

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
Catechumen Jennifer	

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 17, 6:00 PM –
Presanctified Liturgy & Lenten Potluck**

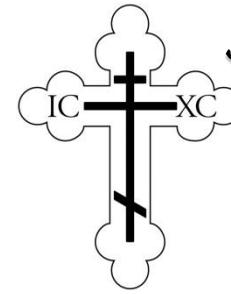
Next Sunday - Church School

PAN-ORTHODOX VESPERS NEXT SUNDAY, MARCH 19

5:00 PM @ Sts. Peter & Paul Orthodox Church, Boulder

6:00 PM @ St. Michael's Orthodox Church, Colo. Springs

*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 12, 2017

St Gregory Palamas



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

Rev. Alexander Vallens, *Rector*

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Homily on the Fifth Sunday of Lent

Fasting and self-indulgence are opposites, like life and death. Fasting is a commandment of life as old as human nature, for it was originally given by God to Adam in paradise (Genesis 2.16-17), as a guardian of the life and grace engendered in him by God Himself. Self-indulgence, on the other hand, is a counsel of death for both soul and body, craftily given by the devil to Adam in paradise by means of Eve (Genesis 3.1-6), for banishment from life and estrangement from God-given divine grace. God did not make death, nor does He delight in the destruction of the living. Does anyone want to find life and grace in God and from God? Let him flee lethal self-indulgence and run towards fasting and prayer which make divine, that he may return to paradise rejoicing.

If we practice true fasting we shall trample here and now on the fire in our flesh and quench it, and in the time to come we shall pass unharmed through the furnace when each one's work will be tried by fire (1 Corinthians 3.11-15). As for the Lord of the prophets, what can we say about Him? When He took flesh and became man for our sake, He taught us the way to defeat the devil by the fact that, while fasting, He was completely victorious over him when he stirred up every kind of temptation against Him. He also told His disciples, with reference to the deaf and dumb spirit, that "This demon comes forth by nothing, but by prayer and fasting" (Mark 9.29; Matthew 17.21)

Fasting is beneficial when it is undertaken for quelling desire, humbling the soul, transforming hatred, extinguishing anger, erasing remembrance of wrongs, and for the purity of the understanding and the practice of prayer. If you are well off, let your surplus food be a consolation for the needy. When you fast like this you not only suffer with Christ and are dead with Him, but you are risen with Him and reign with Him for ever and ever. If through such a fast you have been planted together in the likeness of His death, you shall also share in His resurrection and inherit life in Him (Romans 6.5). Should the faster be tempted, he overcomes his tempter. Should he not be, he preserves the peace of his soul and body by bruising his body, according to Paul, and bringing it into subjection, for fear of being rejected (1 Corinthians 9.27). If Paul was afraid of this, how much more should we be? The faster brings his body into subjection and his soul is tried and tested. On the other hand, when someone fattens up his flesh, which is soon to perish, not eating to live, but rather living to eat, like animals we are preparing to slaughter, and supplements necessary foods with extras in order to make it fat and prosperous, either to rouse its evil desires or simply for sensual, bodily pleasure, obviously all he is doing is preparing more abundant food for the worms. David the prophet puts it well when he sings, "What profit is there in my blood, when I go down into the pit?" (Psalm 30.9).

Let us organize our lives as it pleasing to God. Let us forgive that we may be forgiven, let us be merciful to those in need that we may receive mercy many time more abundantly. He who impoverished Himself to the uttermost for our sakes, Himself receives our alms, and in His munificence He will multiply the reward. We must either be poor as He was, and so live with Him, or share what we have with those who are poor for His sake, and so be saved through them. Let us acquire merciful hearts and give positive proof of brotherly love and of devotion towards the Father and Master of all. You will never find a more acceptable time to do this than these days of the fast. If you join almsgiving to fasting you will blot out every sin, venerate the saving passion with boldness, join in the rejoicing at Christ's resurrection and gain eternal redemption.

-- St Gregory Palamas

Also this week: Trans. of the relics of St Nicephorus, Pat. of Constantinople (March 13); Ven Benedict of Nursia (March 14); Martyr Agapius and those with him (March 15); Martyr Sabinas of Egypt, Martyr Pappas of Lyconia; Apostle Aristobulus of the Seventy, Bp of Britain (March 16); Ven Alexis the Man of God; St Patrick, Bp of Armagh, Enlightener of Ireland (March 17); MEMORIAL SATURDAY; St Cyril of Jerusalem; St Nikolai of Zhitva & South Canaan (March 18).

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

Epistles: Hebrews 1:10-2:3 (Sunday) / Hebrews 7:26-8:2 (St Gregory)

Gospels: Mark 2:1-12 (Sunday) / John 10:9-16 (St Gregory)

Troparion – Tone 5 (Resurrection)

Let us, the faithful, praise and worship the Word, /
Co-eternal with the Father and the Spirit, /
Born for our salvation from the Virgin; /
For He willed to be lifted up on the Cross in the flesh, /
To endure death, / And to raise the dead /// By His glorious Resurrection.

Troparion – Tone 8 (St Gregory)

O Gregory the Wonderworker, light of Orthodoxy, / Support and teacher of the Church, /
Glory of monks and invincible protector of the theologians, /
Pride of Thessalonica and preacher of grace, ///
Pray without ceasing for the salvation of our souls.

Kontakion – Tone 8 (St Gregory)

Holy and divine instrument of wisdom, joyful trumpet of theology, /
With one accord we sing thy praises, O Gregory inspired by God. /
But since thou standest now in mind and spirit before the Original Mind, /
Guide our minds to Him, O father, ///
That we may cry to thee: Rejoice, preacher of grace.

Kontakion – Tone 4 (Triodion)

The season of the virtues now has come, and the Judge is at the door. /
Let us not hold back with darkened face, /
But let us keep the Fast, offering tears, contrition and almsgiving; /
And let us cry: / Our sins are more in number than the sand of the sea; /
But, Deliverer of all, forgive each one of us, ///
That we may receive an incorruptible crown.