

**18. FEBRUARY. 2018. CHEESE- FARE SUNDAY. FORGIVENESS. TONE – 4.
ΑΡΟΔΟΣΙΣ ΟΤ ΤΗ ΜΕΕΤΙΝΓ ΟΤ ΤΗ ΛΟΡΔ.**

**18, ЛЮТИЙ, 2018. СИРОПУСНА НЕДІЛЯ, ПРОЩЕННЯ. ГОЛОС - 4-ий.
ВІДДАННЯ СВЯТА СТРИТЕННЯ ГОСПОДЬОГО.**



Forgiveness Sunday, also called **Cheesefare Sunday**, is the final day of pre-Lent. It is the Sunday after Meatfare Sunday and the Sunday before the Sunday of Orthodoxy.

Significance of the day

On this last Sunday before Great Lent, the last day that traditionally Orthodox Christians eat dairy products until Easter, the Church remembers the expulsion of Adam and Eve from Paradise. God commanded them to fast from the fruit of a tree (Gen. 2:16), but they did not obey. In this way Adam and Eve and their descendants became heirs of death and corruption.

On Forgiveness Sunday many attend Forgiveness Vespers on the eve of Great Lent. They hear on the Lord's teaching about fasting and forgiveness and enter the season of the fast forgiving one another so that God will

TROPAR OF SUNDAY IN TONE – 4.

forgive them. *If you forgive others their trespasses, your heavenly Father will forgive you; but if you do not forgive others their trespasses, neither will your heavenly Father forgive you your trespasses (Matthew 6:14).*

The Gospel reading of the day also gives advice on fasting. *Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. (Matthew 6:16-18).*

The Rite of Forgiveness

After the dismissal at Vespers, the priest stands beside the analogion, or before the ambon, and the faithful come up one by one and venerate the icon, after which each makes a prostration before the priest, saying, "Forgive me, a sinner." The priest also makes a prostration before each, saying, "God forgives. Forgive me." The person responds, "God forgives," and receives a blessing from the priest. Meanwhile the choir sings quietly the irmoi of the Paschal Canon, or else the Paschal Stichera. After receiving the priest's blessing, the faithful also ask forgiveness of each other.

When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection, they cast away the ancestral curse and with gladness told the Apostles; Death is overthrown. Christ God is risen, granting the world great mercy.

TROPAR OF THE FEAST IN TONE-1.

Rejoice, Virgin Theotokos, Full of Grace; for from You the Sun of Righteousness, Christ our God has shown forth, enlightening those in darkness. Rejoice also, O righteous elder, for you received in your arms the Redeemer of our souls, Who bestows upon us Resurrection..
GLORY to the Father and to the Son and to the Holy Spirit.

KONDAK OF THE TRIODON IN TONE -6.

O Master, Guide to wisdom, Giver of prudent counsel, Instructor of the foolish and Champion of the poor: Make my heart steadfast by granting it understanding. O Word of the Father, grant me words, for behold, I shall not stop my lips from crying out to You: O merciful One, I am fallen, have mercy on me in Your compassion.
NOW AND FOREVER and to the ages of ages. Amen.

KONDAK OF THE FEAST IN TONE-1.

By Your birth You have sanctified the Virgin's womb and blessed the hands of Simeon as was meet, O Christ our God. You have come on this day and saved us. Give peace to your Commonwealth in time of war and strengthen the Orthodox people whom you have loved, O only Lover of Mankind.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 4-ий.

Світлюю воскресіння проповідь, від ангела почувши Господні учениці, і прадідне осудження відкинувши, апостолам хвалячися, промовляли. Знищена смерть, воскрес Христос Бог, даруючи світові велику милість.

ТРОПАР СВЯТА НА ГОЛОС 1-ий.

Радуйся, благодатна Богородице Діво, бо з Тебе засяяло Сонце Правди, Христос Бог наш, що просвічує сущих у темряві. Веселися і ти, старче праведний, прийнявши в обійми Визволителя душ наших, Який подає нам воскресіння.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК ТРІОДІ НА ГОЛОС 6-ий.

Премудрости Наставнику, розуму Подателю, немудрих Учителю, вбогих Захиснику, утверди, врозуми серце моє, Владико. Ти дай мені слово, Отчее Слово, бо не втримаю уст моїх, щоб не взивали до Тебе, Милостивий, помилуй мене, грішного.

