

OLD TESTAMENT LESSONS FOR MODERN TIMES

EVERY ONCE IN A WHILE, when reading the Bible and during prayer at reading times, teachings that I've heard over the years seem gel in my mind and heart. They begin to focus into a more complete understanding of God's interactions with us, what we're expected to do and the consequences of not doing them. This recently happened as I finished the Book of Joshua and began the Book of Judges again. This is the second time I've read these Books, at least in recent years. So I guess I'm a little slow on the uptake...what an understatement! I'm not sure why I could listen and hear, or read so many homilies and other messages you've put out to us yet not get it sooner. Sorry about that. Perhaps it's the "cares of the world" getting in the way, or my hard-heartedness. The soil took too long to be readied, and I need more time to repent!

The first thing that seems so obvious is how God gives us all we need and tells us how to act—as he did with the ancient Israelites—so we could be happy. The world could be so much more of a paradise (I especially am thinking of Great Lent and the joy of Pascha right now). But, we don't listen. We get caught up in material things, lusts for various types of power, or otherwise worship the Ba'als (i.e., in the modern day to put things in place of God like money, pleasure, science, etc.).

My recent reading of the Old Testament helps me better comprehend how God was distant during the three hundred years of the Judges period. After Joshua, the succeeding generations of the Israelites fell away from worshiping the Lord God, and interacted with the other peoples in their region, and worshiped other gods. Seems like we're

doing all of this again in our nation, and in Europe, where we fall away from the Lord God. Such is the post-Christian period, and bad things happen. It's humanity's own doing! Materialism and secularism are the latest Ba'als; and, I'm afraid that there are some that want to make science and technology into another Ba'al (although I don't think science and technology are necessarily bad, they just shouldn't take God's place and run amok).

The second realization is how we become slaves in various ways. The Old Testament says a lot about how the Lord God released the Israelites from slavery in Egypt. He led them into a land "flowing with milk and honey" yet they continued to gripe and disobey. They abandoned Him and worshiped the Ba'als and Ashtoreth. It seems the same thing happened again in the New Testament as Christ freed us from sin and suffering. He told humanity all over again in a simple way what we need to do to inherit the Kingdom, to be like children, to love and to be freed from the slavery of the passions. Again, humanity griped, disobeyed and seeks to destroy everything associated with Christ and His Holy Church. So, as I recall the 1960's and thereafter as being my own times, the cry was to be "freed" from the constraints of the past (i.e., people wanted free love, abortion, etc). As the saying goes: "Be careful what you ask for, you may get it!" What they're getting is the opposite of freedom. Talk about jumping into slavery head first! And, I don't think our society has a clue about what it's done to itself or where we're going with this. The Israelites in the period of the Judges probably didn't either. Well, thanks for enduring my thoughts and please let me know if I need correction. —*Raymond Michael Basch, from an email, used with permission.*

The Six Psalms of Vigil

AFTER THE VESPERAL portion of the All-night Vigil (about 40 minutes in parish practice), the second part begins: Matins, which is the Church's daily service of morning prayer. It combines two themes: the end of night, and the beginning of day. Night is the image of death. Night is when early Christians especially prayed in their eschatological anticipation of Christ's return and Eternal Kingdom. Night has been conquered and death overthrown. Night is the reality of the world without Christ; it gives man the feeling of chaos, fear, insecurity. Only the Word of God takes us out of the night. Light comes only from God. Light always is from God, for there is no darkness in God. The light of the day is a resurrection every morning. Matins celebrates this victory over night—the resurrection of light—and God's goodness in not leaving us in perpetual darkness. At the All-night Vigil, Matins begins with the Six Psalms, or "Hexapsalms," as they are sometimes

