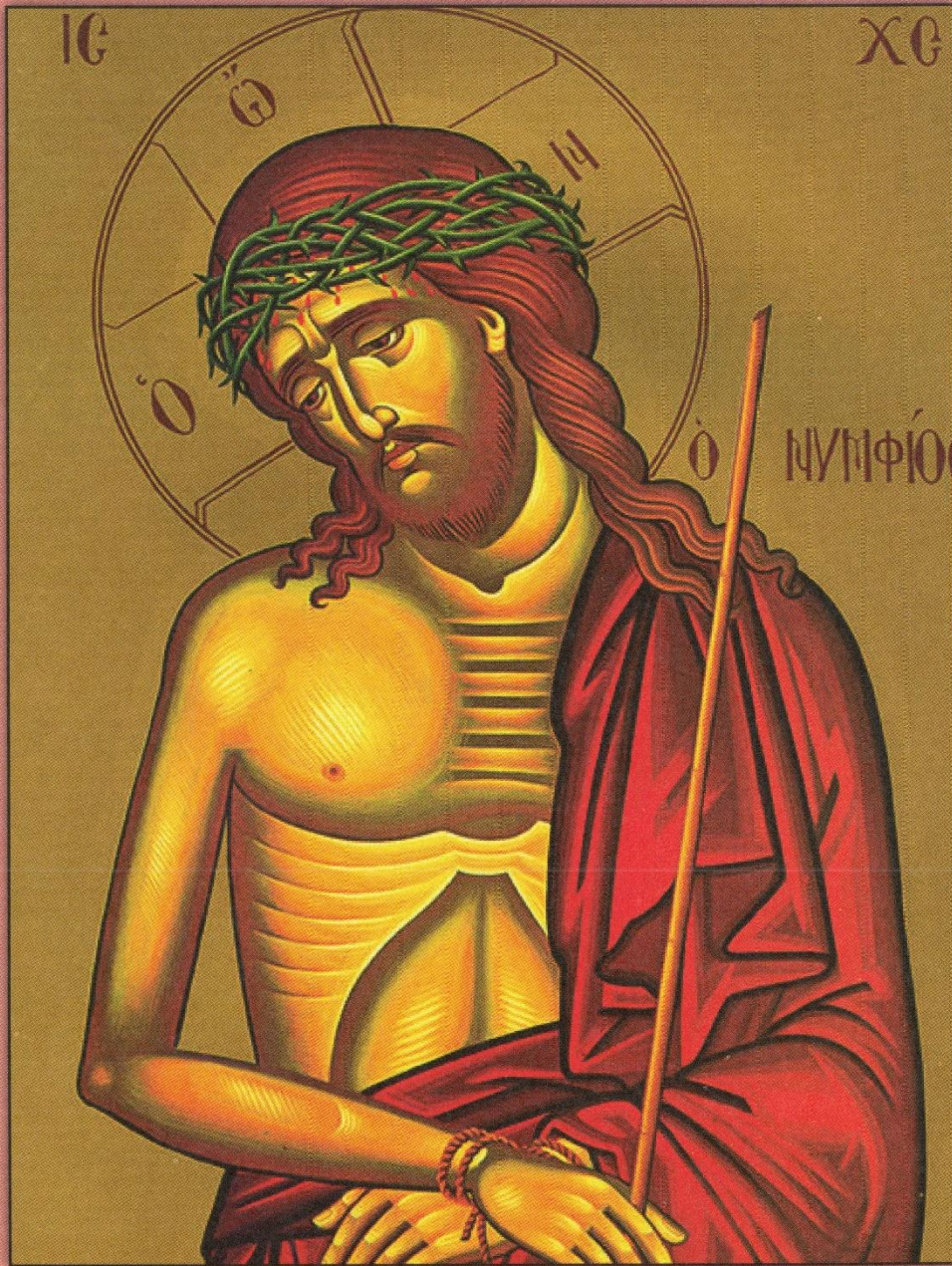


February 20, 2022
SUNDAY OF CHEESEFARE
the beginning of Great Lent



Icon of Christ the Bridegroom

“As long as they have the bridegroom with them they cannot fast.” (Mark 2:19)

This evening, Forgiveness Vespers begins the Great Fast. Texts from the propers of Vespers include the following:

Entering into the arena of the Holy Fast, let us make every effort to humble our flesh by abstinence; in prayer and with tears let us seek the Lord our Savior, and, that we might turn away from our evil deeds, let us say to Him: we have sinned against You, O Christ our King, save us as You saved the Ninevites of old, and in Your goodness, grant us a share in the kingdom of heaven.