І НИНІ і повсякчас і на віки вічні, Амінь.

КОНДАК СВЯТА НА ГОЛОС 1-ий.

Утробу дівочу освятив еси Різдом Твоїм і руки Симеонові благословив як годилось, Ти випередив, і нині спас еси нас, Христе Боже. Але мир даруй народові Твоєму у боротьбі і укріпи православних християн, що їх возлюбив еси, Єдиний Чоловіколюбче.

READER : “ **PROKIMEN IN TONE – 8.** Pray and give glory to the Lord our God.”

CHOIR : “ Pray and give glory to the Lord our God.”

READER : “ In Judah God is known; His Name is great in Israel.”

CHOIR : “ Pray and give glory to the Lord our God.”

READER : “ **ANOTHER PROKIMEN IN TONE – 3.** My soul magnifies the Lord and my spirit has rejoiced in God my Saviour.”

CHOIR : “ My soul magnifies the Lord and my spirit has rejoiced in God my Saviour.”

ЧИТ. : “ **ПРОКІМЕН НА ГОЛОС 8-ий.** Помоліться і хвалу віддайте Господеві Богу нашому.”

ХОР. : “ Помоліться і хвалу віддайте Господеві Богу нашому.”

ЧИТ. : (СТИХ) “ Відомий Бог в Юдеї, в Ізраїлі велике Ім'я Його.”

ХОР. : “ Помоліться і хвалу віддайте Господеві Богу нашому.”

ЧИТ. : “ **ДРУГИЙ ПРОКІМЕН НА ГОЛОС 3-ий.** Величає душа моя Господа і зрадів дух мій у Бозі, Спасі Моїм.”

ХОР. : “ Величає душа моя Господа і зрадів дух мій у Бозі, Спасі Моїм.”

THE EPISTLE

Romans. 13 : 11 - 14 : 4.

¹ And *do* this, knowing the time, that now *it is* high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed. ¹² The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. ¹³ Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. ¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.

¹⁴ Receive one who is weak in the faith, *but* not to disputes over doubtful things. ² For one believes he may eat all things, but he who is weak eats *only* vegetables. ³ Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. ⁴ Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Hebrews. 7 : 7 - 17.

⁷ Now beyond all contradiction the lesser is blessed by the better. ⁸ Here mortal men receive tithes, but there he *receives them*, of whom it is witnessed that he lives. ⁹ Even Levi, who receives tithes, paid tithes through Abraham, so to speak, ¹⁰ for he was still in the loins of his father when Melchizedek met him.

¹¹ Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of

Melchizedek, and not be called according to the order of Aaron? ¹² For the priesthood being changed, of necessity there is also a change of the law. ¹³ For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.

¹⁴ For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood¹⁵ And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest ¹⁶ who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. ¹⁷ For He testifies:

“You *are* a priest forever
According to the order of Melchizedek.”

READER : “ **ALLELUIA IN TONE – 6.** It is good to give thanks to the Lord, to sing praises to Your Name, O Most High. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 6-ий.** Благо є прославляти Господа, і співати Імені Твоєму, Всевишній. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

READER : “ To declare Your mercy in the morning and Your truth by night Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ **СТИХ:** Сповіщати вранці про милість Твою, і вночі про правду Твою. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

READER : “ **ANOTHER ALLELUIA IN TONE – 8.** Now let Your servant depart in peace, O Master, according to Your word. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 8-ий.** Нині відпускаєш раба Твого, Владико, по слову Твоєму, з миром. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

GOSPEL: Matthew. 6 : 14 - 21.

¹⁴ “For if you forgive men their trespasses, your heavenly Father will also forgive you.

¹⁵ But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

¹⁶ “Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. ¹⁷ But you, when you fast, anoint your head and wash your face, ¹⁸ so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly.

¹⁹ “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; ²⁰ but lay up for yourselves treasures in heaven,

where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.

INSTEAD OF “ IT IS TRULY WORTHY....” : O Virgin Theotokos, hope of all Christians: Protect, preserve and save all who put their hope in You.

IRMOS, IN TONE -3. In the shadow and the letter of the Law, let us, the faithful, discern a prototype: Every male child who opens the womb shall be sanctified to God. Therefore, the First-Born Word and Son of the Father without beginning and the First-Born Child of a mother who knew not man, do we magnify.

