

Hymns of the Month

Hymn of the Month: Memorial Saturdays

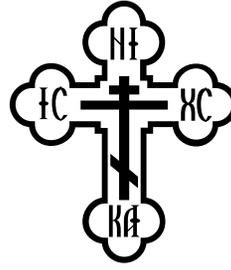
A part of our Lenten discipline, Memorial or Soul Saturday Divine Liturgy will be served at our Slavonic service on February 10th, and in English in Wilkeson on March 3rd, both at 10:00 a.m. Faithful are asked to submit the names of their departed family members prior to the service.

Troparion, tone 8:

*Thou only Creator Who, with wisdom profound,
mercifully orderest all things, and givest unto all that which is useful.
Give rest, O Lord, to the souls of Thy servants who have fallen asleep;
for they have placed their trust in Thee, our Maker and Fashioner, and our God.*

Kontakion, tone 6 (special melody)

*With the Saints give rest,
O Christ, to the souls of Thy servants,
Where sickness and sorrow are no more,
neither sighing, but life everlasting.*



PARISH NEWSLETTER

HOLY RESURRECTION
ORTHODOX CHURCH
FEBRUARY 2018

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Lenten Asceticism

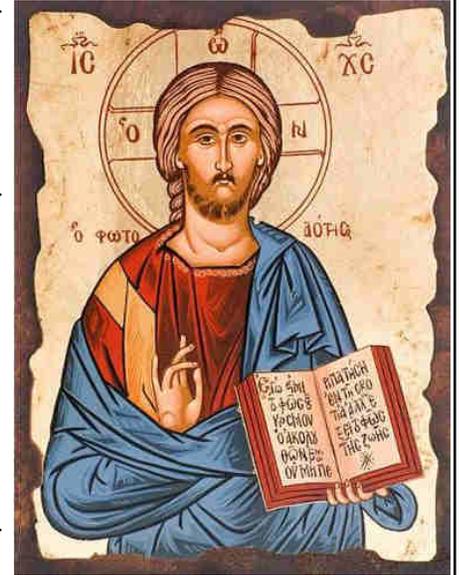
In a remarkable little book entitled *Body of Death and of Glory*, the French Orthodox theologian and historian, Olivier Clément speaks of the fundamental reason for Christian asceticism.

“Asceticism can only be understood in the perspective of the resurrected, liturgical body. Asceticism signifies the effort to strip away our masks, those neurotic identities that usurp our personal vocation. It is an effort based not on will-power, but on a ceaseless abandonment of oneself to grace.... Asceticism is the struggle, the self-abandonment of openness and faith, which allows the Spirit to transform the anonymous body of our species into a body of ‘language’ that expresses both the person and communion among persons. Thanks to this ascetic struggle, we are gradually transformed from an acquisitive body, that treats the world as its prey, into a body of celebration, that unites itself to the ecclesial liturgy and thereby to the cosmic liturgy.”

The aim of the Church’s ascetic practices is to effect this change, a radical transformation of the person, from a body of death to a glorified body, a body of celebration.

Caught up in a raging battle between his desire for God and the “law of sin” that holds him captive, the apostle Paul cries out, “Wretched man that I am! Who will deliver me from this body of death?” (Rom 7:24) He answers the question with a doxology: “Thanks be to God through Jesus Christ our Lord!”

God has prepared us, created and blessed us, “for glory” (Rom 9:23). “You have died,” Paul tells the Colossians, “and your life is hid with Christ in God. When Christ appears—He who is your life—then you also will appear with Him in glory!” (Col 3:3-4). Caught up in a world of sin, dwelling in a “body of



Lenten Asceticism --- cont'd

sin" subject to death and corruption, we are nevertheless called, "destined," to participate fully in the glory of the Risen Christ. Through ascetic practice, as through eucharistic communion, that participation becomes a present reality, one that little by little transforms our body of death into a true body of celebration.

