

# St. John the Baptist Melkite Catholic Church



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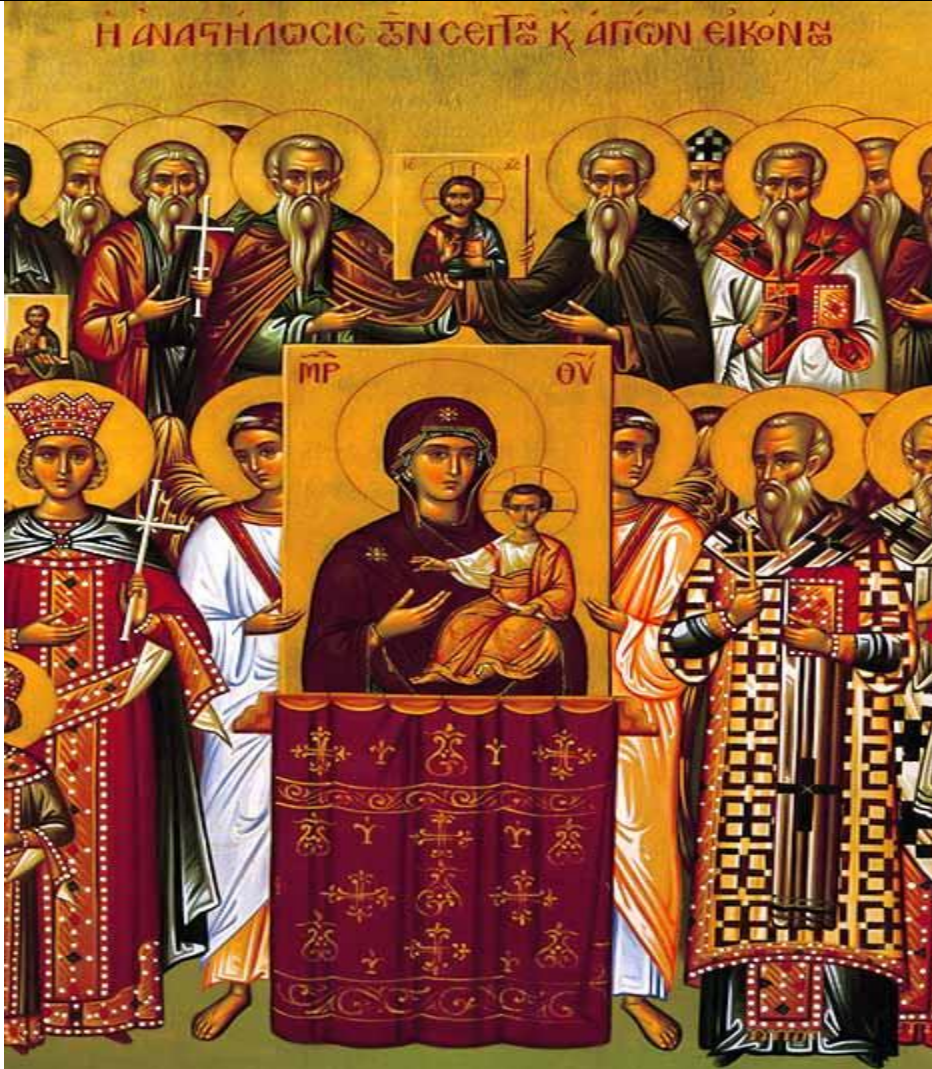
Office (858) 280 6131

**Divine Liturgy every Sunday at 11:00 A.m.**

**Sunday, February 21, 2021  
First Sunday of Lent – Sunday of Orthodoxy**

**الاحد، 21 شباط 2021**

**الاحد الاول من الصوم العظيم المقدس – أحد الارثوذكسية**



**Liturgy of St. Basil the Great**

**ST. JOHN THE BAPTIST  
Melkite Catholic Church**

200 E. North Ave.  
Northlake, IL 60164



**SUNDAY**

**La Divina Misa en  
español 9:00 AM**

**DIVINE LITURGY AT  
11:00 AM**

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Para **La Comunidad Hispana** por  
favor llamar

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**St. John's Office Information**

