

ANNOUNCEMENTS

SUNDAY, February 19, 2017 — Meat-fare Sunday

- TROPARION OF THE RESURRECTION, Tone Two:

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: Glory to Thy Resurrection, O Christ; glory to Thy kingdom; glory to Thy dispensation, O Thou who lovest mankind.

- KONTAKION OF THE LAST JUDGEMENT, Tone One:

When Thou comest, O God, upon the earth in glory, the whole world will tremble. The river of fire will bring men before Thy Judgement Seat, the Books will be opened and the secrets disclosed. Then deliver me from the unquenchable fire, and count me worthy to stand on Thy right hand, O Judge most righteous.

ACTIVITIES & EVENTS THIS WEEK

- Saturday, Feb. 18: 9 AM, Memorial Divine Liturgy
3:30 PM, Catechism Class
4 PM, Children's Choir Rehearsal, Protection Church
5 PM, Great Vespers
6:30 PM, Church School Teacher Meeting
- Sunday, Feb. 19: 10 AM, Divine Liturgy
11:45 AM, Church School
Noon: ***Blini Luncheon***
- Monday, Feb. 20: **Begin to fast from all meat products**
- Wednesday, Feb. 22: 6 PM, Vespers - *Lenten style*
- Thursday, Feb. 23: Noon, Senior Lunch Fellowship
5 PM, Nomadic Shelter
6 PM, Vespers - *Lenten Style*
7 PM, Parish Council Meeting (in Library)
- Friday, Feb. 24: 8 AM, Matins - *Lenten style*
- Saturday, Feb. 25: 9 AM, Divine Liturgy *Commemoration all the Holy Monastics*
3:30 PM, Catechism, *on the Holy Eucharist*
4 PM, Children's Choir Rehearsal
5 PM, Great Vespers

- WELCOME:

We welcome Deacon Timothy Winnegar from Holy Cross in Sacramento. We also welcome Subdeacon Raphael

and his wife, Theodosia, visiting from St Andrew Orthodox Church in Riverside, CA. We welcome all our guests, and invite you to join us in the parish hall for lunch and fellowship.

- SUNDAY OF THE LAST JUDGMENT:

How shall it be in that hour and fearful day, when the Judge shall sit on his dread throne! The books shall be opened and men's actions shall be examined, and the secrets of darkness shall be made public. Angels shall hasten to and fro, gathering all the nations. Come ye and hearken, kings and princes, slaves and free, sinners and righteous, rich and poor: for the Judge comes to pass sentence on the whole inhabited earth. And who shall bear to stand before his face in the presence of the angels, as they call us to account for our actions and our thoughts, whether by night or by day? How shall it be then in that hour! But before the end is here, make haste, my soul, and cry: O God who only art compassionate, turn me back and save me. —*a hymn of the day*

- THE PROFOUND MEANING OF MEAT-FARE:

From today onwards [beginning Monday], Orthodox Christians abstain from meat; has it any meaning apart from the ascetic, the disciplinary? Yes, it has, I think. There is a frightening passage in the ninth chapter of Genesis. After the flood, when mankind has become even weaker than before, less rooted in God, more tragically alone, more tragically dependent upon the created because it has lost communion with the uncreated, God says to Noah and his people, “From now on all living creatures are delivered unto you as food; they will be your meat, and you will be their terror...” That is the relationship which human sin, the loss of God in our lives, has established between us and all the created world, but particularly, in a particularly painful, monstrous way with the animal world. And our abstention from meat in the time of Lent is our act of recognition; it is also—oh, to such a small extent!—an act of reparation. We are the terror of the created world, we are those who destroy it, we are those who mar and pollute it, yet we are called originally to be its guide into eternity, into God's glory, into the perfect beauty which God has intended for it. We were called to make of this world of ours God's own world, God's own Kingdom—in the sense that it is His family, the place where He lives among His creatures, and where the creatures of God can rejoice in Him and in one another. Let us therefore, to the extent to which we are faithful to the call of the Church, remember that apart from being an act by which we try to free ourselves from slavery to the material world, our fasting is an act of recognition of our sin against the world and, however small, a real attempt to make reparation for it, bring a testimony that we understand, that we are heartbroken, and that even if we cannot live otherwise, we live with a pain and a shame, and turn to God and to the world, which we treat so atrociously, with a broken and contrite heart. Amen. —*from the great Metropolitan Anthony of London, reposed 2003*

