

# ANNOUNCEMENTS

SUNDAY, February 23, 2020 — 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. 22: 9 AM, Memorial Divine Liturgy  
3:30 PM, Catechism Class *On Holy Chrismation*  
5 PM, Great Vespers
- Sunday, Feb. 23: 10 AM, Divine Liturgy  
11:45 AM, Church School  
Noon: **\*Blini Luncheon\***
- Monday, Feb. 24: **Begin to fast from all meat products**
- Tuesday, Feb. 25: 5 PM, Jesus Prayer in Protection Church
- Wednesday, Feb. 26: 6 PM, Vespers - *Lenten style*
- Thursday, Feb. 27: 6 PM, Vespers - *Lenten Style*  
7 PM, Parish Council Meeting
- Friday, Feb. 28: 11:30 AM–1 PM, Confessions in St. Seraphim  
6 PM, *Blast Before the Fast (Parish Hall)*
- Saturday, Feb. 29: 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

- 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 for the Sunday of the Last Judgment*

Families of St. Seraphim's...  
Please join us in our church hall  
**Friday, February 28th**  
**6:00-8:00pm**  
for our

**LAST  
BLAST BEFORE  
THE FAST !**

6:00: dinner (cheese pizza & salad)

6:45: Father Lawrence talks with parents and children about our upcoming Lenten journey. (all parishioners are welcome!)

7:30 – Ice Cream Dessert and fellowship

\*Please RSVP to Vicky Basch so we can get a headcount for ordering pizza – text 707-291-2369 OR vabasch@gmail.com

• THE PROFOUND MEANING OF MEAT-FARE:

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*

- 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).

- LITURGY ON CHEESE-FARE SATURDAY, FEBRUARY 29, 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.*

- FORGIVENESS SUNDAY VESPERS—MARCH 1, 1 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 title of our year—begins on Sunday, March 1 at 1 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.

- CATECHUMENS:

Since the time of the early Church, Great Lent is the season set aside to prepare catechumens for Baptism, also known as *Holy Illumination*. The ENTIRE Church body participates in Lent as fully as possible in solidarity with the catechumens, and a witness that the liturgical and ascetical path is indeed the path shown to us in the Gospels and the lives of the saints. **We fast**—in order to help us pray more freely and to heal the passions (fasting from food is important, but fasting from *social media*, smart phone use and entertainment gives us time to pray and

