

SUNDAY OF MEATFARE
February 20, 2022



Icon of the Ladder of Divine Ascent

Pushing or Pulling?

A couple, vacationing in Maine, visited the harbor to watch the boats return from fishing and trapping lobsters. One lobster boat docked near where they sat and unloaded buckets of fresh lobsters. The wife became intrigued as she watched the lobsters scurry about in a bucket. She noticed that as soon as one lobster began to climb its way out of the pail, the other lobsters would pull it back down. It seemed to her that it would have been fairly easy for each lobster to escape from the bucket, except that they always were being pulled back down by the others.

Lobsters certainly can teach us about human nature as well. Doesn't it seem that as soon as one person decides to climb out of the "bucket," there are so many others trying to

pull him or her back down? Rather, shouldn't we try to support and push the other person farther along?

Let us look at the icon on the cover of the bulletin. The icon depicts people traveling from earth to heaven on a ladder. Can we see ourselves on the ladder? Let us ask ourselves: Do we push our neighbor further up the ladder to Heaven, or do we pull them down?

In the Gospel reading today, Jesus speaks of our obligation to assist other people in every need. Moreover, Our Lord tells us that whatever we do to others we do to Him. Conversely, if we neglect others, we neglect Our Lord. "Whatever you do to the least of My brothers, you do to me." (Matthew 25:40)

Contact Information

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Visit and 'Like' our Facebook Pages: St. John Chrysostom Church

St. Barbara Byzantine Catholic



Mission Statement of St. John Chrysostom Byzantine Catholic Church

To give thanks to God continually, as Byzantine Catholics, through our spirituality, our service, and preaching the Risen Christ through our everyday life.

LITURGY SCHEDULE ST. JOHN CHRYSOSTOM, COLUMBUS

Confession/Spiritual Counseling is offered one hour before any Liturgy

Liturgy Date & Time	Music in Green Book	Liturgy Date & Time	Music in Green Book
Sunday, February 20 <i>Sunday of Meat-fare</i> 10:00am Divine Liturgy <i>For the Faithful</i>	Tone 6, pg 152 Pg 217	Sunday, February 27 <i>Sunday of Cheese-Fare</i> 10:00am Divine Liturgy <i>For the Faithful</i> Social in hall following Liturgy 1:00pm Forgiveness Vespers	Tone 7, pg 156 Pg 217
Wednesday, February 23 9:00am Divine Liturgy <i>+Peter Lahola by the Wallace family</i>		Wednesday, March 2 9:00am Third Hour with Isaiah readings	
Thursday, February 24 7:00pm Divine Liturgy <i>+Stella Evanczuk by the Pitt family</i>		Friday, March 4 7:00pm Liturgy of the Presanctified Gifts	
Friday, February 25 7:00pm Divine Liturgy		Sunday, March 6 <i>1st Sunday of the Great Fast;</i> <i>Sunday of Orthodoxy</i> 10:00am Divine Liturgy <i>For the Faithful</i> Coffee Social, please bring sweets to share Parish Mission with Fr. Tom Loya following Liturgy	Tone 8, pg 161 Pg 220
Sunday, February 27 <i>Sunday of Cheese-Fare</i> 10:00am Divine Liturgy <i>For the Faithful</i> Social in hall following Liturgy 1:00pm Forgiveness Vespers	Tone 7, pg 156 Pg 217		

ST. BARBARA, DAYTON

LITURGY SCHEDULE

Celebrating at: St. John Bosco Chapel
Wright State University
3650 Colonel Glenn Highway Fairborn, Ohio 45324



Confession/Spiritual Counseling is offered one hour before any Liturgy

Saturday, February 26 <i>All Holy Ascetical Mothers & Fathers;</i> <i>Sunday of Cheese-fare – Great Lent Begins</i> 4:00pm Vespers followed by Divine Liturgy	Saturday, March 5 4:00pm Vespers followed by Divine Liturgy Potluck Social following Liturgy
Monday, February 28 First Day of the Great Fast 6:00pm Liturgy of the Presanctified Gifts	Monday, March 7 6:00pm Liturgy of the Presanctified Gifts

ST. BARBARA ECF CLASS SCHEDULE

02/26/22 ECF Classes	03/12/22 ECF Classes
03/05/22 ECF Classes	03/19/22 ECF Classes

Please continue to pray for the youth and their families and for the catechists.

