

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
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Antiochian Orthodox Christian Women of No. America (AOCWNA)

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Coffee Hour Coordinator - Cindy Tamoush famtam5@socal.rr.com
Head Usher - Ramez Hage jeddo.ramez@gmail.com

The Sunday of Forgiveness (Cheese Fare)

Venerable Benedict of Nursia; Euschemenos, Bishop of Lampsakos

Sunday, March 14, 2021

Tone 7; Eothinon 7

Apolytikion of the Resurrection (Tone 7)

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the 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 14

On March 14 in the Holy Orthodox Church, we commemorate our Venerable Father Benedict of Nursia; and Euschemenos, bishop of Lampsakos

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

The Holy Bread is being offered this morning by Phyllis Grates and family for God's blessings and the continued health of Samia Habib, celebrating her birthday (March 15). May God grant her many years!

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

by Joe Ayoub for the health and wellbeing of technician, Kurt Kasinoff.

for the speedy recovery and continued health of Dan Abraham.

ANNOUNCEMENTS

March is Women's Month in the Antiochian Archdiocese

Reading the epistle this morning is: Carrie Sadd Khouri.

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 - immediately following "Lunch on the Patio"

Weekday Lenten Services

Monday, March 15th (the First day of Great Lent) – Great Compline with the Canon of St. Andrew of Crete, 6:30 p.m.

[Live-streamed]

Wednesday, March 17th – Liturgy of Pre-sanctified Gifts, 6:30 p.m.

[Live-streamed]

Friday, March 19th – The Akathist Hymn, 1st stasis ("Madeyeh"), 6:30 p.m.

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

Great Vespers - Saturday, March 20th, 5 p.m.

Sunday, March 21st – Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

Church Attendance and Guidance for COVID-19 Testing

We are continuing to limit our attendance at our church services due to the COVID-19 pandemic. Also, a face covering and safe-distancing is required while in our worship space. **Parishioners must sign-up by informing Father Timothy to attend our services in the event that contact tracing may be necessary.** If you have been in contact with someone who is diagnosed with the COVID virus you should be tested and self-quarantine at home for seven (7) to ten (10) days, especially if you have no symptoms. Should your results show that you are "negative" but develop symptoms during your quarantine, you should be retested. Questions will be answered by Father Timothy by e-mail at: <frtimothy@stmichaelvannuys.org>.

Zoom Meeting Virtual Bible Study

Bible Study with Father Timothy — will meet this Tuesday, March 16th at 7 p.m. A Zoom link and security password provided in a weekly parish e-

mail. Each study is limited to one hour. We will continue our study of chapter 8 and 9 of the Book of Romans. An "Orthodox Bible Study" provides a broad and complete study of the full context of Holy Scripture (Old and New Testament) It is a comprehensive approach to understanding God's Word from Holy Tradition that includes: The Apostolic writings, Church Councils, the Canonical Texts, Patristic Sources, Liturgical Texts of Services and the experience of saints who have given testimony through their life as witnesses of the faith through the centuries.

Note: Father Timothy would also welcome scheduling a Zoom Meeting with you and your family at any time by appointment. Simply e-mail him at <frtimothy@stmichaelvannuys.org>.

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

Holy Bread Offering List

Coffee Hour Hosts Calendar

Mar 17 - (Pre-sanctified Liturgy)

Note: There are no Coffee
Hours scheduled

Mar 21 - Michael & Pat Malouf and

Emile Skaff ("Sunday of Orthodoxy")

Mar 25 - (Feast of the Annunciation) - open

Please contact Fr. Timothy (818/219-3761; pastor@stmichaelvannuys.org) to sign-up to offer Holy Bread.

Bookstore Orders Available on Parish Website

You may place an order through our parish website or e-mail Bobbi Monsue (Manager) for special orders at: bobbi_monsue@att.net. Now is the time to place your order for your Holy Week Service Book. Your credit card will also be accepted for payment. Now is the time to order your copy of our Holy Week Service Book.

Our 2021 Pledge Form Provided with this Bulletin

As a committed member of St. Michael Church, please complete a new 2021 form. Everyone's financial situation is subject to changes from year to year. In the same way, our parish depends upon the financial pledge commitments of its members in order to meet its monthly expenses. Hard copies will be mailed to you by request. May God bless us all in practicing good Christian stewardship.

St. Michael Antiochian Orthodox Church
16643 Vanowen Street, Van Nuys, CA 91406 Phone: 818-994-2313
Website: www.stmichaelvannuys.org

2021 CHRISTIAN STEWARDSHIP COMMITMENT FORM

1. All enrolled members must first fulfill a fair share contribution that is paid 100% by St. Michael Church to the Archdiocese annually (this does not include your family pledge obligation BELOW).

