

• ANCIENT TESTIMONY—The Liturgy and the Faith:

And when the Presbyter (priest) has given thanks, and all the people have expressed their assent [i.e. Amen], those whom we call [deacons](#) give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion. And this food is called among us Εὐχαριστία [the Eucharist], of which no one is allowed to partake but those who believe that the things which we teach are true [i.e. the Orthodox faith, practice, morals, etc.], and who have been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. —*St. Justin Martyr, from his “Apologies” 155–157 AD.* St. Paul wrote that *...whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup* (1 Cor. 11:27). Bishops and priests have always had the responsibility to ensure that those who receive Holy Communion are prepared spiritually and morally by a recent confession, and hold the Orthodox faith as well as they can. This assumes a profound trust between priest and the congregation. There are indeed circumstances in which a priest or bishop will advise a person, for a time, to not receive Communion. Such a thing is rare, and is not a judgement on the person, but a discernment that the person is not ready to receive, and needs to be strengthened in the faith by repentance. “May Thy most precious Body and Blood be to me as fire and light, O my Savior, consuming the substance of sin and burning the thorns of my passions, and enlightening the whole of me to worship Thy Divinity.”

• PENTECOST:

St. Luke relates in the Book of Acts that St. Paul was “was hurrying to be at Jerusalem, if possible, on the Day of Pentecost” ([Acts 20](#)). After Pascha and Ascension, what a spiritual tragedy it would be to not be present for the Vigil and Liturgy of the Feast of Pentecost. This feast is the crown of Pascha, in that the “life in Christ” as St. Paul calls is, the power of the resurrection of the life of the age to come, is actualized in us here and now. Let us take St. Paul as our example, be present at Pentecost, and pray that the grace of the Spirit may be renewed in us on that great feast.—*Fr Lawrence*

ST. SERAPHIM CATHEDRAL

PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



May 29, 2022

Sunday of the Blind Man (John 9:1–38)



• TROPARION OF THE RESURRECTION, Tone Five:

Let us the faithful praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death and to raise the dead, by His glorious Resurrection.

• KONTAKION OF THE BLIND MAN, Tone Four:

Being blinded in the eyes of my soul, O Savior, I come unto Thee, O Christ, as did the man who was born blind. And in repentance I cry to Thee: of those in darkness art Thou the most radiant Light.

• KONTAKION OF PASCHA, Tone Eight:

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades. And didst arise as victor, O Christ God, calling to the myrrh-bearing women: Rejoice; And giving peace unto Thine apostles, O Thou who dost grant resurrection to the fallen.

[Gospel: John 9:1–38](#)

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ACTIVITIES & EVENTS THIS WEEK

- Saturday, May 28: 4:30 PM, Panikhida
5 PM, Vigil / Confessions
- Sunday, May 29: 10 AM, Divine Liturgy
- Monday, May 30: *Noon, Memorial Day Panikhida at Santa Rosa Cemetery*
- Tues., May 31: 6 PM, Matins for Leave-taking of Pascha (*note time*)
- Wed., June 1: 6:15 PM, Vigil for the Ascension of our Lord
- Thurs., June 2: 9 AM, Ascension Day Divine Liturgy
- Friday, June 4: 11:30 AM–1 PM, Confessions

• MEMORIAL DAY AT THE CEMETERY:

A *Panikhida* will be served on Memorial Day, May 30, at Noon, at Santa Rosa Memorial Cemetery. I invite all of you to join me in praying for those who laid down their lives for their country, and as a public witness of our Orthodox Faith in prayerful action. You will find me under the trees at the eastern, somewhat central, area of the cemetery.

• LEAVE-TAKING OF PASCHA and ASCENSION:

On Wednesday, which is the eve of the *Ascension of the Lord* (an event which we confess when we recite the Creed) until the following Friday, we sing this hymn: *Thou hast ascended in glory, O Christ our God, and gladdened Thy Disciples with the promise of the Holy Spirit. And they were assured by the blessing that Thou art the Son of God and Redeemer of the world.* **Vigil will be served on Wednesday, June 1, and the Divine Liturgy on Thursday, June 2.**

The Feast is always on a Thursday—Forty Days after the Resurrection (described in *Acts 1*). We are such materialists that it's hard for us to conceive or understand this event. The Ascension is the vindication of the crucified, buried and risen Lord Jesus, the initiation of His reign—inauguration day—over all creation, and His power made present in us. “Lo, I am with you, even to the end of the ages. Amen,” says the Lord as He ascends—that is, as He comes into His glory and sits upon the Throne at the Right Hand of the Father. He is with us—we are with Him too—because now, the One Who Is God AND man is in Heaven. As St. Leo the

Great, the Pope of Rome (+461) taught: “With all due solemnity we are commemorating that day on which our poor human nature was carried up, in Christ, above all the hosts of Heaven, above all the ranks of angels, beyond the highest Heavenly powers to the very throne of God the Father.” This is simultaneously *our ascension and our glorification*, since we are united to Christ through holy Baptism as members of His Body. Therefore, St. Paul can further write: “For you have died, and your life is hidden with Christ in God.” (Col. 3:3) Out of our physical sight, we now “see” the glorified Christ through the eyes of faith. St. Leo further explains how important this spiritual insight is: “For such is the power of great minds, such the light of truly believing souls, that they put unhesitating faith in what is not seen with the bodily eyes; they fix their desires on what is beyond sight. Such fidelity could never be born in our hearts, nor could anyone be justified by faith, if our salvation lay only in what is visible.” The Feast of the Ascension is not a decline from the glory of Pascha. It is, rather, the increase of Pascha, and a movement upward toward the Kingdom of Heaven for those who are in Christ. It is the joyful revelation of our destiny in Christ. —*Fr Lawrence*

• CANTIAMO CONCERT HERE:

Cantiamo Sonoma will present a free outdoor concert on the church lawn on Sunday, June 5 from 4–6 PM. The program will include a variety of *a cappella* choral music spanning from the Renaissance to the present.

• YOUNG ADULTS SUMMER KICK-OFF BBQ:

Sunday, June 5, 5:30 PM—Akathist; 6 PM—Talk/tour by Joe Anderson: *Orthodoxy for Everyday People*; 6:30 PM—BBQ, Music, and Fun. RSVP so that we can prepare accordingly: STS.Y2AM@gmail.com

• ST SERAPHIM WEEK:

The annual *St. Seraphim Week for Kids* “Church School” will take place June 6–10 from 10 AM to 2 PM. Registration will take place after Liturgy or [Register HERE](#).