

Sunday of Forgiveness

“Cheesefare Sunday” – Last day of eating dairy until Pascha

March 2, 2025

On March 2nd we Celebrate:

*Theodotus, Bishop of Cyrenia. Chad, Bishop of Lichfield.
Righteous Nicholas Planas of Athens.*



Icon of the Expulsion from Paradise

Holy Wisdom Orthodox Mission

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Great Vespers, Saturday Evenings at 6:00 pm

Divine Liturgy, Sunday Mornings at 9:30 am (Hours at 9:05 am)

Presanctified Divine Liturgy, Wednesday Evenings at 6:00 pm

Very Reverend Archpriest Luke Uhl, Retired, Interim Rector

*Holy Wisdom Orthodox Mission
is a Parish in the Diocese of the West
of the Orthodox Church in America*

*Under the Spiritual and Ecclesiastical Jurisdiction of
Archbishop Benjamin of San Francisco and the West*



SUNDAY EPISTLE AND GOSPEL READINGS

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Epistle for the Sunday of Forgiveness, Romans 13:11-14:4

BRETHREN, Now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Gospel for the Sunday of Forgiveness, Matthew 6:14-21

THE LORD SAID: “For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. “Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

REFLECTION ON THE SUNDAY GOSPEL

Sunday of Forgiveness

In the Name of the Father and of the Son and of the Holy Spirit.

The Sunday of Forgiveness, the last of four preparatory Sundays before Great Lent, has two themes: it commemorates Adam's expulsion from Paradise, and accentuates our need to forgive. One of the primary images in the Triodion is that of the return to Paradise.

Lent is a time when we weep with Adam and Eve before the closed gate of Eden, repenting with them for the sins that have deprived us of our free communion with God. But Lent is also a time when we are preparing to celebrate the saving event of Christ's death and rising, which reopened Paradise to us once more (*cf. Luke 23:43*). So, sorrow for our exile in sin is tempered by hope of our re-entry into Paradise. *Continued on page 2* ☩

3 REFLECTION ON THE SUNDAY GOSPEL (CONTINUED)

Continued from page 2 ☩ Forgiveness is emphasized in the Gospel reading Sunday morning and again in the special ceremony of mutual forgiveness at the end of Vespers on Sunday evening. Before we enter the Lenten fast, we are reminded that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another.

A fast without mutual love is the fast of demons. We do not travel the road of Lent as isolated individuals but as members of a family. Our asceticism and fasting should not separate us from others but should link us to them with ever-stronger bonds.

The Sunday of Forgiveness also directs us to see that Great Lent is a journey of liberation from our enslavement to sin. The Gospel lesson sets the conditions for this 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 the flesh and matter over the spirit. To be effective 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, and 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.

Amen.

A PATRISTIC HOMILY

Sunday of the Expulsion from Paradise

In the Name of the Father and of the Son and of the Holy Spirit.

Let us cast off works of darkness, for, as the Psalmist, David the King, wrote, “*They have all fallen away; they are all alike depraved; there is none that does good, no, not one*” (Psalm 52:3).

In like manner, the Apostle Paul wrote, “*But understand this, that in the last days there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, holding*

Continued on page 4 ☩

A PATRISTIC HOMILY

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Continued from page 3 ☩ *the form of religion but denying the power of it. Avoid such people” (2 Timothy 3:1-5).*

Who of us has never had a part in the aforementioned evils? Is this Apostolic prophecy not fulfilled in us? Woe therefore to us, for we know better and have thus come upon the extreme of evil!

Are we not all gluttonous? Are we not all lovers of pleasure? Are we not all mad for, and lovers of, material things?

Are we not all savages? Are we not all nurturers of wrath? Are we not all bearers of malice? Are we not all traitors of every virtue? Are we not all revilers? Are we not all fond of scoffing? Are we not all hasty and rash? Do we not all hurt and hate our brothers?

Are we not all puffed up? Are we not all haughty? Are we not all proud? Are we not all vainglorious? Are we not all hypocrites? Are we not all deceitful? Are we not all jealous?