Parishioners willing to help prepare or provide a snack please contact Emma Ricketts via email - emma.ricketts1@icloud.com

The Men's group will begin meeting the first and third Tuesdays of each month at 6 PM. The next Men's Group meeting is Tuesday, March 1 at 6 PM. A virtual option is available for those who cannot attend in person. For more information, please contact Chris Wagner at cwagner22587@gmail.com.

March 5 – Parish Potluck social following Liturgy. We ask parishioners to bring a dish to share.

Readings for the Week of February 20, 2022

Sunday	Epistle, 1 Cor 8:8-9:2;	Gospel, Matt 25:31-46
Monday	Epistle, 3 Jn 1-15;	Gospel, Luke 19:29-40 & 22:7-39
Tuesday	Epistle, Jude 1-10;	Gospel, Luke 22:39-42 & 45-23:1
Wednesday	1 st Reading, Joel 2:12-26;	2 nd Reading, Joel 4:12-21
Thursday	Epistle, 2 Cor 4:6-15;	Gospel, Matt 11:2-15
Friday	1 st Reading, Zech 8:7-17;	2 nd Reading, Zech 8:19-23
Saturday	Epistle, Rom 14:19-26;	Gospel, Matt 6:1-13
Sunday	Epistle, Rom 13:11-14:4;	Gospel, Matt 6:14-21

ST. JOHN CHRYSOSTOM

ST. JOHN CHRYSOSTOM ECF CLASS SCHEDULE

02/27/22 ECF Classes **03/13/22** ECF Classes

03/06/22 ECF Classes **03/20/22** ECF Classes

Please continue to pray for the youth and their families and for the catechists.



Eternal Memory

Our condolences to the family of Nicolas Bukaczyk who died last week. Viewing is at Newcomer Funeral Home; 3047 E Dublin Granville Rd., tomorrow, February 21st at 9am. The funeral for Nicolas will follow at St. John Chrysostom at 10am, to be followed by a mercy meal in the hall. Nicholas will be buried in Philadelphia.

May God grant his servant Nicolas blessed repose and eternal memory.

PRAYING FOR PEACE

As the situation in Ukraine is getting more tense, archbishop Boris Gudziak, Metropolitan of the Ukrainian Catholic Church in the USA, invites all Christians and people of good will to pray for peace. You may use the attached prayer. Please, keep in mind, we need to pray first of all for politicians in Ukraine, Russia, USA, Great Britain, and the NATO representatives. They are the ones to make decisions. May the Holy Spirit open their hearts to see the faces of those whom they might put in a war: sons and fathers, mothers, wives, children, elderly...

We thank You, Master and Lover of mankind, King of the ages and giver of all good things, for destroying the dividing wall of enmity and granting peace to those who seek your mercy. We appeal to You to awaken the longing for a peaceful life in all those who are filled with hatred for their neighbors, thinking especially of those at war or preparing for war. Grant peace to your servants. Implant in them the fear of You and confirm in them love one for another. Extinguish every dispute and banish all temptations to disagreement. For You are our peace and to You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and forever and unto ages of ages. Amen.

Next weekend, February 26/27, is the weekend for the national collection for the Church in Eastern and Central Europe. Please, consider your participation. Grateful for your generosity. See the insert.

More here: <https://www.usccb.org/committees/church-central-eastern-europe/collection-church-central-and-eastern-europe>

Please be sure and mark this donation as "For the Church in Eastern & Central Europe"

FEBRUARY 27 CHEESE-FARE SUNDAY

At St. John Chrysostom, we will celebrate Sunday Liturgy at 10am. Following liturgy, ECF will hold classes and there will be a parish social. We ask parishioners to please bring a dish to share.

At 1:00pm - Forgiveness Vespers to begin the Great Fast.

GREAT LENT

Fasting is one of the oldest and most venerable practices in the Church which came to us through an "uninterrupted tradition." (St. Basil, Hom. on Fast I, 5)

It is called the Great Fast not only on account of its duration (seven weeks) but mainly on account of its importance for the spiritual renewal of the faithful.

The Great Fast can be described as a forty-day period of prayer, penance, and spiritual exercises in preparation for the proper celebration of Easter.