- FRESCO OF THE FORTY MARTYRS:

For the last two weeks, Frs. Patrick and Moses have worked on the fresco of the Forty Martyrs. Six times plaster was applied to paint to upper portion of the fresco, six times Fr. Patrick tried to paint without success, six times he scraped off the work. On Wednesday of this week they realized that the plaster on the wall, applied by an SF contractor some years back, was radically different than the plaster on the rest of the church. The plaster would not hydrate and the painting coat would not hold the paint. Having discovered all this, the monks scraped off the old brown coat plaster, and are now testing and preparing the new application, which will hopefully lead to a little bit of painting before Great Lent. We had very much hoped that the fresco would be completed by the feast of the Forty Martyrs (March 9). We thank our painters for their patience.

- THIS WEEK:

The Vespers and the Matins during this coming week will have a Lenten “flavor” — meaning, that the Church has us insert some of the Lenten elements of worship (Prayer of St Ephraim, Troparia) to prepare us for next week. The Senior Lunch will be held on Thursday, March 23 at noon. Later that day we will welcome guests of the Nomadic Shelter. At 7 PM, the Parish Council will meet in the Parish Library.

- LOST & FOUND:

The **Lost & Found Box** in the Parish Hall has a large assortment of children's clothes, kitchen-ware, tupperware, hats and umbrellas. Please take a moment to look for your lost items. In a couple weeks, if the box is still full, the items will be brought to Catholic Charities.

- THANKS TO OUR PARENTS:

Many thanks to the parish dads that cleaned up the ditch of the "stuff" our kids used for their fortress, and for moving the Glendi parking signage into the storage building.

- VISIT OF OUR BISHOP:

Following the Sisterhood Icon Retreat on Saturday, March 18, His Grace, Bishop Daniel, will join us for the Vigil of the Veneration of the Precious Cross at 5 PM, and the Divine Liturgy, Sunday, March 19. Having our bishop bring out the Precious Cross at the end of the Saturday evening Vigil will be especially joyful and a unique blessing for us. We will begin the Divine Liturgy on Sunday at 10 AM, as usual. We expect Archdeacon Kirill Sokolov to join us for these Services.

- CHILDREN'S CHOIR:

The Children's Choir rehearsals are on Saturdays from 4–4:40 PM, in the Protection Church. Parents, please speak with Nicolas Custer if you would like to enroll your child in the choir. The immediate goal will be to prepare for the Divine Liturgies on Annunciation, March 25, and Lazarus Saturday, April 8.

- FORGIVENESS SUNDAY VESPERS—MARCH 13, 1:15 PM:

In an Orthodox Parish there is really nothing to compare to the unique Vespers of Forgiveness served on the very eve of Great Lent. Much has already been written about this Service elsewhere, and lots already has been said. All that remains is for us to come and to participate in the Vespers, ask forgiveness of each other, giving forgiveness to all—whether they ask or not—and supporting one another during the Lenten ascetic effort. The forty days of Lent—a tith of our year—begins on Sunday, February 26 at 1:15 PM. If for some reason it is impossible to attend the Vespers, and that would be unfortunate, then find the time to seek out those from whom you need to ask forgiveness before you leave the church that day.

- REPENTANCE AND FORGIVENESS:

The great writer and bishop, Metropolitan Kallistos (Ware) of England, has expressed the meaning of repentance that is fresh and hopeful: "Correctly understood, repentance is not negative but positive. It means not self-pity or remorse but conversion, the re-centering of our whole life upon the Trinity. It is to look not backward with regret but forward with hope - not downwards at our own shortcomings but upwards at God's love. It is to see, not what we have failed to be, but what by divine grace we can now become; and it is to act upon what we see. To repent is to open our eyes to the light. In this sense, repentance is not just a single act, at initial step, but a continuing state, an attitude of heart and will that needs to be ceaselessly renewed up to the end of life." (*The Orthodox Way*, pp. 113-114) Of all of the invitations we receive, the invitation to repent, from Christ Himself, has to be the most attractive, hopeful and promising. It is issued on a daily basis, but with the coming of Great Lent, its annual appeal is very openly and widely declared in such a way that we can neither miss it—nor afford to ignore it. If repentance is positive, God oriented, and a return in some humble way to the Paradise that Adam and Eve lost, then let us joyfully begin this annual pilgrimage of Lent to Pascha, in anticipation of the Paradise of the Kingdom of God, by restoring our relationships with one another. We begin that with humility, with recognizing that we all carry sin, hurts, and misunderstandings; yet we are all an image of the Word of God, Jesus Christ; There is no room in Paradise for resentments, accusations, anger, critique, lording it over the weaker, morally, spiritually or physically weaker; no room for remembrance of wrongs; a very very dangerous spiritual illness indeed. In this life, resentments and hurts need healing, and it may not be easy, or quick, to forgive, but the Lord does heal us, and