INFORMATION

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called: the lights are extinguished, the bells rung, and the reader stands in the midst of the temple with a lighted candle to read them. As the candles ... are gradually extinguished, we experience in the descending darkness the dark night Christ entered at His coming. This is a time for stillness and concentration, and everyone, if at all possible, should stand attentively throughout the reading of the psalms. The rubrics even note that bows are not to be made after the first three psalms during the *Glory...Alleluia...* All is quiet, dark, and as motionless as possible to facilitate concentration as we strive to enter into the psalms and make the prayer of the Psalmist our own. The Six Psalms begin with thrice-fold repetition of the hymn of the angelic choir at Christ's Nativity: "Glory to God in the highest, and on earth, peace, good will toward men," followed by a repeated verse from Psalm 50: "O Lord, open Thou my lips, and my mouth shall declare Thy praise." Christ was born into our dark, fallen world to show us the way by which we might return to God on high and find peace with ourselves and with others. The Six Psalms (3, 37, 62, 87, 102, 142) represent the history of the opposition of night to day. They express the whole range of experience and prayer in the Christian life. They alternate between confidence in and gratitude towards God for His salvation and deliverance, and desperate outcry to God from those in distress, darkness, bondage, and affliction. The themes thus alternate between actualized salvation and potential salvation, and the overarching mood is penitential.

The first Psalm of the Six (3) expresses confidence in God as man cries out to the Lord for help against a multiplying number of enemies

who say that God cannot save him. These enemies are first of all the sinful passions of our souls and the demons that work to stir them up (only secondarily are they humans that may oppose us). "God can't save you from us," they mock. But this is a lie, for man has cried out to the Lord, who heard him, and protected him so that he could sleep and wake again. With God on his side, he need not fear ten thousand foes. The man speaking in the Psalm is Christ first of all, the God-man, but it is also us in our own spiritual warfare. Praying this Psalm enables us to call on the Lord against seeming great odds without despair, knowing He will save us. ... Sleep itself is an image of death; when we sink into the sleep of spiritual death through sin, when our spiritual enemies have prevailed against us and are multiplying so that they are too many to defeat, it is the Lord who raises us up again to life and consciousness that we may continue the fight.

The second Psalm of the Six (37) is a cry of repentance to God in the face of the distress, weariness, and suffering which our sins have brought upon us, even to the point of losing our usual sources of human aid from neighbors and friends. The repeated verse sums up our posture towards God: "Forsake me not, O Lord my God; turn not away from me. Attend to my help, O Lord of my salvation."

The third Psalm (62) returns to the theme of realized salvation and man's gratitude for it. Man rises early in the morning (for Matins) to seek the Lord in his great thirst for Him. What God has to offer him is far better than even life itself. The repeated verse declares: "In the mornings I have meditated upon Thee, for Thou hast become my Helper, and under the shelter of Thy wings will I rejoice. My soul hath cleaved unto Thee; Thy right hand hath upholden me."

Now, midway through the Six Psalms, the reader says, "Glory to the Father...now and ever...Alleluia, alleluia, alleluia, glory to Thee, O God (thrice), Lord have mercy (thrice)..." and the last three Psalms. In the Russian tradition, one does not do full bows during this interlude; one only crosses oneself and inclines the head slightly. In the Greek tradition, one does not bow or cross at all. During this interlude, the Priest exits from the south door and stands bareheaded before the Royal Doors, wearing only his *riassa* and *epitrachelion*, to recite the 12 Matins prayers silently for those present, representing again fallen man standing outside of Paradise in the darkness of the fallen world, crying out to the only One who can de-

liver him.

The fourth Psalm of the Six (87) is perhaps the darkest, showing man in his greatest desperation and need. Man cries out “for my soul is filled with evil and my life hath come nigh to hades [reality and darkness of death].” Man feels the weight of God’s displeasure rejection for his sins, what Christ experienced when He cried out on the Cross, “My God, my God, why hast Thou forsaken Me?” Yet in our greatest despair and weakness, even when it seems God has closed His ears to us and forsaken us, we still cry out to the Lord, as the repeated verse expresses: “O Lord God of my salvation, I have cried in the day and in the night before Thee. Let my prayer come in before Thee; bow down Thine ear to my supplication.”

