

EUCCHARIST AS A SACRIFICE

“TAKE, EAT. This is My Body which is broken for you, for the forgiveness of sins.” *Amen*. And likewise after supper, He took the cup saying: “Drink of this, all of you. This is My Blood of the New Covenant, which is shed for you and for many, for the forgiveness of sins.” *Amen*. Having in remembrance, therefore, this saving commandment and all those things which have come to pass for us: the cross, the grave, the third-day resurrection, the ascension into heaven, the sitting at the right hand, and the second and glorious coming; and offering unto Thee, Thine of Thine own, on behalf of all, and for all: *we praise Thee, we bless Thee, we give thanks unto Thee, O Lord. And we pray unto Thee, O our God.* (from the *Anaphora* of the Divine Liturgy)

The Orthodox Church believes the Eucharist to be a sacrifice, in which Christ himself performs the act of offering, and is both priest and victim. This sacrifice is offered to God the Trinity, and not just to the Father, but also to the Holy Spirit and to Christ Himself. It is Christ Who is offered, and to Christ the offering.

Our Orthodox theology also teaches that the Eucharist is a propitiatory sacrifice, offered on behalf of both the living and the dead, and is not a mere figure or symbol but a true sacrifice. It is not the bread that is sacrificed, but the very Body of Christ. And, the Lamb of

God was sacrificed only once, for all time. This sacrifice at the Eucharist consists, not in the real and bloody immolation of the Lamb, but in the transformation of the bread into the sacrificed Lamb.

All the events of Christ’s sacrifice, the Incarnation, the Last Supper, the Crucifixion, the Resurrection, and the Ascension are not repeated in the Eucharist, but they are made present. The Eucharist is both symbolic and mystical, and is understood to be the genuine Body and Blood of Christ, precisely because the bread and wine are the mysteries and symbols of God’s true and genuine presence and His manifestation to us in Christ. It is a mystery precisely because the Eucharist defies analysis and explanation in purely rational and logical terms. For the Eucharist, as Christ himself, is a mystery of the Kingdom of Heaven which, as Jesus has told us, is “not of this world.” The Eucharist, because it belongs to God’s Kingdom, is truly free from the earth-born “logic” of fallen humanity.

Saint John of Damascus tells us, “If you enquire how this happens, it is enough for you to learn that it is through the Holy Spirit...we know nothing more than this, that the word of God is true, active, and omnipotent, but in its manner of operation unsearchable.”

—*With love in Christ, Abbot Tryphon*

THE CHRISTIAN CONCEPT OF DEATH

The following is an excerpt from a longer essay, by Protopresbyter Alexander Schmemmann of blessed memory.

GOD CREATED MAN with a body and soul, i.e. at once both spiritual and material, and it is precisely this union of spirit, soul and body that is called man in the Bible and in the Gospel. Man, as created by God, is an animate body and an incarnate spirit, and for that reason any separation of them, and not only the final separation, in death, but even before death, any violation of that union is evil. It is a spiritual catastrophe. From this we receive our belief in the salvation of the world through the incarnate God, i.e. again, above all, our belief in His acceptance of flesh and body, not “body-like,” but a body in the fullest sense of the word: a body that needs food, that tires and that suffers. Thus that which in the Scriptures is called life, that life, which above all consists of the human body animated

by the spirit and of the spirit made flesh, comes to an end — at death — in the separation of soul and body. No, man does not disappear in death, for creation may not destroy that which God has called from nothingness into being. But man is plunged into death, into the darkness of lifelessness and debility. He, as the Apostle Paul says, is given over to destruction and ruin.

Here, I would once more like to repeat and emphasize that God did not create the world for this separation, dying, ruin and corruption. And for this reason the Christian Gospel proclaims that “the last enemy to be destroyed is death.” The Resurrection is the recreation of the world in its original beauty and totality. It is the complete spiritualization of matter and the complete incarnation of the spirit in God’s creation. The world has been given to man as his life, and for this

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reason, according to our Christian Orthodox teaching, God will not annihilate it but will transfigure it into “a new heaven and a new earth,” into man’s spiritual body, into the temple of God’s presence and God’s glory in creation.

“The last enemy to be destroyed is death...” And that destruction, that extermination of death began when the Son of God Himself in His immortal love for us voluntarily descended into death and its darkness, filling its despair and horror with His light and love. And this is why we sing on Pascha not only “Christ is risen from the dead,” but also “trampling down death by death...”

