

St. Michael Antiochian Orthodox Church of the San Fernando Valley
a Parish of the Antiochian Orthodox Christian Archdiocese of North America
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and Metropolitan of all North America www.antiochian.org

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The Sunday of Forgiveness (Cheese Fare)

Venerable-martyr Eudokia of Heliopolis; Venerable Domnina of Syria;
Martyrs Markellos and Anthony of Pamphylia; Venerable Agapios of Vatopedi monastery on Athos;
Venerable David of Wales, bishop of Menevia

Sunday, March 1, 2020

Tone 4; Eothinon 4

Apolytikion of the Resurrection (Tone 4)

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

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 1

On March 1 in the Holy Orthodox Church, we commemorate the Venerable-martyr Eudokia of Heliopolis; Venerable Domnina of Syria; Martyrs Markellos and Anthony of Pamphylia; Venerable Agapios of Vatopedi monastery on Athos; and Venerable David of Wales, bishop of Menevia.

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.

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.

OFFERINGS

Special offerings and requests for prayer are being made . . .

by Mandy & Constantine Nasr for the repose of the newly-departed
servant of God, Dr. Paul Massad. Memory eternal.

for the healing and good health of Jackson Nassir

for the continued recovery and good health of Sheila Katerelos

for the continued health of Abdallah Zaki

by Cindy Tamoush in memory of her father, Stanley Kaady
(+29 February, 2000). Memory eternal.

by Kristy Hanson Chiaburu for the repose of her uncle, the newly-
departed servant of God, David Hanson (+27 February, 2020).
Memory eternal.

Included in our prayers throughout the month of March are those celebrating their birthday: Tony Mansur (3/2), Emily Meena (3/3), Kim Scott (3/3), Claudia Zait (3/3), Charles Ajalat (3/4), Janice Khoury (3/6) John Apostolou (3/7), Emile Esshak Dahdah (3/8), Nicole Rose Kouri (3/10), Julie Malouf (3/10), Sahar Wassef (3/11), Hisham Barakat (3/12), Madison Graham (3/12), Mary Ann Mitchell (3/13), Nicole Rafidi (3/14), Samia Habib (3/15), Kenny Toomey (3/16), Adalyn Reema Samer Abughazaleh (3/18), Maria Habib (3/18), Adeeb Abughazaleh (3/19), Natasha Ibrahim (3/19), Ellaney Matarese (3/19), Richard Khoury (3/19), Cecilia Coudsy (3/20), Benjamin Peters (3/20), Nuha Abughazaleh (3/21), Christina Hannah (3/22), Ella Manning (3/22), Eli Panga (3/23), Terese Tintocalis-Crane (3/23), Deborah Worotko (3/23), Fred Nicola (3/26), Kristen Schumacher (3/26), Peyton Abughazaleh (3/27), Laurie Rowihab (3/27), Issam Sweis (3/27), Jake Thomas (3/27), Rebecca Zait (3/27), Suzanne Ajalat Aparicio (2/28), Jeannette Berberi (3/28), Nicole Nassir Webster (3/28), Debra (Debi) Dodds (3/29), Kimberlee Abughazaleh (3/30), Richard Tamoush (3/30), and Jonathan Weisfuss (3/30); and those celebrating their wedding anniversary: Ted & Cecilia Coudsy (3/3) May God grant them many years!

Included in our prayers for the departed during the month of March are:

Habeeb George, +28 March, 1967
Nadia Baida, +8 March, 1968
Andrew Andrews, +4 March, 1969
Marie Baida, +27 March, 1975
Vladimir Patrick, +3 March, 1977
Charlotte Stelmack, +1 March, 1983
Edward Gabriel, +6 March, 1983
Stellio Satel, +13 March, 1983
Alice L. Peck, +7 March, 1988
Donald Wagner, +17 March, 1990
David Barkett, +5 March, 1990
Louis E. Houry, +18 March, 1991
George Saadeh, +21 March
Oliver Cates, +20 March, 1994

