

Our entry into the arena of virtues

With the Vespers of Forgiveness on Cheesefare Sunday, the Church of Christ opens for us the arena of the virtues of Great Lent. This compunctionate period of repentance is offered as a way of life.

Let's forgive each other. Forgiveness begins at the moment when we take on our shoulders "one another's burdens" and the first and heaviest burden is the personality of the other, what he is, and not only what he does or doesn't do. If necessary, let us carry the other in the way that Christ carried his Cross, as a type of torture and pain and death, however, let us in no way leave the other behind, without our forgiveness.

Archim. E. L

SUNDAY, MARCH 17, 2024 FORGIVENESS SUNDAY, *Alexis the man of God, Paul the Righteous Martyr, Patrick the Enlightener of Ireland, Marinos the Martyr, Theocteristos the Confessor*

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

GOSPEL READING : *Matthew 6 :14-21*

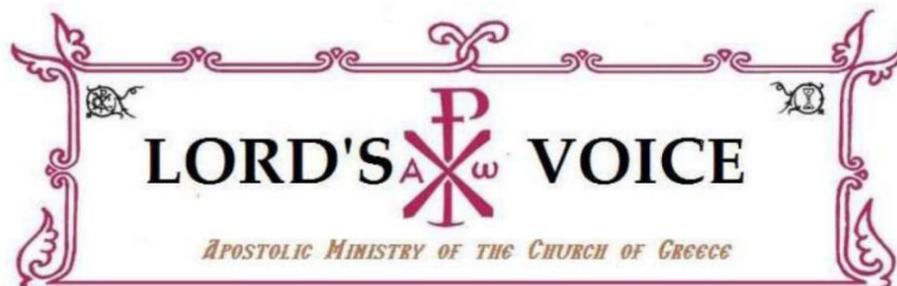
TONE OF THE WEEK: *Plagal Fourth Tone*

EOTHINON *Eight Eothinon*

SUNDAY, MARCH 24, 2024 SUNDAY OF ORTHODOXY, *Forefeast of the Annunciation of the Theotokos, Righteous Artemon, Bishop of Seleucia, Our Holy Father Theonas, Archbishop of Thessalonica, Zachariah the Recluse*

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

GOSPEL READING : *John 1:43-51*



72ST YEAR MARCH 17 2024 PAMPHLET # 11 (3694)

FOR-GIVING WITH GOD THE BROTHERS ALSO

"Strange things! A man abhors his brother, while the Lord forgives us for everything, He forgives us everything. Unfortunately now, people strayed from the right path and people became uncompassionate. Their hearts hardened and love froze, and thus they do not feel God's love and lose their faith as well" (Saint Silouan). This saying of Saint Silouan the Athonite is directly connected with the Gospel passage of Cheesefare Sunday, which exhorts us to forgive our fellow human beings, if we want God to forgive us. The experience of forgiveness, which God offers to man, creates in us the self-evident obligation for us to treat our fellow man with the same lenience.

The love of God

This reality, which the Gospel calls us to experience, we live every day in the Divine Liturgy. In the Divine Eucharist, we remember what we must forget, by forgiving everything that keeps one away from the other with hatred.

In the ancient

GOSPEL READING : MATTHEW 6:14-21

The Lord said, "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.

text of the Apostolic Commands, when the Deacon calls for the embrace of love, in the Divine Liturgy, with his exclamation he poses three conditions, with which the embrace must take place. Which are these? Let there not be in our hearts: a) malice, b) hypocrisy, c) slyness.

All this is not easy. Therefore, only the God of forgiveness can make us more and more stable in our disposition and in our decision to forgive, remit and

forgive. To give us His peace, to remove enmity and to lead us to divine and infinite affection.

Do we love Christ?

However, things do not always work to their full potential. Most of us feel like leftovers, like "one unable to love". There are times when we hold a grudge and even want to take revenge. "Let him find it from someone else", "may God forgive him". At other times, we forgive, we don't hold it. "However, let's not hang out though, and not have too many dealings". And yet we come to the Divine Liturgy, we chant the "Let us love one another, so that in one mind we may confess", we eat at the same spiritual table, we both say that we love Christ, but we feel like strangers, like enemies, we try to avoid each other.

Upon finishing the Divine Liturgy and leaving the church, let us essentially make a beginning to love one another, to forgive one another, to understand one another and not forget that the way to the Kingdom of God passes through the life of our neighbor.