ЗАДОСТОЙНИК :

Богородице Діво, уповання християн, покрий, захисти і спаси тих, що на Тебе уповають.

ІРМОС, ГОЛ. 3 - ий. В законі тіні і писання образ бачимо, вірні; кожний младенець мужеського полу, що розкриває утробу, Святий Богові. Тому первороджене Слово безначального Отця, Сина, первородженого від матері яка мужа не знала, величаємо.

COMMUNION VERSE:

“ Praise the Lord from the heavens, praise Him in the highest. Alleluia.”

“ I will take the cup of salvation and call upon the Name of the Lord. Alleluia.”

ПРИЧАСНИЙ.

“ Хваліте Господа з небес, хваліте Його во вишніх. Алилуя.”

“ Чашу спасіння прийму й Ім'я Господнє призову. Алилуя.”

Commentary on Romans 13:11-14 by Susan Eastman

Susan Grove Eastman is Assistant Professor of the practice of Bible and Christian Formation at Duke Divinity School in Durham, North Carolina. She is the author of *Recovering Paul's Mother Tongue: Language and Theology in Galatians* (Eerdmans, 2007).

In this brief but extremely rich passage, Paul tells us that as Christians we are all "morning people." The time is just before dawn, the sky is brightening, the alarm is ringing, day is at hand. It is time to rouse our minds from slumber, to be alert to what God is doing in the world, and to live in accordance with God's coming salvation.

When we wake up, we get dressed. Paul tells us what to wear: "let us put on the armor of light" (v.12); and "put on the Lord Jesus Christ (v. 14). The image tells us that we're in the middle of conflict; instead of fighting each other, we need to unite against a common enemy. ...

First, our enemies are "not flesh and blood." As Christians, we are never to consider other people as our enemies, no matter how bitter the divisions in the church may be, nor how painful our experiences. Rather, we are to fight against the destructive powers that enslave and divide people. That might be a history of mistrust and injustice, addictions, thirst for revenge, prejudice and fear, greed, and so forth. Paul calls these "the works of darkness," identified with the "the desires of the flesh" (see Gal 5:19-21 for "the works of the flesh").

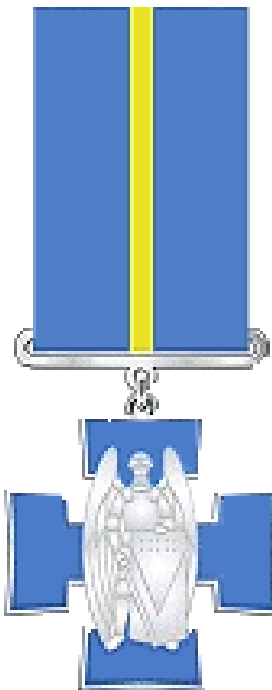
Second, the parallel for clothing ourselves in the armor of light is, "put on the Lord Jesus Christ." Here, the imagery of donning clothing points backwards to the moment of baptism and our hearers' first profession of faith, recalling Galatians 3:27: "For as many of you as were baptized into Christ have put on Christ."

So indeed, for those who have put on Christ, Christ's destiny becomes our own: "This perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory'" (1 Corinthians 15:53).

Paul's language comes from Isaiah's description of Israel's terrible darkness and God's mighty intervention:

We wait for light, and lo! There is darkness;
And for brightness, but we walk in gloom. . . .
[The Lord] put on righteousness like a breastplate,
and a helmet of salvation on his head;
he put on garments of vengeance for clothing,
and wrapped himself in fury as in a mantle (Isaiah 59:9, 17)

Paul uses the same description of God as Israel's warrior to describe Jesus Christ, who intervenes on behalf of all humanity. https://www.workingpreacher.org/preaching.aspx?commentary_id=8



A Message From the Ukrainian Catholic Eparchy of Edmonton

ДЕНЬ ГЕРОЇВ НЕБЕСНОЇ СОТНІ

An Ecumenical prayer service for Ukraine and the Heavenly Hundred

On behalf of Bishop David, we would like to let you know about an Ecumenical prayer service for Ukraine and the Heavenly Hundred, which will take place on Tuesday, February 20, 2018 at 7:00 pm, at St. Josaphat Ukrainian Catholic Cathedral in Edmonton (10825 – 97th St.)

A short program follows in the Hall.