

ethnic groups in America. In 1954, she joined the faculty of St. Vladimir's Orthodox Theological Seminary. Retiring in 1974, she continued to work and write until her death in 2000 at age 96. *Our Church and Our Children* serves as a guidebook—with entertaining anecdotal asides—for raising children in the Orthodox faith in America: "For Koulomzin, recognizing that children are full members of the Church was of utmost importance, and her life's vocation was encouraging others to see this. Among the key topics addressed in *Our Church and Our Children* are the task of Christian education, developmental stages of children, Christian education in the family, the challenges and opportunities of the church school, and a vision and goals for the Christian teacher. It makes an excellent book for either group or personal study" and includes a chapter-by-chapter study guide. *Many Worlds: a Russian life* is Koulomzin's autobiography written when she was 77. Its beginning echoes the stories of other Russian Orthodox whose lives were torn apart by the Revolution. But then, there are unique twists that make this woman's journey especially meaningful. The book ends with an account of her first visit back to her homeland, in 1970.

—Vladimir Baer

• RIDE MINISTRY:

There are a number of parish members that are in need of a ride to the Saturday evening Vespers and the Sunday morning Divine Liturgy. If you are able to help out, please contact Karen Prisca Roselle at (707) 431-8021 or (510) 735-1306.

• A REQUEST:

The parish clergy respectfully request that women who come forward to receive Holy Communion not wear lipstick or lip gloss. Even if the lipstick is blotted prior to receiving Holy Communion, still a residue is left upon the spoon. This is both unsightly and unpleasant and perhaps, unsanitary. The chemicals in the lipstick are not only harmful to the gold or silver plating on the spoon and in the Holy Chalice and the icons, but a recent article on the **SF Chronicle** warns its readers that some lipsticks might also be poisonous: www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2012/02/14/MN4I1N7H33.DTL#ixzz1mrg6pVj

ANNOUNCEMENTS

February 19 ~ Last Judgment Sunday

- 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. 18: 3:30 PM, Catechism: *On Orthodox Ethics & an overview of Great Lent*
4:45 PM, Panikhida for all Orthodox Christians
5 PM, Great Vespers / Confessions
- Sunday, Feb. 19: 9–10 AM, Confessions
10 AM, Divine Liturgy
Church School / Blini Luncheon & Bake Sale to follow in the Parish Hall
- Tues., Feb. 21: 7 PM, Rohnert Park Study Group
- Wed., Feb. 22: 6 PM, Vespers - *Lenten Style*
6:45 PM, Presentation by Bobbi Griovski on the book *Our Church and our Children*
- Thurs., Feb. 23: 6 PM, Vespers
7 PM, Parish Council Meeting
- Fri., Feb. 24: 7:30 AM, Matins for Cheesefare Friday
1 PM, Reception into Orthodoxy of Eloise Molliere (Catherine Ostling's mother)

- LAST JUDGEMENT:

This week is the Sunday of the Last Judgment, so named because of the Gospel read at the Liturgy (Matthew 25:31–36) which describes that awesome Day of the Lord upon which we shall be judged. It is truly fearful. Today is also called Meatfare—or Carnival—meaning “farewell” to meat until Pascha.

- FORGIVENESS SUNDAY VESPERS—Feb. 26 / 1:15 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 40 days of Lent—a tithe of our year—begins on Sunday, February 26 at 1:15 PM.

- LENTEN and POST-LENTEN MILESTONES:

On Monday thru Thursday of the first week of Great Lent we sing the Great Canon of St. Andrew of Crete. The Great Canon contains 250 verses, and is split into four parts, one each evening. The Canon sets forth Old Testament events and people as illustrations of human sin and betrayal, and always balances that with God’s great mercy and love calling us to our full potential. The hymn starts with these words: “Where shall I begin to weep for the actions of my wretched life? What first-fruit shall I offer, O Christ, in this my lamentation? But in Thy compassion grant me forgiveness of sins.” We also hear: “Riding in the chariot of the virtues, Elijah was lifted up to heaven, high above earthly things. Reflect, my soul, upon his ascent.” Fr. Victor Potapov writes that “one should not imagine that repentance consists of rooting around in one’s personal sins, engaging in self-flagellation, and striving to expose in oneself as much evil and darkness as possible. To truly repent is to turn from the darkness to the light, from sin to righteousness, to understand that our life has been unworthy of its high calling, to confess before God how insignificant we are, and confess that our only hope is God Himself. True repentance is when, standing before the face of God, Who, as the Apostle Peter says

“hath called you out of darkness into His marvelous light,” (I Peter 2: 9) we understand that life was given to us so that we might become children of God, so that we might commune of the Divine Light. True repentance is reflected not so much in words as in deeds: in readiness to come to the aid of others, to be open with our neighbors, and not become involuted onto oneself. True repentance is understanding that, while we do not possess the power to become true Christians, God is capable of making us so. As it says in the Great Canon “wheresoever God wishes, the order of nature is overcome.” That is to say, where God so wishes, supernatural events occur: Saul becomes Paul, Jonah is brought out of the belly of the whale, Moses crosses the sea on dry land, the dead Lazarus is resurrected, Mary of Egypt is turned from a harlot into a great righteous one. For, according to the Savior “with men this is impossible, but with God all things are possible.” (Matt. 19:26).

- THANKS:

A most sincere *Thank You* to Matushka Esther Carr and her crew for hosting a wonderful Blini Luncheon. Bravo!

- FROM THE BOOKSTORE:

Talking of Books: Wednesday, February 22nd, 6:45 PM, after Vespers, Eugenia Bobbi Griovski will discuss *Our Church and Our Children* and *Many Worlds – A Russian Life*, by Sophie Koulomzin. For our second book talk of the year Bobbi will reflect on the inspiration and pleasure she found in these two books by Sophie Koulomzin. The author was born to a prominent family in Imperial Russia. With the Revolution, her family's life of wealth and ease ended, and they endured the first years of Soviet rule in poverty before fleeing to settle in Paris. In 1926 Sophie came to the US on a scholarship from the Rockefeller Fund. She earned a degree in religious education at Columbia before returning to Paris where she took a leading role in the Russian Christian Student Movement, taught immigrant children and worked to found the Orthodox Church in exile. After WW II, Sophie and her own family relocated to Nyack, NY. Mrs. Koulomzin worked as a religious educator, creating an English-language education program. She founded the Orthodox Christian Education Commission to coordinate the work of the various Orthodox Christian