Total number of baptized Orthodox persons (age 18 & above) in your household _____ \$50 each _____

Total number of baptized Orthodox persons (age 17 & under) in your household _____ \$35 each _____

(Please print all names with information in the section below)

2. In gratitude of God's blessings, I / we pledge to contribute St. Michael Church expenses.

A total annual amount of: _____ (see Treasure self-assessment chart)

\$ _____ weekly \$ _____ monthly \$ _____ quarterly \$ _____ semi-annually \$ _____ annually

Name _____ Spouse Name _____

Phone number _____ E-mail Address _____

Address _____ City _____ State _____ Zip _____

3. How do you wish to pay? We accept personal checks or credit card payments. (See below)

- a. You may write a check to "St. Michael Church" and mail it to the Church Office.
(see address above)
- b. You may process an "automatic bill pay" with your bank that will mail a recurring monthly hard-copy earmarked check to St. Michael Church.
- c. You may pay by credit card using our website donation page (a 3% processing fee will apply) at: <https://www.stmichaelvannuys.org/donate/> and we will be immediately notified.
- d. You may arrange for a recurring monthly automatic withdrawal from your bank account using our church bank routing number and bank account.

Note: Each donation to St. Michael Church should be earmarked, i.e., "Building Fund," "Pledge," etc.

Print names of baptized Orthodox persons in your household.

Name

Age

**WITH THE BLESSING OF HIS EMINENCE
METROPOLITAN JOSEPH**



**THE ANTIOCHIAN WOMEN OF LOS ANGELES
AND THE WEST PRESENT...**

AN ANTIOCHIAN WOMEN'S VIRTUAL LENTEN RETREAT!

COST: FREE IN-KIND DONATIONS ACCEPTED IN
SUPPORT OF THIS MINISTRY

CHECK EMAIL FOR MORE INFO AND REGISTRATION

SATURDAY APRIL 17, 2021

9AM – 1PM PST

ZOOM MEETING WILL OPEN AT 8:30 A.M. FOR FELLOWSHIP



**FEATURED SPEAKER:
KH. RANDA KHOURY AZAR
ICONOGRAPHER**

**Ask
Abouna
Featuring:**



V. Rev. Fr. David Hovik
St. Andrew Antiochian
Church
Arlington, WA



V. Rev. Fr. Paul Baba
Holy Virgin Mary Antiochian
Church
West Sacramento, CA



Rev. Fr. Mansour Azar
St. George Antiochian
Church
Upland, CA

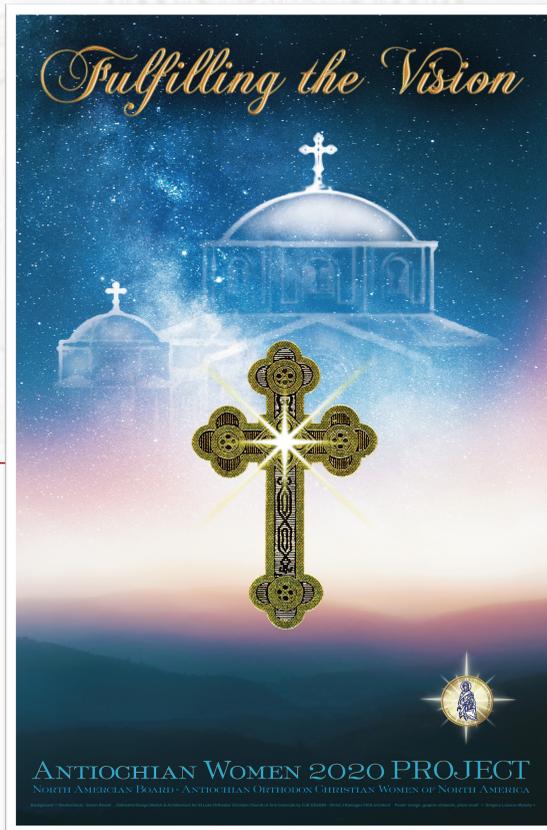
A SPECIAL SURPRISE YOU WON'T WANT TO MISS!

Spiritual Advisor: V. Rev. Fr. David Hovik

Retreat Coordinator: Kh. Jean Baba /Cell: (916) 955-4736

Antiochian Women's Book Club - March 18th at 6:30 p.m.

The book selected for AW across our Archdiocese is "The Holy Angels" by Mother Alexandra. The book study will again meet this Thursday and subsequent Thursdays at 6:30 p.m. for fellowship, and study at 6:45 p.m. for an hour. All interested should contact Charmaine Darmour by e-mail at: cdarmour@sbcglobal.net



The Antiochian Women NAB PROJECT 2021

*...is a continuation of the 2020 PROJECT: "FULFILLING THE VISION"
building a cathedral at the Antiochian Village.*

In spite of the closing of our churches last March due to the worldwide pandemic, the Antiochian Women still collected \$49,765.79 for our 2020 PROJECT and an additional \$11,726.85 for the 2019 NAB PROJECT.

The dream of expanding and improving our beloved Antiochian Village is still alive. This year we commemorate the 20th anniversary of the falling asleep of Fr. John Namie, the Village's first director. Metropolitan JOSEPH asks us to continue our efforts toward "fulfilling the vision" – the vision of an Archdiocesan facility of worship, camping, and fellowship that was first conceived by Metropolitan PHILIP and Fr. John Namie nearly half-a-century ago.