Office Phone: (858) 280-6131

**Office Hours:**

**Thursdays & Friday**

**09:00 AM to 01:00 PM**

**Please do not call later than 8:00  
PM, unless it is an emergency.**

**All other times, please call the  
cellular phone.**

***Confession:***

*Available before or after any  
service, or by appointment.*

***Baptism:***

*Please contact the pastor in advance  
to arrange for the required  
instructions.*

***Marriage:***

*A notice of at least 6 months should  
be given to the pastor, before the  
proposed wedding date to arrange  
for the required interview and  
instructions.*

***Communion of the sick:***

*Sick parishioners may receive the  
Holy Communion at home. Please  
advise the pastor whenever this  
sacrament is needed.*

***Anointing the sick:***

*Please contact the pastor at any time  
for this mystery.*

***“And eternal life is this: to know you the only true God,  
and the one you have sent Jesus Christ”***

**Antiphon Prayer** (PLC p. 555 – in the 1992 publication)

O Christ God, You condescended to be incarnate, taking the form of a slave. You became like one of us by the body to make us participants in your glorious

Likeness. Wherefore we paint your image on icons and we honor it by mouth and heart asking for the grace to be healed by its power.

For it belongs to You to have mercy on us and to heal us, O Christ God, and to You we render glory, thanksgiving and worship, and to your Eternal Father, and your All-Holy, Good and Life-Giving Spirit, now and always and forever and ever.

صلاة الأنديفوننة: أَيُّهَا الْمَسِيحُ الْإِلَهِ، إِنَّكَ قَدْ تَنَازَلْتَ وَتَجَسَّدْتَ آخِذًا صُورَةَ عَبْدٍ، صَائِرًا بِالْجَسَدِ شَرِيكًا لَنَا لِتَجْعَلَنَا شُرَكَاءَكَ فِي صُورَةِ مَجْدِكَ. فَلِذَلِكَ نَرَسُمُ شَكْلَ صُورَتِكَ عَلَى الْأَيْقونات، وَنُصَافِحُهَا بِالْقَمِّ وَالْقَلْبِ، مُلْتَمِسِينَ مِنْهَا نِعْمَةَ الشِّفَاءِ. لِأَنَّكَ أَنْ تَرَحَّمَنَا وَتَشْفِينَنَا، أَيُّهَا الْمَسِيحُ الْإِلَهِ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، وَإِلَى أَبِيكَ الْأَزَلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ ...

**Antiphons of the Feast** (BDW p. 795), (PLC p. 437), (ED p. 540)

### First Antiphon

1- The Lord is King, in splendor robed; robed is the Lord and girt about with strength.

®. **Through the prayers of the Mother of God, O Savior save us!**

2- Who can tell the mighty deeds of the Lord, or proclaim all his praises?

3- Thus let the redeemed of the Lord say, those whom He has redeemed from the hand of the foe.

الأنديفوننة الاولى 1- الرَّبُّ قَدْ مَلَكَ وَالْجَلالَ لَيْسَ، لَيْسَ الرَّبُّ الْقُدْرَةَ وَتَنَطَّقُ بِهَا.

اللازمة: بِشَفَاعَةِ وَالِدَةِ الْإِلَهِ يَا مُخْلِصِ خَلِصِنَا

2- لِأَنَّهُ ثَبَّتَ الْمُسْكُونَةَ فَلَنْ تَتَرَعَزُ 3- مَنْ يَتَكَلَّمُ بِجَبْرُوتِ الرَّبِّ، وَيَجْعَلُ تَسَابِيحَهُ كُلَّهَا مَسْمُوعَةً.

### Hymns: Troparion of the Resurrection, Tone 5

Let us O Faithful, praise and worship the Word coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He has willed to be lifted in the flesh upon the Cross, and to endure death, and to raise the dead by his glorious Resurrection.

نشيد القيامة باللحن الخامس

لننشد نحن المؤمنين ونسجد للكلمة، الأزلي مع الأب والروح، المولود من العذراء لخلاصنا. لأنه ارتضى أن يصعد بالجسد على الصليب، ويحتمل الموت، وينهض الموتى بقيامته المجيدة.

### Troparion of the Holy Icons (2<sup>nd</sup> Tone)

Before Your most pure image, we bow in worship, O Good One, begging forgiveness of our stumbling, Christ God: because You chose of your own free will to ascend upon the cross in the flesh in order to deliver from the enemy's yoke those You had created. For this reason, we cry out to You in thanksgiving: "You our Savior have filled all things with joy when You came to save the world."

