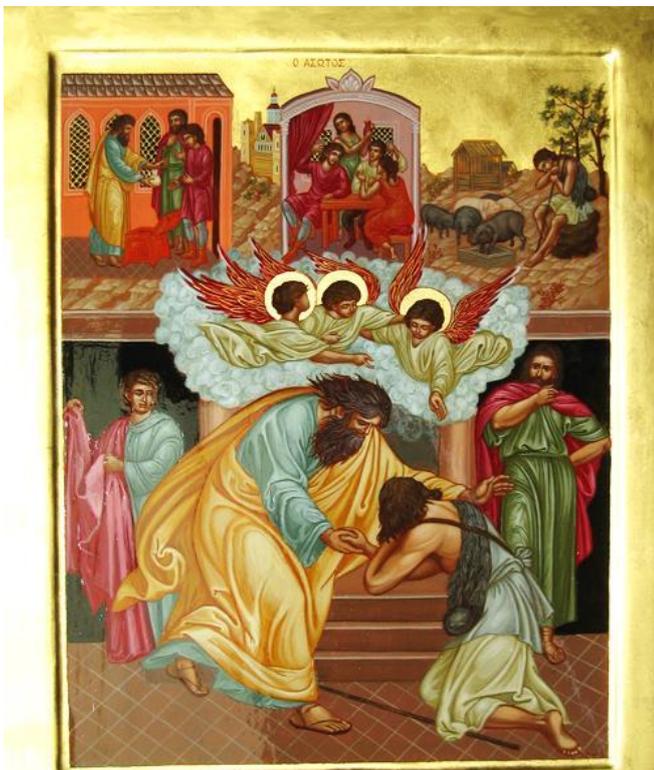




PARISH BULLETIN

HOLY ARCHANGHEL MICHAEL'S ROMANIAN ORTHODOX CHURCH

No. 97/ 4 February 2018



Sunday of the Prodigal Son

Troparion (Resurrection), Tone 2

When Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Seasonal Kontakion, Tone 1

Your birth sanctified a Virgin's womb and properly blessed the hands of Symeon. Having now come and saved us O Christ our God, give peace to Your commonwealth in troubled times and strengthen those in authority, whom You love, as only the loving One.

Prokeimenon. Grave Mode. Psalm 63.11,1

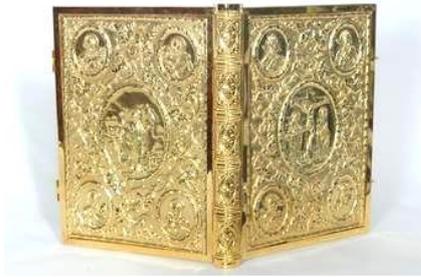
The righteous shall rejoice in the Lord.

Verse: Oh God, hear my cry.

The reading is from St. Paul's First Letter to the Corinthians 6:12-20

Brethren, "all things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. "Food is meant for the stomach and the stomach for food" -- and God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that

he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body and in your spirit which belong to God.



The Gospel According to Luke 15 : 11-32

The Lord said this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have

filled his belly with the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to

make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"



Word for the week - Reflexion

Our severe judgment of others comes from a high opinion of ourselves and the instigation of the devil. How to overcome this tendency.

Self-love and high opinion of ourselves give birth in us to yet another evil which does us grievous harm; namely, severe judgment and condemnation of our neighbours, when we regard them as nothing, despise them and, if an occasion offers, humiliate them. This evil habit or vice, being born of pride, feeds and grows on pride; and in turn feeds pride and make it grow. For every time we pass judgment our pride takes a step forward, through the accompanying effect of self-importance and self-gratification. Since we value and think of ourselves so highly, we naturally look at others from on high, judge and despise them, for we seem to ourselves far removed from such faults as we think others possess. And here, seeing our evil disposition, our ever-wicked enemy stands by watchfully and, opening our eyes, teaches us to keep a sharp watch for what others say and do. From these observations he makes us draw conclusions as to their thoughts and feeling; and, on these suppositions, form an opinion of them, generally not good, exaggerating this supposed defect into a deeprooted feature. These judges do not see and realise that the very origin of their judgment, the suspicion of wrong in others, is impressed on the mind by the

action of the enemy, and then fanned by him into a conviction that they are actually such, although it is not so at all.

So, brothers,...as soon as he shows you some fault in your neighbour...cast it out, so that no trace is left in you, and replace it by the thought of the good qualities you know your neighbour to possess, or of those people generally should have. If you still feel the impulse to pass judgment, add to this the truth, that you are given no authority for this and that the moment you assume this authority you thereby make yourself worthy of judgment and condemnation, not before powerless men, but before God, the all-powerful Judge of all.

The second method, equally very strong, is never to let go from your mind the memory of your own unworthiness. You will certainly find in yourself no small number of such passions and passionate actions.

Moreover, when you judge severely some wrong action of your neighbour, you must know that a small root of the same wickedness is also in your own heart, which, by its passionate nature, teaches you to make suppositions about others and to judge them. "An evil man out of the evil treasure' (of the heart) 'bringeth forth evil things" (Matt xii. 35). But an eye, that is pure and without passion, looks too without passion on the actions of others, and not with evil. ...Therefore when the thought comes to condemn another man for some fault, be indignant with yourself as a perpetrator of the same actions and guilty of the same fault; and say in your heart: 'Unworthy as I am, how can I raise my head to see the faults of others and

accuse them, when I am submerged in the same sin and my trespasses are even greater?”.

So stand always on guard in fear and trembling, fearing more for yourself than for others. And be assured that every good word you may utter for your neighbour, and every rejoicing for his sake is the action and fruit of the Holy Spirit in you,

whereas every bad word and scornful condemnation comes from your evil nature and suggestions of the devil. Therefore, when you are tempted by some wrong action of your brother, do not let your eyes sleep until you have driven this temptation from your heart and wholly made peace with your brother.

From 'Unseen Warfare' by Theophan the Recluse.

Liturgical Schedule for this week

Wednesday <i>February, 7</i>	6:00pm	Paraklesis
Saturday <i>February, 10</i>	9:00am	Divine Liturgy and Memorial services for All Soul
	6:00 pm	Vespers and Litia
Sunday <i>February, 11</i>	9:00am	Matins
	10:00am	Divine Liturgy

Announcements:

- Saturday, February 10th, **Memorial Services for All Soul Saturday** – „*Moşii de iarnă*”.
- Sunday, February 11th – **General Assembly Meeting**. You have already got the agenda for this meeting. Please do not forget to bring the stewardship form to the meeting.
- This week is the last week meat is allowed before Pascha.
- February 11th –18th - **New collection for Snacks for the schools. Contact Sandra Nasto or presbitera.**
- **Coffee hour** sponsored by Charles and Henrietta Panu.

