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## Week of March 3, 2024

### Sunday, March 3

SUNDAY OF THE PRODIGAL SON — Martyr Eutropius of Amasea, and with him Martyrs Cleonicus and Basiliscus (ca. 308). Tone 6.

9:00am Matins

10:00 The Divine Liturgy of St. John the Golden-mouth

11:45 Sunday school

12:00pm Fellowship

### This Sunday's Hymns & Readings

#### *Tone 6. Troparion of the resurrection*

The Angelic Powers were at Your tomb; the guards became as dead men. Mary stood by Your grave, seeking Your most pure body. You captured hell, not being tempted by it. You came to the Virgin, granting life. O Lord, Who rose from the dead, glory to You.

#### *Tone 6. Kontakion of the resurrection*

When Christ God, the Giver of Life, raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. He is the Savior of all, the Resurrection, the Life, and the God of all.

*Tone 3. Kontakion from the Triodion*

I have recklessly forgotten Your glory, O Father; and among sinners I have scattered the riches which You gave me. And now I cry to You as the Prodigal: "I have sinned before You, O merciful Father; receive me as a penitent, and make me as one of Your hired servants!"

*Tone 6. Prokeimenon*

O Lord, save Your people, and bless Your inheritance!  
To You, O Lord, will I call. O my God, be not silent to me!

*Epistle: 1 Corinthians 6:12-20*

*Tone 6. Alliluias*

He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.

He will say to the Lord: "My Protector and my Refuge; my God, in Whom I trust."

*Gospel: Luke 15:11-32*

*Communion Hymn*

Praise the Lord from the heavens, praise Him in the highest!  
Allilua, Allilua, Allilua!

### **This week's schedule**

*Monday, March 4.* Ven. Gerasimus of the Jordan (475).

**1:00-3:00pm** Fr. Silviu office hours

*Tuesday, March 5.* Martyr Conon of Isauria (1st c.).

*Wednesday, March 6.* The 42 Martyrs of Ammoria in Phrygia (ca. 845).

**3:00-5:00pm** Fr. Silviu office hours

**6:00-7:00pm** Ninth Hour and Daily Vespers

*Thursday, March 7.* The Holy Ieromartyrs of Cherson: Basil, Ephraim, Capito, Eugene, Aetherius, Elpidius, and Agathodorus (4th c.).

*Friday, March 8.* St. Theophylactus, Bishop of Nicomedia (842-845).

*Saturday, March 9.* Memorial Saturday. The Holy Forty Martyrs of Sebaste (ca. 320).

**4:30-5:15pm** Adult education class with Fr. Kyril

5:30-6:00pm Trisaghion for Memorial Saturday

6:00-7:00pm Ninth Hour and Great Vespers

7:00-7:30pm Choir practice

## Announcements

### *The relics of St. Ephraim of Katounakia*

Four years ago Fr. Silviu has received relics of St. Ephraim of Katounakia from some Athonite monks. This venerable saint was a disciple of St. Joseph the Hesychast, lived on the Holy Mountain, and died in 1998. He was a close friend of Elder Aimilianos of Simonopetra, to whom we are all connected through Fr. Silviu. St. Ephraim's feast day is February 27. Therefore, during the entire week of February 25-March 2 Fr. Silviu will display the holy relics. Know how we Orthodox venerate relics: on weekdays we make full prostrations before them, usually two, then we kiss them, then we make another full prostration. On Sundays we make bows instead of prostrations. Please do not forget to venerate them after you venerate the icons!

### *Memorial Saturday this week, on March 9*

This Saturday, March 9, is one of the major memorial Saturdays of the year. This is when we commemorate all the dead of all times during a special memorial service before the Ninth Hour, at 5:30pm. Please bring lists with the first names of your loved ones who have died and kollyva or special memorial bread.

## Quote of the Week

And what is the passion that troubles you? It is easy for a person to discover what kind of passion he suffers from, whether it is desire, sorrow, anger, resentment, or some other passion. I see someone, for example, and right away a negative thought enters my mind. This means that I see something or understand something differently than he does. I go and talk to him; we discuss the matter, and I see that he is correct. But later on, in a similar situation, the same negative thought enters my mind, which means that I have accomplished nothing. And a thousand excuses and explanations; a thousand confessions to the person in question, or to my spiritual father, or to the icon of Christ; a thousand tears; an endless number of prostra-

tions, will accomplish nothing. If, that is, I don't change my mind; if I don't change the way I think about others and learn to live with them. I must enter into a fullness of relation with others. My disposition toward them must be one of love. Otherwise my thoughts will always fly away and get the better of me, and I will remain a person filled with passions, even if I am correct in thinking that there is something wrong with the other person. Only when I can love the other person can I be free of my false and corrupt love. Only then can I be free of my old way of thinking, and free from the passion that holds me in its grip. I need, in other words, to disdain and despise whatever I was holding on to, and to think in a manner consistent with the way the other thinks.

“And what if,” you will surely ask, “the other person does not think correctly?” In that case, I can have my own opinion, but in my dealings with this other person I will conduct myself in a manner consistent with the way he thinks. In my relationship with him, I will incline toward his opinion about things, even though this may create some inner tension for me. When I am by myself, and dealing with some other matter that concerns only myself, I will do what I believe is right. But when we are with someone else, we will do what he wants; we will do what he believes should be done, unless of course what he wants to do is sinful. Between what I want and what he wants there is no middle ground, no compromise solution. Every attempt at compromise, every argument, explanation, and attempt to persuade the other is simply the self, the ego, taking its stand-like an irrational animal that digs its hind feet into the ground and refuses to budge-and this is nothing less than my eternal separation from the other and from God. The way I order and regulate my personal, inner journey is one thing, and the way I order my relations with my fellow human beings is another.

(excerpt from Elder Aimilianos of Simonopetra, *The Mystical Marriage. Spiritual Life according to St. Maximos the Confessor*, Newrome Press, 2018, pages 17-18)