

eye) he proceeds to *contemplation* (namely the vision of God), stressing that the life of *action* and *contemplation* of God is achieved with struggle (fasting, vigil, prayer), self-examination and the desire for God to send His healing grace. For example, the Canon takes as an image the life of Patriarch Jacob and specifically refers to his two wives, Leah and Rachel. The first had many children, ten specifically, while the second, even though she was only able to give birth to two children, was beautiful and a person of patience and prayer. Saint Andrew gives this image a theological and spiritual meaning. The hymn says that Leah is *action* and Rachel is *contemplation*. “By the two wives, understand action and knowledge in contemplation. Leah is action, for she had many children; and Rachel is knowledge, for she endured great toil. And without toil, O my soul, neither action nor contemplation will succeed.” The reading of the Great Canon brings great benefit. In it, Orthodox theology gives voice to prayer, which leads to understanding one’s deep motivations and passions. When this understanding leads to repentance and hope in Christ, the heart is cleansed, and joy given through Godly-sorrow. —*Borrowed*

• PRAYERS:

Please keep in your prayers Carol Stewart, at Santa Rosa Acute Care on Hoen Ave.; Zoya Drake, at home; Joseph Gumper, at home; Roman (the Romanian man who works for Eugenia) in ICU in Healdsburg; Matushka Priscilla Shipley, wife of Fr. Ian in Chico, diagnosed with MS; and all others who are ill.

• CONGRATULATIONS:

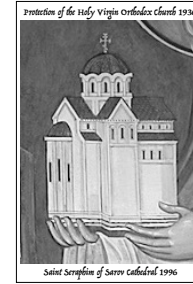
Many thanks to all who participated in last Sunday’s Annual Meeting. I congratulate the new Council Members: Hanne Aftim, Gary Collins, Alexander Stameroff and Adriel Magdalene Scarborough. I am very grateful for the work of the Council Members, and ask God to bless them and their family. —*Fr. Lawrence*

• THANK YOU:

Recently, funds for the commission of custom made candle-stands for the Protection Church were given in memory of Fr. Michael. The stands were delivered on Wednesday by our catechumen and carpenter Mark Riess. We thank him for his fine craftsmanship and care. “O Lord, bless those who love the beauty of Thy House.”

ST. SERAPHIM CATHEDRAL

PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



February 18, 2018

Sunday of the Expulsion of Adam and Eve from Paradise



• KONTAKION OF FORGIVENESS SUNDAY, Tone Six

O Master, Guide to wisdom, Giver of prudent counsel, Instructor of the foolish and Champion of the poor, make firm my heart and grant it understanding. O Word of the Father, give me words, for see, I shall not stop my lips from crying out to Thee: I am fallen, on Thy compassion have mercy on me.

ACTIVITIES & EVENTS THIS WEEK

- Saturday, Feb. 17: 9 AM, Divine Liturgy
3:30 PM, Catechism (*On the Holy Eucharist*)
4 PM, Children’s Choir Rehearsal
5 PM, Great Vespers & Confessions
- Sunday, March 13: Confessions 9–10 AM
10 AM, Divine Liturgy
Noon, Agape Meal

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- 1:15 PM, Vespers of Forgiveness ~ Lent begins
- Mon./Tues./Thurs.: 8 AM, Matins
Noon, Sixth Hour
7 PM, Great Compline/Canon of St. Andrew
- Wed. Feb. 21: 8 AM, Canon of St. Andrew
Noon, Sixth Hour
5–6 PM, Confession
6:15 PM, Liturgy of the Presanctified & Meal
- Friday, Feb. 23: 10:30 AM, Liturgy of the Presanctified with
Canon to St. Theodore the Recruit
6 PM, Small Compline and *Akathist to the Theotokos*

• UPCOMING:

There will be no Church School this weekend due to the 1:15 PM Vespers. Next week also there will be no classes, since we will welcome Bishop Daniel for the Divine Liturgy for the feast of the Sunday of Orthodoxy. At the conclusion of the Divine Liturgy we will have a procession around St. Seraphim with the Holy Icons.

• FORGIVENESS SUNDAY:

On Sunday afternoon at 1:15 PM, we begin the Great Fast with *Forgiveness Sunday Vespers*, so-called because at the conclusion of the Service, while the choir quietly sings Lenten and Paschal hymns, we ask and give forgiveness—one to each other. I have no doubt that every parishioner will be present at this unique service of common forgiveness, and we will all begin the journey to Pascha together. —*Fr. Lawrence*

• LENT AS A TITHE OF THE YEAR:

In Orthodox Church tradition, the season of Great Lent is called, in the liturgical books, the “tithe of the year.” We know that in the Bible the believers were obliged to give ten percent of their possessions, their time, their crop, their money to the Lord, to the temple. The rule of the tithe wasn’t at all because ninety percent of our possessions are our own and ten percent belong to God. The tithe was to remind the people of God that

they belonged to God, that He had saved them, He had delivered them from Egypt, that He was their God. And so that they would never forget that God is God and that they were to keep his ordinances and commandments and that all things belonged to Him and that they possessed things as gifts from Him, they were obliged to this rule of ten percent.... The Lenten Season is that time of the year when believers, Christian believers, try to be what they ought always to be, and to do what they ought always to do, but don’t. It’s not a time for a special pious devotional activity. It’s a time for normal Christian life and normal Christian activity, the way it should be lived all year round, but is not. So the season of repentance, the *Lenten Spring* as it’s often called, this “tithe of the year” is when the believers mobilize themselves individually and together, corporately, to try to be God’s people, to be Christian, to be human, to be persons; ...to know that we were not simply brought out of Egypt into Palestine. We were brought from death to life, Earth to Heaven. We are in the new Passover. We belong to God, not simply because He delivered us from earthly bondage, but we belong to Him because we were bought by the Blood of Christ, redeemed from Hell itself, from death itself, in order to live forever with God. [See the following link to listen to Fr. Tom Hopko]:

http://ancientfaith.com/podcasts/hopko/lent_the_tithe_of_the_year

• CLEAN WEEK:

The first week of the Great Fast, Lent, is called *Clean Week*. We will serve Matins at 8 AM and the Canon of St. Andrew of Crete at 7 PM. A few words about this “Canon” might be helpful to you. This is a long hymn (a *Canon* is a hymn with nine odes, each ode has many verses). Saint Andrew (an 8th century bishop)—the author of the Canon—begins with words of self-reproach and the prompting towards repentance and confession: “How shall I begin to mourn the deeds of my wretched life...” “Come, my wretched soul, and confess your sins of the flesh to the Creator of all. From this moment forsake your former foolishness and offer to God tears of repentance.” After setting forth repentance and confession as a foundation, he progresses gradually towards the higher steps of the spiritual life. From *action* (namely the life of the divine commandments and the effort to purify the heart of the passions and illumine the *nous*—mind’s