

ST. JACOB OF ALASKA ORTHODOX CHURCH

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March 1, 2009

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Priest (603.219.1711)

Susanna Toolan
President

+ + + **Service Schedule** + + +

Sunday, March 1st

37th SUNDAY AFER PENTECOST – Tone 4. Forgiveness Sunday. Expulsion of Adam from Paradise. Martyr Eudoxia Of Heliopolis (ca. 160-1700; Ven. Martyrii (Martyrius) of Zelenetsk (Pskov – 1603); Martyrs Nestor and Tribimius (3rd c.); Martyr Antonina of Nicaea in Bithynia (3rd - 4th c.); Martyrs Marcellus and Anthony. Virgin Domnina of Syria (ca. 450 – 460); Ven. Agapius of Vatopedi (Mt. Athos).

3rd and 6th Hours: 9:10 am.

Divine Liturgy: 9:30 am.

Epistle: Rom. 13:11-14:4; Gospel: Matt. 6:14-21.

Forgiveness Vespers, following coffee hour.

Monday, March 2nd

Canon of Saint Andrew, 6:00 pm.

Tuesday, March 3rd

Canon of Saint Andrew, 6:00 pm.

Wednesday, March 4th

Presanctified Liturgy, 6:00 pm. Meal and Study Group following: St. John Climacus' Ladder of Divine Ascent.

Saturday, March 7th

Great Vespers of the Resurrection, 5:00 pm.

Sunday, March 8th

1st SUNDAY OF LENT – Tone 5. Sunday of Orthodoxy. St. Theophylactus, Bishop of Nicomedia

3rd and 6th Hours: 9:10 am.

Divine Liturgy: 9:30 am.

Epistle: Heb. 11:24-12:2; Gospel: John 1:43-51.

Vespers of Orthodoxy, 4:00 pm. St. Jacob's hosting area Orthodox churches.

+ + + **Upcoming** + + +

April 4-5, 2009	Sat. - Sun.	Lenten Retreat , with Peter Bouteneff, St. Vladimir's Seminary Professor of Patristics and Systematic Theology.
Weekly	Tuesdays	Orthodox Christian Fellowship , Rollins Chapel, Dartmouth College, 7:00 pm.
Weekly	Thursdays	There is an ongoing study of St. John of Damascus being led by Mark Montague. The study meets at Father Caleb's house in White River Junction, Thursdays at 6:30 pm.

**Sunday of Cheesefare
Expulsion of Adam from Paradise**
(from oca.org)

As we begin the Great Fast, the Church reminds us of Adam's expulsion from Paradise. God commanded Adam to fast (Gen. 2:16), but he did not obey. Because of their disobedience, Adam and Eve were cast out of Eden and lost the life of blessedness, knowledge of God, and communion with Him, for which they were created. Both they and their descendents became heirs of death and corruption.

Let us consider the benefits of fasting, the consequences of disobedience, and recall our fallen state. Today we are invited to cleanse ourselves of evil through fasting and obedience to God. Our fasting should not be a negative thing, a mere abstention from certain foods. It is an opportunity to free ourselves from the sinful desires and urges of our fallen nature, and to nourish our souls with prayer, repentance, to participate in church services, and partake of the life-giving Mysteries of Christ.

At Forgiveness Vespers we sing: “Let us begin the time of fasting in light, preparing ourselves for spiritual efforts. Let us purify our soul, let us purify our body. As we abstain from food, let us abstain from all passion and enjoy the virtues of the spirit...”



Beginning of Great Lent
(from oca.org)

In the Orthodox Church, the last Sunday before Great Lent – the day on which, at Vespers, Lent is liturgically announced and inaugurated – is called Forgiveness Sunday. On the morning of that Sunday, st the Divine Liturgy, we hear the words of Christ:

“If you forgive men their trespasses, your heavenly Father will also forgive you, but if you forgive not men their trespasses, neither will your Father forgive your trespasses...” (Mark 6:14-15).

Then after Vespers – after hearing the announcement of Lent in the Great Prokeimenon: “Turn not away Thy face from Thy child, for I am afflicted! Hear me speedily! Draw near unto my soul and deliver it!”, after making our entrance into Lenten worship, with its special melodies, with the prayer of St. Ephraim the Syrian, with its prostrations – we ask forgiveness from each other, we perform the rite of forgiveness and reconciliation...

Now, forgiveness stands at the very center of Christian faith and of Christian life because Christianity itself is, above all, the religion of forgiveness. God forgives us, and His forgiveness is in Christ, His Son, whom He sends to us so that by sharing in His humanity we may share in His love and be truly reconciled with God. Indeed, Christianity has no other content but love. And it is primarily the renewal of that love, a growth in it, that we seek in Great Lent, in fasting and prayer, in the entire spirit and the entire effort of that season. Thus, truly forgiveness is both the beginning of, and the proper condition for, the Lenten season.

- Father Alexander Schmemmann