

MONTH OF FASTING AND FEASTING

ON AUGUST 1 WE BEGIN the Dormition Fast. This is the time of preparation for the Feast of the Dormition of the Virgin (August 15), and so we do not eat dairy, eggs, or meat. To benefit spiritually during this time, our thoughts and activities are best focused on spiritual things. In order to honor the Theotokos, the Small Supplicatory Canon will be sung on a number of days (see calendar). You are invited to bring a list of names of loved ones and the sick and suffering for prayer during this Service to the Theotokos.

August has great importance for our Church, since it is the last month of the Church Year, with two of the greatest Church holidays: On Friday, August 5, at 6:15 PM, we will celebrate Vigil for the Great Feast of the Transfiguration; the next morning, August 6 at 9:30 AM,

we will serve the Holy Liturgy with the blessing of fruit (bring a basket of fruit) and the vineyard to follow. This year the Children's Choir will sing the responses at the Liturgy. Also, don't forget St. Lawrence Day on August 10, Liturgy at 9 AM.

In the middle of the month, we have the crown-jewel of Feast Days, the Repose, or *Dormition of the Theotokos* on August 15. This is a summer Pascha in so many ways, as you may experience yourself. Dormition is also the Feast of the Monastery in Calistoga, so services will take place there (Vigil and Liturgy will not be held here).

Finally, we will finish the Church Year with the Divine Liturgy on August 29, the day of the Beheading of St. John the Baptist (which is a strict fasting day—i.e. we do not eat until afternoon, and then no dairy or meat).

THE SIGNIFICANCE OF THE LORD'S TRANSFIGURATION

Forty days before He was delivered to an ignominious death for our sins, our Lord revealed to three of His disciples the glory of His Divinity.

“And after six days Jesus taketh Peter, James, and John his brother and bringeth them up into a high mountain apart; and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light” (Matt. 17:1-2). This was the event to which our Lord was referring when He said, “There be some standing here which shall not taste of death till they see the Son of man coming in His Kingdom” (Matt. 16:28). By this means the faith of the disciples was strengthened and prepared for the trial of our Lord's approaching passion and death; and they were able to see in it not mere human suffering, but the entirely voluntary passion of the Son of God.

The disciples saw also Moses and Elijah talking with our Lord, and thereby they understood that Jesus was not Elijah or another of the prophets, as some thought, but Someone much greater: the One Who could call upon the Law and the Prophets to be His witnesses, since He was the fulfillment of both.

The three parables [Old Testament readings at Vespers] of the feast concern the appearance of God to

Moses and Elijah on Mount Sinai, and it is indeed appropriate that the greatest God-seers of the Old Testament should be present at the glorification of the Lord in His New Testament, seeing for the first time His humanity, even as the disciples were seeing for the first time His Divinity.

The Transfiguration, counted by the Church as one of the “Twelve Great Feasts,” had an important place in the Church calendar already in the fourth century, as the homilies and sermons of such great Fathers as Saint John Chrysostom, Saint Ephraim the Syrian, and Saint Cyril of Alexandria attest; its origins go back to the first Christian centuries. In the fourth century also, Saint Helena erected a church on Mount Tabor, the traditional site of the Transfiguration, dedicated to the Feast. Although the event celebrated in the Feast occurred in the month of February, forty days before the Crucifixion, the Feast was early on transferred to August, because its full glory and joy could not be fittingly celebrated amid the sorrow and repentance of Great Lent. The sixth day of August was chosen as being forty days before the Feast of the Exaltation of the Cross (September 14th), when Christ's Passion is again remembered. [continued on pg 2]

Parish of the Protection of the Holy Virgin
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The Rector, Fr. Lawrence Margitich, may be reached at the Parish office phone, or at Lmargitich@sbcglobal.net. He is available Tuesday-Saturday, from noon onwards each day.

Parish Contacts

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Orthodox theology sees in the Transfiguration a prefiguring of our Lord's Resurrection and His Second Coming, and more than this—since every event of the Church calendar has an application to the individual spiritual life—of the transformed state in which Christians shall appear at the end of the world, and in some measure even before then. In the foreshadowing of future glory which is celebrated in this Feast, the Holy Church comforts her children by showing them that after the temporary sorrows and deprivations with which this earthly life is filled, the glory of eternal blessedness will shine forth; and in it even the body of the righteous will participate.