نشيد الايقونات المقدسة باللحن الثاني لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِح، مُلْتَمِسِينَ الصَّفَحَ عَن زَلَّاتِنَا، أَيُّهَا الْمَسِيحُ الإله. فَإِنَّكَ رَضِيْتَ بِاخْتِيَارِكَ أَنْ تَصْعَدَ بِالْجَسَدِ عَلَى الصَّلِيبِ. لِتُنْقِذَ الَّذِينَ جَبَلْتَهُمْ مِنْ عُبُودِيَّةِ الْعَدُوِّ. فَلِذَلِكَ نُهْتَفُ إِلَيْكَ شَاكِرِينَ: لَقَدْ مَلَأْتَ الْكُلَّ فَرَحًا يَا مُخْلِصَنَا، لَمَّا أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.

## Troparion of the patron of the church

النشيد لشفيح الكنيسة

### Kondakion of the Annunciation, (8<sup>th</sup> Tone)

Triumphant leader to you belongs our prize of victory! And since you saved us from adversity, we offer you our thanks. We are your people O mother of God! So, as you have that invincible power, continue to deliver us from danger that we may cry out to you Hail, O Virgin and bride ever pure.

قنداق الختام باللحن الثامن:

نَحْنُ عِبِيدُكَ يَا وَالِدَةَ الإله، نَكْتُبُ لَكَ آيَاتِ الْعَلْبَةِ يَا قَائِدَةَ قَاهِرِهِ. وَنُقَدِّمُ الشُّكْرَ لَكَ وَقَدْ أَنْقَذْنَا مِنَ الشَّدَائِدِ. لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ، أَعْتَقِينَا مِنْ أَصْنَافِ الْمَخَاطِرِ لِكَيْ نَصْرُخَ إِلَيْكَ: أفرح يا عروسة لا عروس لها.

***Epistle of the 1<sup>st</sup> Sunday of Lent, Hebrews 11:24-26; 32-40; 12:1-2*** Page 349 (English) – Page 393 (Arabic)

- Blessed are you, O Lord, God of our fathers, and your name is worthy of praise and glorious forever.

- For you are just in all you have done to us, and all your works are true and your ways right.

### Reading from the Epistle of St. Paul to the Hebrews

**Brethren**, by faith Moses, when he was grown up, denied he was a son of Pharaoh's daughter (Cf. Ex, 2: 11) – choosing to be afflicted with God's people rather than to have the enjoyment of sin for a time, estimating the indignities suffered by Christ to be of greater value than the Egyptians' treasures (Cf. Ex. 2:32): for he was considering the reward. By faith he left Egypt not fearing the king's wrath: for he persevered as if he were seeing the One who cannot be seen. By faith, he celebrated the Passover and the sprinkling of blood, so that the one who destroyed the first-born might not touch these. By faith, they passed through the Red Sea, as through dry land – whereas the Egyptians attempting it were swallowed up. By faith, the walls of Jericho fell after people had gone around them for seven days. By faith, Rahab the prostitute who had received the spies in peace did not perish with the unbelievers.

And what more shall I say? For time will be too short to speak of Gideon, of Barac, of Samson, of Jephthe, of David and of Samuel and the prophets, who by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle routed foreign armies.

Women had their dead restored to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and blows, even chains and jailing. They were stoned, cut to pieces, put

to the question, killed by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted (of whom the world was not worthy), wandering in deserts, mountains, caves and holes in the ground.

And none of these, despite the positive witnessing of faith, received what was promised, for God had something better in store for us, so that they were not to reach their final perfection without us.

### Alleluia (Tone 4)

Moses and Aaron were among his priests and Samuel among those who called upon his name.

