

- HYMN FOR THE SECOND WEEK OF LENT:

Come, let us cleanse ourselves by almsgiving and acts of mercy to the poor, not sounding a trumpet or making a show of our charity. Let not our left hand know what our right hand is doing; let not vainglory scatter the fruit of our almsgiving; but in secret let us call on Him that knows all secrets: Father, forgive us our trespasses, for Thou lovest mankind.

- MEMORY ETERNAL:

We offer our condolences to Natasha Christiansen on the sudden repose of her brother Ivan last week. May his memory be eternal. Friday was the one year anniversary of the repose of Embaye Gebremeskel, and a Panikhida was served for his repose.

- GRATITUDE:

Please join me in giving thanks to God for blessing us with the Services of Clean Week. The singing, reading and serving was done reverently and beautifully every morning and evening. Such things are a result of a great deal of study and rehearsal by those who love to serve the Lord.

- ATTENDANCE:

As the county loosens the various restrictions now in place, we will increase the number of people we currently allow in the church for services. I have been asked what Pascha is going to look like this year. While I am grateful for the herculean efforts that were made last year to “broadcast” the Paschal service, no one wants to revisit that. We know that Pascha will *not* look like last year. We will continue to have all the Lenten Services we usually have. But, will we have a Paschal Agape and BBQ? —*Fr Lawrence*

- COMPLETED FRESCO:

Just before Lent the Fresco Fathers, Patrick and Moses, completed the fresco of “Christ at the home of Martha and Mary.” They will return after Pascha to work on the fresco of “Christ healing the blind man,” as recorded in [John 9](#). Plans are finally underway—as previously announced—to bring two highly-accomplished painters from Minsk, Belarus—Anton and Ekaterina Daneiko—to work with our painters. Fr. Patrick is a great admirer of their work, and is looking forward to their arrival. The soonest we might expect them would be August or September.

ST. SERAPHIM CATHEDRAL

PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



March 21, 2021

Sunday of Orthodoxy - First Sunday of Great Lent



- TROPARION OF THE RESURRECTION, Tone Eight:

Thou didst descend from on high, O Merciful One; Thou didst accept the three-day burial to free us from our sufferings. O Lord, our Life and Resurrection, glory to Thee.

- TROPARION OF THE SUNDAY OF ORTHODOXY, TONE TWO:

We venerate Thy most pure icon, O Loving Lord, asking Thee, O Christ our God, to pardon our transgressions. For of Thine own will wast Thou well-pleased to ascend the Cross in the flesh, to deliver from the bondage of the enemy those whom Thou hast fashioned. Therefore, in thanksgiving, we cry aloud to Thee: Thou hast filled all with joy, O our Savior, when Thou camest to save the world.

- KONTAKION OF THE SUNDAY OF ORTHODOXY, TONE EIGHT:

The uncircumscribed Word of the Father became circumscribed, taking flesh from thee, O Theotokos, and He has restored the sullied image to its

ancient glory, filling it with divine beauty. This our salvation we confess in deed and word, and we depict it in the holy icons.

ACTIVITIES & EVENTS THIS WEEK

- Saturday, March 20: 3:30 PM, Catechism, *On Confession*
5 PM, Vigil and Confessions
- Sunday, March 21: 10 AM, Divine Liturgy / Procession with Icons
- Tues., March 23: 8 AM, Lenten Matins
- Wed., March 24: 8 AM, Lenten Matins
5 PM, Redwood Empire Food Bank
6:15 PM, Vigil for Annunciation
- Thurs., March 25: 5 PM, Vespertal Liturgy for Annunciation
- Friday, March 26: 8 AM, Lenten Matins
11:30 AM–1 PM, Confessions
6 PM, Akathist to the Theotokos
- Saturday, March 27: 3:30 PM, Catechism, [On the Priesthood](#)
5 PM, Vigil and Confession

- PROCESSION WITH THE ICONS:

Please bring an icon on Sunday morning to carry during the Procession after the Divine Liturgy. [See photos from two years ago here.](#)

- ANNUNCIATION THIS WEEK:

On Wednesday, March 24 the Presanctified Liturgy will NOT be served, but instead, we will have the Festal Matins for the Great Feast of Annunciation. On Thursday, March 25—the day of the Feast—we will celebrate the Vespertal Liturgy at 5 PM. As always, we keep a strict fast before receiving communion, at least from noon. The word Annunciation means *announcement of good news*. [See here for a brief explanation](#) for this magnificent feast of feasts. During Lent we fast on weekdays (more strictly than on weekends), and for this reason we do not have Divine Liturgies on weekday mornings, which would break the fast. So the Liturgy moves to a time later in the day, to the time of Vespers. We are then able to keep both the fast during the day and celebrate the feast later in the day. We sing on this day the joyful hymn:

Today is the beginning of our salvation, the revelation of the eternal mystery! The Son of God becomes the Son of the Virgin as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with thee!

- NEW PURPLE ICON STAND COVERS

We thank the Sisterhood for acquiring the new purple lenten icon stand covers, altar server vestments and a cover for the Holy Table. Beautiful.

- SUNDAY OF ORTHODOXY:

We are celebrating the [Feast of the Sunday of Orthodoxy](#), a.k.a. *Triumph of Orthodoxy*, aka, Restoration of the Holy Icons. The celebrations of the Church are spiritual celebrations, not self-serving triumphalistic, drum-banging, ego trips about how great we Orthodox Christians are. Some of us distinguish ourselves by our sins and vices, rather than our virtues and faith and love, so we have no reason to gloat, brag or boast. We *may* however, admire and emulate the saints and martyrs, and in that humble and humbling act, truly celebrate, for the saints, coming from all walks of life, are shining and true living images/icons of the Lord. This first Sunday of Great Lent is called the *Triumph of Orthodoxy*, not because it is a victory of a worldly church organization over some other worldly church or organization or philosophy. The Church is not an organization that promotes “religion” even if it be the “true religion.” The Church is the Kingdom of God and the Body of Christ. It is true life, eternal, holy, and the gift given to all by the One Who rose from the dead. And so the feast of the *Sunday of Orthodoxy*, the *Triumph of the Restoration of the Holy Icons*, and all feasts, are a victory of love and joy, not over *other* people, but over that which is false within us, over evil and idolatry, over darkness, death and sin. This victory celebration of ours is to be *personal*. [Archimandrite John \(Krestiankin\)](#) preached that “the Triumph of Orthodoxy will ever be celebrated in the Church, for this triumph is not of the visible glory of Orthodoxy, but of the only thing that gives life to the world, and which no external troubles or enemies now can take away—it is the triumph of Divine love for the world and the eternal life of the world in this love and by this love. And for us, for every one of us, there remains only one personal question: Will we be participants in this Divine love? Will we preserve for ourselves and for our posterity that which Christ Himself gave to us and which His faithful followers in the Church have handed down to us in purity?” —*Fr Lawrence*