Once man has been in the depths of the pit, when salvation finally comes, his response is joyous, and this joy is expressed in the fifth Psalm (102). If the fourth Psalm is the darkest of the Six, then fifth is the most joyful; indeed, it is the first Psalm sung during most Divine Liturgies (the first antiphon). “Bless the Lord, O my soul, and all that is within me bless His holy name.” How can man not be joyful when the Lord has healed him, given him good things, and removed his transgressions from him “as far as the east is from the west.” The repeated verse at the end of the Psalm declares what our response to God’s good-

ness always should be: “In every place of His dominion, bless the Lord, O my soul!”

The last Psalm (142) returns to man’s cry for help to God, but it is tinged with faith and hope. The enemy has persecuted me, brought me low, and made me sit in darkness. I am dejected. Don’t judge me, for no one can stand worthily before the righteous Judge. “Hearken to me in Thy righteousness, O Lord, and enter not into judgment with Thy servant. Thy good Spirit shall guide me to the land of uprightness.” As Jesus told His disciples, “In the world, ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33). The Christian life alternates between times of trouble, tribulation, and distress, and times of joy, peace, and wellbeing. Each time we pass through the valley, it should be with a deeper faith in Christ than we had the previous time, and though we suffer, our suffering is eased by our previous experience of God’s goodness and deliverance, for we know that suffering and tribulation is inevitable in this life, but God redeems it to work His good in our lives through it, that Christ may be formed in us. Thus the Six Psalms contain the full range of experience and prayer for the Christian, which is why we are called to attend carefully to them and enter into them at Matins.

—*Archpriest Justin Fredericks, Denton, TX.*

Working in Community Develops our Soul

In our quest for union with God we cannot limit ourselves to the development of all the possibilities inherent in the physical world. We must also reach out and develop that which is spiritual in each of us. It is through our cooperation with others in community activities that we learn how to help others as well as ourselves to develop our spiritual potential. As we work on our own spiritual growth, through discipline of our actions and by increasing attention to we give to every activity, we become more capable of doing good to others. We learn to be good neighbors. We learn to love and be loved. We find the way to live the life prescribed and lived by Christ Himself. We come closer to God in the process. We are currently getting ready for our annual GLENDI festival; it looms very large. There are some who might say this activity is all about making money for the parish. But is there not a spiritual aspect to the work we do, something in the way we support and encourage one another? As we work together with a common purpose we learn to set aside our differences, we take actions to help each other, we put into practice to the best of our ability the virtues we have gained. As we fail and maybe fall into conflict during this activity, we can see immediately our weaknesses and where we need to grow. When we hold a spiritual aim for this kind of activity it becomes a process of spiritual growth for all of us. Our difficulties become opportunities for the expression of love and spiritual growth. Fr. Dimitru Staniloae, the renowned Romanian confessor and theologian (reposed 1993) makes the following comments: “The road to Christian perfection doesn’t exclude work. It requires that it contribute to the winning of the virtues. No one should imagine that the work he does is an end in itself; it has the role of beautifying his nature, with the virtues of patience, self-control, of love for his neighbor, of faith in God, and in turn of opening his eyes to the wise principles placed by God in all things... The ultimate purpose of work and the taking part in life of this world isn’t so much the development of nature as it is the normal development of the dormant possibilities in man and in his neighbors.” —*borrowed*

RESPECT FOR WOMEN AND THE TRADITION OF THE MALE PRIESTHOOD

Recently, the quickly fading “church of England” which is always seeking to accommodate itself to modern and passing belief fads, voted to allow the ordination of women as bishops. The worldwide Anglican community has had women priests in various places throughout the world since the mid-1970s. In England itself women became priests in 1994. So, it seems odd that a few weeks back there was discussion and approval for having women serve as bishops for their denomination. One might have concluded a long time ago that if one was allowed, both would be as well. For the Orthodox Christian, the conviction about priesthood is based not on authority, power, leadership, or issues of equality or the subjective idea of “being called by God” in one’s heart (one can be quite mistaken about the heart). The Orthodox approach is profoundly different. Our thanks to Sister Margarete, of the Holy Assumption Monastery in Calistoga, for her brief explanation, below.