Mary Saliba Malouf, +21 March, 2004
Amelia Nader, +27 March, 2005
Frank "Skip" Miller, +1 March, 2007
Lily Wassef, +9 March, 2008
Kaleel "Kal" Mittry, +20 March, 2008
Tony Glenn, +29 March, 2008
Carrie Deeb Skaff, +25 March, 2009
Ezequiel Barbar, +26 March, 2009
Leonard Shaheen, +1 March, 2010
Christine Naser, +8 March, 2010
Farris Abdallah, +21 March, 2011
Aida Haddad, +1 March, 2011
Lily Ruff, +4 March, 2011
Elie Turkieh, +12 March, 2011

Billy Handal, +26 March, 1994
Albert Saade, +7 March, 1998
Arthur Brown, +6 March, 1999
Fred Homsy, +11 March, 1999
Carim Rihbany, +17 March, 1999
George Rogers, +26 March, 2000
Richard Chala, +8 March, 2001
James Morgan, +8 March, 2001
Anthony Haddad, +24 March, 2001
Edward Thabet, +18 March, 2002
William Bailey, +20 March, 2002
Charles Hosey, +24 March, 2002
Christine Saadeh, +28 March, 2003
Jamil Barghash, +31 March, 2003
Mary Yazbek, +1 March, 2004

Helen Saleh, +31 March, 2011
Joseph Sweis, +17 March, 2012
Pamela Rose Raffis, +March, 2012
Steve Tobey, +30 March, 2012
Phyllis Deeb, +27 March, 2013
Boutros Ghawi, +27 March, 2013
Elias Boulos Azzam, +29 March, 2013
Joshua Fortin, +11 March, 2014
Lareese Nicola, +31 March, 2016
Georget Aftimos, +9 March, 2017
Joseph Lakah, +March, 2017
Gene Hapip, +18 March, 2017
Ellis Hanna, +19 March, 2017
George H. Jabrieh, +23 March, 2017
Diana Kaady, +30 March, 2018
Darryl Maloof, +21 March, 2019

Memory Eternal!

**NOTE: Names and dates mentioned above are from our current Office Records.
Please inform us of any error and we will correct it.**

ANNOUNCEMENTS

Wednesday Lenten Dinner Host Scheduling

Great Lent begins tomorrow, Monday, March 2. 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 4—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: Claudia Zait. The ushers are: Samia Habib, Frieda Kabbash, Randa Tarbouche, and Mary Ann Mitchell.

Thank you!

We sincerely thank Adrienne Levy and all participating contestants of this year's Chili Cook-off. Congratulations to our winners: Rima Hage (1st Place), Charley Matarese (2nd Place), and Michael Paraskevas (3rd Place). We are grateful for everyone's financial support that will provide our \$1,000 donation to FOCUS: A national movement of Orthodox Christians, united in faith and joined by a desire to provide action-oriented and sustainable solutions to poverty in more than 50 communities across America.

Bible Bowl Teams and Oratorical Contestants

We are formulating this year's Bible Bowl teams and enrolling Oratorical contestants for this year's Parish Life Conference to be held in San Francisco (July 1-5, 2020). Please visit our bulletin board outside the Church School Office for information on age groups, rules and regulations. Copies are available in the Church School Office and by speaking with Lila Coudsy, Director <lcoudsy@aol.com>.

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 2nd (the First day of Great Lent) – Great Compline with the Canon of St. Andrew of Crete, 6:30 p.m.

Wednesday, March 4th – Liturgy of Pre-sanctified Gifts, 6:30 p.m.
[followed by a parish Lenten Meal in the Community Center]

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

The 1st Sunday of Great Lent ("The Sunday of Orthodoxy")

Great Vespers - Saturday, March 7th, 5 p.m.

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

Wednesday Evening Talks: "Building a Worshipping Community"
Part I - Children in the Church

Understanding the functional space of worship is important to a worshipping community. Children need to know and experience what to do, when and where we do what we do, and how to do it. In this first part of a series of six presentations, Father Timothy will be focusing in discussing how we can best help our children to worship in the church. Each session will take place during the Lenten meal that follows the 6:30 p.m. evening Pre-sanctified Liturgy.