Are we not all unruly? Are we not all listless? Are we not all fickle? Are we not all slothful?

Are we not all neglectful of the Savior’s commandments? Are we not all full of evil? Instead of God’s temple have we not become the temple of idols? Instead of dwellings of the Holy Spirit are we not dwellings of evil spirits?

It is all true; we are all sinners. We have great need to seek forgiveness from God and from our brother; and we also have great need to give forgiveness to our brother who is no better and no worse than we are!

And let no one be upset at hearing these truths, for it was Jesus Christ Himself Who said, “*Why do you not understand what I say? It is because you cannot bear to hear My word. You are of your father the devil, and your will is to do your father’s desires*” (John 8:43-44).

Amen.

Saint Maximos the Confessor, On the Ascetic Life

A SUNDAY HOMILY

Sunday of Forgiveness

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Continued on page 5 ☩

Continued from page 4 ☩ Eve before the closed gate of Eden, repenting with them for the sins that have deprived us of our free communion with God. But Lent is also a time when we are preparing to celebrate the saving event of Christ's death and rising, which has reopened Paradise to us once more (*cf. Luke 23:43*). So, sorrow for our exile in sin is tempered by hope of our re-entry into Paradise.

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Amen.

SYNAXARION FOR THIS SUNDAY

The Sunday of the Expulsion from Paradise – The Sunday of Forgiveness

On this day we commemorate the fall of Adam the first-formed from partaking of the fruit of Paradise, which our holy and divine Fathers have appointed for the Sunday before Great Lent in order to demonstrate the great healing effect of the fast upon human nature and the great harm of intemperance and disobedience.

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Continued from page 4 ☩ Setting aside the countless instances of these vices in the world, the Fathers have put forth a vivid example in first-formed Adam, who suffered great harm in his total failure to fast and brought this harm upon our nature. He did not keep the first commandment of a beneficial fast which God had required of mankind but yielding to the desires of his belly and of the serpent through Eve, he not only did not become godlike, but he gave rise to death, bringing perdition upon all our race.

For the sake of Adam's intemperance, the Lord fasted for forty days and was obedient. It was for this reason that the holy Apostles conceived this present forty-day fast, so that as Adam forfeited incorruption through his intemperance, we may regain it through abstinence.

Also, as was stated earlier, it was the intent of the Holy Fathers through the Triodion to relate in a condensed form all of God's acts from the beginning to the end of the world. Since Adam's transgression and fall through the eating of the fruit of the tree is the principal cause of the state of mankind, the Fathers exhort us who are observing this commemoration to avoid Adam's sin and to shun intemperance in all things.

Now it was on the sixth day that Adam was created by the hand of God after His own image and through His life-giving breath. Receiving God's commandment, he lived in Paradise up until the sixth hour, when he disobeyed God's command and was driven out. As he stretched out his hand at the sixth hour to touch the fruit, the new Adam, Christ, at the sixth day and hour stretched out His hands upon the Cross, annulling the sentence of perdition brought about by former Adam. For he was created in the midst of corruption and incorruption through providence with the freedom of choice.

God could have made Adam sinless, yet His providence was to provide for reparation. For this cause He gave His commandment that Adam might partake of all in the garden, save the one tree. Does this not mean that Adam was meant to understand the essence of all created by the divine power, but was not to attempt to understand the essence of the Godhead? That is to say God commanded Adam to concern himself with all other elements and qualities, reasoning with his mind to the glory of God; for this is true nourishment.

But he was not to search for the divine essence: God, who He is, where He is and how He brought all things into being out of nothingness. Yet to his own harm Adam, having no care for the other things, sought to examine God and to determine His essence; and since he was not perfect but still a simple child, he failed in his undertaking, when through Eve Satan planted in him the desire of becoming Godlike.