He alone arose from the dead, but He has destroyed our death, destroying its dominion, its despair, its finality. Christ does not promise us Nirvana or some sort of misty life beyond the grave, but the resurrection of life, a new heaven and a new earth, the joy of the universal resurrection. “The dead shall arise, and those in the tombs will sing for joy...” Christ is risen, and life abides, life lives... That is the meaning; that is the unending joy of this truly central and fundamental confirmation of the Symbol of Faith: “And the third day, He rose again according to the Scriptures.”

According to the Scriptures, i.e. in accordance with that knowledge of life, with that design for the world and humanity, for the soul and body, for the spirit and matter, for life and death, which has been revealed to us in the Holy Scriptures. This is the entire faith, the entire love, and the entire hope of Christianity. And this is why the Apostle Paul says, “If Christ is not risen, then your faith is in vain.”

— *Protopresbyter Alexander Schmemmann, 1980, Translated from Russian by Robert A. Parent*

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- **FROM THE BAKERY CHAIR:** Everyone works so hard to make Glendi a success, a big thank you to everyone! This is an appeal for more bakery volunteers and bakers. We still need to fill more two hour shifts for both days and can use many more baked goods. Please sign up in the church hall or contact Daphne Russell at: daphnerussell56@gmail.com or (707) 291-8546 text/phone. Thank you so very much!!
 - **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.
 - Our major work party will be on **Friday, September 16, from 9 AM** until we finish. Come help out in the kitchen, the Hall, or the grounds. Come when you can, leave when you need.
 - **GLENDI FLYERS and Postcards** are available. Please take a stack and get them out there. Word of mouth is our greatest advertising tool.



GLENDI IS SEPTEMBER 17 AND 18

EVENTS & ANNOUNCEMENTS

- **OUR DEAR BROTHER IN CHRIST**, life-long and beloved parish member Gabriel Griovski, reposed in the Lord on Thursday, August 25. May the Lord grant him the Kingdom of Heaven, and to all who mourn, may God grant consolation from heaven, hope and the blessing of faith in the Risen Lord Jesus Christ. One parishioner wrote the following touching words: "A fine young man has joined the 'cloud of witnesses.' I was honored to know him and to be able to call him a friend, and more than a friend. He was family. I have lost a brother. Bobbi, Petar: I will mourn his passing along with you, and praise God in the certainty that he is now in Heaven. The fortitude you have shown through this is amazing and an inspiration." (J. Lovell)
- A Panikhida for the repose of Gabriel will be served on Saturday, August 27 at 4:30 PM. We hope that Gabriel's body will be brought to the Church on Monday morning before the Divine Liturgy for the Feast of the Beheading of St. John the Baptist at which we will also have the Litany for the Departed. Funeral Services as follows:
 - Panikhida—6 PM, Monday, August 29; Reading of the Psalter through the night
 - Funeral—11 AM, Tuesday, August 30;
 - Burial—Healdsburg; Memorial Meal—approximately 2:30 PM, Parish Hall
- THE YOUNG ADULT GROUP has a get-together this Saturday, August 27, at 7 PM, in either the Parish Hall or the Library.
- A SERVICE OF THANKSGIVING for the marriage of Alexander Margitich and Lina Michal will be held on Sunday, August 28 at 4 PM, followed by a BBQ (meat and beverage provided, please bring a salad or dessert). RSVP Matushka Ann.
- THE CHURCH NEW YEAR begins on September 1. This is a day of thanking God for His blessings, the glorious creation and how the "firmament proclaims His handiwork." (Ps. 19) Accordingly we will have a Blessing of Water service at 6 PM on September 1.
- UPDATES ON PARISH WEB PAGE: Some general updates has been made including the following: In order to make stewardship easier and more convenient for everyone, we are now offering electronic payments through Square (in addition to PayPal) on our web site. This means that you can give using your credit card directly. Visit <http://hvpcsrca.orthodoxws.com/stewardship.html>
- AS A FUNDRAISER, Fr. Theodor and Matushka Hanne Svane are inviting donors who contribute to the Internship Fund with a gift of \$900 or more to a unique pilgrimage to Norway in 2018. Visit our Parish web page and the "Internship" section for more information and a teaser video. <http://www.saintseraphim.com/intern.html>
- BEGINNING THIS SUNDAY paying for the Sunday Agape meal can be done using a credit card.