A decisive influence on the institution of the prepaschal fast was the example of our Savior Who spent forty days fasting in the desert (Mt. 4, 1-11) as suggested by the fourth century document: "The forty-days fast is to be observed as a memorial of Our Lord's way of life and His legislation." (cf. Apost. Const. V, 13). However, Jesus' fasting

is part of the great biblical tradition of fasting. For example, Moses (Ex. 24, 18; 34, 28) and after him Elijah (1 Kg. 19, 8) prepared themselves to meet the Lord with prayer and fasting for forty days.

In order to create a prayerful atmosphere during Lent, the Fathers insisted on a complete abstinence from all kinds of amusements, i.e., music, dances, parties during Lent (cf. Hom. Against Drunks, 1-2) and St. John Chrysostom chastised those who, during the Great Fast, "dared to attend horse-races." (cf. Hom. on Gen. VI, 1) This point of fast should be stressed today with the mania of entertainment besetting every generation.

LENTEN SCHEDULES FOR ST. JOHN CHRYSOSTOM AND ST. BARBARA

Mondays – St. Barbara 6pm: Liturgy of the Presanctified Gifts

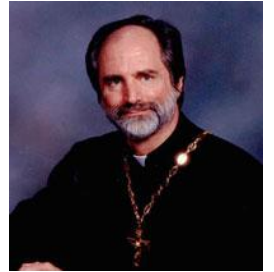
Wednesdays – St. John Chrysostom 9am: Third Lenten Hour with Isaiah readings followed by comments of the Fathers of the Church

Fridays – St. John Chrysostom 7pm: Liturgy of the Presanctified Gifts

March 6th – There will be a coffee social, we ask parishioners to bring some sweets to share.

PARISH MISSIONS AT ST. BARBARA AND ST. JOHN CHRYSOSTOM-March 5th and 6th

Fr. Thomas Loya will give presentations to the parishes of St. Barbara, Dayton and St. John Chrysostom, Columbus. Fr. Thomas J. Loya is pastor of Annunciation Byzantine Catholic Church in Homer Glen, IL. He holds degrees in Art, Theology and Counseling. He is a conference speaker and the co-founder of the Tabor Life Institute for education and formation in marriage and family life. He is also host of the long-running radio program; "Light of the East" heard on EWTN radio affiliates around the world and he posts brief, live, daily meditations on Facebook. Fr. Loya currently serves as Syncellus for Missions and Outreach for the Eparchy of Parma and comes from a family heritage that has been involved in the missionary and evangelical development of the Byzantine Catholic Church for generations.



Saturday, March 5th at St. Barbara, Dayton "Missionary Disciples"

Our Lord God and Savior Jesus Christ gave the Church the Grace and the mandate to evangelize the world, to transform the world more and more into the Kingdom of God on earth. The Byzantine Catholic Church has its own particular gifts and ways to evangelize that are absolutely vital and relevant to today's modern world. This presentation will outline the particular evangelical power of the Byzantine Catholic Church and provide the 'why' and 'how' Byzantine missionary efforts can realize their full development into vibrant parishes.

Sunday, March 6th at St. John's Chrysostom "Byzantine Iconography and My Spirituality"

The Art, architecture, liturgy, prayer and theology of the Byzantine Catholic Church are ingeniously integrated. This integration provides us with an immersion into the Great Mystery of the Invisible God who has become visible. This integration reveals God's blueprint for life and creation. This presentation will demonstrate how an understanding and participation in the iconography and Liturgy of the Church, when applied to every aspect and issue of life, can transform individuals and even the whole world.

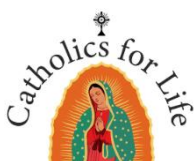
PASCHA SALE 2022 – Our annual Pascha Foods Sale will be on Lazarus Saturday, April 9, between 11am and 1pm. Parishioners only may preorder Pascha loaves and must submit their order for Pascha loaves **BY MARCH 20TH**. This date is a 'hard order by date' so that we may make enough product to cover these orders. Please email the church (stjohnbyz@hotmail.com) with your order or complete a form that can be found in the vestibule of the church. This form may be dropped into the collection baskets.

MOTHERS' PRAYERS

An online prayer group, where members meet every week and obey the strict rule of confidentiality. During the meetings a mother may share her worries without the fear of anything being repeated outside of the meeting. The other mothers support her in her prayer and she will feel supported by thousands of mothers around the world who are also part of Mothers' Prayers. Mothers experience a great peace with the blessing of this wonderful prayer support.

If you are interested in joining, please contact the office to put your email on the contact list to get the link to join in the online meeting.