IN A SOCIETY that actively encourages girls to break down any barrier (the *Oxford English Dictionary* added the term “girl power” in 2001), the Orthodox tradition of a male priesthood seems emblematic of everything modern women continue to strive against. Why would a well-educated, independent, self-respecting woman give a second thought to a faith that debars her from its highest levels of leadership simply because of her gender? Indeed, for many women enquiring into Orthodoxy, the male priesthood remains a source of confusion and resentment. But asking whether the Orthodox Church views women as inferior to men is not the same as asking whether or not women can be ordained as Orthodox priests and bishops. Examining the two questions together can clarify how they address connected yet distinct issues. On the one hand, we have the nature of men and women, and on the other, the nature of the priesthood. Both matters are complex enough that Orthodox theologians continue to explore their depths. That the Church has both simple statements of faith and practice, as well as complex conversations surrounding them, reveals a healthy engagement of the Orthodox Church with society, even while she professes the same faith in every generation.

Orthodox theologians are very clear on the value of women relative to men. At the heart of Orthodox anthropology is the belief that the human person is made in the image of God (Gen 2:26). This is what sets humanity apart as the crown of visible creation and provides the potential for each person to become ever more like God, in the process of theosis.¹ The overwhelming consensus among Orthodox theologians, ancient and modern, is that the image of God is present in every woman, just as in every man.²

It is also critical to remember that the greatest of the saints in the Orthodox Church is the Virgin Mary, the Theotokos, or God-bearer. She is not considered divine, yet her prayers are considered so powerful that Orthodox Christians plead, “O most holy Theotokos, save us.”

Some women have contended that the magnitude of the honor afforded to Mary places her so high above the rest of women that she is no longer one of us.³ Undeniably, Orthodox Christians reserve special honor for the Theotokos that they extend to no other saint; there is only one Virgin Mother of God. But the point here is that her womanhood does not debar her from being the first among the millions of saints in the Kingdom of God. And while her motherhood is an integral part of her sainthood, being a mother was not, in the eyes of the Church, what made her a saint (as if a woman’s value depends on her ability to biologically bear children). Rather, it was her humility and love of God that enabled her to respond: “Let it be unto me according to your word” (Luke 1:38). This joyful discipleship, this perfect accord of the human will with the will of God, is the paradigm for all Christians, women and men alike.

But for all the honor the Church renders to the Theotokos, the fact remains that neither she nor any other woman presided over the Eucharist or other sacraments of the Christian communities. The Church teaches that the Theotokos was with the apostles at the coming of the Holy Spirit on Pentecost, and that she, along with the apostles, traveled to spread the Gospel beyond Jerusalem.⁴ Other women, such as St. Mary Magdalen and St. Nina of Georgia, are known as Equals-to-the-Apostles. So, women have been spiritual leaders and preachers, but not bishops or priests.⁵ One might speculate that the reason for this practice lay in the societal conventions of Judaic Late Antiquity; a woman would not have been accepted in the role of priest. However, various pagan cults with priestesses did exist at that time. Furthermore, an embattled Christian community that tossed aside the conventions of Jew/Gentile separation and embraced violent martyrdom as a glorious honor, would not have simply lacked courage to defy social gender norms. So, were the apostles and all the generations of bishops simply interested in establishing and maintaining male control over this new community? Perhaps they even believed doing so

was their God-given duty? Again, women did hold certain positions of leadership and authority in the Church, so why would such strong women have accepted malicious oppression? Although some Orthodox scholars have questioned the good faith of the male leadership of the Church, suggesting that they betrayed the Faith by suppressing women,⁶ such opinions put at risk the entire life of the Church. We believe that the Holy Spirit led the apostles into all truth (John 16:13), especially on such a critical question of what manner of persons the Church may call to serve as priests.