When I see my deeds that deserve such punishment, I am without hope, O Lord; for I have disobeyed Your holy commandments, and I have led a foolish

life. Therefore, I beseech You: purify me in the waters of repentance by fasting and prayer, O Savior, full of goodness; do not reject me, O Benefactor of the Universe.

Let us begin the time of this bright fast, giving ourselves over to spiritual struggle. Let us sanctify our soul and purify our flesh. Let us not fast only from food; let us also abstain from every passion and cultivate spiritual virtues. And let us faithfully preserve in this, so that we may be worthy to see the holy passion of Christ our God and the joy of His holy Resurrection.

*Text from the Lenten Triodion,
Sisters of Saint Basil, Uniontown, PA.*

Contact Information

St. John Chrysostom, Columbus AND St. Barbara, Dayton

Phone: 614-882-7578

Office Hours: Mondays, Wednesdays and Fridays 9am until 1pm

E-Mail: stjohnbyz@hotmail.com Website: www.byzantinecolumbus.com

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 27 <i>Sunday of Cheese-Fare</i>	Tone 7, pg 156 Pg 217	Sunday, March 6 <i>1st Sunday of the Great Fast; Sunday of Orthodoxy</i>	Tone 8, pg 161 Pg 220
10:00am Divine Liturgy <i>For the Faithful</i> Social in hall following Liturgy		9:30am Matins 10:00am Divine Liturgy <i>For the Faithful</i> Coffee Social, please bring sweets to share	Parish Mission with Fr. Tom Loya following Liturgy
1:00pm Forgiveness Vespers		Wednesday, March 9 9:00am Third Hour with Isaiah readings	
Monday, February 28 Great Lent begins; day of strict fasting OFFICE CLOSED		Friday, March 11 7:00pm Panachida for the 2 nd All Souls Saturday followed by the Liturgy of the Presanctified Gifts	
Wednesday, March 2 9:00am Third Hour with Isaiah readings		Sunday, March 13 <i>2nd Sunday of the Great Fast</i>	Tone 1, pg 125 Pg 222
Friday, March 4 7:00pm Liturgy of the Presanctified Gifts		9:30am Matins 10:00am Divine Liturgy <i>For the Faithful</i>	
Sunday, March 6 <i>1st Sunday of the Great Fast; Sunday of Orthodoxy</i>	Tone 8, pg 161 Pg 220		
10:00am Divine Liturgy <i>For the Faithful</i> Coffee Social, please bring sweets to share Parish Mission with Fr. Tom Loya following Liturgy			

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

Monday, February 28 <i>First Day of the Great Fast</i> 6:00pm Liturgy of the Presanctified Gifts	Monday, March 7 6:00pm Liturgy of the Presanctified Gifts
Saturday, March 5 4:00pm Vespers followed by Divine Liturgy Parish Mission & Potluck Social following Liturgy	Saturday, March 12 <i>2nd All Souls Saturday; 2nd Sunday of the Great Fast</i> 4:00pm Panachida followed by Divine Liturgy

ST. BARBARA ECF CLASS SCHEDULE

03/05/22 ECF Classes	03/19/22 ECF Classes
03/12/22 ECF Classes	03/26/22 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 at emma.ricketts1@icloud.com

March 5th - Parish Mission with Fr. Tom Loya; Potluck Social following Liturgy, parishioners are asked to bring a dish to share.

