-28, 2019

Host: St. Nicholas Church; Grand Rapids, Michigan

Go to: AC2019gr.org to register for your hotel room, view the Convention schedule and download forms for the ad book and registration. There are two (2) Convention hotels: 1) the Amway Grand Plaza (\$149/night) with free self-parking and WiFi; 2) the JW Marriott (\$184/night), adjacent to the Convention hotel.

Parish Council Meeting - Monday, March 18, 2019

[In the Conference Room at 7:30 p.m. following Great Compline]

Please Do Not Enter the Construction Site

Please stay clear and keep all children away from the construction site on our property to avoid any accident or unintended mishap. We will be asphaltting a section of our property to provide additional parking in the near future, weather permitting. The fencing will be repositioned once our parking lot is expanded. Thank you for your cooperation.

Understanding the “Rule” of the Great Fast

There are three parts of the fast:

1. **The pre-lenten season** includes the week of Cheese Fare (March 4-10), when all meats are obtained from, with the exception of eggs, dairy, fish, wine and oil, that may be consumed any day of the week. The last day of “Cheese Fare” is today, Sunday, March 10.
2. **“Clean Monday” begins the great Fast** (March 11) when all meat and dairy products are removed from our diet. “Meat” products pertains to all animals with a backbone. Note: The forty (40) days includes the five weekdays (Monday through Friday). Technically Saturday and Sundays are not part of Great Lent per se. These are days when the Divine Liturgy is served: Saturdays for the departed, and Sunday, celebrating Christ’s Resurrection. Both Saturdays and Sundays, however, are still considered a part of Great Lent; thus making the count of the days of fasting greater than 40. [In some communities, the fast is relaxed (moderately) on the weekends, i.e., allowing for dairy and/or fish.

However this is not the rule.] Because the Divine Liturgy is not served on the weekdays, the Vespereal Liturgy of the Pre-sanctified Gifts are served in the evenings, Monday-Friday. Wednesdays are the designated days in most parishes when the Pre-sanctified Liturgy is served. In the Russian Church, the weekday Pre-sanctified Liturgy is served on Wednesdays and Fridays. In the Byzantine Churches (Greek and Antiochian), Friday evenings are dedicated to the Service of the *Parakesis/Madeyeh* (Service of Intercessory Prayer) dedicated to the Protection of the All-holy Mother of God, the Theotokos—having its relevance to anticipating the Feast of the Holy Annunciation—that takes place during Great Lent (March 25th). If there is a “Feast Day” of recognition and importance to a community on a weekday of Lent, the Pre-sanctified Liturgy is served on that day. The Pre-sanctified Liturgy uses a second “lamb” (from a holy loaf of bread) that is consecrated during the Sunday Divine Liturgy of that particular week. It is put aside, and dried in a special container for the Liturgy of Pre-sanctified Liturgy of that week. The character and tone of the Pre-sanctified Liturgy is solemn and penitential, unlike the brighter celebration of the Liturgy on the weekends. Each of the five Sundays of Great Lent are dedicated to a particular commemoration: 1) The “Sunday of Orthodoxy” (the First Sunday of Lent) and the commemoration of the restoration of Icons in the year 787 AD, following the iconoclastic (the destruction of icons) era, 2) St. Gregory Palamas (the Second Sunday of Lent), 3) The Veneration of the Holy Cross (the Third Sunday of Lent), 4) The commemoration of St. John Climacus of Mount Sinai (the Fourth Sunday of Lent), and 5) The commemoration of St. Mary of Egypt (the Fifth Sunday of Lent). Two days (during the Fast) are special Feasts that allow for fish, oil and wine to be consumed: a) The Feast of the Annunciation (March 25), and Palm Sunday (this year on April 21 [Western Easter]). In some communities, i.e., in a Seminary, a special prescription for fasting is provided in order to provide for physical strength. For example, allowing fish, oil and wine on the second and fourth weekdays of the fast. This however, is a local rule and not a universal practice. The Church's Canon Law does not impose the fast upon people who require a specific diet for reasons of health, i.e., pregnant mothers; the elderly who are required to have more protein in their diet; persons that work jobs of hard labor. Parents should also use good judgment with children, however, it is

important that a family establish a private rule of fasting. It is very important to understand that fasting does not stand by itself as a spiritual discipline. It should be accompanied with regular prayer and almsgiving (good works). Consideration should also be made to one's activities that can be distracting to one's focus upon prayer, confession, and the the spiritual life. In preparation for any Liturgy abstinence from food and drink is the norm. For example, breakfast is not consumed on Sunday mornings, following a late light dinner on Saturday evening. For a Pre-Sanctified Liturgy, an early brunch or lunch is the norm before abstaining to receive Holy Communion for the Vespertal Liturgy of the Pre-sanctified Gifts.