Some say that the tree of disobedience was a fig tree, and becoming aware of their nakedness, Adam and Eve used its leaves *Continued on page 7* ☩

to cover themselves. For this reason, Christ cursed the fig tree as the cause of that disobedience, attributing to it a sort of resemblance to sin. For having transgressed becoming clothed in mortal flesh and receiving the curse, Adam was driven from Paradise.

And at God's command a flaming sword guarded its gates. Adam sat before the gates of Paradise lamenting the many blessings he had lost in his failure to observe a timely fast. Through him the entire race shared in that sentence, until our Creator, taking pity on our nature which because of Satan was perishing, was born of the Holy Virgin and lived an exceptional life, showing us the path away from the devil, abstinence and humility, valiantly gaining the victory over the deceiver, returned us to our former state.

Desiring to lay all these events before us, the God-bearing fathers have begun with the Old Testament: the creation of the world, the fall of Adam through the eating of the fruit, which we commemorate today, and later on the words of Moses, the prophets, and David, which impart grace.

Afterwards in order the events of the New Testament, of which the first is the Annunciation, which almost always occurs during Lent through God's ineffable providence, the raising of Lazarus, Palm Sunday, the reading of the sacred Gospels during Holy Week, and the profound texts of the holy and saving Passion of Christ.

After this the Resurrection and the rest up to the descent of the Holy Spirit read in the book of Acts, how this event became a proclamation that assembled all the saints together, for in the book of Acts the Resurrection is confirmed through signs and wonders.

Since we have so suffered from Adam's failure to keep the fast, this event is commemorated today at the beginning of Great Lent, so that keeping in mind the enormous evil brought about by Adam's intemperance, we may make joyful haste to accept and keep the fast. And as Adam sinned in his desire to become godlike, we may thereby receive godliness through fasting, tears and humility until God visits us; for without these it is impossible to regain that which we have lost.

It should be also noted that the holy forty-day fast is the tenth part of the entire year. Since out of indolence, we are not willing to fast constantly or to rid ourselves of evil habits, the Apostles and divine Fathers have passed down the Fast to us as a sort of first offering of the harvest of our lives.

And as we have acted inappropriately for the entire year, we may now cleanse our souls through fasting, contrition and humility. We should keep the Great Fast with the utmost care. For as there are four seasons in the year, so there are four fasts. Yet the divine Apostles have entrusted Lent to us as the greatest of the fasts, since it honors the Holy Passion of Christ, His fast and His glorification. Moses also fasted forty days before he received the Law, also Elijah, Daniel and all who found favor in God's sight.

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Adam illustrates for us the benefit of the fast as opposed to intemperance. For this reason, Adam's banishment from Paradise was appointed by the Holy Fathers to be commemorated on this day.

*In Thine ineffable compassion, O Christ our God,
make us worthy of the nourishment of Paradise,
and have mercy on us, as Thou alone lovest mankind. Amen.*

HYMNS AT THE DIVINE LITURGY

Tone 3, Troparion (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.

Tone 8, Troparion of the Temple (Of the Midfeast of Pentecost)

O Savior at the Middle of the Feast, • fill my thirsting soul with the waters of piety, as Thou didst cry to all: • "If anyone thirst, let him come to Me and drink." • O Christ God, Fountain of our life, glory to Thee.

Tone 4, Kontakion of the Temple (Of the Midfeast of Pentecost)

Glory... Christ God, the Creator and Master of all, • cried to all in the midst of the feast of the law: "Come and draw the water of immortality." • We fall before Thee and faithfully cry: • "Grant us Thy mercies for Thou art the Fountain of our life."

Tone 6, Kontakion (from the Lenten Triodion)

Both now... O Master, Teacher of wisdom, • Bestower of virtue, • Who teachest the thoughtless and protectest the poor, • strengthen and enlighten my heart. • O Word of the Father, • let me not restrain my mouth from crying to Thee: • "Have mercy on me, a transgressor, • O merciful Lord."

Prokeimenon, Triodion

Pray and make your vows • before the Lord, our God. (*Psalm 75:10a*)

PATRISTIC WISDOM

Do not make judgments, and you will travel no quicker road to the forgiveness of your sins. "Judge not, so that you may not be judged" (*Luke 6:37*).

