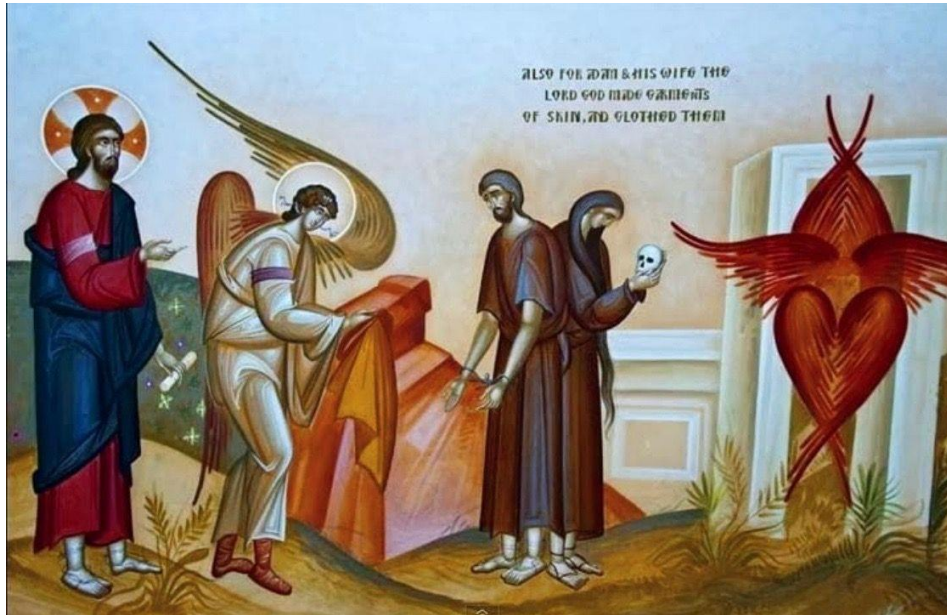


10. MARCH. 2019. CHEESE - FARE SUNDAY. TONE – 8.  
COMMEMORATION OF THE EXPULSION OF ADAM FROM PARADISE.  
FORGIVENESS SUNDAY. SAINT TARASIIUS, ARCHBISHOP OF CONSTANTINOPLE.  
10, БЕРЕЗЕНЬ, 2019. СИРОПУСНА НЕДІЛЯ, ГОЛОС – 8-ий.  
СПОМИН АДАМОВОГО ВИГНАННЯ. НЕДІЛЯ ПРОЩЕННЯ.  
СВЯТОГО ОТЦЯ НАШОГО ТАРАСІЯ, АРХІЄПИСКОПА КОНСТАНТИНОПОЛЬСЬКОГО.



The Church reminds us of Adam’s expulsion from Paradise as the Orthodox faithful begin Great Lent. God commanded Adam to fast (Gen. 2:16), but he did not obey. Because of their disobedience, Adam and Eve were cast out of Eden and lost the life of blessedness, knowledge of God, and communion with Him, for which they were created. Both they and their descendants became heirs of death and corruption.

Let us consider the benefits of fasting, the consequences of disobedience, and recall our fallen state. Today, we are invited to cleanse ourselves of evil through fasting and obedience to God. Our fasting should not be a negative thing nor a mere abstention from certain foods. It is an opportunity to free ourselves from the sinful desires and urges of our fallen nature, and to nourish our souls with prayer, repentance, to participate in church services, and partake of the life-giving Mysteries of Christ.

At Forgiveness Vespers we sing: “Let us begin the time of fasting in light, preparing ourselves for spiritual efforts. Let us purify our soul, let us purify our body. As we abstain from food, let us abstain from all passion and enjoy the virtues of the spirit. . . .” <http://www1.antiochian.org/node/17574>

### **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 forgive them. *If you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men 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 men 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 men to be fasting, but to your Father who is in the secret place; and your*

**TROPAR OF SUNDAY IN TONE – 8.**

You descended from on high, O Merciful One. You accepted the three-day burial to free us from our passions. Our life and resurrection; O Lord, Glory to You.

**TROPAR OF THE TEMPLE (ST. ELIA) IN**

**TONE-4.** An angel incarnate, the foundation of prophets and second forerunner of the coming of Christ, glorious Elias sent grace from on high to Elisha to cast out sickness and cleanse lepers. Therefore he pours forth healing for all who honour him. **GLORY** to the Father and to the Son and to the Holy Spirit

**KONDAK OF TEMPLE (ST. ELIA) IN TONE-2.**

O greatly renowned Prophet Elias, who foresaw the great deeds of our God; you stopped the rains of heaven by your command. Intercede for us with the only Lover of mankind.