Fascinatingly, Orthodox scholars and theologians who have examined the question of the ordination of women to the priesthood have not come to a unanimous conclusion. Please note: ***they are unanimous in the dogmatic assertion that women have the same intrinsic value as men as bearers of the image of God.*** But in the decades since the 1960s, when the World Council of Churches first broached the question of women's ordination, Orthodox scholars have engaged in a discussion about gender and priesthood that continues even now. One of the two most fundamental points of contention in this discussion has proved to be whether the sexual differentiation in the human race functions as anything other than a means of reproduction. If the male/female duality in humanity is merely a means of reproduction, one could easily argue for the introduction of women to the priesthood, and a few Orthodox scholars have done so.⁷ One lone scholar has expounded a unique argument for both understanding sexual duality's function as limited to reproduction and preserving the tradition of a male priesthood.⁸ Yet other Orthodox scholars argue that while sexual duality certainly fulfills the function of reproduction, this is by no means the limit of that duality's significance in the human experience, suggesting that the interaction between men and women is one of the ways by which we come to better know God.⁹

The other point of contention is the nature of the priesthood.¹⁰ On the one hand, one can point to the orientation of the priest towards the people in the Divine Liturgy, and argue that the priest is the icon of Christ (who is the one High Priest—Heb 3:1; 5:9-10), making Christ present to the Church, and by virtue of this connection, the priest should be male.¹¹ On the other hand, one can point to the priest's orientation towards the altar and prayers on behalf of the Church (considered feminine) as evidence that the priestly role is not tied exclusively or even primarily to the

maleness of Christ or masculine relation of God to humanity.¹² This quick summary, per force, grossly oversimplifies this theological discussion, but one can sense even here the complexity of how the bishop/priest functions in the Church community, and how his maleness may or may not relate to the various facets of his role.

Finally, this discussion of the nature of men and women and the understanding of the priesthood began after World War II when Western society at large began confronting the disenfranchisement of women and their lack of access to various forms of power and authority. Scholars in the Church have entered this discussion because the world has changed, and the Orthodox Church is not indifferent or immune to societal change. But it is critical to note that the question of power is not one which Orthodox spirituality recognizes as vital. The Church teaches that those with power must use it judiciously, to protect the weak and help the poor, but it has never taught that those without power should seek it for themselves. Although filled with imperfect people who have fallen short of what it means to be fully human in God's image and likeness, the Church understands the bishop or priest to be one who serves, one who lays down his life for the Church. The Christian life is one in which we are called to embrace humility. Blessed are the poor in spirit – those who claim nothing as their own, nothing as their right. When Orthodox Christians consider whether the male priesthood epitomizes disdain and belittlement of women, the Church confronts us with our own misunderstandings of the life to which God has called us—both here and in the hereafter.

When asked whether the Orthodox Church respects women, and whether the Orthodox Church ordains women to the priesthood, the Church can respond with simple answers: yes, we respect women; and no, we do not ordain them to serve as priests. Then there are the complicated, complex answers that delve into the meaning of sexual duality, the nature of the priesthood, of human personhood, and the nature of God. Although the Church's position on these matters may seem contradictory and confusing to a modern American woman, the Church's daily life of worship and the reflections of Orthodox theologians provide ample opportunity for women to explore the many-faceted relationship between God and His children, whether male or female. As the discussion of the meaning of the priesthood and why God created men and women continues, those inquiring into the

Orthodox faith can perhaps take comfort in knowing that the Church has held fast to what has been handed down from the Apostles, while at the same time practicing self-reflection and seeking ever to live in the here and now as the Body of Him Who is the Way, the Truth, and the Life.

¹ Vladimir Lossky, *In the Image and Likeness of God* (Crestwood, NY: St. Vladimir's Seminary Press, 1974) and *The Mystical Theology of the Eastern Church* (Crestwood, NY: St. Vladimir's Seminary Press, 1997). In *In the Image and Likeness of God*, Lossky describes deification as the union of creatures with God and their participation in His life, while retaining the distinction between creature and Creator and the uniqueness of each person. Lossky adeptly states that "the descent of the divine person of Christ makes human persons capable of an ascent in the Holy Spirit. It was necessary that the voluntary humiliation of the Son of God should take place, so that fallen men might accomplish their vocation, the deification of created beings by uncreated grace" (pp.97-98).