Saint John Klimakos

We must love our neighbor still more when he sins against God, or against ourselves, because then he is sick, because then he is in spiritual misfortune, in danger; then, especially, we must have compassion upon him, pray for him, and apply to his heart a healing plaster - a word of kindness, instruction, reproof, consolation, forgiveness, love.

Saint John of Kronstadt

God immediately forgives everything to those who ask forgiveness in a spirit of humility and contrition and who ceaselessly invoke His holy name. As the Psalmist says, "Confess to the Lord and call upon His holy name" (*cf. Psalm 105:1*).

Saint Gregory of Sinai



Евангелие

Ибо если вы будете прощать людям согрешения их, то простит и вам Отец ваш Небесный, а если не будете прощать людям согрешения их, то и Отец ваш не простит вам согрешений ваших. Также, когда поститесь, не будьте унылы, как лицемеры, ибо они принимают на себя мрачные лица, чтобы показаться людям постящимися. Истинно говорю вам, что они уже получают награду свою. А ты, когда постишься, помажь голову твою и умой лице твое, чтобы явиться постящимся не пред людьми, но пред Отцом твоим, Который втайне; и Отец твой, видящий тайное, воздаст тебе явно. Не собирайте себе сокровищ на земле, где моль и ржа истребляют и где воры подкапывают и крадут, но собирайте себе сокровища на небе, где ни моль, ни ржа не истребляют и где воры не подкапывают и не крадут, ибо где сокровища ваши, там будет и сердце ваше (Мф. 6, 14-21).



Блаженный Феофилакт Болгарский

Во имя Отца и Сына и Святого Духа.

Аще бо отпускаете человеком согрешения их, отпустит и вам Отец ваш небесный. Опять научает нас быть незлопамятными. Об Отце же напоминает нам, чтобы мы, как дети такого Отца, стыдись Его, не злобились подобно зверям.

Аще ли не отпускаете человеком согрешения их, ни Отец ваш отпустит вам согрешения ваших. Благосердый Бог всего более ненавидит безжалостность и зверство, посему и запрещает нам быть таковыми.

1 ☩ Егда же поститесь, не будьте якоже лицемери сетующие: помрачат бо лица своя, яко да явятся человеком постящиеся; аминь глаголю вам: яко восприемлют мзду свою. Помрачение лица есть принятие пасмурного вида, то есть, когда кто кажется не тем, каков есть, но притворно принимает скорбный вид.

Ты же постяся помажи главу твою, и лице твое умый: яко да не явишиися человеком постяся, но Отцу твоему, иже в тайне: и Отец твой видяй в тайне, воздаст тебе яве. Помазываться елеем после умовения у древних было знаком радости: так и ты показывай себя радующимся. Но под елеем разумеется также и милостыня, а под главою нашею - Христос, Которого должно умащать милостынями. А лице умывать, значит душу очищать и чувства омыывать слезами.

Не скрывайте себе сокровищ на земли, идеже червь и тля тлит, и идеже татие подкапывают и крадут: скрывайте же себе сокровище на небеси, идеже ни червь, ни тля тлит, и идеже татие не подкапывают, ни крадут. Изгнавши болезнь тщеславия, напоследок говорит о нестяжании: ибо люди приобретают много имущества для тщеславия. Он показывает тщету земного сокровища, потому что червь и тля портят пищу и одежду, а воры крадут золото и серебро. Потом, дабы кто не сказал: «не все же крадут». Он говорит: хотя бы и ничего подобного не было, но то самое, что предаются заботе о богатстве, есть великое зло и бедствие для души: потому что пекутся о вещах тленных и забывают Бога. Посему и говорит:

Идеже бо есть сокровище ваше, ту будет и сердце ваше. Светильник телу есть око: аще убо будет око твое просто, все тело твое светло будет: аще ли око твое лукаво будет, все тело твое темно будет. Аще убо свет иже в тебе, тма есть, то тма кольми? То есть, если ты оковал свой ум заботою о богатстве, то ты погасил светильник, омрачил свою душу, потому что как око, когда оно просто, то есть здорово, освещает тело, а когда лукаво, то есть нездорово, оставляет его во тьме: так и ум заботами ослепляется, а при слепоте ума темна бывает и вся душа: ибо ум есть око души.