Thanks from Charmaine Darmour

I'd like to extend my heartfelt thank to my St. Michael family for the prayers, love, cards, texts and calls since my recent surgery. I am very grateful and look forward to seeing you all, once I'm cleared to drive. God bless you all.

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

The Sunday of Orthodoxy Great Vespers - Sunday, March 8, 2020
St. Paul Greek Orthodox Church (Irvine) - Youth Rally (ages 5-12), 5 p.m.
Great Vespers, Procession and Reception, 6 p.m.

Young Parent's Ministry Park Gathering - Saturday, March 14

"The Mother of God in Our Lives" Lenten Retreat - March 20-22
St. Andrew Church (Riverside)

St. Michael Ladies Annunciation Tea - Saturday, March 28
Speaker: Mother Paraskeva of St. Barbara Monastery
Topic: "Sow to the Spirit: Preparing Now for the World to Come"

Antiochian Women's Annual Lenten Retreat - April 3-5, 2020
at Camp St. Nicholas; speaker: Father Calinic Berger

Holy Friday Teen Vigil - Friday, April 17, 8:30 p.m.

The 57th "Sweetheart Ball" - Sat., April 25th (Universal Hilton Hotel)

29th Annual St. Michael Annual Golf Classic - Monday, May 18

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

Holy Bread Offering List

Mar 08 - the Khouri family
Mar 15 - Adeeb & Nuha Abughazaleh
Suzan Haddad; Phyllis Grates
Mar 22 - open
Mar 29 - open
Apr 05 - Ron & Kathy Zraick

Coffee Hour Hosts Calendar

Mar 08 - open
Mar 15 - Nuha & Adeeb Abughazaleh
Mar 22 - open
Mar 29 - open
Apr 05 - Kathy & Ron Zraick

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.

Please Do Not Enter the Construction Site

Please stay clear from the fenced are and keep all children away from the construction site on our property to avoid any accident or unintended mishap. Thank you for your cooperation. Should you desire to have a walking tour of the new church sanctuary, please speak with Father Timothy to arrange for a special walk-through. Father will be able to provide answers to any questions you have concerning the interior design of the church at that time and to provide you with first-hand information regarding the sponsorships of various sections of the building.

Ladies: Plan to Attend the Annunciation Tea

If you have not received an elite to this year's Annunciation Tea (Saturday, March 28th) or would also like to send an invitation to friends, please let Charmaine Darmour know at: cdarmour@sbcglobal.net Also please let her know if you are able to be a table hostess. This year's speaker is Mother Paraskeva of St. Barbara Monastery.

Cathedral "Kicks Off" Debutante Ball Event Fundraising

St. Nicholas Cathedral is hosting the 57th "Sweetheart Ball," scheduled for Saturday, April 25, 2020 at the Universal Hilton in Universal City. Some of our teens are participants in this biennial event. Tickets for the event and more information is available by contacting: Tania Matar at 818-903-0953 or by e-mail at: <taniamatta@sbcglobal.net>.

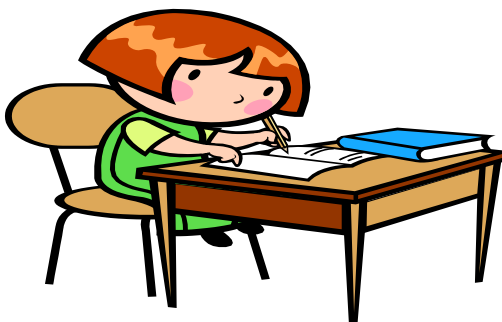
Church School Festival Workshop: Today, March 1st

from 11:15 to 12 noon in the Church School Classrooms.
It is our hope to have an entry by each of our children
at this year's Parish Life Conference in the:



Creative Writing and Poetry (Today, March 1)

+



NOTE: Late entries CANNOT be accepted. Sorry.

For further information, please speak with our Church School teachers or visit the Archdiocese website at: < <http://www.antiochian.org/festivals>>.

