

1821-2021

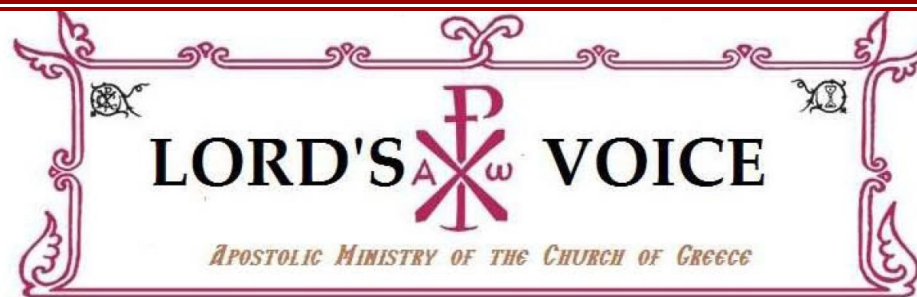
Celebratory Events of the Church of Greece

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69TH YEAR MARCH 14 2021 PAMPHLET # 11 (3537)

FORGIVING THE NEIGHBOR

The word is the means with which we people come into communion with each other. The word imprints what we are thinking about the world, about our fellow man, and about our own self. And when we express the word, sometimes it heals, at other times it wounds, at other times it shows indifference. Because the word is an expression of the way in which we think, believe and hope!

The right to be judge

Usually, we people pay attention to the words of the others. If they love us, if they are indifferent toward us, if they reject us, analogously we do or don't accept whatever they are telling us. So, for this reason also, the Apostle Paul hastens to pose the question, precisely because he feels the influence that the word of others has toward us, in order to hasten to show us that this functions correspondingly also in our relationship with them: “who are you who are judging another's servant?” (Rom. 14:4), “you, who are you, and you are judging a foreign servant?” He questions about our right to function as judges. To totally reject the other person, to put him down, to swear at him, and to be occupied with his own passions, overlooking our own.

SUNDAY, MARCH 14, 2021 FORGIVENESS SUNDAY

(CHEESEFARE SUNDAY) *Benedict the Righteous of Nursia , Eusebion the Confessor, Bishop of Lampasakos,*

TONE OF THE WEEK : *Grave Tone*

EOTHINON : *Seventh Eothinon*

EPISTLE READING : *St. Paul's Letter to Romans 13:11-14; 14:1-4*

GOSPEL READING : *Matthew 6:14-21*

SUNDAY MARCH 21, 2021 SUNDAY OF ORTHODOXY, James the Confessor , Thomas I, Patriarch of Constantinople, Philemon and Dominos

EPISTLE READING : *St. Paul's Letter to the Hebrews 11:24-26, 32-40*

GOSPEL READING : *John 1:43-51*

THE EPISTLE (ROMANS 13:11-14; 14:1-4)

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 God is able to make him stand.

Paul seeks from us Christians not to cease thinking, but to cease focusing on the faults of the other person. Not to cease speaking with the others, and for the others, but for us to proceed “in love” and to start our struggle for repentance, for correction, from our own self. And primarily, for us to have the conviction that each one of us is “another’s servant”. We all belong to God, who is our Lord. No person belongs to us, for us to be justified to reject him. Only the devil attempts to convince us about this, and to sew thoughts of condemnation in our mind and heart. However, this is not the path of God.

Starting out from our own self

In the Gerondikon there is a precious narration: “A brother once fell into sin, in a Scete. And after a synaxis was held, they sent someone

to call Abba Moses the Ethiopian. He though, did not want to come. So, the presbyter sent him a message, saying: “come, because everyone is waiting for you”. And he got up and came. And taking a basket with holes, he filled it with sand and loaded it on his shoulder. While they, going out to meet him, tell him: “what does this mean, father?” Then the elder told them: “I have my sins behind me, that are pouring out, but I do not see them. And I came today, in order to judge the sins of others”. And they, upon hearing this, did not say anything to the brother, but forgave him”.

Let us strive for more silence, more self-censuring, and more love, that will spring from delving into the word of God and into the life of the Church. And let both the fasting and the prayer, as well as the general opportunity, to approach God, be causes for us to see what a word imbued by faith and love for God and for neighbor means. A word of sympathy, a sincere word, a giving and forgiving word toward the other person. For us to see our own self. For us to become humbler. Genuine Christians.

FR. TH. M.

HOW WE OUGHT TO FAST

“Are you fasting? Prove it to me through your own works. Which works does it mean? If you see a poor person, give him charity. If you see an enemy, be reconciled with him. If you see a beautiful woman, pass by her. So let not only your mouth be fasting, but also the eye and ear, and the feet and hands and all the members of our body. Let the hands fast, remaining pure from avarice and greed. Let the feet fast, cutting off from roads that lead to sinful sites. Let the eyes fast, exercising them to not ever fall lewdly on beautiful faces, nor to be gazing at the beauty of others.... Let the hearing also be fasting. And the fasting of hearing is to not accept evil speech and slanders... Let the mouth also be fasting from lewd words and mockeries. Because what benefit do we have, when we are abstaining from poultry and fish, but we are biting and devouring our brothers?”

SAINT JOHN CHRYSOSTOM