

SUNDAY OF MEATEFARE
JUDGMENT SUNDAY



Icon of the Last Judgment

February 27, 2011

Неділя про Страшний суд
Sunday of the Fearful Judgment (Meatfare)

Tone 7

SCHEDULE OF SERVICES FOR THE WEEK OF FEBRUARY 28 – MARCH 6

SATURDAY, MARCH 5 – ALL HOLY ASCETICAL FATHERS AND MOTHERS

9:30 AM DIVINE LITURGY

✙ BOHDAN ODEZYNSKYJ (1ST ANNIVERSARY); REQ: FAMILY

6:00 PM GREAT VESPERS

SUNDAY, FEBRUARY 27TH – SUNDAY OF FORGIVENESS (CHEESEFARE)

9:30 AM DIVINE LITURGY

FOR ALL PARISHIONERS

Глас 7

Тропар: Розрушив Ти хрестом твоїм смерть,*
створив Ти розбійникові рай,* мирноносцям плач
перемінив єси,* і апостолам проповідати повелів єси,
* що воскрес Ти, Христе Боже,* даючи світові
велику милість.

(Глас 1) Слава...і нині...

Кондак (глас 1): Коли прийдеш, Боже, на землю у
славі* і все затремтить, а ріка вогненна перед судом
потече,* книги ж розкриються і таємниці
виявляться,* захорони нас тоді від вогню негасного*
і сподоби нас праворуч тебе стати, Судде
найсправедливіший.

Tone 7

Troparion: By Your cross You destroyed death;* You
opened Paradise to the thief;* You changed the
lamentation of the myrrh-bearers to joy,* and charged the
apostles to proclaim that You are risen, O Christ our
God,* offering great mercy to the world.

(Tone 1) Glory...now and ever...

Kondak (Tone 1) When You come on earth, O God, in
glory,* and the universe trembles,* while the river of fire
flows before the seat of judgment,* and the books are
open and all secrets disclosed,* then deliver me from the
unquenchable fire,* and count me worthy to stand at
Your right hand,* O Judge who are most just.

2nd All Souls Saturday

On Saturday, March 19th will be Second All Souls Saturday. On that day, there will be a Divine Liturgy at 9:30 AM for all our beloved departed followed by a Panakhyda. If you haven't already done so, please write the names of all those you wish to be remembered and place in the basket in the back of the church.

Let Go and Let God

When God gives you free will, He is not joking or experimenting with you. He wants you to exercise your free will properly. He wants you to choose life not death. He wants you to freely commit and relinquish your life to Him that you may have fullness of life not death.

Looking Ahead:

- ❖ March 6th – Cheesefare Sunday – Cheesy Potluck followed by Forgiveness Vespers
- ❖ March 7th – The Great Fast Begins
- ❖ March 19th – 2nd All Souls Saturday
- ❖ March 25th – Annunciation
- ❖ March 27th – Sunday of the Holy Cross – Presentation by Fr. Simeon Corona on outreach to the poor through “God’s Extended Hands.” Fr. Simeon will describe his parish’s involvement in this ministry and talk about opportunities for our participation.

Shevchenko Commemoration – Date Change

Please Note: The date of the Shevchenko Commemoration in Los Angeles has been changed to March 20th.

Time: 1:30 PM. **Place:** Ukrainian Cultural Center, 4315 Melrose Avenue.

What are Meat-fare and Cheese-fare Sundays?

These are the final days we partake of meat and dairy products, respectively, until Pascha. During the week before Great Lent, called Cheese-week, though we aren't partaking of meat anymore, dairy products are permitted on every day, including Wednesday and Friday. This week is meant to help transition us into the season of the Great Fast. It is strongly encouraged to go beyond the minimalism that is so prevalent these days and strive for a fuller observance of the traditional fast. Questions? Please ask Fr. James

The Great Fast / The Rite of Forgiveness

The Great Fast begins with the service of Forgiveness Vespers. The Sunday before the Great Fast is called Forgiveness Sunday, for on this day we ask each other's forgiveness, remembering 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. So that more people can attend, Forgiveness Vespers will be celebrated following the Cheesy Potluck next Sunday. It is a very important and beautiful part of the Lenten Journey. Please don't miss it!