**Stichon:** They called upon the Lord, and he answered them; from the pillar of cloud he spoke to them.

مقدمة الرسالة: -مُبَارَكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهَ آبَائِنَا، وَمَسَّبَحٌ وَمَمَجَّدٌ اسْمُكَ إِلَى الأَذْهُورِ  
-لَأَنَّكَ عَادِلٌ فِي جَمِيعِ مَا صَنَعْتَ بِنَا، وَأَعْمَالُكَ كُلُّهَا صِدْقٌ، وَطُرُقُكَ اسْتِقَامَةٌ

### الرسالة (عبرانيين 11: 24 - 26 ، 32 - 40)

يَا إِخْوَةَ، بِالْإِيمَانِ مُوسَى لَمَّا كَبِرَ أَبِي أَنْ يُدْعَى ابْنًا لِابْنَةِ فِرْعَوْنَ. واختار المشقة مع شعب الله على التمتع الوقتي بالخطيئة. واعتبر عار المسيح غنى أعظم من كنوز مصر، لأنه كان ينظر إلى الثواب. ومآذا أقول أيضاً؟ إنه يصيق بي الوقت إن أُخْبِرْتُ عَنْ جِدْعُونَ وَبَارَاقَ وَشَمْشُونَ، وَيَفْتَاخَ وَدَاوُدَ وَصَمُوئِيلَ وَالْأَنْبِيَاءَ، الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ وَعَمَلُوا الْبِرَّ، وَتَأَلَّوْا الْمَوَاعِدَ وَسَدُّوا أَفْوَاهَ الأَسُودِ، وَأَطْفَأُوا قُوَّةَ النَّارِ، وَنَجَّوْا مِنْ حَدِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْقِتَالِ وَكَسَرُوا مَعْسَكَرَاتِ الأَجَانِبِ. وَاسْتَرْجَعَتْ نِسَاءُ أَمَوَاتِهِنَّ بِالْقِيَامَةِ. وَآخَرُونَ قَدْ عَدَّبُوا بِتَوْبِيرِ الأَعْضَاءِ وَالصَّرْبِ، وَلَمْ يَقْبَلُوا النِّجَاةَ لِيُخْضَلُوا عَلَى قِيَامَةِ أَفْضَلِ. وَآخَرُونَ قَدْ ذَاقُوا الْهَزَّةَ وَالسِّيَاطَ وَالْقَيْوَدَ أَيْضاً وَالسَّجْنَ. رُجِمُوا، نُشِرُوا، أَمْنِحُوا، مَاتُوا بِحَدِّ السَّيْفِ، سَاحُوا فِي جُلُودِ العَنَمِ وَالْمَعَزِ، مُعَوِّزِينَ، مُضَاصِقِينَ، مَجْهُودِينَ. وَلَمْ يَكُنِ العَالَمُ مُسْتَحَقًّا لَهُمْ، تَأْتِيهِمْ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَعَاوِرِ وَكُهُوفِ الأَرْضِ. فَهَوْلَاءِ كُلُّهُمْ المَشْهُودُ لَهُمْ بِالْإِيمَانِ لَمْ يَتَأَلَّوْا الْمَوْعِدَ، لِأَنَّ اللهَ قَدْ سَبَقَ فَنظَرَ لَنَا شَيْئاً أَفْضَلَ، لِكِي لَا يُكْمَلُوا بِمَعْرَلِ عَنَّا.

هللوا

مُوسَى وَهَرُونَ بَيْنَ كَهَنَتِهِ، وَصَمُوئِيلَ بَيْنَ الدَّاعِينَ بِاسْمِهِ... كَانُوا يُدْعَوْنَ الرَّبَّ فَيَسْتَجِيبُ لَهُمْ، فِي عَمُودِ العِمَامِ يُكَلِّمُهُمْ.

**Gospel of the 1<sup>st</sup> Sunday of Lent, John 1:43-51 (Call of Nathanael)** Page 210 (English) – Page 135 (Arabic)

**At that time** Jesus was about to leave for Galilee, and he found Philip. And Jesus said to him, “Follow me.” Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him, “We have found the one of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth.” And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” Jesus saw Nathanael coming to him and said of him, “Look, a true Israelite in whom there is no guile!” Nathanael said to him, “Where do you know me from?” Jesus answered him and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael answered him and said, “Rabbi, you are the Son of God, you are King of Israel.” Answering, Jesus said to him, “Because I said to you that I saw you under the fig tree, you

believe. Greater things than these shall you see.” And he said to him, “Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man.”

