



February 18, 2018
Sunday of Forgiveness (Cheese-fare, της Τυροφάγου)

Commemorations:
 Leo the Great, Pope of Rome, Agapetus the Confessor, Bishop of Sinai,
 Flavian the Confessor, Patriarch of Constantinople
 Fourth Tone :: Fourth Orthros Gospel

Epistle Reading: St. Paul's Letter to the Romans 13:11-14; 14:1-4

Reader: *Pray and return to the Lord Your God; all around Him shall bring gifts.*

Priest: Let us be attentive.

Reader: *In Judah God is known; His name is great in Israel.*

Priest: Wisdom.

Reader: *The reading is from the letter of Holy Apostle Paul to the Romans.*

Priest: Let us be attentive.

Brethren: 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.

Holy Gospel: St. 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."

Resurrection Hymn (Fourth Tone)

Having learned the joyful proclamation of the Resurrection from the angel, and having cast off the ancestral condemnation, the women disciples said to the Apostles triumphantly: death is despoiled and Christ God is risen, granting great mercy unto the world.

Hymn for the Transfiguration (Grave Tone)

Kontakion for the Sunday of Forgiveness (Plagal Second Tone)

O guide to wisdom, provider of prudence, disciplinarian of fools, and defender of the poor, fortify and discipline my heart, O Master; You, give me a word, O Word of the Father. For behold, I will not hinder my lips from crying to You: O merciful Lord, have mercy on me who have fallen.

PARISH NOTICES

We warmly welcome our guests this morning. Please join us downstairs after Liturgy for a time of fellowship and refreshment, hosted today by the Kane family. All are welcome!

Next Sunday's host: Natalia Pinitilie

Today, the **Sunday of Cheese-fare**, is the last day for eating animal products until Great and Holy Pascha (with the exception of the Feast of the Annunciation of the Theotokos and Palm Sunday, on which days we eat fish). May the Holy and Great Lenten Fast be blessed for the salvation of all!

Next Sunday, the **Sunday of Orthodoxy**, we'll have the usual procession with the Holy Icons at the end of the Divine Liturgy. Everyone—particularly our children—is welcome to bring an icon from home and participate in the procession.

THIS WEEK AT TRANSFIGURATION CHURCH: WEEK OF CHEESE-FARE

Today Vespers of Forgiveness at 6 P.M. The Great Fast begins after vespers.

Clean Monday Great Compline at 6 P.M.

Tuesday Great Compline at 6 P.M.
 After Compline: **YOUTH EVENT** (High school and up.)

Wednesday **Divine Liturgy of the Presanctified Gifts** at 6 P.M.
 followed by a potluck Lenten supper.

Thursday Great Compline at 6 P.M.

Friday Small Compline with Salutations to the Theotokos at 6 P.M.

Saturday **Third Sabbath of Souls and Commemoration of the Miracle of St. Theodore Tyro and the Kollyva** :: Orthros/Liturgy at 8/9 a.m.
 Great Vespers at 5 P.M. :: Confessions following, or by appointment.

Next Sunday *February 25th* :: *Sunday of Orthodoxy*
 Orthros at 9:00 A.M. :: Divine Liturgy at 10:00 A.M. :: Sunday School

LOOKING AHEAD

February 25 Sunday of Orthodoxy

March 4 Sunday of Saint Gregory Palamas
 Parish Council meeting

March 11 Sunday of the Holy Cross
 Parish Assembly

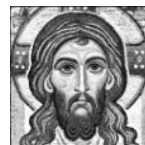
March 18 Sunday of Saint John of the Ladder

March 25 Great Feast of the Annunciation of the Theotokos

April 1 Palm Sunday

April 8 **Great and Holy Pascha**

October 6-7 Transfiguration Church's 60th anniversary celebration
 Visit of His Eminence Metropolitan Isaiah



*When You said, "Seek My face,"
 My heart said to You, "Your face, Lord, I will seek."*

CONCERNING THE VESPERS OF FORGIVENESS

It is very characteristic what is written: "Forgive (συγχωρῶ) means to 'move forward' (χωρῶ) with God and with others."

With forgiveness we do not only receive a simple absolution, which implies a legalistic concept of salvation. Rather, forgiveness with God is an ocean of divine goodness that erases human sins. And so, in its full reality, forgiveness becomes communion with Christ and His Kingdom.