**NOW AND FOREVER** and to the ages of ages. Amen.

*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.

[https://orthodoxwiki.org/Forgiveness\\_Sunday](https://orthodoxwiki.org/Forgiveness_Sunday)

**ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 8-ий.**

З висоти зійшов єси, Благоутробний, / погребення прийняв триденне, / щоб нас визволити від пристрастей. / Життя і воскресіння наше, / Господи, слава Тобі.

**ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий.**

У тілі ангел, пророків основа, другий предтеча пришествя Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення.

**СЛАВА** Отцю і Сину і Святому Духові.

**КОНДАК ХРАМУ ( СВ. ІЛЛІ ) НА ГОЛОС 2-ий.**

Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вістуванням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця. І **НИНІ** і повсякчас і на віки вічні, Амінь.

**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.

**КОНДАК ТРІОДІ НА ГОЛОС 6-ий.**

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

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

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

**ЧИТ. :** “ **ПРОКІМЕН НА ГОЛОС 8-ий.**

Помоліться і хвалу віддайте Господеві Богу нашому.”

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

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

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

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

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

**READER :** “ Pray and give glory.”

**CHOIR :** “ To the Lord our God.”

**ЧИТ. :** “ Помоліться і хвалу віддайте.”

**ХОР. :** “ Господеві Богу нашому.”

**THE EPISTLE: Romans . 13 : 11 - 14 : 4.**

<sup>11</sup> 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. <sup>12</sup> 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. <sup>13</sup> Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.

<sup>14</sup> Receive one who is weak in the faith, *but* not to disputes over doubtful things. <sup>2</sup> For one believes he may eat all things, but he who is weak eats *only* vegetables. <sup>3</sup> 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. <sup>4</sup> 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.

**READER :** “ **ALLELUIA IN TONE – 6.** Alleluia.”

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ **АЛИЛУЯ НА ГОЛОС 6-ий.** Алилуя.”

**ХОР. :** “ Алилуя, Алилуя, Алилуя.”

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

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

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

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ Благо є прославляти Господа, і співати Імені Твоєму, Всевишній. Алилуя.”

**ХОР. :** “ Алилуя, Алилуя, Алилуя.”

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

**ХОР. :** “ Алилуя, Алилуя, Алилуя.”

**GOSPEL: Matthew 6 : 14 - 21.**

<sup>14</sup>“For if you forgive men their trespasses, your heavenly Father will also forgive you. <sup>15</sup> But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup>“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. <sup>17</sup> But you, when you fast, anoint your head and wash your face, <sup>18</sup> 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.

<sup>19</sup>“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also.

**COMMUNION VERSE:**

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

**ПРИЧАСНИЙ.**

“ Хвалить Господа з небес, хвалить його в небі. Алилуя.”

*Fr Ted's Blog: Vesper Texts of The Expulsion of Adam & Eve*

The hymns for Vespers on the eve of the Sunday before Great Lent are totally dedicated to the theme of Adam and Eve being expelled from Paradise. The very basis for —Forgiveness Sunday is found in —of what do we humans need to be forgiven by God? The Story of Adam and Eve is our story —it’s not about how humans behaved —once upon a time. Adam and Eve are prototypical human beings, their story is our story; there story is about us and how we behave. We are their children, not foreigners to them and how they behaved.

*Adam sat before the gates of Eden, bewailing his nakedness and crying out: woe to me! I have listened to wicked deceit; I have lost my glory, and now am driven away! Woe to me! My open-mindedness has left me naked and confused! no longer will i enjoy your delights, paradise; no*

*longer can I see my lord, my god and creator. He formed me from dust, and now to the dust I return! I beg you, compassionate lord: have mercy on me, who have fallen!*

In these hymns Adam laments having lost through sin —his glory. What exactly is the glory of the human which Adam has lost?

—...*since all have sinned and fall short of the glory of God...* (Romans 3:23) St. Paul has humans falling short of the glory of God through sin. This along with the Romans 5:2 claim that we hope in sharing the glory of God suggests that for St. Paul, humanity's sharing the glory of God was an envisioned future event. We are being transformed into the same image from one degree of glory to another" (2 Cor 3:18) —this is an ongoing process whose culmination has not yet been attained.