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 (February 24-29), 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 dairy products (“Cheese Fare”) is today, Sunday, March 1st.
2. **“Clean Monday” begins the great Fast** (March 1) 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 Vespertal 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 Vespereal Liturgy of the Pre-sanctified Gifts.

3. The fast of Great and Holy Week (this year: April 13-17) 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 1, 2020

Today’s Gospel lesson makes clear that God’s 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; accepting 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.

Sunday of Forgiveness (Cheese Fare)

Venerable-martyr Eudokia of Heliopolis; Venerable Domnina of Syria;
Martyrs Markellos and Anthony of Pamphylia; Venerable Agapios of Vatopedi monastery
on Athos; Venerable David of Wales, bishop of Menevia

طروبارية القيامة على اللحن الرابع

إن تلميذاتِ الربِّ تعلمن من الملاكِ الكرّزَ بالقيامةِ البهجِ، وطرحن القضاءَ الجدي، وخاطبن
الرسُلَ مفتخراتٍ وقائلاتٍ: سُبِّي الموتُ وقام المسيحُ الإلهُ، مانحاً العالمَ الرحمةَ العظمى

طروبارية رؤساء الملائكة باللحن الرابع

أيها المتقدمون على الأجناد السماويين، نتوسّل إليكم نحن غير المستحقين، حتّى أنكم
بطلباتكم تكتنوفوننا بظلّ أجنحةٍ مجدكم غير الهيولي، حافظين إيانا نحن الجاثين
والصارخين بغير فتور، أنقذونا 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 شفقتي عن الصراخ
إليك: يا رحيم، إرحمني أنا الواقع.

الرسالة

رتلوا لإلهنا رتلوا، يا جميع الأمم صفقوا بالأأيادي

فصلٌ من رسالة القديس بولس الرسول إلى أهل رومية
يا اخوة، إنّ خلاصنا الآن أقرب إلينا مما كان يوم آمنة. قد تناهى الليلُ واقترب
النهار. فلنطرح عنا أعمال الظلام ونلبس أسلحة النور. لنسلكن سلوكاً كريماً
كما في وضح النهار: لا عريدة ولا سكر، ولا فجور ولا عهر، ولا خصام ولا
حسد. بل البسوا الرب يسوع المسيح، ولا تنشغلوا بالجسد لإشباع شهواته. تقبلوا
ضعيف الإيمان بغير مجادلة في الآراء. فمن الناس من يرى أن يأكل كل شيء،

في حين أن الضعيف لا يأكل إلا البقول. فعلى من يأكل من كل شيء ان لا يحتقر من لا يأكل مثله، وعلى من لا يأكل من كل شيء أن لا يدين من يأكل من كل شيء، لأن الله تقبله، ومن أنت حتى تدين خادم غيرك؟ فهو في عين مولاہ يثبت أو يسقط، لأن الله قادر على أن يُثبته.

الإنجيل

فصل شريف من بشارة القديس متى

قال الرب: إن غفرت للناس زلاتهم يغفر لكم أبوكم السماوي، وإن لم تغفروا للناس زلاتهم، لا يغفر لكم أبوكم السماوي زلاتكم. ومتى صمتم فلا تكونوا عابسين مثل المرأين. فإنهم يكلمون وجوههم ليظهروا للناس أنهم صائمون. الحق أقول لكم: إنهم قد أخذوا أجرهم. أما أنت، فمتى صمت، فادهن رأسك واغسل وجهك، حتى لا تظهر للناس أنك صائم، بل لأبيك الذي في الخفية، وأبوك الذي في الخفية هو يكافئك علانية. ولا تكنوا لكم كنوزاً على الأرض، حيث يفسد السوس والصدأ، وينقب السارقون فيسرقون، بل اكنوا لكم كنوزاً في السماء، حيث لا يفسد السوس والعث، ولا ينقب السارقون فيسرقون. فحيث يكون كنزك يكون قلبك.

ملاحظة بخصوص تناول القربان المقدس

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