During the course of our journey, let us mutually support one another in our weaknesses, let us mutually forgive one another by forgetting our differences, let us mutually protect one another to reach our destination. Essentially we should live to what God calls us, as a unique unity with the forgiveness that we offer to others. This is because Christians are not part of a caste system, but we are dough.

Let us now kneel, therefore, before the icon of Christ and the Panagia, our Bishop and our Fathers, as well as our brethren, and let us ask for their forgiveness, since they have much to forgive us for. And let us forgive one another.

Forgiveness does not begin when peace, calmness and joy begin to reign; forgiveness begins the moment we take on each others' shoulders the "burdens of one another," and the first and heaviest load is the personhood of another, what that person is, and not what that person does or does not do. If necessary let us carry one another as Christ carried His Cross, as a type of torment, pain and death, but let us not leave anyone behind under any circumstance without our forgiveness. — by Fr. A.H.

ADVICE OF SAINT JOHN THE GOLDEN-MOUTH ON FASTING

The value of fasting consists not in abstinence from food, but in withdrawing from sinful words and deeds; whoever limits his fasting only to an abstinence from meat, is one who especially devalues it.


Do you fast? Give me proof of it by your works! By what kind of works? If you see a poor man, take pity on him! If you see an enemy, be reconciled to him! If you see a friend being honored, don't envy him! If you see a beautiful woman, pass her by! Do not let only the mouth fast, but also the eye, and the ear, and the feet, and the hands, and all the parts of our bodies.

Let the hands fast, by being pure from plundering and greed. Let the feet fast, by ceasing from running to the unlawful spectacles. Let the eyes fast, being taught never to fix themselves rudely upon handsome faces, or to busy themselves with strange beauties. For looking is the food of the eyes; if this be the kind [of looking] that is unlawful or forbidden, it disfigures the fast and upsets the whole safety of the soul, but if it is lawful and safe, it adorns fasting. For it would be absurd to abstain from lawful food because of the fast, but with the eyes to touch what is forbidden.


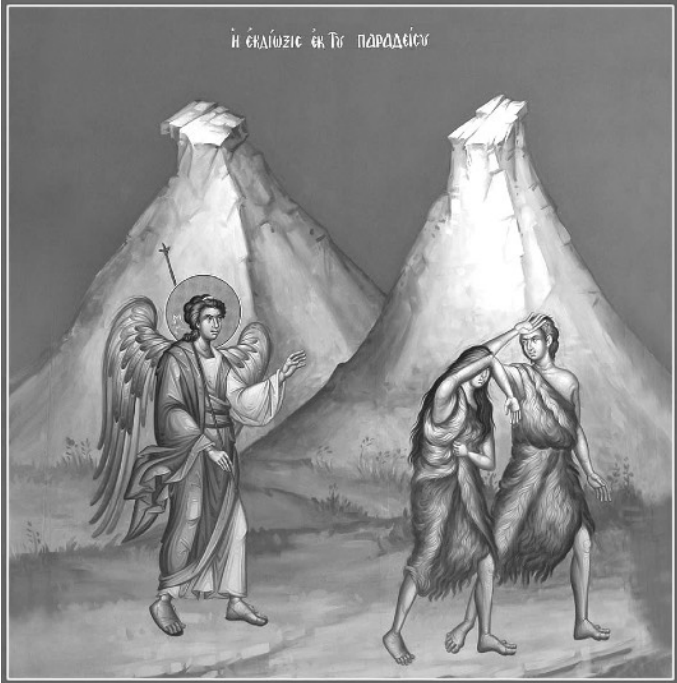

Do you not eat meat? Then don't feed on lustfulness by means of the eyes. Let the ear fast also. The fasting of the ear consists in refusing to receive evil gossip and lies. 'You shall not receive a false report,' it says. Let the mouth also fast from disgraceful speaking and criticisms. For how does it help us if we abstain from birds and fishes, yet bite and devour our brothers and sisters? The person who speaks evil eats the flesh of his brother, and bites the body of his neighbor. Because of this Paul utters the fearful saying, 'If you bite and devour one another, take heed that you be not consumed one of another.' [Galatians 5:15]

— St. John Chrysostom, Homily 3, *On the Statues*





**TRANSFIGURATION
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METROPOLIS OF DENVER
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