3. The fast of Great and Holy Week (this year: April 22-26) stands outside of the forty days of Great Lent and is observed with the same rule as the forty days (above). Great and Holy Friday is a day of strict fasting - commemorating the Death of Christ. On Holy Friday, "dry eating is allowed;" the consumption of fruit, nuts, juice; or anything that is uncooked. This is the only day of the year when there a Divine Liturgy is not celebrated (i.e., Pre-sanctified Liturgy).

The other "seasons" of fasting include: The Fast of the Dormition ("falling asleep"/death) of the Virgin Mary: August 1-15, concluding on the Commemoration of the Dormition (August 15); the Fast of the Apostles: usually appearing in June (this year: June 24-28) concluding with the Feast of the Apostles Peter and Paul; and the Fast of the Holy Nativity: beginning on November 15 and concluding with the Feast of the Holy Nativity (December 25). There are also specific days of "strict fasting" ("dry eating") on the Commemoration of the Beheading of St. John the Baptist (August 29), and The Elevation of the Holy Cross (September 14).

Let us begin the fast with joy. Let us prepare ourselves for spiritual efforts. Let us purify our souls and cleanse our flesh. Let us abstain from passion as we abstain from food and pursue the virtues of the Spirit, which if we continue to long for, we shall be worthy to behold the most solemn Passion of Christ our God, and rejoice in spirit at His Holy Resurrection! [fourth stichera of Forgiveness Sunday Vespers]

Pastoral Sermon
The Sunday of Forgiveness
March 10, 2019

Today's Gospel lesson clearly implies that forgiveness is tied to our forgiveness of others. In other words just as we are forgiven, we also understand that God's forgiveness has been granted to all sinners. Forgiving those who sin against us is therefore expected of us. The Lord's words uses the conditional "if" - *If you forgive men their trespasses...* and *if you do not forgive...* However, from God's standpoint: Forgiveness is a fact. We have all been forgiven.

It would probably be helpful for us to think if it in this way: God's forgiveness for you and me is of no consequence unless we personally know God's love for us, accept His forgiveness; are willing to forgive ourselves and are also willing to forgive others. God's forgiveness for you and me is of no consequence unless we partner with Him by desiring it for others, to the extent that we also make it a practice to forgive them.

We heard it clearly demonstrated in the Parable of the Prodigal Son two Sundays ago: We understood from the lesson that such a love and great mercy is something we know and experience because we have a conscience. Our struggle today is that we live in a time when many live their lives without much or any kind of conscience. Just about anything seems possible without facing any consequences. If you can make it happen there is very little stopping you from doing so! There are fewer boundaries today than we have ever known. Or, one could say, there are ways that you and I can more easily get out of things, especially if we have the means to do so.

However, last week, we were made aware that God's love - that is freely and impartially given is also a "tough love." It is not without ultimately facing "a day of judgment" (a day of reckoning) when you and I have to be accountable for our deeds and actions; taking responsibility for ourselves.

In summary: The lessons of the "Pre-season of Great Lent," beginning with the Sunday of the Publican and the Pharisee, the Sunday of the Prodigal Son, and the Sunday of the Last Judgment all call our attention to our actions and our willingness to make the right choices: a) willingness to choose humility (as did the Publican), b) willingness to act upon a good conscience in facing the truth honestly (as did the

Prodigal Son), c) a willingness to serve others (“the least of our brethren”) and so discover Christ in our brother, and d) a willingness to forgive others as God Himself forgave us. That is surely a lot! And if we dare to even do one of these four: choosing humility (the starting place of all virtue), return home to our Heavenly Father, practice the good deeds of serving others, or initiating the forgiveness of someone, we will aim to make Great Lent a meaningful personal experience and not just an annual exercise or ritual.

