

PRAYERS ARE REQUESTED FOR ...

The health and salvation of –

Abducted Bishops Paul & John	Pauline
Hieroschemamonk Ambrose	Ann
Archpriest Eugene	Stefan
Reader Aleksei	John
Monk Philaret	Vivian
Matushka Mary	Jung Sook
Matushka Mary Sara	Thomas
Andrea	Cheyenne
Virginia • Thomas	Nancy
Justina	Randall
John • Jacqueline	Rose
Euphrosynos	Don
John • Catechumen Rebecca	Norma
	Nancy
	James

The repose and salvation of –

Please let Father know if there are any names you would like added to the list.

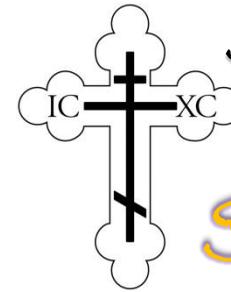
This Saturday, February 25 – 4:00 choir practice and 5:30 Great Vespers

Next Sunday, February 26, after coffee hour – forgiveness Vespers

GREAT LENT BEGINS MONDAY, FEBRUARY 27

Friday, March 3, 6:00 PM - Presanctified Liturgy & Lenten Potluck

*A mission parish under the omphorion of His Eminence Benjamin,
Archbishop of San Francisco and the Diocese of the West,
Orthodox Church in America*



**ST TIKHON ORTHODOX
CHRISTIAN CHURCH**

Sunday, February 19, 2017

Sunday of the Last Judgment



Sunday Hours & Divine Liturgy at 9:10 AM, followed by agape potluck
Other services as announced

Rev. Alexander Vallens, *Rector*

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Sunday of the Last Judgment (Meatfare)

It is love again that constitutes the theme of “Meat-Fare Sunday.” The Gospel lesson for the day is Christ’s parable of the Last Judgment (Matt. 25:31-46). When Christ comes to judge us, what will be the criterion of His judgment? The parable answers: love-- not a mere humanitarian concern for abstract justice and the anonymous “poor,” but concrete and personal love for the human person, any human person, that God makes me encounter in my life

Christian love is the “possible impossibility” to see Christ in another man, whoever he is, and whom God, in His eternal and mysterious plan, has decided to introduce into my life, be it only for a few moments, not as an occasion for a “good deed” or an exercise in philanthropy, but as the beginning of an eternal companionship in God Himself. For, indeed, what is love if not that mysterious power which transcends the accidental and the external in the “other” -- his physical appearance, social rank, ethnic origin, intellectual capacity -- and reaches the soul, the unique and uniquely personal “root” of a human being, truly the part of God in him? If God loves every man it is because He alone knows the priceless and absolutely unique treasure, the “soul” or “person” He gave every man. Christian love then is the participation in that divine knowledge and the gift of that divine love. There is no “impersonal” love because love is the wonderful discovery of the “person” in “man,” of the personal and unique in the common and general. It is the discovery in each man of that which is “lovable” in him, of that which is from God. ...

The parable of the Last Judgment is about Christian love. Not all of us are called to work for “humanity,” yet each one of us has received the gift and the grace of Christ’s love. We know that all men ultimately need this personal love -- the recognition in them of their unique soul in which the beauty of the whole creation is reflected in a unique way. We also know that men are in prison and are sick and thirsty and hungry because that personal love has been denied them. And, finally, we know that however narrow and limited the framework of our personal existence, each one of us has been made responsible for a tiny part of the Kingdom of God, made responsible by that very gift of Christ’s love. Thus, on whether or not we have accepted this responsibility, on whether we have loved or refused to love, shall we be judged. For “inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me ...”

from Great Lent, by Protospesbyter Alexander Schmemmann

Also this week: St Leo, Bishop of Catania in Sicily (February 20); Ven. Timothy of Symbola in Bithynia (February 21); Uncovering of the Relics of the Holy Martyrs at the Gate of Eugenius at Constantinople (February 22); Hieromartyr Polycarp, Bishop of Smyrna (February 23); First and second finding of the Honorable Head of the Holy Glorious Prophet, Forerunner, and Baptist of the Lord, John; Ven Erasmus of the Kiev Caves (February 24); Commemoration of All Departed Righteous Monastics; St Tarasius of Constantinople (February 25).

*** EGGS, CHEESE, FISH ALLOWED EVERY DAY THIS WEEK --
NO MEAT OR POULTRY UNTIL PASCHA! ***

Epistle: I Corinthians 8:8-9:2 (Sunday)

Gospel: Matthew 25:31-46 (Sunday)

Troparion – Tone 2 (Resurrection)

When Thou didst descend to death, O Life Immortal, /
Thou didst slay hades with the splendor of Thy Godhead! /
And when from the depths Thou didst raise the dead, /
All the powers of heaven cried out: ///
O Giver of Life! Christ our God! Glory to Thee!

Kontakion – Tone 1 (Triodion)

When Thou, O God, shalt come to earth with glory, / All things shall tremble, /
And the river of fire shall flow before Thy judgment seat; /
The books shall be opened, and the hidden things disclosed; /
Then deliver me from the unquenchable fire, ///
And make me worthy to stand at Thy right hand, O Righteous Judge!

Bring your icons on Sunday, March 5:

Icons were venerated until the reign of Leo III (717-741 A.D.), who decreed that the veneration of icons was idol worship and all icons should be destroyed. This decree marked the beginning of a long bloody battle against sacred images. Icons were destroyed or burned and their defenders cast into prison, exiled and even tortured. In 843 AD, over 50 years after the 7th Ecumenical Council was convened to affirm the Holy Icons, upon the death of the last iconoclast emperor the Empress Theodora formally restored their use and veneration. On the first Sunday of Great Lent the icons were brought back to the churches in solemn procession, led by the Patriarch and accompanied by a multitude of joyful Orthodox faithful. They entered the cathedral church and offered a prayer of thanksgiving to God for the restoration of the veneration of icons. That day was made into a perpetual memory of the triumph of Orthodoxy at the end of the Iconoclast persecution.