

at peace among yourselves. And we exhort you, brethren, admonish the idlers, encourage the fainthearted, help the weak, be patient with them all. See that none of you repays evil for evil, but always seek to do good to one another and to all. Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. (I Thess. 5:12-218). The “effort” belongs to us, and the “results” belong to God.

• TITHING & STEWARDSHIP:

“I’ve learned that when I pay my tithe first there is always enough left to pay my bills, but when I pay my bills first there is never enough left to pay my tithe” —*Anonymous*.

“...the Old Testament saints did not see the tithe merely as a way for organizing fund-raising for the Temple and clergy, but as part of their relationship with God. Similarly, we cannot regard our giving merely as providing for our parish’s material needs. We must appreciate the spiritual importance of tithing, as the return to the Lord of a portion of His blessings through which we sanctify the remainder for our own use. Thus we acknowledge the Lord’s claim upon the *whole of our life* and affirm that the focus of our existence is not this world but the Kingdom to come. The tithe, one-tenth, is the ideal of stewardship set forth in Scripture in the Old Testament tithe, and in Tradition, represented by The *Didache*, St Irenaeus, and St John Chrysostom. At first, for those not used to the idea of tithing, this amount may seem staggering. The best way to begin is to adopt a lower percentage and then increase it over time. First, we should accept the underlying principle behind tithing: that we should not give an arbitrary amount, but that our contributions should represent a proportion, a percentage, of our income. Once we establish a certain percentage (for example 3%-5%) as our starting point, we can then increase it by one percent a year until we reach the tithe. From the beginning, however, we must adopt the idea that we give a percentage of our treasure; we cannot base it on impulse, giving “a little something” from what we “have left over.” Instead, our offering should represent “the first-fruits of our produce” offered because we feel need to “honor the Lord with our substance,” because we want show our gratitude to Him for His blessings, and because we acknowledge our part in His work of redeeming the world.” — *Fr. Dimitri Cozby, 1995*

ANNOUNCEMENTS

Tone Two & Post-Feast of Dormition Sunday ~ August 19, 2012

• TROPARION OF THE RESURRECTION, Tone Two:

When Thou didst descend to death, O Life-Immortal, Thou didst slay hades with the splendor of Thy Godhead; and when from the depths Thou didst raise the dead, all the powers of Heaven cried out: O Giver of Life, Christ our God, glory to Thee.

• TROPARION OF DORMITION, Tone One

In giving birth thou didst preserve thy virginity, in thy dormition thou didst not forsake the world, O Theotokos; thou wast translated unto life, since thou art the Mother of Life; and by thine intercessions dost thou redeem our souls from death.

• KONTAKION OF DORMITION, Tone Two

The grave and death, could not hold the Theotokos, who is unsleeping in her intercessions, and an unfading hope in her mediations. For as the Mother of Life, she was translated to life by the One Who dwelt in her ever-virgin womb.

ACTIVITIES & EVENTS THIS WEEK

- Sat., August 18: 9 AM, Grounds Work Party
5 PM, Great Vespers. Confessions to follow
- Sun., August 19: 9 AM, Baptism of Edith Dovey
10 AM, Divine Liturgy
Blessing of returning students at conclusion of Liturgy
Noon, Agape Meal
12:45 PM, Choir Rehearsal

- Wed., August 22: 5 PM, Catechism Class
6 PM, Vespers
- Thurs., August 23: 9:30 AM, Divine Liturgy at Kazan Skete for
Feast of St Lawrence (Old Calendar)
6 PM, Akathist to St. Seraphim
7 PM, Parish Council Meeting
- Sat., August 25: 10 AM, Divine Liturgy at Fort Ross
6 PM, Great Vespers (**note time change**)

- MANY YEARS:

The Parish rejoices today on the occasion of Edith Dovey's baptism. We congratulate the parents Rachel and Michael. May God raise up Edith to be a fruitful tree of Christian virtue and love.

- AWAY THIS WEEK:

Both Fr. John Ramos and Fr. John Schettig are away this weekend, and because of that and the Baptism on Sunday morning, there will be no one hearing Confessions on Sunday morning. We apologize for the inconvenience. If you wish to confess before Sunday's Liturgy, there will be opportunity following Vespers on Saturday.

- OCA ARCHIVIST TO SPEAK HERE:

Alexis Liberovsky, scholar and archivist for the Orthodox Church in America, will once again visit our parish on **Tuesday, August 28**, for a talk at 7 PM. Last year he was here to speak about the autocephaly of the OCA, as some of you will recall. Alexis is visiting the west coast to attend the festivities at Fort Ross and to give talks in SF on the history of the Orthodox in America. He has graciously offered to give a talk to our parish on the history of major (Russian) Orthodox archival resources in North America, from the Alaskan period until today, with a focus on Saint Tikhon, and help us to create/preserve parish archives, doing oral history, etc. He hopes to show photos of our parish that are in the OCA Archives in NY. Mr. Liberovsky is an engaging speaker, and will share his wealth of knowledge of the OCA. No doubt there will be some interesting insights regarding Orthodox unity in North America, in regards to the recent gathering of all the Bishops in New York back in May.

- GLENDI:

Glendi is September 15 and 16. Stacks of flyers are at the Candle Desk and

Parish Hall, and you are encouraged to take a handful. Where will you be helping? See Esther Schau or Lydia Nicholson for signing up to work.

- FORT ROSS—THE BIG EVENT:

As noted last Sunday in the post-Liturgy announcements, the presence of our parish members at the Divine Liturgy at Fort Ross on Saturday, August 25 (10 AM) is of great significance to our parish, the OCA and all Orthodoxy. Not only will we share in the unity of Christ in the Church with the joint Eucharistic celebration of the Russian, ROCOR and OCA bishops, priests and faithful; not only will we enjoy the honor of having our choir director and singers chanting at this historic Divine Liturgy; not only will we be participants with upwards of thousands of Orthodox gathered together in one place here (not just something we see in photos from Russia, Greece or other old world sites); but we will gather to manifest the Orthodox Church as the Church **for** America as Americans, not as something foreign and irrelevant to our fellow citizens. I encourage, exhort and ask you—and I pray to the Lord for it to be: Come to Fort Ross. Your attendance there next week is a personal responsibility. Yes, it is thrust upon you and me—so, let us humbly and gratefully accept it. By attending, we demonstrate not some “ancient and colorful rituals and customs” of Russian Orthodoxy—which is all the local press will focus on—but the power, glory and the worship of the Kingdom of God. Let us manifest our love for one another in Jesus Christ, and thereby witness to the Orthodox Christian faith as not something just “Russian” or ethnic, but for Americans. Come, brothers and sisters. Accept the responsibility which has been given to us as a gift. —*Fr. Lawrence*

- THE “NEW COMMANDMENT” GIVEN TO US BY CHRIST:

We come to church on Sundays and Feasts, we participate in the Eucharist and offer ourself and our life to God, and we make a financial pledge to the parish. This is not understood in an individualistic manner—as if one is attending to personal “spiritual needs.” It's the living out of a commitment of being a member of a parish community—the local Body of Christ—and thus we embody the manifold virtues implied in the new commandment of Christ to “love one another, even as I have loved you.” How else can we understand the text from St. Paul's First Epistle to the Thessalonians? *But we beseech you, brethren, to respect those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work. Be*