This is the perspective that makes sense out of our lenten asceticism. Against this perspective there is the subtle and powerful temptation to turn the "great fast" into an end in itself. We adopt lenten practices of bodily prostrations because of their physical benefit; we abstain from meat and maybe dairy products in order to purge the body of toxins, or to lose weight, or to be able to say "we did it."

This popular distortion of the reason for lenten discipline goes hand in hand with an obsessive need to "do it right," exemplified by a close examination of every carton we purchase in the grocery store, to be sure it contains not a trace of meat or dairy. We pride ourselves on our ability to sacrifice some pleasure (movies, alcohol, sex, ice cream), at least during the first and fifth weeks of Great Lent. Yet the Old Adam remains very much alive. Our sacrifice all too seldom translates into self-giving love. We still harbor the same old grudges, still neglect the anonymous undesirables in our neighborhoods, and still take vengeance when the opportunity arises. In St. Basil's words, we abstain from meat yet devour our brother!

The true aim of all ascetic practice is to allow grace to work within us. It is to allow the Holy Spirit to transform our acquisitive self, our "body of death," into a "body of celebration." As Clément points out, that

transformation requires that we unite ourselves to the "ecclesial liturgy," the ongoing worship of the Church. And this in turn unites us with the "cosmic liturgy," the eternal worship of all those who have passed into the Communion of Saints.

If we abstain from certain foods, increase and deepen our personal and corporate prayer, devote more time and attention to Scripture and the writings of the Holy Fathers, and intentionally share with others the riches with which God has blessed us, it is for only one purpose: to allow the Holy Spirit to work this transformation within us, from a body of death to a body of glory.

Furthermore, and most importantly, these lenten practices, that we glibly and pridefully refer to as "sacrifices," can gradually become every day actions that mark our entire life.

Lenten asceticism, in other words, is not something exceptional we assume because of tradition ("we always did it that way") or because of obligation (we feel guilty if we don't). Lenten asceticism is an invitation, a call to something greater, more beautiful and more fulfilling than anything our ordinary experience can offer. It is an appeal, made by God Himself, to recognize that He alone is the object of every true desire, every authentic longing we can know.

Insofar as we heed this appeal, we discover that each day of our life can truly be viewed and lived in the "joyful sorrow" of the Lenten spring. We find, to our astonishment and our delight, that every gesture and every attitude can be shaped by a profound anticipation, a profound longing, for the transformation of our lowly body into the glorious Body of Jesus Christ (Phil 3:21).

- Archpriest John Breck

In Our Parish

Fast Free Friday Spaghetti Dinner

This family oriented dinner will take place Friday, Feb. 2nd beginning at 6:00 p.m. Fr. John will make the meaty spaghetti sauce. There will be a build



your own sundae bar, and we ask that people be prepared to perform at the talent show. Sing a song, play an instrument, recite a poem – come and join the fun! Proceeds will go to Saint Innocent Orphanage in Mexico.

Lenten Services

Great Lent begins liturgically on Sunday,

In Our Parish --- cont'd

February 18th, at the service of Forgiveness Vespers. The day begins with Matins & Liturgy as usual; we ask that you bring something for the potluck – no meat, but fish, dairy & eggs are allowed, as are wine & oil. After the potluck has been cleaned up (we'll need help!), we return to the church for **Forgiveness Vespers**. Halfway through this service, as the choir sings the Prokeimenon, "Turn not away Thy face from child for I am afflicted, hear me speedily, draw near unto my soul and deliver it," the clergy vest in dark vestments, the church is draped in purple, and we enter into Great Lent. Litanies and other hymns in the weekdays of Lent are chanted in a minor key. We return to the familiar key on weekends. At the conclusion of Forgiveness Vespers, the choir chants penitential hymns as we ask and offer forgiveness to one another. Towards the end of the rite of mutual forgiveness, the choir begins to sing Paschal hymns. It is said that we customarily sing these joyous hymns of the Resurrection in case any of us should die during Great Lent, that we may hear them one more time on earth. When the service is over we depart to our homes in silence. Lenten fasting begins on Monday morning, February 19th, when we rise.