CATHOLICS FOR LIFE - COLUMBUS



Catholics for Life is a lay apostolate that seeks to equip Catholics to end abortion while sharing the Gospel for the salvation of souls. Founded in 2021 and based in Columbus, OH, we lead various trainings and public outreaches to inspire activists, change hearts on abortion, bring healing, rescue children, and evangelize souls, always relying on the grace of Jesus Christ. More information: <https://catholicsforlife.us/>

Friday, February 25th - Catholics for Life Event Schedule:

8:00-9:30am Sidewalk counseling at Planned Parenthood (3255 E. Main St.)

Our team sidewalk counsels and prays rosaries at the Columbus abortion facilities every Friday. The mill is open from 8:30-4:00, but patients arrive earlier and leave later. Catholics for Life has representatives there or we have at least made sure that someone is praying and counseling every hour the mill is open. Contact us if you are interested in joining at any time!

EPARCHY OF PARMA STEWARDSHIP APPEAL 2021/22

As our minds look to the Great Fast with today's celebration of Meat-fare, let us remember how Jesus made the ultimate sacrifice for us. How can we repay Him? What can we do to strengthen His Church on earth? The Stewardship Appeal is just one of ways we can give back and show our appreciation. Please also consider the ways that you can help at your local parish to strengthen and build up your community.

Visit parma.org for more information and to make a one-time or monthly secure donation through our website. Thank you for your past support and for your continued generosity with this year's campaign.

Goal for St. Barbara: \$4,700

Goal for St. John Chrysostom: \$10,700

Prayer to Saint Charbel Makhlof

Lord, infinitely Holy and Glorified in Your Saints, You have inspired Charbel, the saint monk, to lead the perfect life of a hermit. We thank You for granting him the blessing and the strength to detach himself from the world so that the heroism of the monastic virtues of poverty, obedience, and chastity, could triumph in his hermitage.



We beseech You to grant us the grace of loving and serving You, following his example. Almighty God, Who has manifested the power of St. Charbel's intercession through his countless miracles and favours, grant us... (State your intention(s) here...) through his intercession. Amen.

For the sick in our parish families, please remember in your prayers:

Hussein Abdi	Weyni Girmay	Christine Leon	Keith Pope	Dave Zaroka
Paula Balcarcel	Deborah Gordon	Jessie Madzia	Maria Rakowsky	Nicholas Zvansky
Charles Branham	Charlene Grabner	Bill Martin	Nadia Ritchey	Sandra Zvansky
Mary Carroll	Jeanette Hill	Joe Martin	Stephanie Salerno	Intentions of C. Charyton
Garey Conley	Tim Hill	Judy Martin	Justine Schwenk	Intentions of Fr. Robert
Will Culver	Esther Imhoff	Angela Merva	John Sikora	Abby
Maria Czynnik	Tad Imhoff	Rosemary Nyahay	Dennis Stinich	Dave
Lori DeClue	Jackson Family	Mic O'Halloran	Josh Taylor	Hagos
Ron Doctor	Gordon Kaercher	John Oshinski	L.T. Tekle	Kathy
Aimee Evans	Susan Kaiser	Paula Oshinski	Ruth Turanchik	Steve
Joseph Evans	James Kester	Carol Osifchin	Owen Ward	
	Kathy Krofcheck	Beauetta Parks	Steven Woryk	

FEBRUARY
birthdays

Carson Boniface	Trish Hartung
Abby Branham	Joan Hummel
Nick Branham	George Ivan
Michael Hartung	

LISTENING TO THE WORD OF GOD

Opening prayer. *Usual beginning* and the following prayer of St. Isidor of Seville (5th cent.), used before every ecumenical council in the history of the Catholic Church:

We stand before You, Holy Spirit, as we gather together in Your name.

With You alone to guide us, make Yourself at home in our hearts;

Teach us the way we must go and how we are to pursue it.

We are weak and sinful; do not let us promote disorder.

Do not let ignorance lead us down the wrong path nor partiality influence our actions.

Let us find in You our unity so that we may journey together to eternal life and not stray from the way of truth and what is right.

All this we ask of You, who are at work in every place and time, in the communion of the Father and the Son, forever and ever. Amen.