### الانجيل (يوحنا 1: 43-51)

في ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الخُرُوجَ إِلَى الجَلِيلِ، فَوَجَدَ فِيلِبُّسَ، فَقَالَ لَهُ: أَتَبْعَنِي. وَكَانَ فِيلِبُّسُ مِنْ بَنِي صَيْدَا مِنْ مَدِينَةِ أُندَرَاوَسَ وَبَطْرُسَ. فَصَادَفَ فِيلِبُّسَ نَتْنَائِيلَ فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ يُوْسُفَ مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَتْنَائِيلُ: أَمِنْ مِنَ النَّاصِرَةِ يُمْكِنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ قَالَ لَهُ فِيلِبُّسُ: تَعَالِ وَانظُرْ. فَلَمَّا رَأَى يَسُوعَ نَتْنَائِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هَذَا فِي الْحَقِيقَةِ إِسْرَائِيلِيُّ لَا غِشَّ فِيهِ. فَقَالَ لَهُ نَتْنَائِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ، وَأَنْتَ تَحْتَ التَّيْنَةِ، رَأَيْتَكَ. أَجَابَ نَتْنَائِيلُ وَقَالَ لَهُ: يَا مَعْلَمُ، أَنْتَ هُوَ آيْنُ اللَّهِ، أَنْتَ هُوَ مَلِكُ إِسْرَائِيلِ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتَكَ تَحْتَ التَّيْنَةِ آمَنْتَ. إِنَّكَ سَتُعَايِنُ أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى آيْنِ الْبَشَرِ.

### ***Hymn to the Theotokos: BDW p. 331, ED p. 421***

In you, O full of grace, all creation exults, the hierarchy of angels together with the race of men: in you, sanctified Temple, spiritual Paradise, Glory of virgins of whom God took flesh from whom our God who exists before the world, became a child! For He has made your womb his throne, making it more spacious than the heavens. In you, O Woman full of grace, all creation exults: glory to you!

النشيد لوالدة الاله: إن البرايا بأسرها تفرح بك يا ممتلئة نعمة. محافل الملائكة وأجناس البشر لك يعظمون. أيها الهيكل المتقدس والفرديوس الناطق وفخر البتولية، التي منها تجسد الاله وصار طفلاً، وهو الهنا قبل الدهور. لأنه صنع مستودعك عرشاً، وجعل بطنك أرحب من السماوات. لذلك، يا ممتلئة نعمة تفرح بك كل البرايا وتمجّدك.

**Apolysis** ... and our Father among the saints, Basil the Great, Archbishop of Caesarea in Cappadocia etc.

## **At the end of the Divine Liturgy, Procession of the Holy Icons**

**(Regular \$672+ Electronic \$485)**

**Total Collection: 02 /14 /21: \$1057**

**To add or remove Names from the list please call (858- 280- 6131)**

**Happiness and Prosperity** of all our beloved parishioners and friends. Especially, ALL FAMILY SUPPORTING THE CHURCH OF CHRIST AT THIS DIFFICULT TIME. May God remember them in His Kingdom at all time, now and always and forever...

**Health & Speedy Recovery:** All Corona Patients. For all those who asked us to pray for them, especially Mary kay Rafidi, Dcn Tony and Denise Chehatah, Intessar Rizkallah

**We pray for our beloved departed Nasr Youssef Rizkallah and Peter Yff.**

for all victims and martyrs in Middle East, and all Corona Virus victims. All of our beloved ones who have fallen asleep in the Hope of the Resurrection , remember O Lord in Your Kingdom, at all times, now and always and for ever and ever. Amen.

**St. John  
The  
Baptist  
Assets**

The following is an update of the 47 families who pledged, donated, and paid so far:

The following is an update of the 47 families who pledged, donated, and paid so far:

Total Pledges:	\$748,000	21%
Payments Received:	\$410,000	55% of Pledges
Cash Available Including Payments:	\$1,065,000	30%
Sell Current Church Assets Est.:	\$1,300,000	37%
Total (Pledges, Cash, and Assets):	\$2,703,000	77%
Additional Pledges Needed:	\$797,000	23%
New Church Estimated Cost:	\$3,500,000	100%