During the first four evenings of Great Lent, **Compline** is served with the **Great Canon of St. Andrew of Crete**. This great penitential hymn is divided into four parts, four parts - using both the Old and New Testaments - as a basis for calling us to repentance..

On Wednesdays and Fridays in Lent we serve the **Liturgy of the Presanctified Gifts**. Here, Holy Communion that has been reserved from the previous Sunday is distributed at a service that resembles Vespers. Prepare for Communion by fasting at least six hours before the service. A soup supper is offered on Friday evenings at which Fr. John presents a series of talks.

Daily Lenten Vespers will be served on most Tuesdays and Thursdays. When not followed by the Parish Council meeting, this is an excellent time to come for your Lenten confession.

On the Sundays of Lent we serve the

Divine Liturgy of St. Basil the Great. The Anaphora (prayers said at the offering of bread and wine) is much longer than the usual Sunday Liturgy. They were composed by St. Basil in the 4th century.

Bring your icons on the **Sunday of Orthodoxy**, February 25th. Weather permitting, we will serve a Cross Procession, circling outside the church with hymns and prayers at the conclusion of the Liturgy.

On the Fifth Thursday of Great Lent (March 22nd this year), a special Matins is appointed to be served that includes the entire Great Canon of St. Andrew of Crete, and reading the Life of St. Mary of Egypt in two parts. An extra Presanctified Liturgy is also appointed to be served. We have combined these services into a liturgical retreat, with a period of silence between the two services, and a Lenten soup supper following the Presanctified Liturgy. Matins begins at 9:30 a.m. Presanctified Liturgy at 2:00 p.m.

Great Lent is a time for simplifying our lives, fasting and shutting down the media blast to spend more time in prayer and quietness. Money we save by simple eating can be added to that which we donate to the poor. Attending the weekday evening services are a source of spiritual comfort, purification and quiet joy.

Soup Suppers

Great lent is on the way! Watch for a sign up in the Parish House for the soup suppers that follow the Presanctified Liturgy on Friday evenings. Form a team of two or three households! Lenten soup (no meat or dairy), bread, juice & fruit for close to 40 people. Soup pots may be taken home, check with Carol Magmore. Fr. John will present a series of PowerPoint talks, Stories from the Early Church, about the earliest Christian writings found outside the New Testament.

February 23: The Church Enters the Second Century

March 2: Clement of Rome
March 9: Ignatius of Antioch
March 16: Polycarp of Smyrna
March 23: Didache
March 30: Shepherd of Hermas



In Our Parish --- cont'd.

Sunday Lenten Vespers

The Washington Orthodox Clergy Association (WOCA) invites you to Vespers on Sunday evenings during Lent at 5:00 p.m.

February 25th: Sunday of Orthodoxy at Assumption Greek Orthodox Church, 1804 13th Avenue, Seattle 98122. Homilist: Fr. Jeremiah Vollman. **March 4th:** Three Hierarchs Romanian Orthodox Church, 6402 226th St SW, Mountlake Terrace 98043. Homilist: Fr. Daniel Triant. **March 11th:** St. Katherine OCA, 14216 132nd Ave NE, Kirkland, WA 98034. Homilist: Fr. James Robinson. **March 18th:** St. Paul Antiochian Orthodox Church, 21236 Poplar Way Brier (Lynnwood), WA 98036. Homilist: Fr. Michael Tervo. **March 25th:** Holy Apostles Greek Orthodox Church, 19421 Ashworth Avenue N, Shoreline, WA 98133. Homilist: Fr. David Hovik.

Paschal Flowers, Easter Treat Hunt

This year Orthodox Pascha falls one week after Western Easter. That means we will have big discounts on lilies (if not free) and candy. Please consider a donation for flowers for the Lord's Tomb on Holy Friday; you can memo "Flowers" on a check in the Sunday morning offering. Also, a bin will be placed in the Parish House for candy and other gift items that will be used in the Easter Treat Hunt on Pascha afternoon. Remember, we have a grown-up section, so nicer gifts are appreciated! Larger gifts are numbered, with the numbers hidden inside special eggs.