St. Paul seems to connect humanity with the glory of God as something emerging and to be completed in the future. The hymns of Adam's expulsion from Paradise have him lamenting a glory which was lost, not one to be gained in the future. The hymnographers build upon the ideas of St. Paul in reflecting on what happened to humanity as a result of sin. They see the original and natural state of humans as having shared in the glory of God —a state which was lost along with so much else when humanity through sin fell from the grace of living with God in Paradise. <https://frted.files.wordpress.com/2011/12/expulsion-of-adam.pdf>

## Resentment and Forgiveness by Hieromonk Damascene

A talk delivered at the Annual Assembly of the Serbian Orthodox Diocese of Western America, St. George Serbian Orthodox Church, San Diego, California, February 28, 2003.

### **Forgiveness**

Our Lord Jesus Christ tells us clearly: *Love your enemies. Do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. And to him who smites you on the one cheek, offer also the other* (Luke 6:27-29).

Rather than resenting those who wrong us, we are to love them, and we express this love by blessing them and praying for them. We do this because we are commanded to do so by Christ. He has commanded this for our own sake, for our own salvation, because He loves us; and we do it for His sake, because we love Him.

Our fallen nature rebels against this: "What? Bless and pray for that person who wronged me?" But for Christ's sake, we go against our fallen nature, and force ourselves to pray. We ask God to bless and have mercy on the person who hurt us, we wish good things for him or her, we wish his or her salvation, just as our Lord wishes his salvation. In this way we begin to become like God Himself, Who, according to the words of Christ, *is kind to the unthankful and the evil* (Luke 6:35). In going against our fallen nature, we return to our original nature—the image of God in us—and we grow in the likeness of God.

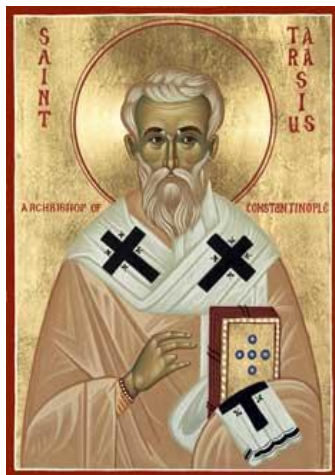
Abba Dorotheus, a Desert Father of the sixth century, says that we can be healed of the sickness of resentment "by prayer right from the heart for the one who has annoyed us. We can pray such words as, 'O God, help my brother, and me through his prayers.'" "In this," says Abba Dorotheus, "we are interceding for our brother, which is a sure sign of sympathy and love, and we are humiliating ourselves by asking help through our brother's prayers.

When we *continually* force ourselves to bless and pray for others in this way, we will find that our Lord Jesus Christ will change, renew, and refresh our hearts. It may take some time and persistence, but gradually, almost imperceptibly, we will be changed. The poison of resentment, by the Grace of Christ, will leave our system.

Again our Lord has told us: *Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven* (Luke 6:37)

I once asked a Romanian Orthodox priest named Fr. George Calciu about this. For twenty-one years he had been locked in Communist prisons, where he had endured the most unimaginable horrors ever perpetrated by human beings. And yet when I met him here in America, he was happy, joyful, like a child, totally free of any negative effects of this torture on his soul. He had found the secret of forgiveness. I asked him, "How can people overcome judgment?" He looked at me, almost with astonishment, and answered, "It's simple. Just don't judge!" <http://orthodoxinfo.com/praxis/resentforgive.aspx>

## St. Tarasius of Constantinople



This Saint was the son of one of the foremost princes in Constantinople, and was originally a consul and first among the Emperor's private counselors. Then, in 784, he was elected Patriarch of Constantinople by the Sovereigns Irene and her son Constantine Porphyrogenitus. He convoked

the Seventh Ecumenical Council that upheld the holy icons, and became the boast of the Church and a light to the clergy. The life of the holy Patriarch Tarasius was a model of perfection for his clergy and people. His table contained barely the necessities of life; he allowed himself very little time for sleep, rising the first and retiring last in his spiritual family. Reading and prayer filled all his leisure hours. He reposed in 806.

Saint Tarasius lived a life of prayer, penance, and service, despite opportunity to acquire great wealth, power, and luxury. He resolutely defended and upheld the tenets of our faith, despite personal persecution and imprisonment. Throughout all, he demonstrated strength of character, humility, and virtue, caring for those in need, and placing the Lord before all things. Saint Tarasius, pray for us!