

**PRAYERS ARE REQUESTED FOR ...**

*The health and salvation of-*

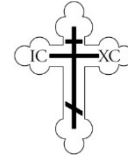
Metropolitan Onufriy + Ukrainian Orthodox Church	William Vivian
Metropolitan Isaiah Archbishop Benjamin	Valerie Deanna
Bishop Neofitos of Eldoret	Thomas
Archpriests Matthew & George	James
Hieroschemamonk Ambrose	Matthew
Subdeacon James	Keith
Reader Aleksei	Michael
Matushka Naomi	Rose
Jonathan • Phoebe • Anne	Abi
Iraida • Longinus • Nina	Gregory
Amal • Nicula • Maximus	John
Dmitry • Natalia	Keith • Diane
Danil • Anna • Kenneth	Robert
Irina • Galina • Sergey • Evgenij	Skyler
Venetia • Catherine	Crystal
Catechumens Rebecca, Isaac, Anna, Adalie, Everett, Ivey, Emily, David, Gregory, Christian, Michael, Lucy, Corey, Bryan, Damon, Samuel	Michael Patricia

*The repose and salvation of-*

Archbishop Anastasios (1/25)

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

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



ST TIKHON ORTHODOX  
CHRISTIAN CHURCH



**Sunday, March 2, 2025**

**Forgiveness (Cheesefare) Sunday  
Expulsion of Adam from Paradise**



*Rite of Forgiveness at St. Tikhon Monastery, South Canaan, PA, March 13, 2005*

Sundays at 9:05 AM – Hours + Divine Liturgy  
Mon-Thur, March 3-6, 6:00 PM – Great Compline + Great Canon  
Friday, March 7, 5:50 PM – Typika + Presanctified Liturgy  
This Sat., March 8, 3:00 PM – “Theosis in Icons” presentation

Archpriest Alexander Vallens, *Rector*

[priest@sttikhonparker.org](mailto:priest@sttikhonparker.org) • (720) 295-7715

Protodeacon John Manutes

19035 East Plaza Drive, Parker, Colorado 80134

[www.sttikhonparker.org](http://www.sttikhonparker.org)

## Sermon on the Sunday of the Last Judgment

We know that Christians should avoid vainglory, conceit, and the tacit expectation of rewards of grace during Lent. However, even the most careful and unceasing self-control does not always lead to the desired results. Protecting oneself from hidden vainglory during Lent is by no means easy. This is where Christian good deeds – when one really takes on human grief – can be of help. After all, when we move away from ourselves by coming into contact with concrete human trouble and misfortune, by sharing in someone's oppressive grief, our own concerns fade into the background, silent and diminished. One person grieves because of frequent colds, while another dreams of learning to walk without crutches. When we see real grief right in front of us we begin to experience a burning shame not only for our own petty vainglory, but also for our prosperity.

The Holy Church of Christ insists that we perform good deeds during the time of Great Lent, inasmuch as our acts of mercy not only relieve other people's plights, making their lives easier and brighter, but they turn the struggler's attention from himself to others, thereby quietly freeing him from his egotistical self. The wave of love that arises in us when we share in the misfortunes of others fills us with Divine life, animating and inspiring us while driving the passions far away, thereby cleansing us from their harmful and troublesome effects.

Why is the subject of good deeds so tightly interwoven in the Gospel with that of the end of the world and the Second Coming of Christ? After all, it would seem that the call to mercy is not especially inspiring when we are simultaneously being reminded that the earth and all deeds therein shall be consumed.

The fact is that even good deeds, as with all other Christian actions, have their dangers. From the example of the Pharisee and the elder son in the parable of the Prodigal Son we have already seen how religious effort can take on an ungodly character that alienates man from God's love. The same thing can happen with good deeds. If a Christian immerses himself in them to the point of completely forgetting the primary goal of human existence, then it is unlikely he will do himself any good. Good deeds themselves, if one forgets the memory of death, can acquire the character of an activity that is excited, chaotic, and scattered.

Christ tells us that our eternal fate depends entirely and wholly on deeds of mercy. By including this call to mercy in the general discourse on the Second Coming, however, the Gospel establishes the proportionality and consistency of every part of the Christian activity that makes up our salvation. As such, if we will always have in mind the Second Coming and the Dread Judgment, but all the while become so absorbed in the expectation of the end that we lose sight of concrete deeds of mercy, we will most likely not acquire that love without which no one can see God. Yet if we give ourselves over enthusiastically to deeds of love while forgetting about the fleeting and vain nature of all that takes place on earth and the memory of death, then our good deeds will take on an emotional rather than spiritual character and not bring us any closer to God.

In Ecclesiastes we read: *To every thing there is a season, and a time to every purpose under the heaven... a time to keep silence... A time to love (3:1-8)*. A time of silence – a time of solitude and standing noetically before God's Judgment – is no less essential to Christianity than the active and continuous performance of good deeds. This silence not only returns us from the superficial life around us back to our own depths, but also reminds us of the finite nature of everything that takes place on earth, thereby purifying our love from emotional exaltation.

Therefore, from the publican's repentance to deeds of love and mercy; from good deeds to the memory of death; and from the memory of death back to repentance and prayer, we must make our journey toward the joyful and bright days of Christ's Resurrection. The Gospel readings during these preparatory weeks show us the direction we are to follow in our Lenten journey: they are like road signs showing us the way to the Heavenly Jerusalem, to the Lord's eternal and unceasing Pascha.

*by Archbishop Symeon Lev, 18 February, 2012*

### Troparion – Tone 3 (Resurrection)

Let the heavens rejoice! / Let the earth be glad! /  
For the Lord has *shown* strength with his arm! /  
He has trampled down death by death! /  
He has become the first-born of the dead! /  
He has delivered us from the *depths* of hades, /  
And has granted to the world /// Great mercy!

### Kontakion – Tone 6 (Tridion)

O Lord, Who art the guide to wisdom, /  
The bestower of *prudence*, the instructor of the thoughtless, and the protector  
of the poor, /  
Strengthen and enlighten my heart. /  
Give me the *gift* of expression, O Thou Who art the Word of the Father; /  
For behold I will not prevent my lips from crying to Thee: ///  
O Merciful Lord, have mercy on me who have fallen.

**Epistle:** Romans 13:11-14:4

**Gospel:** Matthew 6:14-21

*Also this week:* Holy Martyrs Eutropius, Cleonicus and Basiliscus (March 3); Ven Gerasimus of the Jordan; Translation of the Relics of Rt Blv Prince Wenceslaus (Vlacheslav), Prince of the Czechs (March 4); Martyr Conon of Isauria (March 5); The 42 Martyrs of Ammoria in Phrygia; Uncovering of the Precious Cross and Nails by Empress St. Helen in Jerusalem (March 6); Holy Hieromartyrs of Cherson: Basil, Ephraim, Capito, Eugene, Aetherius, Elpidius, and Agathodorus (March 7); St. Theophylactus, Bishop of Nicomedia (March 8).

*\* Lenten fast all week; wine & oil allowed Saturday \**