It is a pious Orthodox custom to offer fruits to be blessed at this feast; and this offering of thanksgiving to God contains a spiritual sign, too. Just as fruits ripen and are transformed under the action of the summer sun, so is man called to a spiritual transfiguration through the light of God's word by means of the Sacraments. Some saints, (for example, Saint Seraphim of Sarov), under the action of this life-giving grace, have shone bodily before men even in life with this same uncreated Light of God's glory; and that is another sign to us of the heights to which we, as Christians, are called and the state that awaits us—to be transformed in the image of Him Who was transfigured on Mount Tabor. —*Hieromonk Seraphim (Rose)*

(Thanks to Fr. Basil Rhodes of St. Nicholas Church, Saratoga, for this article)

EVENTS & ANNOUNCEMENTS

- WE CONGRATULATE SAMUEL ZEWDI and Jennifer Rose Calderon on the baptism of their son Elijah, Saturday, July 30 at 10 AM. Samuel is the grandson of Zewdi Moges, and is himself a son of this parish, and we welcome his return.
- CONGRATULATIONS to Kristina and Safwan Daya, whose daughter Milania will be baptized on Sunday, August 21, at 4 PM.
- MASTER PLANNING: Our "Master Planning Committee," led by Sean Esbjorn-Hargens, invites all to a meeting on Tuesday, August 9 at 6:30 PM. The goal of the upcoming meeting will be to create a new list of master plan goals (while reviewing the existing list) by brainstorming ideas, without having to evaluate, dismiss or discuss any of them until later in the process. For such a process to work well, the participation of as many parishioners as possible is needed.
- THE REDWOOD EMPIRE FOOD BANK distribution will take place on Wednesday, August 10. Volunteers: please arrive no later than 5 PM.
- CALISTOGA FEAST DAY: The Feast of the Dormition of the Theotokos will be celebrated in Calistoga at the Monastery as follows: Vigil for Dormition, Sunday, August 14 at 5 PM. Hierarchical Liturgy on Monday, August 15 at 9 AM.
- THE SENIOR AND RETIRED Lunch fellowship for August has been postponed.
- THE PARISH COUNCIL will meet on Thursday, August 23 at 7 PM.
- OUR PARISHIONER MIROPI GERMANOU is recovering from a broken leg and shoulder at Ukiah Acute, 1349 S Dora St, in Ukiah. She would like to thank all those that have prayed for her health, have visited or called, and sent cards and care-packages. She can be reached at (707) 485-2911.
- HOLY COMMUNION AND CONFESSION: Our practice in the Orthodox Church in America (OCA) is to prepare ourselves for receiving Holy Communion by making a frequent confession—once a month being the norm. We are also instructed to do the Prayers of Preparation, found in any common Orthodox Prayer book, before coming to Liturgy.
- GLENDI FLYERS are now available.

Available Resources

GLENDI is deemed successful when attendance is high; the weather is pleasant; operations, booths, kitchen and parking run smoothly; expenses are low, and income is high. Another factor to the success of GLENDI has to do with human resources: When they are strained to reach beyond capacity, that is not success. We are successful when we maintain a realistic sense of what we can and should do. We are successful when we utilize the resources we have, rather than stretching beyond. Over the years, parts of GLENDI have changed and evolved—usually for the better. With this in mind, we might ask ourselves, today, six weeks before GLENDI: Are we utilizing the human resources we have, or are we stretching beyond our ability? Are we able to change “for the better”? For example, over the years, we have had a wonderfully full and ever-expanding area for kids. We have provided games, stories, food and entertainment. The needs for set-up, equipment and staffing have been considerable. The Children’s Area is there to ensure that GLENDI is not just for adults but is also a great place for kids. For this year we have no one running the Children’s Area nor has anyone taken on its separate activities—jump house, hot dogs, face painting or story telling. If we run GLENDI best by using available resources, we must seriously consider scaling back or eliminating the Children’s Area. As pastor, my main concern is not about finances nor about having a kids’ area so that parents stay longer to eat and drink. My primary concern is the well-being of our parishioners—their spiritual and physical health with their energies directed towards a positive inner and outer attitude. It’s with these considerations that I pose two questions: **Should we eliminate the Children’s Area this year—or for that matter, any other area that is lacking resources; if not, how can we scale back?** Let us use the resources we have. —*Fr. Lawrence*



GLENDI 2016 BAKING SCHEDULE

Monday, August 1, 3 PM: Greek Tea Cakes (kourambiedes) and Bourbon Balls
Tuesday, August 2, 3 PM: Pumpkin Banitsa Pastries
Monday, August 8, 3 PM: Greek Honey Cakes (new item!)
Tuesday, August 9, 3 PM: Soft Ginger Cookies
Monday, August 15, 3 PM: Shortbread
Tuesday, August 16, 3 PM: Lemon Bars
Dates TBA: Poppy Seed Strudel

• **GLENDI WORK PARTIES: Saturdays, September 3 and 10 from 9 AM–1 PM.** Our tasks will be to unload equipment from the storage building, repair and/or clean the equipment. Signs will be posted Aug. 27. Please see Alex Stameroff, or contact him at (707) 321-2043 if you have questions.

Matushka Ann has also scheduled a “Grounds and Garden Work Party” for August 20 at 9 AM. She will be contacting you...