Reading the Scripture: Read slowly at least 2 times. **Pay attention** to what you read and mark:

- the important parts with '!'
- difficult to understand with '?'
- enlightening parts with ♥

Share: read aloud those words or phrases that you marked with '!' and ♥

Shedding light: Read the attached notes and thoughts that enrich your understanding and will lead you into a deeper appreciation. Afterwards review (read again) the words or phrases you marked.

Community reflection. In this part try to discuss how the given Word of God enlightens and informs your community life, inner relationships, your involvement, educational and formational activities; outreach and evangelization; the context (relationships with) of the Eparchy and Universal Church.

Direction of action. Try to formulate the directions for action as an individual (and community) Journal the outstanding Words (marked by ! and ♥). During the following week try to live this Word.

Closing prayer: simple prayer based on the Word concluded with **Ps 102 [103]** (Bless the Lord all my soul and do not forget his benefits...)



Blessed are the merciful (Mt 5:7)

Shedding Light Merciful.

This beatitude presupposes the warning to “be merciful as your Father is merciful” (Luke 6:36) and the assurance that a merciful God will indeed have mercy on his people: “implored the Lord of heaven that mercy and safety may be granted to you” (Tob 6:18; cf. 1 Enoch 60:5 on God’s patience and mercy toward humans), for it is in God’s character to be merciful (LXX Exod 22:27, “I am merciful”; cf. Exod 34:6).

The Old Testament pictures God as merciful, and Israel is called to imitate God’s mercy. Mercy involves an inward identification with those in need and an outward action of kindness and generosity toward them.[1] The Hebrew *chesed* (merciful love, steadfast kindness) is best described in Psalm 103 [102]:8-10. The descriptions of *chesed* are in bold:

8 The LORD is *merciful* and gracious, **slow to anger** and abounding in steadfast love. **9** He **will not always chide, nor will he keep his anger forever.** **10** He **does not deal with us according to our sins, nor repay us according to our iniquities.**

Read this Psalm portion together with Lk 15:11-32 (the parable of the Merciful Father and two sons). See also Mt 6:12, 14–15; 18:21–35; 25:31–40. Those who are merciful may then expect to “receive mercy.” Word of God [1] C. Mitch & E. Sri, *Matthew*, p. 90

The source of this way of life (being merciful) is found in Jesus’ sacrifice for us: **6** For while we were still weak, at the right time Christ died for the ungodly. **7** For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— **8** but God shows his love for us in that while we were still sinners, Christ died for us. (Rom 5:6-8)

To forgive, however, as an act has nothing to do with emotions. Often, we mix the two realities. To forgive means “not to pay back the wrong doing”, “not to take revenge”. Forgiveness is an act of human will. You gossip about me; I will not do it to you! Nevertheless, the wound and the bitterness of the offense remains in our hearts. Therefore, it is crucial to cure the wound by coming to Jesus and pouring out our hearts to him, to complain to him, if you wish. Let us not confound the two!!! The Father does not deal with us according to our sins, nor does he repay us according to our iniquities (Ps 103 [102]: 10). Jesus gives a very clear answer to Peter’s question about forgiving:

21 Then Peter came up and said to him, Lord, how often will my brother sin against me, and I forgive him? As many as seven times? **22** Jesus said to him, I do not say to you seven times, but seventy times seven. **23** Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. **24** When he began to settle, one was brought to him who owed him ten thousand talents. **25** And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. **26** So the servant fell on his knees, imploring him, Have patience with me, and I will pay you everything. **27** And out of pity for him, the master of that servant released him and forgave him the debt. **28** But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, Pay what you owe. **29** So his fellow servant fell down and pleaded with him, Have patience with me, and I will pay you. **30** He refused and went and put him in prison until he should pay the debt. **31** When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. **32** Then his master summoned him and said to him, You wicked servant! I forgave you all that debt because you pleaded with me. **33** And should not you have had mercy on your fellow servant, as I had mercy on you? **34** And in anger his master delivered him to the jailers, until he should pay all his debt. **35** So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart. (Mt 18:21-35)

Pope Francis (General Audience – Catechesis on the Beatitudes, March 18, 2020):

There is a peculiar aspect to this beatitude. It is the only one in which the cause and the fruit of happiness coincide: mercy. Those who show mercy will find mercy, they will be “shown mercy”. This theme of reciprocity of forgiveness is not found only in this Beatitude, but is recurrent throughout the Gospel. How could it be otherwise? Mercy is the very heart of God! Jesus says: “Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive and you will be forgiven” (Lk 6:37). It is always the same reciprocity. And the Letter of James states that “mercy triumphs over judgment” (Jam 2:13).

