

**PRAYERS ARE REQUESTED FOR ...**

*The health and salvation of –*

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

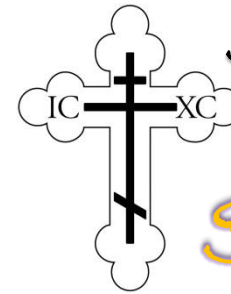
*The repose and salvation of –*

Jacqueline (February 18)

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

**This Friday, March 3, 6:00 PM –  
Presanctified Liturgy & Lenten Potluck**  
PAN-ORTHODOX VESPERS NEXT SUNDAY, MARCH 5  
5:00 PM @ Assumption Greek Orthodox Cathedral, Denver  
6:00 PM @ Holy Theophany Orthodox Church, Colorado Springs  
**Next Wednesday, March 8, 6:00 PM –  
Presanctified Liturgy & Lenten Potluck**

*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, February 26, 2017



The Expulsion from Paradise



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

Rev. Alexander Vallens, *Rector*  
[priest@sttikhonparker.org](mailto:priest@sttikhonparker.org)  
(303) 305-8443

19035 East Plaza Drive, Parker, Colorado 80134  
[www.sttikhonparker.org](http://www.sttikhonparker.org)

## Sunday of the Expulsion from Paradise (Cheesefare)

Finally comes the last day [of preparation for Lent], usually called “Forgiveness Sunday,” but whose other liturgical name must also be remembered: the “Expulsion of Adam from the Paradise of Bliss.” This name summarizes indeed the entire preparation for Lent. By now we know that man was created for paradise, for knowledge of God and communion with Him. Man’s sin has deprived him of that blessed life and his existence on earth is exile. Christ, the Savior of the world, opens the door of paradise to everyone who follows Him, and the Church, by revealing to us the beauty of the Kingdom, makes our life a pilgrimage toward our heavenly fatherland. ...

Lent is the liberation of our enslavement to sin, from the prison of “this world.” And the Gospel lesson of this last Sunday (Matt. 6:14-21) sets the conditions for that liberation. The first one is fasting-- the refusal to accept the desires and urges of our fallen nature as normal, the effort to free ourselves from the dictatorship of flesh and matter over the spirit. To be effective, however, our fast must not be hypocritical, a “showing off.” We must “appear not unto men to fast but to our Father who is in secret.” The second condition is forgiveness – “If you forgive men their trespasses, your Heavenly Father will also forgive you.” The triumph of sin, the main sign of its rule over the world, is division, opposition, separation, hatred. Therefore, the first break through this fortress of sin is forgiveness: the return to unity, solidarity, love. To forgive is to put between me and my “enemy” the radiant forgiveness of God Himself. To forgive is to reject the hopeless “dead-ends” of human relations and to refer them to Christ. Forgiveness is truly a “breakthrough” of the Kingdom into this sinful and fallen world.

... This day’s Great Prokeimenon [at Vespers] announces thus the beginning of Lent:

*Turn not away Thy face from Thy servant for I am afflicted!  
Hear me speedily. Attend to my soul and deliver it!*

Listen to the unique melody of this verse – to this cry that suddenly fills the church: “...for I am afflicted!” – and you will understand this starting point of Lent: the mysterious mixture of despair and hope, of darkness and light. All preparation has now come to an end. I stand before God, before the glory and the beauty of His Kingdom. I realize that I belong to it, that I have no other home, no other joy, no other goal; I also realize that I am exiled from it into the darkness and sadness of sin, “for I am afflicted!” And finally, I realize that only God can help in that affliction, that only He can “attend to my soul.” Repentance is, above everything else, a desperate call for that divine help.

*from Great Lent, by Protopresbyter Alexander Schmemmann*

*Also this week: Repose of St Raphael, Bp of Brooklyn (February 27); Ven. Kyra of Syria (February 28); Martyr Eudoxia of Heliopolis (March 1); Hieromartyr Theodotus, Bp of Cyrenia; St Chad, Bp of Lichfield (March 2); Martyrs Eutropius, Cleonicus, and Basiliscus of Amasea (March 3); St. Theodore the Recruit (March 4).*

**\* LENTEN FAST ALL THIS WEEK; WINE AND OIL ALLOWED ON SATURDAY \***

**Epistle:** Romans 13:11-14:4 (Sunday)

**Gospel:** Matthew 6:14-21 (Sunday)

### 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 3 (Resurrection)

On this day Thou didst rise from the tomb, O Merciful One, / Leading us from the gates of death. / On this day Adam exults as Eve rejoices; / With the prophets and patriarchs /// They unceasingly praise the divine majesty of Thy power.

### Kontakion – Tone 6 (Triodion)

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.

## ***Bring your icons next 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. Upon the death of the last iconoclast emperor in 843 AD, over 50 years after the 7th Ecumenical Council was convened to affirm the Holy Icons, 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.