Pacific Northwest Orthodox Youth Camp

Dates: June 25-28, 2018. Location: All Saints Camp, 205 Camp Rd. NW, Gig Harbor, WA 98335. Information: A webpage with registration and other forms will be put up shortly on the St. Katherine, Kirkland website: stkatherine.org -- "Summer Camp." Contact camp director: Fr. Barnabas Powell at (425) 623-3653, or email the camp at: pnwoyc@gmail.com. Please let Fr. John know as soon as possible if you would like to help as a counselor or in the kitchen so background checks may be made in time.

Paschalion 2018

Sunday of the Publican and the Pharisee:	Jan. 28
Meatfare:	Feb. 11
Cheesefare:	Feb. 18
Beginning of Great Lent:	Feb. 19
Palm Sunday:	April 1
GREAT AND HOLY PASCHA:	APRIL 8
Midfeast:	May 2
Ascension:	May 17
Pentecost:	May 27
Ss. Peter and Paul Fast:	June 4
Length of Fast: 25 days	
Western Easter:	April 1

Charities Committee

The Charities Committee will hold its next meeting during coffee hour on Sunday, February 11th. This month's Charities include the following:

Blessing Bags for the Homeless

At the meeting on February 11th, we will assemble blessing bags for the homeless. These will include specific food items and various toiletries. Please bring your items to church by the 11th. Here is the online item list: <http://www.thriftynorthwestmom.com/wp-content/uploads/2014/12/trifty-nw-check-list-for-blessing-bags.pdf>

Diocesan Lenten Charity

During Great lent we will be collecting funds for the Gobezie-Goshu Home in Ethiopia. The Home was founded and is directed by Tsige-Roman Gobezie, a parishioner of Holy Annunciation Church (OCA) in Santa Maria, California. The Home is a ministry that helps the abandoned and destitute elderly, the disabled, and the children of Adwa, Ethiopia.

What began as one woman's dream to be able to feed and provide shelter for a few destitute elderly in 2003, has now grown into a ministry that provides for nearly 60 formerly destitute and homeless residents. In 2005 the main residence was completed and was able to house up to 60 adults. A school started with about 20 children from the town of Adwa and has now grown to over 1,500 children in an attempt to provide a private pre-K to 1st grade education for them to help prepare for their traditional, government-

In Our Parish --- cont'd

provided schooling. The ministry continues to grow each year. The vision is to create a self-sustaining community that provides food, shelter and basic necessities, however, at the present time your generous gifts are what support this humanitarian effort. Unlike many charitable organizations, the Home has no administrative costs deducted from contributions; this means that 100% of all donations go to helping the people GGHE serves. Please give, and learn more about this ministry at www.gghe.org

Food Drive

Non perishable items may be donated weekly and will be collected each Sunday to be delivered to Pacific Pediatrics on 16th and Pacific Ave. The doctor has a small food

bank for low income patients. They prefer non-perishable food items. Breakfast items: cereal, pancake mix & syrup, instant oatmeal, etc. Dinner items: pasta, pasta sauce, Mac & cheese, canned soups, canned veggies, box potatoes, tuna, peanut butter, etc. Anything you would purchase for your own pantry. Please no expired or near expiration foods.

Feed the Hungry

We need help preparing the Fifth Friday meal for the hungry on March 30th. We'll need someone with strong arms at 5:30 p.m. to help transfer the food from our Parish House to the Puyallup Armory, 622 4th Avenue SE, Puyallup WA (on the corner at 7th St. SE). We begin serving at 6:00 p.m. Afterwards, we'll need someone to bring the pots back to the church and clean them.

HROC Bookstore -- by Susan Reynolds

One of the most poignant moments in the Church year for me occurs at Matins on Forgiveness Sunday. It gives us an image of Adam, newly expelled from Paradise, as he sits weeping outside its gates, now robed not in 'the robe woven by God' for him, but in garments of skin and fig leaves, banished from 'the dance of life'. He cries out, 'O ranks of angels, O beauty of Paradise and all the glory of the garden: weep for me, for in my misery I was led astray and rebelled against God. O blessed meadow, trees and flowers planted by God, O sweetness of Paradise: let your leaves, like eyes, shed tears on my behalf, for I am naked and a stranger to God's glory.'