The next Men's Group will be at 6 PM on Tuesday March 1st. We'll be discussing St. Basil the Great's Homily on Fasting, which you can find here: tinyurl.com/2p8hyf4u. For more information, contact Chris Wagner at cwagner22587@gmail.com

Readings for the Week of February 27, 2022

Sunday	Epistle, Rom 13:11-14:4;	Gospel, Matt 6:14-21
Monday	1 st Reading, Gen 1:1-13;	2 nd Reading, Prov 1:1-20
Tuesday	1 st Reading, Gen 1:14-23;	2 nd Reading, Prov 1:20-33
Wednesday	1 st Reading, Gen 1:24-2:3;	2 nd Reading, Prov 2:1-21
Thursday	1 st Reading, Gen 2:4-19;	2 nd Reading, Prov 3:1-18
Friday	1 st Reading, Gen 2:20-3:20;	2 nd Reading, Prov 3:19-34
Saturday	Epistle, Heb 1:1-12;	Gospel, Mark 2:23-3:5
Sunday	Epistle, Heb 11:24-26.32-12:2;	Gospel, John 1:43-51

ST. JOHN CHRYSOSTOM

ST. JOHN CHRYSOSTOM ECF CLASS SCHEDULE

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

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

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



There is a social following Divine Liturgy today in the hall. All are invited. Forgiveness Vespers will begin at 1:00pm in the church.

The office is closed tomorrow for the First Day of the Great Fast.

THE HOLY AND GREAT FAST

"The Great Fast is our penitential preparation for the great feast of Pascha. As such, it is one of the most ancient parts of the liturgical year. Its forty days symbolizes the forty years the Israelites wandered in the desert, while the Divine Liturgy of the Presanctified Gifts is the fulfillment of the promise of the manna, as St. John wrote, *o Jesus said to them, 'Amen, amen I say to you, it was Moses who gave bread from heaven; my Father gives you the true bread from heaven.'*" (John 6:32) In the Great Fast we imitate Jesus our Lord, who fasted for forty days in the desert following his baptism. The Feast of Pascha was also the time for baptisms, and so the Great Fast was a time of preparation for baptism. The observance of the Great Fast, therefore, is a renewal of our baptismal fervor.

The Ruthenian Metropolia prescribes strict abstinence from meat and dairy products on the First Monday of the Great Fast and on Good Friday, and abstinence from meat on all Wednesdays and Fridays."

~from the Typicon

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, *Homily 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. *Homily Against Drunks, 1-2*) and St. John Chrysostom chastised those who, during the Great Fast, "dared to attend horse-races." (cf. *Homily 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



Daylight Saving begins next Sunday at 2am. Remember to set your clocks ahead one hour Saturday night.

The men of St. John Chrysostom are invited and welcome to join the next St. Barbara Men's Group discussions, which will be at 6 PM on Tuesday March 1st. We'll be discussing St. Basil the Great's Homily on Fasting, which you can find here: tinyurl.com/2p8hyf4u. For more information, contact Chris Wagner at cwagner22587@gmail.com

PRAYING FOR PEACE

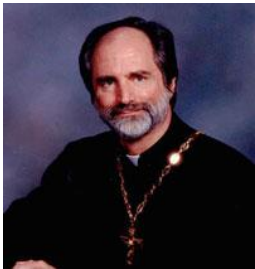
As the situation in Ukraine is getting more tense, archbishop Boris Gudziak, Metropolitan of the Ukrainian Catholic Church in the USA, invites all Christians and people of good will to pray for peace. You may use the attached prayer. Please, keep in mind, we need to pray first of all for politicians 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.

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 – APRIL 9TH BETWEEN 11AM AND 1PM

Our annual Pascha Foods Sale is open to the public on a first come, first sold basis and will be on Lazarus Saturday, April 9th, between 11am and 1pm. **Parishioners only** may preorder Pascha loaves, rolls and pirohi and must submit their order **BY MARCH 20TH**. This date is a 'hard order by' date so that we may make enough product to cover these orders and have product for the public. 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.

We need volunteers to help with the baking of the Pascha loaves, the rolls, and the pirohi. We also are looking for people to package the loaves and rolls and clean up after baking is finished. Please text or call Lisa Sulich at 937-784-7778 to help with the baking and Pat Papai at 614-578-5698 if you can help with making pirohi.

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. For more information: <https://catholicsforlife.us/>

Friday, March 4 - Catholics for Life Event Schedule:

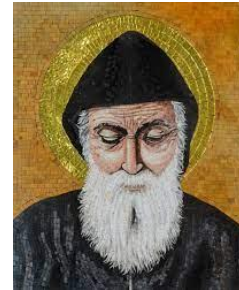
8:00-9:30am Sidewalk counseling at Planned Parenthood (3255 E. Main St.)

