

ANNOUNCEMENTS

Post-feast of the Meeting of the Lord February 3, 2013

- TROPARION OF THE RESURRECTION, Tone Two:

When Thou didst descend to death, O Life-Immortal, Thou didst slay Hades with the splendor of Thy Godhead; and when from the depths Thou didst raise the dead, all the powers of Heaven cried out: O Giver of Life, Christ our God, glory to Thee.

- TROPARION OF THE MEETING OF THE LORD, Tone One:

Rejoice, thou who art full of grace, O Virgin Theotokos, for from thee hath risen the Sun of Righteousness, Christ our God, enlightening those in darkness. Rejoice, also thou righteous Elder, as thou receivest in thine arms the Redeemer of our souls, who also granteth unto us the Resurrection

- KONTAKION OF THE MEETING, Tone One:

Thou Who hast sanctified by Thy birth a virgin womb and fittingly blessed the hands of Simeon, Thou art come, O Christ our God, and on this day hast saved us. Give peace to Thy commonwealth in time of battle and strengthen the Orthodox people whom thou hast loved, O thou who alone lovest mankind.

ACTIVITIES & EVENTS THIS WEEK

- Saturday, February 2: 9 AM, Divine Liturgy for the Feast of the Meeting of the Lord
5 PM, Great Vespers / Confessions
- Sunday, February 3: 9–10 AM, Confessions
10 AM, Divine Liturgy, 11:45 AM, Church School
12:30 PM, Annual Parish Meeting
 - Tues., Feb. 5: 7 PM, Rohnert Park Study Group
 - *Wed., Feb. 6:* 9:30 AM, *Divine Liturgy at Kazan Skete (St. Xenia of Petersburg)*
6 PM, Vespers
 - Thurs., Feb. 7: 6 PM, Akathist
 - Fri., Feb. 8: **9 AM, Liturgical Singing Seminar all day**
6 PM, Vespers
 - Sat., Feb. 9: 8 AM, Divine Liturgy—Leave-taking of the Feast of the Meeting
5 PM, Great Vespers with Two Choirs, Confessions during Vespers
6 PM, dinner for Seminar participants—volunteers needed for clean up of Kitchen

- PARISH MEMBER MEETING TODAY:

12:30 PM. All Parish Members will, of course, want to attend the Annual Meeting. Normally the meetings take about one and a half to two hours max, to complete the business at hand.

- SENIOR LUNCHEON—THURSDAY, FEBRUARY 14, NOON:

Our monthly Senior Luncheon Fellowship will be held on Thursday, February 14. Please join us and PLEASE let us know you will be coming: 707-584-9491.

- ROHNERT PARK STUDY GROUP:

The Group will meet this Tuesday, as always, at 1354 Oak View Circle, #327, Rohnert Park, CA. 7 PM. For more information call Debi Shrimplin at (707) 536-9112.

- LSS 2013:

Our parish will host the annual Liturgical Singing Seminar on Friday, Feb. 8 and Saturday, Feb. 9. Please see Father Lawrence or Bobbi Griovski if you can offer some time to help serve meals, clean up, and help in any way during the event.

- BELL RINGERS:

Our ringer meeting will be on Sunday, February 10, about 12:45, right after lunch. Plan on a short, informational, planning meeting only. All interested bell ringers, current and prospective, invited.

- BIBLE READING PROGRAM:

One of our parishioners, Ray Basch, sent to the parish office a note about how the reading of the Holy Scriptures is going. If you recall, it is Ray that we owe our thanks for putting together the "program booklet" for reading the Scriptures in a year. Ray wrote the following:

I'm keeping right up with the reading. I've found that having a specific time, a quiet time, where I can pray before and after reading is essential. A testament to the obvious, I guess. I'm amazed at the Old Testament readings where we read that God is directly leading His people. I was having trouble accepting God's harshness with the Canaanite peoples and wiping them out. Seems so foreign to the NT message of love and forgiveness. My thinking now is that the Canaanites were worshipping other gods (demons?). Any words of wisdom that you might provide here? Also, I keep in mind that I should be looking for Christ in the OT. I'm increasingly amazed at the poetry (almost melody) of the Psalms. I love bumping into a verse or Psalm that I remember from the Services. The advice in Proverbs is so timeless. It can be used immediately and today. How is it that I have been largely ignorant of this beauty and message for half a century???