Let us begin anew. Let us strive to make the Antiochian Village a light in a dark world; a light set on a hill for all to see. We know it to be the "heart" of our Archdiocese, and we need to take this next step in building the physical facilities which will fulfill this purpose.

Thank you for your continued efforts in this coming year. Despite the economic and social restrictions which COVID-19 brings, let us not lose hope. We can come up with creative fundraising strategies that will move us closer to our goal of
FULFILLING THE VISION!

Sheryl VanderWagen

Sheryl VanderWagen, AW NAB Vice President & Project Coordinator

2021 Parish Calendars Are Being Distributed

A copy of our 2021 church calendar will be mailed to all pledging and regular contributing members of our parish.

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Metropolitan JOSEPH, Archbishop of New York and all North America

V. Rev. Timothy Baclig, Pastor
ftimothy@stmichaelvannuys.org

Church Telephone: 818/994-2313
www.stmichaelvannuys.org

Dear St. Michael Church Family,

I pray that you are all well and hanging in there during this difficult time. I thought of a great way for us to spend some quality family time together and entertain each other during quarantine.

Do you have people in your family who are skilled bakers, talented musicians, or great artists? Maybe there's something fun and or silly that you know how to do and can teach others?...We'd like you to create how-to videos and we will share them on St. Michael's Facebook page so kids and others stuck at home can watch and learn from you.

Please send your videos to me at blajalat@gmail.com. My goal is to post a weekly how-to video. I would love it if each household at St. Michael's created a fun how-to video to help us all stay connected.

Blessings,

Brittney Ajalat

Young Parent's Ministry

P.S. Stay connected. Maintain contact with each other and receive informative materials from our group App. Enter the conversation by logging on to: <https://band.us/n/a0af2b6334W85>

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 1-6), 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 Sunday, March 14th.
2. **“Clean Monday” begins the great Fast** (March 15) when all meat and dairy products are removed from our diet. “Meat” products pertain 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 Vespertine 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 25). 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 Vesperal Liturgy of the Pre-sanctified Gifts.

3. The fast of Great and Holy Week (this year: April 26-30) 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 lasting for one day: June 28) concludes with the Feast of the Apostles Peter and Paul (June 29); 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 14, 2021

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.

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SUNDAY OF FORGIVENESS (CHEESE FARE)

VENERABLE BENEDICT OF NURSIA; EUSCHEMENOS, BISHOP OF LAMPSAKOS

طروبارية القيامة على اللحن السابع
حطمت بصليبك الموت وفتحت للصل الفردوس, وحوّلت نوح حاملات الطيب, وأمرت
رسلك أن يكرزوا بأنك قد قُمت أيها المسيح الإله مانحاً العالم الرحمة العظمى.

طروبارية رؤساء الملائكة باللحن الرابع
أيها المتقدمون على الأجناد السماويين، نتوسل إليكم نحن غير المستحقين، حتى أنكم
بطلباتكم تكتنوفوننا بظل أجنحة مجدكم غير الهولي، حافظين إيانا نحن الجاثين
والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القوات 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 الآب. 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، إن خلاصنا الآن أقرب إلينا مما كان يوم آمنة. قد تناهى الليل واقترب
النهار. فلنطرح عنا أعمال الظلام ونلبس أسلحة النور. لنسلكن سلوكاً كريماً
كما في وضح النهار: لا عريضة ولا سكر، ولا فجور ولا عهر، ولا خصام ولا
حسد. بل البسوا الرب يسوع المسيح، ولا تتشغلوا 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 مولاه
يثبت أو يسقط، لأن الله قادر على أن يثبت.

الإنجيل

فصل شريف من بشارة القديس متى

قال الربّ: إن غفرتُم 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 يُكَلِّحون وجوههم ليظهروا للناس أنهم صائمون. الحقّ أقول لكم: إنهم قد أخذوا أجرهم. أما أنت، فمتى صمت، فادهنْ رأسك واغسلْ وجهك، حتى لا تظهر للناس أنك صائم، بل لأبيك الذي في الخُفية، وأبوك الذي في الخُفية هو يكافئك علانية.

ولا تَكْنِزوا لكم كُنوزاً على الأرض، حيثُ يُفسدُ السُّوسُ والصدأ، وِيَنْقُبُ السَّارِقُونَ فيسرقون، بل اكنزوا لكم كُنوزاً في السَّماء، حيثُ لا يُفسدُ السُّوسُ والعُثُّ، ولا يَنْقُبُ السَّارِقُونَ فيسرقون. فحيثُ يكونُ كنزُك يكونُ قلبُك

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعنى عمومية المشاركة فيه لذوى العقيدة الواحدة، الا 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 في الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن إذا رغبت أن تصيح عضواً فى الكنيسة الارثوذكسية