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!

Prayer to Saint Charbel Makhlouf

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
Aimeé Evans	Susan Kaiser	Paula Oshinski	Ruth Turanchik	Steve
Joseph Evans	James Kester	Carol Osifchin	Owen Ward	
	Kathy Krofcheck	Beauetta Parks	Steven Woryk	



March Birthdays

Isaac Figler	Mic O'Halloran
Dana Hardin	John Oshinski
Martin Hodovanich	Emma Ricketts
Margo Hospodar	Millie Woryk
Rose Ann Jirles	Helena Zvansky
Cassian (John) Leyendecker	

EPARCHY OF PARMA
STEWARDSHIP APPEAL 2021/22

During this first week of the Great Fast, we consider ways in which we can share our faith in Christ for all to see. One way to do that is by contributing to the needs supported by the Stewardship Appeal. Have you made your pledge or payment yet? If so, thank you! If not, there is still time!

Visit us online at parma.org to submit your one-time or monthly donation.

Goal for St. Barbara: \$4,700

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

FROM THE DIOCESE OF COLUMBUS

WALKING WITH CHRIST: A DESERT PILGRIMAGE FOR THOSE IN A SEASON OF INFERTILITY

If you struggle with infertility, you may feel like you're on a lonely, desert pilgrimage. But you are not alone! During the season of Lent, the Springs in the Desert Team invites you to reflect on those Saints and friends of Christ who walked with Him and witnessed His Passion. This FREE virtual event will be held on Thursday evenings March 10–April 7, 8:00 PM via Zoom. Register at SpringsintheDesert.org/Walking-With-Christ.



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: rd concluded with **Ps 102 [103]** (Bless the Lord all my soul and do not forget his benefits...)



Blessed are the pure in heart, for they will see God. (Mt 5:8)

In Hebrew, the heart is the center of a person's inner life—it is the 'place, where I am who am; where I am with myself only'. The heart is a space deeper than emotions or intellect. The clean of heart are those who love God with undivided allegiance, with all their hearts (Deut 6:4). They pursue his will single-heartedly, without mixed motives. This beatitude

echoes Ps 24:3–5 and Ps. 73:1, where entrance into the temple required not only external purity but also the internal disposition of a clean heart:

Who shall ascend the hill of the Lord? And who shall stand in his holy place? Those who have clean hands and pure hearts.

The opposite to the pure or clean heart is the 'hypocrite'. This Greek term refers to the Greek theater designating the mask the actors were using during the performance. They did not show their true faces but used different masks to indicate different emotions. Jesus uses this term to refer to the Pharisees who do not show their true face neither before God nor before their human fellows (Mt 23:23-29).

The Rabbis commenting on the pure of heart (Ps 73:1) say: Surely God is good to Israel, to those who are pure in heart (Derek 'Erets Rabba 2.19; cf. Gen. Rab. 41.1 [on Gen 12:17]; Midr. Ps. 24.8 [on Ps 24:4])¹. Thus, already in the time of Jesus the purity of heart was viewed as assurance of God's protection and help. Jesus extends this notion to the eschatological vision of the face of God (1 Cor 13:12; 1 John 3:2; Rev 22:4)

¹C. Evans, *Matthew*, p. 107

Pope Francis, (General Audience, April 1, 2020):

We read in the Psalm "my heart says to thee, 'Thy face, Lord, do I seek.' Hide not thy face from me" (Ps 27[28]:8-9). This language manifests the thirst for a personal relationship with God, not a mechanical one, not a somewhat vague one, no: personal, which the Book of Job also expresses as a sign of a sincere relationship. The Book of Job reads: "I had heard of thee by the hearing of the ear, but now my eyes see thee" (42:5). And often I think that this is the journey of life, in our relationship with God. We know God from hearsay, but with our experience, we go forward, forward, forward, and in the end, we come to know him directly, if we are faithful ... And this is the maturity of the Spirit.

