

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

15 FEBRUARY 2025 ♦ TONE 03 EOTHINON 03 † SUNDAY OF FORGIVENESS / CHEESEFARE SUNDAY

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHNS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD:

Liturgy Book p. 36/p.42

ENTRANCE HYMN:

Liturgy Book p. 38

APOLYTIKIA:

Resurrection (Tone 3)

Liturgy Book p. 42

St. Joseph the Betrothed

Liturgy Book p. 47

KONDAKION: Cheesefare

handout

TRISAGION:

Liturgy Book p. 50

PROKIMENON:

(Tone 3)

Liturgy Book p. 54

EPISTLE:

Romans 13:11-14:4

Brethren, now our salvation is nearer than when we came to believe. The night is far advanced: the day is at hand. Let us therefore lay aside the works of darkness, and put on the armor of light. Let us walk becomingly as in daytime, not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. But put on the Lord Jesus Christ, and as for the flesh, pay no attention to its lusts. But whoever is weak in faith, receive him without arguing about opinion. For one believes he may eat all things but another who is weak, let him eat vegetables. Let not the one who eats despise the one who does not; and let not the one who does not eat judge the one who does, for God has received him. Who are you to judge another's servant? To his own master he stands or falls but he will stand, for God is able to make him stand.

ALLELUIA:

(Tone 4)

Liturgy Book p. 59

In you, O lord, I have hoped: let me never be put to shame. In your Justice, save me and deliver me.

Be for me a protecting God, a sheltering house to save me.

St. Matthew 6:14-21

GOSPEL:

The Lord said, “If you forgive men their offenses, your heavenly Father will also forgive you. But if you do not forgive men their offenses, neither will your Father forgive you your offenses. And when you fast, do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting. Amen, I say to you they have had their reward. But you, when you fast, anoint your head and wash your face, so that you may not be seen by men to fast, 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 worm and rodent consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither worm nor rodent consumes, nor thieves break in and steal. For where your treasure is, there also will be your heart.”

HIRMOS:

Liturgy Book p.77

KINONIKON:

Liturgy Book p.83

POST- COMMUNION HYMN:

Liturgy Book p. 89/p.90

TRADITIONAL FAST OF GREAT LENT

† On weekdays of Great Lent, Monday through Friday, there are restrictions on both the number of meals taken daily and on the types of food permitted; but when a meal is permitted, there is no limitation to the quantity of food that may be eaten. † On weekdays, fast is broken [the first meal of the day is taken] at/after the noon hour. † Throughout Great Lent, the fast excludes the eating of meat and meat products, cheese, milk, butter, fish, olive oil, wine and alcoholic beverages. † On the Feast of Palm Sunday the eating of fish is permitted. Olive oil, as well as

SAINT JOSEPH CHURCH ANNOUNCEMENTS

Events in February

Saturday Evening, February 14

Confessions: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, February 15

SUNDAY OF FORGIVENESS:

CHEESE FARE SUNDAY

Confessions: 9:45 p.m.

Divine Liturgy: 10:00 a.m.

Potluck Brunch - Religious Ed

Ice-cream Social

Forgiveness Vespers after the Potluck.

Monday, February 16

CLEAN MONDAY

Beginning of the Great Lent

Wednesday Evening, February 18

Pre-sanctified Liturgy: 5:30 p.m.

Friday Evening, February 20

Akathist Hymn: 5:30 p.m.

Sunday Morning, February 18

FIRST SUNDAY OF GREAT LENT:

SUNDAY OF ORTHODOXY

Divine Liturgy: 10:00 a.m.

Procession: Bring your Icons!!!

PRAYER TO ST. JOSEPH

O St. Joseph, chaste spouse of the Lady Theotokos, head of the Holy Family, we again place ourselves under your patronage. † Through your powerful intercession, bestow upon us every good thing both spiritual and temporal. † Protect this your parish from all spiritual harm and renew in us the spirit of repentance and a fervent desire for the kingdom of heaven. † Make this vineyard flourish with new souls and by an increase of faith, hope and love; may forgiveness, peace and joy reign within our holy fellowship. † In all we do, may the Name of God, the Father, the Son and the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

‡DIVINE LITURGY INTENTIONS ‡

15 February: Culley Family

23 February: Nickel Family

LENTEN SERVICES

Wednesday: Presanctified Liturgy:

St. Joseph: 5:30 p.m.

Friday: Akathist Hymn: St. Joseph: 5:30 p.m.

2026 WEEKLY COLLECTION

1 February

TBA

Thank you for your support!

FORGIVENESS VESPERS

A GREAT WAY TO DEAL WITH OUR EGO is to ask forgiveness of others before we presume to begin the Fast. In the rite of forgiveness at the first service of the Great Fast, Sunday evening vespers, everyone in the church asks forgiveness of everyone else. The lesson is clear: even if I'm not conscious of having offended you, I want to clear up any thing I may have done, even in ignorance.

Some people balk at this rite, feeling that they really haven't done anything that needs to be forgiven (that ego again). After all, no one is mad at me. Father Alexander Schmemann often pointed out that the rite of forgiveness is so important precisely because it makes us acknowledge – be it only for one minute – that our entire relationship to others is inadequate. As Adam and Eve hid from God in the Garden, so we hide from one another, routinely erecting a wall around ourselves, avoiding any real concern for other people. We make sure that we are polite and “friendly” to others, while we are actually indifferent to them, unconcerned with their real needs.

Another secret way by which we offend others is by judging them in our hearts. In words that seem particularly modern, St Macarios the Great writes, “Christians ought not to pass judgment of any kind on anyone, not on the prostitute nor on sinners nor on disorderly persons. But they should look on all persons with a single mind and a pure eye so that it may be for such a person almost a natural and fixed attitude never to despise or judge or abhor anyone or to divide people and place them into boxes” (Homilies 5.8). We know that, as we look around the church, we constantly pigeonhole people. “She's always talking about her ailments... he's always bragging about his latest acquisition.” We need to confess our judgmental attitudes to acquire the “pure eye” of the true Christian.

So it does not matter whether we have publicly failed that person directly when asking for forgiveness, because whenever we fail to follow the Gospel, we become less than we can be and inevitably affect each other. This is why we need to ask forgiveness of all people on this day.

Sad to say, there are sincere believers who come to confession because they feel it is easier to repent before God than it is to apologize to people they have hurt! After all, God always forgives and the priest doesn't try to make you feel embarrassed.

On the contrary, a sincerely repentant encounter with Christ, whether in confession or in the Eucharist, assumes that penitents have already repented to those whom they have offended. There is no greater sign of the authenticity of a person's repentance than the willingness to do something concrete about it. Similarly there is no greater sign that a “penitent” is deceiving himself when he tries to apologize to God while avoiding the person he offended.

Back in the 1970s teenager Michael Goodman mugged another youth, Claude Soffel, on a New York City street and stole his bus pass. Memory of the incident never left Goodman's conscience. Thirty-five years later he recognized his victim's name on a Facebook posting and expressed his repentance online.