Протоиерей Вячеслав Резников

Во имя Отца и Сына и Святого Духа.

Молитва - для Бога. Но милостыня и пост тоже заповеданы Богом. Поэтому, *«когда постишься, помажь голову твою и умой лице твое, чтобы явиться постящимся не пред людьми, но пред*

Отцом твоим, Который втайне; и Отец твой, видящий тайное, воздаст тебе явно».

Но как поститься втайне, если Шестьдесят девятое Апостольское правило гласит: *«Аще кто епископ или пресвитер, или диакон, или иподиакон, или чтец, или певец, не постится во святую четырьдесятницу пред Пасхою, или в среду, или в пяток, кроме препятствия немощи телесныя, да будет извержен. Аще же мирянин: да будет отлучен»?*

Но дело в том, что «немощь телесная» у каждого своя. И **степень строгости поста каждый выбирает по силе, испытав себя своей совестью.** Никто, кроме тебя самого, не знает, где у тебя кончается немощь и начинается прихоть. Как однажды некий епископ спросил у старцев Иоанна и Варсонофия: «Я в постные дни ем один раз в день, и только хлеб и воду. Правильный ли мой пост»? Ему ответили: **«Испытай себя: если это не мешает тебе выполнять твоих обязанностей, и если ты не окрадываешься тщеславием, то пост твой правильный».**

Предметом тайны при общецерковном посте должно быть, - если постишься строже, чем другие. Но и при самом строгом и тайном посте, кто даже совсем «не ест», - смотри, *«не осуждай того, кто ест»*, чтобы не потерять всех своих трудов. А тем более - *«кто ест»*, кто еще не решил ввести пост в свою жизнь, - и ты *«не уничижай того, кто не ест»*. Не придумывай никаких «научных» отговорок, не считай себя выше заповедей о пище. И тогда у тебя будет надежда хоть как-то продвигаться вперед.

Ну а если сошлись за одним столом, то - лучше избегать разговоров о том, кто что ест, а кто не ест, и есть ли, например, в хлебе, который на столе, скоромные включения?

Пост, как и всякое христианское делание, требует свободного, творческого подхода, в духе любви к Богу ☞ 4

3 ☞ и к ближнему. Например, в субботы и в недели Великого поста уставом разрешается вино. Но вот с нами за столом человек, которому нельзя ни капли. Что же? Пусть и не пьет, это его проблемы, а мы - будем? Любовь не так рассуждает. Любовь говорит устами Апостола Павла: *лучше вообще «не пить вина и не делать ничего такого, от чего брат твой претыкается, или соблазняется, или изнемогает» (Рим. 14, 21).*

И еще сегодня мы слышали о том, без чего не получится никакой подвиг, и без чего даже молитва не будет услышана. *«Если вы будете прощать людям согрешения их, то простит и вам Отец ваш Небесный; а если не будете прощать людям согрешения их, то и Отец ваш не простит вам согрешений ваших».* И сегодня вечером, перед самым началом поста, в храмах совершается чин прощения. Это всегда проходит очень торжественно и умирительно. Но вот мы у всех в храме попросили прощенья; у знакомых и незнакомых; у тех, кому ничего плохого не сделали, и кто нам ничего такого не сделал. А между тем, **у каждого есть один-единственный человек, перед кем действительно серьезно виноват.** И вот у него-то мы прощенья не попросим! И сразу все торжественное, красивое и умирительное станет обыкновенной показухой. Спасительное время Великого поста начнется ложью.