Rather than going through the “rite of forgiveness” as a mere ritual, let’s take this day seriously, let us examine our consciences, let us choose to behave in a way that is becoming of being Christian believers. Let us not take lightly the church’s practice (Christ’s commandment) of forgiving others.

We can do the same about our practice of fasting. What do we find in the instruction of today’s epistle lesson? ...*When you fast... do not look dismal, like the hypocrites ...that their fasting may be seen by men.* The point is: Great Lent is not a time for “wearing our religion on our sleeve.”

Today’s lesson concludes: *Do not lay up for yourselves treasures on earth...* Anyone’s treasure is something they cherish, protect, defend, or consider very important. It is of a personal interest and has a personal value. It is what matters to you and me. Our Lord’s words are very simple and clear: Find out where one’s treasure is and there you will know what really matters to them. But for us is it all about spending our treasure on what we consider we rightly deserve? Is it about making the most of what we think that we’ve rightly earned? Or is it recognizing that god is the source of all things and we are only stewards of what He has mercifully provided us?

In his letter to the faithful, Patriarch JOHN X wrote these words: “Lent is a means to surrender (the hardness of the body) to God’s abundant mercies. Through fasting, our compulsive and impulsive acts are extricated from the soul, so we may experience the warmth of love. Lent is the queen of virtues inasmuch as we purify our souls and wash them with pure waters of repentance, so we may bring peace and love to others. Love is the summit of all treasures. Fasting is a true expression of love, and the best tool that enables us to remove the passions of animosity and pride, and sharpen the soul with charity and giving, and wash it with repentance and humility, so that the light of the resurrection of Christ may transfigure in it.

So as Patriarch JOHN suggests: think about fasting in terms of “being in love.” Being in love involves doing many things in ways that puts aside our physical appetite in order to prepare for being with one’s beloved. Our focus and attention is fixed upon the one we love. The result is: our devotion is made evident by the actions of many sacrifices. “Giving something up” becomes a very natural thing. In fact those things that are put aside are seen as inconsequential to the goal of being with the one we love. Insofar as Great Lent is concerned, the goal is: Christ and His Kingdom.

EOTHINON 8
الاوثينا 8

ТОНЕ 8
الحن 8

SUNDAY OF FORGIVENESS (CHEESE FARE)

MARTYR KODRATOS OF CORINTH AND HIS FIVE COMPANIONS;
ANASTASIA THE PATRICIAN OF ALEXANDRIA; NEW-MARTYR MICHAEL OF THESSALONICA

طروبارية القيامة على اللحن الثامن

انحدرت من العلوّ يا متحنن، وقبلت الدفن ذا الثلاثة الأيام، لكي تُعْتَقْنَا من الآلام، فيا حياتنا وقيامتنا يا ربّ المجد لك.

طروبارية رؤساء الملائكة بالحن الرابع

أيها المتقدمون على الأجناد السماويين، نتوسّل إليكم نحن غير المستحقّين، حتّى أنكم بطلباتكم تكتنوفوننا بظلّ أجنحة مجدكم غير الهولي، حافظين إيانا نحن الجاثين والصارخين بغير فتور، أنقدونا من الشدائد، بما أنكم رؤساء مراتب القوّات العلوية.

قنداق مرفع الجبن على اللحن السادس

أيها الهادي إلى الحكمة، وواهب الفهم والفتنة، ومتقف الجهال، ومجير المساكين، شدد قلبي وامنحه فهما أيها السيد، وأعطني كلاماً، يا كلمة الأب. فها أنا لن أمسك شفتي عن الصراخ إليك: يا رحيم، إرحمني أنا الواقع.