How do we reach this intimacy, to know God with our eyes? We can think of the disciples at Emmaus, for example, who have the Lord beside them but "their eyes were kept from recognizing him" (Lk 24:16). The Lord will open their eyes at the end of a journey that culminates with the breaking of bread and had begun with a scolding: "O Foolish men, and slow of heart to believe all that the prophets have spoken" (Lk 24:25). This is the reprimand at the beginning. It is the root of their blindness: their hearts were foolish and slow. And when the heart is foolish and slow, things cannot be seen. Things appear foggy. Herein lies the wisdom of this Beatitude: in order to contemplate it, we need to enter within ourselves and make room for God because, as Saint Augustine says, God is "more inward than my innermost self" ("interior intimo meo" Confessions iii, 6, 11). In order to see God, there is neither the need to change eyeglasses or vantage point, nor to change the theological authors who teach the path: we need to free the heart from its deception. This is the only path.

This is a decisive maturity: when we realize that our worst enemy is often hidden within our heart. The most noble battle is the one against the inner deception that creates our sins. Because sins change our inner vision, they change our evaluation of things. They make us see things that are not real or at least not that real.

It is thus important to understand what purity of heart is. In order to do so, we should remember that, for the Bible, the heart does not consist only in feelings, but rather it is a human being's most intimate place, the inner space where people are themselves. This is according to the Bible.

The Gospel of Matthew itself says "if our eye is not sound, your whole body will be full of darkness" (Matt 6:23). This light is the gaze of the heart, the perspective, synthesis and the point from which reality can be seen (cf. Evangelii Gaudium, n. 143).

But what does having a "pure" heart mean? A pure heart lives in the presence of the Lord, preserving in the heart what is worthy of the relationship with him. Only in this way can one possess an intimate life that is "unified, linear and unwinding.

A purified heart is, therefore, the result of a process that implies liberation and renunciation. Those who are pure of heart are not born that way but rather they have experienced an inner simplification, learning to renounce the evil within oneself, which the Bible calls circumcision of the heart (cf. Dt 10:16; 30:6, Ex 44:9; Jer 4:4).

This inner purification implies recognition of the part of the heart that is under the influence of evil — "You know Father, I feel this way, I think this way, I see this way and this is bad": recognizing the bad part, the part that is clouded by evil — in order to learn the art of always allowing ourselves to be trained and guided by the Holy Spirit. The journey from a sick heart, from a sinful heart, from a heart that cannot see things well because it is in sin, to the fullness of the light of the heart, is the work of the Holy Spirit. He is the one who guides us to take this journey. Through this journey of the heart, we can achieve "seeing God".

In this beatific vision, there is an eschatological dimension of the future, as with all Beatitudes: it is the joy of the Kingdom of Heaven towards which we are directed. But there is also the other dimension: to see God means understanding the design of Providence in what happens to us, to recognize his presence in the Sacraments, his presence in our brothers and sisters, especially the poor and the suffering, and to recognize God there where he manifests himself (cf. Catechism of the Catholic Church, n. 2519).

This Beatitude is somewhat the fruit of the preceding ones: if we have listened to the thirst for good that dwells within us and we are aware of living of mercy, a journey of freedom begins which lasts an entire lifetime and leads us to Heaven. It is serious work, work that is carried out by the Holy Spirit if we give him the room to do it, if we are open to the action of the Holy Spirit. This is why we can say that it is mostly the work of God in us — in the trials and the purifications of life — and this is the work of God and of the Holy Spirit who brings great joy, true and profound peace. Let us not be afraid, let us open the doors of our heart to the Holy Spirit so that he may purify us and lead us forward in this journey towards full joy.

Community Reflection

- Whom do I trust? What are my securities I rely on? Am I sincere?
- How do I present myself before God? How do I approach him? Am I talking to him directly and in a personal manner? As to a friend? Or do I reduce my communication to 'saying the prayers' (reciting formal prayers I learned or using a prayer book)?
- How often do I receive the mystery of Reconciliation (confession)?
- Do we trust each other in our community? Are we able to talk openly? Do we use 'masks' to hide our true faces? As a community, are we opened to criticism?
- Do we teach our children and youth to have a personal relationship with the Lord? Do we share our experiences with the Lord?
- Do we provide times of silence for personal prayer in the church? Do we keep silence in the church, before and after any service?
- Are we witnessing the beauty and efficacy of the Mystery of Reconciliation? Do I encourage others to receive it? Do we encourage others to receive it? How do we motivate others to receive it?