EXPRESSING GRATITUDE BEFOREHAND

Prayer and fasting—when done with faith and from the heart—give us capacity to receive God's grace. "Space" is made, so to say, for God in the soul. We receive in return much more than what we offer. Of course, God's grace is not earned; we only prepare ourselves to receive it. All this is especially true of our participation in the Divine Liturgy and reception of Holy Communion. What is passed down to us as the most effective way to prepare for the Liturgy and to give us the "capacity" to carry the Holy Gifts within ourselves in a powerful way? Our practice in the Orthodox Church in America (OCA) is to make a confession at least once a month. We are also taught to do the *Prayers Before Holy Communion*, found in any common Orthodox Prayer book, before receiving Holy Communion. Finally, the Tradition of the Church also strongly encourages us to attend Vespers on Saturday evening as part of our preparation for Communion.

- Why do men learn through pain and suffering, and not through pleasure and happiness? Very simply, because pleasure and happiness accustom one to satisfaction with the things given in this world, whereas pain and suffering drive one to seek a more profound happiness beyond the limitations of this world. —*Fr. Seraphim Rose*
- During times of affliction do not seek human consolation so that God may console you. —*Elder Joseph the Hesychast*

PROTECTION OF THE HOLY VIRGIN MARY ORTHODOX CHURCH

SEPTEMBER 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
28 - St. Moses the Black <ul style="list-style-type: none"> • 10 AM, Divine Liturgy • 11:45 AM, Agape Meal • 4 PM, Molieben for Alex and Lina, BBQ to follow 	29 - Strict Fast Day <ul style="list-style-type: none"> • 9 AM, Divine Liturgy (<i>Beheading of St. John the Baptist</i>) • 6 PM, Panikhida 	30 <ul style="list-style-type: none"> • 11 AM, <i>Funeral for Gabriel Griovski, burial in Healdsburg, memorial meal to follow</i> 	31 <ul style="list-style-type: none"> • 6 PM, Vespers 	1 - Church New Year <ul style="list-style-type: none"> • 6 PM, Blessing of Water 	2 [Fr. Lawrence in Calistoga all day]	3 <ul style="list-style-type: none"> • 9 AM, Glendi Work Party • 5 PM, Vespers and Matins
4 - Prophet Moses <ul style="list-style-type: none"> • 10 AM, Liturgy • 11:45 AM, <i>Beginning of Church School</i> • Noon, Agape Meal 	5	6	7 <ul style="list-style-type: none"> • 6 PM, Great Vespers 	8 - Nativity of the Theotokos <ul style="list-style-type: none"> • 8:30 AM, Matins and Divine Liturgy 	9	10 <ul style="list-style-type: none"> • 9 AM, Glendi Work Party • 5 PM, Great Vespers
11 - St. Theodora of Alexandria <ul style="list-style-type: none"> • 9 AM, Baptism • 10 AM, Liturgy • 11:45 AM, Church School • Noon, Agape Meal 	12	13 <ul style="list-style-type: none"> • 6 PM, Festal Matins, bringing out of Cross 	14 - Exaltation of Cross <ul style="list-style-type: none"> • 9 AM, Divine Liturgy (<i>Strict Fast Day until 3 PM</i>) • 5 PM, Redwood Empire Food Bank 	15 GLENDI SET UP	16 GLENDI SET UP	17 - GLENDI DAY 1 <ul style="list-style-type: none"> • 11 AM, Glendi opens • 4 PM, Great Vespers
18 - GLENDI DAY 2 <ul style="list-style-type: none"> • 9 AM, Liturgy • Noon, Glendi Opens 	19	20	21 <ul style="list-style-type: none"> • 6 PM, Vespers 	22 <ul style="list-style-type: none"> • 6 PM, Vespers for Conception of St. John the Baptist • 7 PM, Parish Council Meeting 	23	24 <ul style="list-style-type: none"> • 4 PM, Children's Choir Rehearsal • 5 PM, Great Vespers
25 - St. Sergius of Radonezh <ul style="list-style-type: none"> • 10 AM, Liturgy • 11:45 AM, Church School • Noon, Agape Meal 	26	27	28 <ul style="list-style-type: none"> • 6 PM, Vespers 	29	30 <ul style="list-style-type: none"> • 6:15 PM, Vigil for the Protection of the Virgin 	OCTOBER 1: Protection Feast <ul style="list-style-type: none"> • 9:30 AM, Divine Liturgy • 5 PM, Great Vespers