General Principles Of Fasting For The Great And Holy Lent

Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat. Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion.

The Eastern Christian idea of fasting is first of all that of an ascetical effort. It is the effort to subdue the physical, the fleshly man to the spiritual one, the "natural" to the "supernatural." Limitations in food are instrumental; they are not ends in themselves. Fasting thus is but a means of reaching a spiritual goal and, therefore, an integral part of a wide spiritual effort. Fasting, in

the Eastern Christian understanding, includes more than abstinence from certain types of food. It implies prayer, silence, an internal disposition of mind, an attempt to be charitable, kind, and - in one word - spiritual. "Brethren, while fasting bodily, let us also fast spiritually..."

And because of this the Orthodox doctrine of fasting excludes the evaluation of fasting in terms of a "maximum" or "minimum." Everyone must find his or her maximum, weigh his or her conscience and find in it his or her "pattern of fasting." But this pattern must necessarily include the spiritual as well as the "bodily" elements. The Typikon and the canons of the Church give the description of an ideal fast: no meat, no dairy products, total abstinence on certain days. "He that is able to receive it, let him receive it" (Matthew 19:12). But whatever is our measure - our fasting must be a total effort of our total being.

Keeping this in mind we should fast in order to achieve the goal of prayer, repentance, and forgiveness. To fast means abstaining not only from certain foods, but most importantly from passions, bad habits, overindulgence, rudeness and selfishness. It means also that we should abstain from everything that might take the focus of our life away from the spiritual effort. Among these things are every kind of entertainment, such as going to the movies, watching TV or going on spring vacations. For married couples it will also imply abstaining from intimacy.

The fundamental meaning of the fasting effort is to discover the true values of our life, to discover that we live not for our own sake but in the context of our relationship with each other and with the living God. So we fast not in terms of our individual piety but by linking our life with that of the Church. In essence, fasting is an exercise in being faithful: to each other in observing the same rules and sharing in the same hardship, and to our Lord Himself Who has given us fasting as a school of love.

*Adapted from:
Protopresbyter Alexander Schmemmann*



**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
St. John the Baptizer
Ukrainian Greco-Catholic Church**

Святкуємо 50-років!

Celebrating 50 Years!

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If You Love God, You will Love your Neighbor; If You Love your Neighbor, You will Love God

Surely everyone knows that human beings are social creatures and for that reason are not made for a solitary and uncivilized life. Nothing is better suited to our nature than to have continual relationships to seek one another out and to love one's own kind. The Lord asks no more than the fruit of the seed He has implanted in us, when He says: "A new commandment I give to you, that you love one another." (John 13:34) To lead us to obey this precept He does not want the badge of recognition of disciples to consist in miracles. Rather He asserts: "By this all will know that you are my disciples, if you love one another." (John 13:35) And between the commandment to love God and the commandment to love your neighbor, He has established so close a bond that He takes as done to Himself anything done to our brothers or sisters. He says: "I was thirsty and

you gave me drink." (Matt. 25:35) And He adds: "As you did it to one of the least of these my brethren, you did it to me." (Matt. 25:40) The keeping of the first commandment includes the keeping of the second, and in the fulfillment of the second the first is fulfilled. Whoever loves God loves his neighbor. The Lord says: "Anyone who loves me will keep my word" (John 14:23) and "This is my commandment, that you love one another as I have loved you." (John 15:12) So then, whoever loves his neighbor loves God, and God reckons our unity with our brothers and sisters is unity with Him. One is reminded of Moses. He loved his brothers and sisters so much that he asked to be blotted out of the book of the living if the people did not receive forgiveness of their sins. (Exod. 32:32).

Saint Basil the Great