الرسالة

رتلوا لإلهنا رتلوا، يا جميع الأمم صفقوا بالأأيادي

فصل من رسالة القديس بولس الرسول إلى أهل رومية

يا اخوة، إِنَّ خِلاصَنَا الْآنَ أَقْرَبُ إِلَيْنَا مِمَّا كَانَ يَوْمَ آمَنَّا. قَدْ تَنَاهَى اللَّيْلُ وَاقْتَرَبَ النَّهَارُ. فَلنَطْرَحْ عَنَّا أَعْمَالَ الظَّلامِ وَنَلْبَسْ أَسْلِحَةَ النُّورِ. لِنَسْلُكَنَّ سُلُوكاً كَرِيماً كَمَا فِي وَضَحِ النَّهَارِ: لَا عَرَبِدَةٌ وَلَا سَكْرٌ، وَلَا فَجُورٌ وَلَا عَهْرٌ، وَلَا خِصَامٌ وَلَا حَسَدٌ. بَلِ الْبَسُوا الرَّبَّ يَسُوعَ الْمَسِيحَ، وَلَا تَنشَغَلُوا بِالْجَسَدِ لِإِشْبَاعِ شَهَوَاتِهِ. تَقَبَّلُوا ضَعِيفَ الْإِيمَانِ بِغَيْرِ مِجَادَلَةٍ فِي الْأَرَاءِ. فَمِنَ النَّاسِ مَنْ يَرَى أَنْ يَأْكَلَ كُلَّ شَيْءٍ، فِي حِينِ أَنْ الضَّعِيفَ لَا يَأْكُلُ إِلَّا الْبَقُولَ. فَعَلَى مَنْ يَأْكُلُ مِنْ كُلِّ شَيْءٍ إِنْ لَا يَحْتَقِرَ مَنْ لَا يَأْكُلُ مِثْلَهُ، وَعَلَى مَنْ لَا يَأْكُلُ مِنْ كُلِّ شَيْءٍ أَنْ لَا يَبْدِينَ مَنْ يَأْكُلُ مِنْ كُلِّ شَيْءٍ، لِأَنَّ اللَّهَ تَقَبَّلَهُ، وَمَنْ أَنْتِ حَتَّى تَبْدِينَ خَادِمَ غَيْرِكَ؟ فَهُوَ فِي عَيْنِ مَوْلَاهُ. يَتَّبِعُ أَوْ يَسْقُطُ، لِأَنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنَبِّئَهُ.

الإنجيل

فصلٌ شريفٌ من بشارَةِ القديسِ متى
قال الربُّ: إِنْ غَفَرْتُمْ لِلنَّاسِ زَلَاتِهِمْ يَغْفِرْ لَكُمْ أَبُوكُمْ السَّمَاوِيِّ، وَإِنْ لَمْ تَغْفِرُوا لِلنَّاسِ زَلَاتِهِمْ، لَا يَغْفِرْ لَكُمْ أَبُوكُمْ السَّمَاوِيِّ زَلَاتِكُمْ. وَمَتَى صَمْتُمْ فَلَا تَكُونُوا عَابِسِينَ مِثْلَ الْمَرَاتِينِ. فَإِنَّهُمْ يُكَلِّحُونَ وَجُوهَهُمْ لِيُظْهِرُوا لِلنَّاسِ أَنَّهُمْ صَائِمُونَ. الْحَقُّ أَقُولُ لَكُمْ: إِنَّهُمْ قَدْ أَخَذُوا أَجْرَهُمْ. أَمَا أَنْتِ، فَمَتَى صَمْتِ، فَادْهَنْ رَأْسَكَ وَاغْسِلْ وَجْهَكَ، حَتَّى لَا تَظْهَرَ لِلنَّاسِ أَنَّكَ صَائِمٌ، بَلِ لِأَبِيكَ الَّذِي فِي الْخُفِيَةِ، وَأَبُوكَ الَّذِي فِي الْخُفِيَةِ هُوَ يَكافئكَ عِلَانِيَةً.
وَلَا تَكْنِزُوا لَكُمْ كُنُوزاً عَلَى الْأَرْضِ، حَيْثُ يُفْسِدُ السُّوسُ وَالصِّدَأُ، وَيَنْقُبُ السَّارِقُونَ فَيَسْرِقُونَ، بَلِ اكْنِزُوا لَكُمْ كُنُوزاً فِي السَّمَاءِ، حَيْثُ لَا يُفْسِدُ السُّوسُ وَالْعُثُّ، وَلَا يَنْقُبُ السَّارِقُونَ فَيَسْرِقُونَ. فَحَيْثُ يَكُونُ كَنْزُكَ يَكُونُ قَلْبُكَ

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعنى عمومية المشاركة فيه لذوى العقيدة الواحدة، إلا إن المشاركة في سر القربان المقدس هنا مقتصر فقط على أعضاء الكنائس الارثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة (وعلى كل حال، فإننا ندعو الجميع للمشاركة فى الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن إذا رغبت أن تصبح عضواً فى الكنيسة الارثوذكسية