**HOMILY for the Sunday of Orthodoxy**

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

In the 8th and 9th century, for more than one hundred years, the Church of Christ was troubled by the persecution of the Iconoclasts (those who hated Icons), beginning in the reign of Leo III (d. 741) and ending in the reign of Theophilus (d. 842). After Theophilus' death, his widow the Empress St. Theodora, together with the Patriarch St. Methodius, established Orthodoxy anew. This ever-memorable Queen venerated the icon of the Mother of God in the presence of the Patriarch and the other confessors and righteous men, and openly cried out these holy words: "If anyone does not offer relative worship to the holy icons, not adoring them as though they were gods, but venerating them out of love as images of the archetype, let him be anathema." Then with common prayer and fasting during the whole first week of the Forty-day Fast of Great Lent, she asked God's forgiveness for her husband. After this, on the first Sunday of the Great Fast, she and her son, Michael the Emperor, made a procession with all the clergy and people and restored the holy icons, and again adorned the Church of Christ with them. Since time immemorial, the Church has venerated and loved the image of Her beloved Lord, God, and Savior Jesus Christ. We see this born out in early Church historical accounts to the present day, for the Icon is a testimony and confirmation that "God was manifest in the flesh...seen of angels, preached on in the world and received up into glory." Indeed, the Icon reveals that it was THIS world that the Lord made His flesh, sanctifying it, restoring it (from the inside out,) filling it with His incorruptible Divinity, and raised to the Throne of the Godhead. This is the dignity which you and I share through (being made in His Image and through) baptism and must enter more deeply into through living our life for Him Who gave His life for us. St. John of Damascus tells us that "in times past, God, without body and form, could in no way be represented (Hence, the prohibition of the OT of Images.) But now, since God has appeared in the flesh and lived among men, I can depict that which is visible of God....[for Christ is "the image of the invisible God. (Col.

1:15.)] He continues in saying: “I do not venerate the matter but I venerate the Creator of matter, Who became matter for me, Who condescended to live in matter, and Who, through matter accomplished my salvation; I do not cease to respect the matter through which my salvation is accomplished.” (PG 94:1245AB.) In Christ we find the fullest affirmation of the innate goodness of matter which now can be the medium of Divine Energy and Grace. Icons of Christ, of the Saints, and of the Mother of God are a pledge of the coming victory of a redeemed cosmos over a fallen one and show forth a restoration of the world back to its original purpose which is to glorify its Creator. In the Icon we see a concrete example of matter restored through Grace in the life of the Church to its original harmony and beauty, now serving as a vessel of the Grace of the All Holy Spirit. As we commemorate the Sunday of Orthodoxy, we are not merely remembering an event of ages past but rather we are professing the triumph of Truth over heresy which the Icon proclaims. Theological, what is heresy but a distortion of the true and correct Vision of God which is salvation? And what is dogma, but the Words that describe that Vision of Who God is and what He is really like? We represent in image Christ our God and Lord not only so that the incarnation is shown forth as real and true and not a phantasm or ghost, but even more so, to show forth the Face of God which reveals the pledge of this Vision of God which is salvation; We hear in the Canons of the Council of 867 we hear “If one does not venerate the Icon of Christ the Savior, let him not see His Face at the Second Coming.” The veneration of the Image of Christ is the pledge and our beginning to our own personal experience of the Vision of the Glory of God in the Face of Jesus Christ. Therefore, my brethren let us venerate the Icon of the Savior, of the Saints, and of the Mother of God and thereby proclaim the inherit goodness of the entire Creation and of its redemption, restoration, and transfiguration through the incarnation of Christ. It is now our turn to offer our own personal world as a Eucharistic sacrifice, redeeming and transfiguring the material world which we inhabit through our prayer, our fasting, and our thanksgiving to our Creator Who sustains us, enlightens us, and saves us through the incalculable Treasury of our Faith which we have been given and which we celebrate today. Our faith triumphs when I become an Icon of Christ through my love and kindness to all those whom I encounter, being a vessel of His Presence. Our good faith triumphs when the falsehood of my passions is denounced and demolished and Christ is enthroned as King and God in my heart. Today is the first day of the rest of Great Lent. Let us fortify ourselves by abstaining from meat, from sin, and from devouring our neighbor with our criticism. Let us glorify God in the short time we have remaining in our life by doing works of charity, alms, and prayer. Let us build up the Church and one another, placing our time and talents into those things which will benefit us eternally and let us give thanks to God Who has brought us here today, given us the Treasury of our Faith, of that Gift of the Undistorted Vision of God which is salvation for the world. Today we’re celebrating the Triumph of the Only True and Living Way which leads the entire race of Mankind to salvation. Let us enter more deeply into it, embrace it, confess it, and fervently live our true faith through the grace and mercy of our God, Father, Son and Holy Spirit, to Whom belongs all glory, now and always and forever and ever. Amen.