This is us. And in His blessedness, Christ has opened a path for us, leading us back towards that which we have lost. Many Christians look at the admonishments in Scripture as merely rules and regulations. But no. He is showing the way to a blessed and ordered life, which is our heart's desire, freeing us from, as St. Gregory of Nyssa says, 'the array of the masters and tyrants that try to enslave the soul.' Our goal is to free ourselves from these tyrants, and set ourselves on the road to being 'perfect, even as your heavenly Father is perfect.' (Matt.5.48)

St. Gregory, in his 'The Life of Moses', says this about perfection: 'We know from the

Apostle (Paul) that one determination of perfection is its not having any limit. For the divine Apostle . . . in his course on the path of virtue constantly stretched forward to the things that lay ahead' (Phil.3.13). He admonishes us to 'change in such a way that we may constantly evolve towards what is better and 'being transformed from glory to glory' (2Cor.3.18) This is why he says that the best thing about human changeableness is that it allows us to change for the better, which 'transforms the soul, as it changes, more and more into the divine.'



He uses images from the Exodus to illustrate his meaning. The brick molds are likened to our desires when, once they are fulfilled, must be filled again and again. The people were admonished to eat unleavened bread, or bread that has not been mixed with old leaven, the leaven of our former sinful life. The entire Egyptian host follows us down into the water, 'from which we emerge alone with our foes drowned in the sea.'

Let us continue on the path which Christ has opened for us with renewed vigor, constantly stretching to the glory He has promised.

Send March Newsletter Articles to <larryortho@gmail.com> by February 19th.

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

Tacoma: 8710 28th Ave. East, end of the gravel road one block west of Waller & 84th.

Wilkeson: 431 Long Street, located 4 miles south of Buckley in Eastern Pierce County.

					1 Vespers 6:30 pm	2 Divine Liturgy 9:30 am <i>Meeting of Our Lord</i> Spaghetti Dinner Family Fun 6:00 - 8:30 pm	3 Inquirers 5:00 pm Vespers 6:30 pm
4 <i>Prodigal Son</i> Matins 8:15 am Divine Liturgy 9:30 am 1st Sun collection & potluck short choir	5	6	7 Vespers 6:30 pm	8	9	10 <i>Memorial Saturday</i> Slavonic Liturgy 10:00 am potluck Myrrhbearers 5:00 pm Vespers 6:30 pm	
11 <i>Meatfare</i> Matins 8:15 am Divine Liturgy 9:30 am Seminarian Sunday Charities Mtg Sandwich Sale choir	12	13  Bible Study potluck 9:30 am Parish Council 6:30 PM	14 Vespers 6:30 pm	15	16	17 Inquirers 5:00 pm Vespers 6:30 pm	
18 <i>Cheesefare</i> Matins 8:15 am Divine Liturgy 9:30 am cheesefare potluck Forgiveness Vespers	19 <i>Clean Monday</i> <i>Beginning of Great Lent</i> Compline & Canon 6:30 pm	20 Compline & Canon 6:30 pm	21 Presanctified 6:30 pm no meal Compline & Canon follows Liturgy	22 Compline & Canon 6:30 pm	23 Presanctified 6:30 pm Soup Supper & Talk	24 Inquirers 5:00 pm Vespers 6:30 pm	
25 <i>Orthodoxy</i> Matins 8:15 am Divine Liturgy 9:30 am Procession with Icons choir	26	27  Bible Study no potluck 9:30 am Vespers 6:30 pm	28 Presanctified 6:30 pm no meal	March 1 Vespers 6:30 pm	2 Presanctified 6:30 pm Soup Supper & Talk	3 <i>Memorial Saturday</i> In Wilkeson: Divine Liturgy 10:00 am Inquirers 5:00 pm Vespers 6:30 pm	