ON THE DORMITION

On August 15 “the Holy Church solemnly glorifies the honorable Dormition or translation of the Mother of God from earth to heaven. A wonderful translation—she died without serious illness, peacefully. Her soul is taken up in the divine hands of Her Son and carried up into the heavenly abode, accompanied by the sweet singing of angels. And then, her most pure body is transferred by the apostles to Gethsemane where it is honorably buried, and on the third day it is resurrected and taken up to heaven. You see this on the icon of the Dormition of the Theotokos. On it is represented the life-bearing body of the Theotokos laying on a bier, surrounded by the apostles and hierarchs, and in the center of the icon the Lord holding in His hands the most pure soul of the Theotokos. The translation of the Mother of God is a paradigm of the translation in general of the souls of Christians to the other world.” — *St. John of Kronstadt*

PROTECTION OF THE HOLY VIRGIN MARY ORTHODOX CHURCH

AUGUST 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 <i>Dormition Fast Begins</i> <ul style="list-style-type: none"> • 1–7 PM, Scripture Lectures, Parish Hall • 3 PM, Glendi Baking 	2 <ul style="list-style-type: none"> • 6–8 PM, Scripture Lectures, St. Seraphim Church • 3 PM, Glendi Baking 	3	4 <ul style="list-style-type: none"> • At Kazan Skete: <i>8 AM Divine Liturgy</i> <i>10 AM, presentation at Skete on the Gobeziye Goshu Home for the poor</i> 	5 <ul style="list-style-type: none"> • 6:15 PM, Vigil for Transfiguration 	6 - Transfiguration <ul style="list-style-type: none"> • 9:30 AM, Divine Liturgy, Children's Choir, with blessing of fruit and vineyard • 5 PM, Great Vespers
7 - Post-feast of Transfiguration <ul style="list-style-type: none"> • 9 AM, Confessions • 10 AM, Divine Liturgy • 11:45 AM, Agape Meal • 2:30 PM, Softball Game in Rohnert Park • 5 PM, Potluck BBQ here 	8 <ul style="list-style-type: none"> • 6 PM, Panikhida for Nina Antipov 	9 <ul style="list-style-type: none"> • 11 AM, Funeral for Nina Antipov/Repast • 6 PM, Vespers • 6:30 PM, Master Planning Meeting 	10 - St. Lawrence of Rome <ul style="list-style-type: none"> • 9 AM, Divine Liturgy • 5 PM, Redwood Empire Food Bank 	11 <ul style="list-style-type: none"> • 6 PM, Supplicatory Canon/Theotokos 	12 <ul style="list-style-type: none"> • 6 PM, Supplicatory Canon/Theotokos 	13 <ul style="list-style-type: none"> • 2 PM, Panikhida for Musya Sakovich • 5 PM, Vespers and Matins
14 - Forefeast of Dormition <ul style="list-style-type: none"> • 9 AM, Confessions • 10 AM, Divine Liturgy • 11:45 AM, Agape Meal • 5 PM, <i>Vigil for Dormition at Monastery in Calistoga</i> 	15 - DORMITION <ul style="list-style-type: none"> • <i>Calistoga: 9 AM, Liturgy for Dormition</i> • 3 PM, Glendi Baking (shortbread) 	16 <ul style="list-style-type: none"> • 9:30–2:30, Spanikopita prep for GLENDI • 3 PM, Glendi Baking (lemon bars) 	17 <ul style="list-style-type: none"> • 9:30 AM–closing, Spanikopita prep for GLENDI • 6 PM, Vespers 	18 (Senior Lunch is postponed)	19	20 <ul style="list-style-type: none"> • 9 AM, Grounds and Garden Work Party • 5 PM, Vespers and Matins
21 - Post-feast of Dormition <ul style="list-style-type: none"> • 9 AM, Confessions • 10 AM, Divine Liturgy • 11:45 AM, Agape Meal • 4 PM, Daya Baptism 	22 <ul style="list-style-type: none"> • 3 PM, Glendi Baking (Honey Cakes) 	23 <ul style="list-style-type: none"> • Glendi Baking (Ginger Cookies) • 7 PM, Parish Council Meeting 	24 <ul style="list-style-type: none"> • 6 PM, Vespers 	25 <i>(Fr. Lawrence in SF all day for Diocesan Council Meeting)</i>	26	27 <ul style="list-style-type: none"> • Glendi Sign Posting • 5 PM, Vespers and Matins
28 - St. Job of Pochaev <ul style="list-style-type: none"> • 9 AM, Confessions • 10 AM, Divine Liturgy • 11:45 AM, Agape Meal • 4 PM, Molieben (for Alex and Lina) 	29 - Strict Fast Day <ul style="list-style-type: none"> • 9 AM, Divine Liturgy, <i>Beheading of St. John the Baptist</i> 	30	31 <ul style="list-style-type: none"> • 6 PM, Vespers 	September 1 <ul style="list-style-type: none"> • 6 PM, Blessing of Water (Liturgical New Year) 	2	3 <ul style="list-style-type: none"> • 9 AM, Glendi Work Party • 5 PM, Vespers and Matins

• The Dormition Fast begins on August 1. We abstain from meat and dairy everyday. Wine and olive oil are allowed on weekends.