But it is above all in the "Lord's Prayer" that we pray: "forgive us our debts as we also have forgiven our debtors" (Mt 6:12); and this question is taken up again at the end: "For 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 (Mt 6:14-15; cf. Catechism of the Catholic Church, 2838).

There are two things that cannot be separated: forgiveness granted and forgiveness received. However, many people struggle; they cannot forgive. Often the harm received is so great that being able to forgive feels like climbing a very high mountain: an enormous effort; and one thinks: it cannot be done; this cannot be done. This fact of the reciprocity of mercy shows that we have to overturn the perspective. We cannot do this alone. We need God's grace; we must ask for it. Indeed, if the fifth Beatitude promises mercy, and in the "Lord's Prayer" we ask for the forgiveness of debts, it means that we are essentially debtors and we need to find mercy!

We are all debtors. All of us. To God who is so generous and to our brothers and sisters. Everyone knows that he/she is not the father or mother that he or she should be, the bride or groom, the brother or sister. We are all "in deficit" in life. And we need mercy. We know that we too have done wrong. There is always something lacking in the good that we should have done.

However, our very poverty becomes our strength to forgive! We are debtors and if, as we heard at the start, we shall be measured with the same measure with which we measure others (cf. Lk 6:38), then it would suit us to widen our measure and to forgive debts; to forgive. Each person should remember that they need to forgive, they are in need of forgiveness and they need patience. This is the secret to mercy: by forgiving one is forgiven. Thus, God precedes us and he forgives us first (cf. Rom 5:8). In receiving his forgiveness, we too are capable of forgiving. One's own misery and lack of justice therefore, become opportunities to open oneself up to the Kingdom of Heaven, to a greater measure, the measure of God who is mercy.

Where does our mercy come from? Jesus told us: "Be merciful, even as your Father is merciful" (Lk 6:36). The more one welcomes the Father's love, the more we can love (cf. CCC 2842). Mercy is not a dimension among others but rather the centre of Christian life. There is no Christianity without mercy [Cf. Saint John Paul II, Encyclical Dives in Misericordia (30 November 1980); Misericordiae Vultus Bull (11 April 2015); Apostolic Letter Misericordia et misera (20 November 2016)]. If all our Christianity does not lead us to mercy, then we have taken the wrong path because mercy is the only true destination of all spiritual journeys. It is one of the most beautiful fruits of mercy (cf. CCC 1829).

I remember that this theme was chosen for the first Angelus that I had to recite as Pope: mercy. And this has remained very much impressed on me, as a message that I would always have to offer as Pope, a message for everyday: mercy. I remember that on that day I even had an attitude that was somewhat "brazen", as if I were advertising a book about mercy that had just been published by Cardinal Kasper. And on that day, I felt very strongly that this is the message that I must offer as Bishop of Rome: mercy, mercy, please, forgiveness.

God's mercy is our liberation and our happiness. We live of mercy and we cannot afford to be without mercy. It is the air that we breathe. We are too poor to set any conditions. We need to forgive because we need to be forgiven.

Community reflection

- Am I merciful? Do I understand the difference between mercy and emotional over-indulging? ('Oooh, nothing happened, it is okay...when in fact something wrong was done)
- Do I ask for forgiveness, admitting mistakes and wrong doings or do I always have excuses?
- Do I admit my failures and apologize?
- Do I make daily an examination of conscience?
- Am I aware of what God has forgiven me? Aware of his mercy? Am I grateful for his mercy?
- Pray Ps 103 [102] and give concrete, specific content to the words **benefits, iniquity, redeems your life from the pit, sins, and transgressions!** Pray the Psalm again, however, with the content you filled in.
- Am I always critical toward my parish, priest, bishop, and the Eparchy?
- Do I recall the good when I am critical?
- When critical and pointing out the mistakes and things that should be done, am I the first to volunteer for my proposal (to realize it)?
- Am I actively involved in making the parish life, eparchial and community life better?
- When was the last time I came up with an initiative to improve things in my parish/eparchy offering my time, energy, and skills without criticizing? What was it concretely?
- Forgiving involves my will
- I will not repay you the wrong you did to me – however, wounds, bitterness, and frustration remain. What do I do with it?
- Do I come to the Lord asking him to heal me? Do I spend time for this reason before the Lord in silence (in church or at home)?