releases the bonds of resentments when we ask. When we DO forgive, it is then that often the evil one suggests to us that we have not done so, since we still feel hurt. Of course, that suggestion is a lie, since forgiveness is an act, not primarily a feeling. We are the children of the Father, united to Him in baptism by Jesus Christ, by the anointing of the Holy Spirit upon us in chrismation. Let us live in the unity of the Spirit, and in the “bond of peace,” forgiving, forgiving, forgiving—“seventy times seven.” —Fr. Lawrence

- LITURGY ON CHEESE-FARE SATURDAY, FEBRUARY 25, 9 AM:

On the day prior to Forgiveness Sunday we commemorate all our venerable and God-bearing Fathers and Mothers who shone forth in the ascetic and monastic life. The Church honors the monastic saints before Lent begins, since we are in need of examples of the ascetic life. Also, we do not begin Great Lent alone, but as part of a family (which is why the next day is about forgiveness!). We have many intercessors to help us in this family: righteous men and women that became holy by God’s grace—who dwell with “all the saints.” We are invited to see how by humbly living the Orthodox faith, through prayer and fasting, the monastic holy ones brought forth “fruits worthy of repentance” and attained true likeness of God. We are encouraged to be inspired by their examples, as we can in our own life situations. The hymns encourage us to be inspired:

Withstanding by ascetic effort the destructive passions, ye preserved in purity the spiritual power of the mind [nous], created in God’s image; and, so far as man is able, ye attained the divine likeness. For bravely ye did violence to your nature, submitting the lower to the higher, making the flesh subject to the Spirit. So ye became perfect in the solitary life, citizens of the desert, teachers to all who run upon the path of self-denial, unerring guides to virtue. And now in heaven, all-holy saints, passing beyond all images and mirrors, ye gaze with clear vision upon the Holy Trinity, and without intermediary ye pray for those who honor you with faith and love.

- STAYING HUMBLE:

Some, without fulfilling the commandments, think that they possess true faith. Others fulfill the commandments and then expect the Kingdom as a reward due to them. Both are mistaken. —St. Mark the Ascetic

- LADDER OF DIVINE ASCENT:

During Great Lent we will offer four classes on the book, *The Ladder of Divine Ascent* by St. John Climacus, led by Fr. Theodor. Dates: Fridays at Noon: March 10th, March 17th, March 31st and April 7th.

- SCHEDULE FOR CLEAN WEEK:

In the first week of Lent, called “Clean Week” our Holy Church gives us a very special, if strenuous, course of fasting, prayer and church services. The Church is calling us to dedicate ourselves to these days. If we can embrace the ascetic labors of the week—each person will do what he or she can do—we indeed discover in the week’s “ascetic course of studies” some valuable knowledge about ourselves, an assurance of God’s love for us, a lightness and joy of soul and body, and a relief from anxiety. I highly recommend you make plans to attend at least one of the evenings of the Canon of St. Andrew, and of course, the Presanctified Liturgy, and if possible, one or two of the morning Matins. I hope that you are looking forward to these days as much as I do. A schedule appears below. — Fr. Lawrence

- Mon., Tues., Thurs. Feb. 27–March 2: 8 AM, Matins (about 1.5 hr in length)
7 PM, Canon of St. Andrew and Great Compline
- Wed., March 1: 8 AM, Canon of St. Andrew
5 PM Confessions, 6:15 PM, Presanctified with a meal following
- Fri., March 3: 10 AM, Presanctified
6 PM, Small Compline and Akathist to the Theotokos