² Thomas Hopko, "God and Gender: Articulating the Orthodox View," *St Vladimir's Theological Quarterly* 37, no.2-3 (1993): 160.

³ Eva Topping, *Holy Mothers of Orthodoxy* (Minneapolis, Minnesota: Light and Life Publishing Company, 1987), 8.

⁴ *The Life of the Virgin Mary, the Theotokos* (Buena Vista, Colorado: Holy Apostles Convent and Dormition Skete, 1989), 412, 429.

⁵ The question of whether the practice of women serving as deacons in the Orthodox Church is a related but distinct discussion from that of women's ordination to the episcopacy or priesthood. There is an historical precedent of women serving as deacons (though not in exactly the same manner as men), unlike the service of bishops or priests. For an excellent study, see Dr. Kyriaki Karidonyanes FitzGerald, *Women Deacons in the Orthodox Church: Called to Holiness and Ministry*. Brookline, MA: Holy Cross Orthodox Press, 1999.

⁶ Elisabeth Behr-Sigel, *The Ministry of Women in the Church* (Redondo Beach, California: Oakwood Publications, 1991), 14, 123.

⁷ Elisabeth Behr-Sigel, "The Ordination of Women: Also a Question for the Orthodox Churches," in *The Ordination of Women in the Orthodox Church*, Elisabeth Behr-Sigel and Kallistos Ware (Geneva: WCC Publications, 2000), 36; and Valarie Karras' response in "Panel on Personhood: Medicine, Psychology, and Religion," in *Personhood: Orthodox Christianity and the Connection Between Body, Mind, and Soul*, ed. John T. Chirban (Westport, CT: Bergin & Garvey, 1996): 101-102.

⁸ Nonna Verna Harrison, "Orthodox Arguments Against the Ordination of Women as Priests," in *Women and the Priesthood*, ed. Thomas Hopko (Crestwood, NY: St. Vladimir's Seminary Press, 1999), 186.

⁹ Thomas Hopko, "Presbyter/Bishop: A Masculine Ministry," in *Women and the Priesthood*, ed. Thomas Hopko (Crestwood, NY: St. Vladimir's Seminary Press, 1999), 158; and John Behr, "A Note on the Ontology of Gender," *St Vladimir's Theological Quarterly* 42, no. 3-4 (1998): 370.

¹⁰ It is important to note the critical role of the priest in the Orthodox Church. While the priest can and does fulfil the role of preacher and spiritual counselor to his congregants, his most fundamental service is that of presiding over the Eucharist, wherein the faithful are united into Christ's Body by partaking of His Body and Blood. It is the bishop who presides over this liturgical act in the place of Christ Himself, with the priests and deacons around him. In the parish community, the local priest serves with the bishop's blessing when the bishop himself cannot be present. Thus, it is the bishop who holds the fullness of the priesthood. See Maximos Aghiorghousis, "The Unity of the Church: And Orthodox Point of View," in *Greek Theological Review* 50, no.1-4 (2005): 141-185.

¹¹ Thomas Hopko, "Presbyter/Bishop: A Masculine Ministry," in *Women and the Priesthood*, ed. Thomas Hopko (Crestwood, NY: St. Vladimir's Seminary Press, 1999), 158; and Nonna Verna Harrison, "Orthodox Arguments Against the Ordination of Women as Priests," in *Women and the Priesthood*, ed. Thomas Hopko (Crestwood, NY: St. Vladimir's Seminary Press, 1999), 184.

¹² Elisabeth Behr-Sigel, "The Ordination of Women: Also a Question for the Orthodox Churches," in *The Ordination of Women in the Orthodox Church*, Elisabeth Behr-Sigel and Kallistos Ware (Geneva: WCC Publications, 2000), 36.