И в заключение Господь говорит: *«Не собирайте себе сокровищ на земле, где моль и ржа истребляют, и где воры подкапывают и крадут; но собирайте себе сокровища на небе, где ни моль, ни ржа не истребляют, и где воры не подкапывают и не крадут».* А людская похвала, удивление и уважение, это тоже - **сокровище, собранное на земле, которое тоже можно потерять в один миг. Только оступись в чем-то малом, - и вся твоя великая слава рухнет.** Потому что люди, хотя и удивляются чужому благочестию, и вроде бы уважают его, но еще больше любят, когда падает благочестивый человек, потому что это снимает с них моральную обязанность трудиться и подражать ему.

Аминь.



The Children's Word

"Let the little children come to me, and do not forbid them, for to such is the Kingdom of Heaven." Mark 10:14

Sunday, March 2, 2025

Volume 13, Issue 9

Treasure on earth, treasure in heaven

Do you have a secret hiding place, where you keep some of your special things? Maybe you keep a favorite toy, a diary, or some candy—all because you don't want your brother or sister to take it! We all want to keep our treasures staying nice, and away from people who might get into it!



In the Gospel reading today, we hear what our Lord, Jesus Christ, Himself said about taking care of our treasure. "Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal."

So you see, we might try hard to keep our treasure on earth nice. But the things we want to keep nice here might get destroyed, or somebody might take them. Our Lord tells us that the *real* treasure is heaven, and when we have that, nobody can take it away. That's the treasure that really matters. So we can try hard every day to get that real treasure—to be with God forever in heaven. How do we do that? We can try hard to love God and to love the people around us! Our Lord is happy to give us the treasure of life in heaven!

WORD SEARCH

Can you find these words in the jumble?

Conon
Faith
Gardener
Heaven
Lent
Martyr
Moth
Persecution
Rust
Thieves
Treasures
Trust

T	N	J	W	T	M	F	G	F	T	X	Z	I	N	U
X	G	E	S	O	S	O	R	A	H	R	N	H	L	F
S	E	U	V	S	J	H	M	I	R	H	Y	K	H	Z
Q	R	A	H	A	Q	S	G	T	T	D	K	T	T	B
T	U	R	X	L	E	U	Y	H	T	C	E	A	O	Q
M	O	F	E	S	O	H	T	Q	Y	D	V	N	M	L
G	A	N	C	O	N	O	N	R	M	L	R	U	E	H
D	T	K	R	B	Z	A	H	O	U	E	A	V	C	R
T	H	I	E	V	E	S	D	N	L	S	U	Y	I	P
L	H	V	M	R	W	T	A	N	C	Z	T	T	O	Q
T	L	S	A	N	O	I	T	U	C	E	S	R	E	P
T	H	P	R	D	N	P	I	O	I	L	E	E	O	D
C	S	L	T	P	U	A	P	Z	K	L	U	K	L	N
T	D	H	Y	V	L	E	K	W	V	J	E	X	K	H
D	S	E	R	U	S	A	E	R	T	L	A	D	V	U

WHAT'S IN THE ICON?

This is another icon of St. Conon. This saint had such a strong faith in God! Even though the rulers were so mean and cruel to him, he always looked to Christ. Do you see the little icon of Christ in the corner?



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Q	R	A	H	A	Q	S	G	T	T	D	K	T	T	B
T	U	R	X	L	E	U	Y	H	T	C	E	A	O	Q
M	O	F	E	S	O	H	T	Q	Y	D	V	N	M	L
G	A	N	C	O	N	O	N	R	M	L	R	U	E	H
D	T	K	R	B	Z	A	H	O	U	E	A	V	C	R
T	H	I	E	V	E	S	D	N	L	S	U	Y	I	P
L	H	V	M	R	W	T	A	N	C	Z	T	T	O	Q
T	L	S	A	N	O	I	T	U	C	E	S	R	E	P
T	H	P	R	D	N	P	I	O	I	L	E	E	O	D
C	S	L	T	P	U	A	P	Z	K	L	U	K	L	N
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What are your treasures in heaven?

What Should You Treasure?



"FOR WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO." MATTHEW 6:21, KJV