Regardless of my stage of life, Vicky and I are making sure that Sophie and Lara are aware. Sophie did the reading with me one day, including prayers. It was a special time! As I'm reading, it is increasingly clear to me that the idea of reading the Bible through once as a goal is wrong thinking. This is a first step in understanding the Bible as a whole, the beginning of an unending journey.

- OLD TESTAMENT ISSUES:

...we all know the Bible is a book of history, and the ongoing moral development of the People of God is an important component of that history. Now, the very notion of a moral development implies some measure of imperfection in the earlier stages. For this reason it is the occasion of neither surprise nor distress when Samson fails to attain the moral stature of Stephen. The moral disparity between Joshua and John is exactly what I should expect, if I ponder the historical nature of biblical revelation. I think few serious readers of the Old Testament books will disagree with Vatican II that "they contain things

imperfect and temporary.” I liken those darker parts of the Hebrew Scriptures to shadows cast on the earth by the earliest appearance of the light. The Latin Psalter says to the Lord, “Thou hast crafted the dawning and the sun” (Psalm 73:16). We observe the order: Dawn-then-sun. Strictly speaking there could be no dawn unless the sun already existed. The Psalmist’s sequence of dawn-then-sun describes how things appear, not how they exist. The early light comes to us on a curve and then an angle. The daylight is presented to us in stages, the full sun itself being the final stage. The angularity of the early morning light seems to hurl long lines of darkness on the earth. This is only an impression, nonetheless. What sort of logic would blame the light for the shadows? Who among us does not recognize that the shadows were already there, long before the light appeared? Indeed, it is the gradually emerging light that reveals the dark places. These shadows, they shorten, bit-by-bit, and they will vanish in the fullness of time, when the sun increases to full strength. I am no more offended, then, by the tenebrous [obscure] parts of the Bible than by the shades thrown forward by the slanting daylight. To me, the dark recesses of, say, the *Book of Joshua* resemble the somber drama of the Grand Canyon, as myriad silhouettes take shape down its walls, just before the sunrise. — *Fr. Patrick Henry Reardon*

- BRINGING PEACE:

You cannot cure the soul of others or “help people,” without having changed yourself. You cannot put in order the spiritual economy of others, so long as there is chaos in your own soul. You cannot bring peace to others if you do not have it yourself. Often, we help other people, not by a series of conscious acts directed upon their soul, but rather by influencing them through our spiritual gifts, without ourselves seeing or knowing how we do so. Once St. Anthony the Great asked a visitor who said nothing at all, “Why do you not ask me anything?” and the other answered, “It is enough for me to look at you, holy father.” —Fr. Alexander Elchaninov (reposed 1953) from *The Diary of a Russian Priest*

- FATHERHOOD OF GOD:

We call God **Father**. “Father” as a Divine Name: “Father” is the Biblical name for God, it is the name that the Son Jesus uses. We confess that the Father has one Son, Jesus. The Father’s children are the people of Israel, both old and those grafted on in baptism in the New Testament: “For Thou art our Father, though Abraham does not know us and Israel does not acknowledge us; Thou, O Lord art our Father, our Redeemer from of old is Thy name” (Is.63:16). The Fatherhood of God is, of course, not a matter of maleness or gender. God is beyond all essence, understanding and conception—yet, we may call Him Father, because we are adopted sons and daughters in the Church. Orthodox Christians also confess that the name “Father” was not simply applied by humans to the Divinity because the ancient world was patriarchal. “Father” is the very name with which God taught to the people of Israel. Concept of fatherhood imagery was not therefore imposed on God, rather God Himself chose it in His revelation to humans (cf. 2 Sam.7:14; 1 Chron.17:13; Jer.3:19; 31:9). We oppose modern attempts to change traditional biblical imagery by making God-language more “inclusive” and referring to God as “mother,” and to His Son as “daughter,” or using the generic terms “parent” and “child.” For the Orthodox, the full understanding of motherhood is embodied in the person of the Mother of God, whose veneration is not merely a custom or cultural phenomenon, but a church dogma and an essential part of spirituality. We know this difference by experience, spiritually. The theological and mystical tradition of the Church undergoes irrecoverable alterations when the traditional set of the divine names and images is changed. —*borrowed*