EVENTS & ANNOUNCEMENTS

- **MEMORY ETERNAL:** Julia Talar, wife of Joseph Talar, reposed peacefully in the Lord on July 24, at 7 PM. Her family will be sending her body back to her hometown of Cohoes, NY. A Panikhida will be served here on Saturday, July 26, at 4:45 PM.
- **SATURDAY CATECHISM** sessions in the Protection Church take place at 3:30 PM: July 26, Jesus the Savior of the world; August 2, Repentance and Faith; August 9, The Holy Spirit; August 16, The Church and the Virgin Mary. Then we take a break until October.
- **OUR PARISH IS PARTNERING** with the Redwood Empire Food Bank to distribute food to low income and needy families on the second Wednesday of each month, from 5:30 to 6:30 PM. Last month we helped distribute food (supplied by the REFB) to over forty families. For our August distribution, we ask that volunteers come by 5 PM to set up. See Denise Pellizzer if you would like to volunteer.
- **ATTENTION ALL SENIORS AND FRIENDS** of Nina Antipov: due to a conflict with Glendi cooking on August 21st, we are moving our previously scheduled senior lunch from that date to August 6th at 11:00 AM (following Liturgy for the Transfiguration) at the Red Lobster in Rohnert Park. Our beloved friend turns 102 on August 5th so **EVERYONE** please join us to help celebrate Nina's birthday! We will have to make reservations in advance, so if you are able to attend please RSVP with Barbara Owens no later than August 4th. My phone number is 707-544-1948 and my e-mail address is csowens@comcast.net. No age limits enforced. Just come and wish Nina a healthy and happy birthday.
- **THE DORMITION FAST** begins on August 1. We will have a blessing of water at 10 AM, to mark the beginning of the fast and the feast of the Procession of the Holy Cross. This particular fast prepares us for the Feast of the Dormition of the Theotokos, on August 15. We abstain from all meat, animal products, dairy and eggs during this period. One of the characteristics of the Fast period is the serving of the Supplicatory Canon to the Theotokos, which we will do on August 1, 7, 8 and 12.
- **IMPORTANT FEAST DAYS THIS MONTH:** While all the activity for Glendi is taking place, let's not forget that our primary vocation as humans is worship and thanksgiving to God. The glorious Transfiguration of our Lord on Mount Tabor is celebrated with a Vigil on Tuesday, August 5 at 6:15 PM, and the Divine Liturgy at 9 AM, Wednesday, August 6. Bring a basket of fruit to be blessed at the conclusion of the Liturgy. We will also venture into the vineyard to bless our grapes. The Dormition of the Theotokos—her death and translation to the Age to Come—will be celebrated with a Vigil at 6:15, on Thursday, August 14. For the Divine Liturgy we will make a pilgrimage to the Monastery of the Assumption (Dormition) in Calistoga. Carpool will be arranged. The Hierarchical Liturgy will begin at 9 AM. Liturgy will not be served here.
- **THE BEAUTIFUL WOODEN KIOT** in the Parish Hall was built by Michael Dovey to hold the Icon of the Virgin of the Sign. Both were commissioned two years ago by a parishioner who wanted the icon in the hall to be more prominent. The Icon will be completed by Pascha.



DURING AUGUST many Glendi activities will take place. Consult the August Calendar for all Glendi activities. Look for the Glendi Happy Face ☺. Since the last newsletter, a couple of areas of responsibility have been filled: Thom Stewart will manage the Glendi Parking, which is an extremely important task. He will be looking for some people to work shifts with him. Managers are still needed for the **Kabob Booth** and the **Ice Cream/Soda Booth**. Please see either Esther Schau or Father Lawrence if you would like to run either one of these.

Two meetings for Booth Heads will be convened in August. The first on **Sunday, July 27, 12:15 PM**, during the Agape Meal, and the second on **August 3**, same time. Both meetings have the identical agenda, and all Food Booth Managers are asked to attend just one of them. The meetings will last only thirty minutes, max. **We will meet at the picnic table area under the storage room eaves.** Discussion topics will be:

1. Food portion control—adjusting recipes and determining additional supplies to prevent running out of food early Sunday afternoon. Your input is very important
2. Determining booth cooking dates and requesting helpers
3. Volunteer worker needs by booth
4. Any suggestions or issues unresolved from Glendi 2013
5. Proposed Glendi Work Party dates
6. Other concerns surrounding Glendi

PROTECTION OF THE HOLY VIRGIN MARY ORTHODOX CHURCH

AUGUST 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JULY 27 - St. Panteleimon • 9 AM, Confessions • 10 AM, Liturgy • Noon, Agape Meal ☉ 12:15 PM, Glendi Mtg	28 ☉ 5 PM, Glendi Baking	29 ☉ 5:30 PM, Glendi Baking	30 • 6 PM, Vespers	31 • 6 PM, Vespers for the Procession of the Cross	1 - Dormition Fast Begins • 10 AM, Blessing of Water for the Feast • 6 PM, Small Supplicatory Canon	2 • 3:30 PM, Catechism, <i>On Repentance and Faith</i> • 4:30 PM, Panikhida • 5 PM, Great Vespers
3 - Holy Myrrhbearer Salome • 9 AM, Confessions • 10 AM, Liturgy • Noon, Agape Meal ☉ 12:15 PM, Glendi Mtg	4 ☉ 5 PM, Baking	5 • 6:15 PM, Vigil for Transfiguration	6 • 9 AM, Divine Liturgy for Transfiguration, blessing of vineyard	7 • 6 PM, Small Supplicatory Canon	8 • 6 PM, Small Supplicatory Canon	9 • 11 AM, Baptism (Mogus) • 3:30 PM, Catechism, <i>On the Holy Spirit</i> • 5 PM, Great Vespers
10 - Holy Martyr Lawrence • 9 AM, Baptism (Iancu) • 10 AM, Liturgy • Noon, Agape Meal	11 ☉ Glendi Baking, time to be decided	12 ☉ Glendi Baking TBD • 6 PM, Small Supplicatory Canon	13 • 5 PM, Redwood Empire Food Bank • 6 PM, Vespers	14 • 6:15 PM, Vigil for Dormition (here)	15 - DORMITION • <i>Divine Liturgy at the Assumption Monastery in Calistoga, 9 AM</i>	16 • 3:30 PM, Catechism, <i>On the Church and the Virgin Mary</i> • 5 PM, Great Vespers
17 - Martyr Myron • 9 AM, Confessions • 9:30 AM, Akathist <i>Nurturer of Children</i> • 10 AM, Liturgy • Noon, Agape Meal • 12:30 PM, Teacher Meeting	18 ☉ Glendi Baking TBD	19 ☉ Glendi Baking TBD	20 ☉ 9 AM, Glendi Greek Specialties prep • 6 PM, Vespers	21 ☉ 9 AM, Glendi Greek Specialties prep • 7 PM, Parish Council	22 ☉ 9 AM, Glendi Greek Specialties prep	23 • 5 PM, Great Vespers
24 - Heiromartyr Maxim • 9 AM, Confessions • 10 AM, Liturgy • Noon, Agape Meal • 12:45 PM, Sisterhood Mtg.	25 ☉ Glendi Baking TBD	26 ☉ Glendi Baking TBD	27 • <i>VIGIL for Dormition (Old Calendar) at Rose Ave, 6 PM</i>	28 ☉ 9:30 AM, Baking • <i>Divine Liturgy at Rose Ave for Dormition, 9 AM</i> • 6 PM, Vespers for the Beheading of St. John	29 - Strict Fast Day Beheading of St. John (<i>Parish Feast at Christ the Savior, Anza St. SF</i>)	30 • 5 PM, VIGIL
31 - St. Cyprian of Carthage • 9 AM, Confessions • 10 AM, Liturgy • Noon, Agape Meal	September 1	2	3 • 6 PM, Vespers	4	5	6 ☉ 9 AM, Glendi Work Party • 5 PM, Great Vespers