

been replaced by cynicism and suspicion. This hostile cynicism and discouraging suspicion are precisely what seduce us to distance ourselves from the Church when it celebrates with such joy and faith this birth of a little girl in whom are concentrated all the goodness, spiritual beauty, harmony and perfection that are elements of genuine human nature. Thus, in celebrating Mary's birth we find ourselves already on the road to Bethlehem, moving toward the joyful mystery of Mary as the Mother to God. —Fr. Alexander Schmemmann

• TREATING GOD AS WE TREAT OUR CELL PHONES:

The graphic below asks about how we treat the Scriptures and our cell phone. More fundamentally, we might consider our relationship with Jesus Christ and His Church in comparison to how much attention we give to our cell phones, text messages and emails; and how much we spend on our cell and data plans in comparison to what we offer to the Church and the poor. —*borrowed.*

# ANNOUNCEMENTS

September 7, 2014

---

• RESURRECTIONAL TROPARION, Tone Four:

When the women disciples of the Lord learned from the angel the joyous message of the Resurrection, they cast away the ancestral curse, and elatedly told the Apostles: death is overthrown, Christ God is risen, granting the world great mercy.

• TROPARION OF THE FOREFEAST, Tone Four:

From the root of Jesse and from the loins of David, the divine child Mary is born for us today. Wherefore, all creation is glad and is renewed. Heaven and earth rejoice together. Praise her, ye tribes of the nations. Joachim rejoiceth and Anna keepeth festival crying: The barren woman bears the Theotokos, who sustains our life.

• RESURRECTIONAL KONTAKION, Tone Four:

My Savior and Redeemer as God rose from the tomb, and delivered the earth-born from their chains. He has shattered the gates of hades, and as Master, He has risen on the third day.

• KONTAKION OF THE FOREFEAST, Tone Four:

Today the Virgin and Mother of God, Mary, the imperishable bridal chamber of the heavenly Bridegroom, is born by the will of God of a barren woman, and the chariot of God the Word is beautifully adorned, for to this was she fore-ordained, since she is the divine gate and the Mother of Life.

## ACTIVITIES & EVENTS THIS WEEK

- Saturday, Sept. 6: 9 AM, Glendi Work Party  
4:30 PM, Panikhida  
5 PM, Great Vespers, Confessions

---

Protection of the Holy Virgin Orthodox Church • 90 Mountain View Ave • Santa Rosa  
707-584-9491 • [LMargitich@sbcglobal.net](mailto:LMargitich@sbcglobal.net) • [saintseraphim.com](http://saintseraphim.com)

## What if we began to treat our Bibles the way we treat our cell phones?

What if we...

...carried it with us  
everywhere?

...turned back to get it if  
we forgot it?

...checked it for messages  
throughout the day?

...used it in case of an  
emergency?

...spent an hour or more using  
it each day?



- Sunday, Sept. 7: 10 AM, Divine Liturgy  
Noon, Agape Meal  
**1:15 PM, Great Vespers for the Nativity of the Theotokos**
- Monday, Sept. 8: **8:30 AM, Matins and Liturgy for the Nativity of the Theotokos**
- Wednesday, Sept. 10: 5 PM, Redwood Empire Food Bank  
6 PM, Vespers
- Saturday, Sept. 13: 9 AM, Memorial Divine Liturgy  
10 AM, Glendi Work Party  
**5 PM, Vigil for the Elevation of the Cross**

- CONFESSIONS ON SUNDAY:

Father John and Matushka Xenia are away on vacation until next week. This means that confessions can be heard only after Vespers on Saturday evening; and probably not at all this Sunday morning prior to the Liturgy.  
—*Fr. Lawrence*

- MERCY MEALS:

Kira Staykow has taken over the Mercy Meals Ministry from Shannon Agni Winterton, who had been arranging the meals. If you know of any in the parish that are ill, or for any reason need prepared meals brought to them, please call Kira at (415) 279-0353 or email at: kirastaykow@gmail.com

- REDWOOD EMPIRE FOOD BANK:

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. The next distribution is on Wednesday, September 10. Volunteers, please come by 5 PM to set up. See Denise Pellizzer if you would like to volunteer to help the poor.

- INDOOR BAKERY:

The **Indoor GLENDI Bakery** relies heavily on a myriad of donated homemade items that give our customers a wide variety from which to choose. We are asking that you make your favorite sweets to help supply our Bakery! Special cakes and quick breads always sell well too, as well as, anything unique like rum or carrot cake. Please make enough for Saturday and Sunday, and package separately for each day. We need things in/on

disposable containers whenever possible, or mark your name clearly on the container. Please contact me by email: kristinet@sonic.net if you will be bringing something. **We need all the baked goods no later than 9 AM on September 20th.** —*Kristine Tellefsen, Chair, Inside Bakery*

- GLENDI WORK PARTIES:

Saturday, September 6, from 9 AM – 1 PM; Saturday, September 13, from 10 AM–2 PM. During the week prior to Glendi—we call it “Glendi Week”—there will be all sorts of kitchen, hall and outdoor work to do, culminating in the work party on Friday, September 19, from 9 AM-9 PM.

- THE BIRTH OF THE THEOTOKOS:

Son of God, Son of Man... God descending and becoming man so that man could become divine, could become partaker of the divine nature (2 Peter 1:4), or as the teachers of the Church expressed it, “deified.” Precisely here, in this extraordinary revelation of man’s authentic nature and calling, is the source of that gratitude and tenderness which cherishes Mary as our link to Christ and, in Him, to God. And nowhere is this reflected more clearly than in the Nativity of the Mother of God. Nothing about this event is mentioned anywhere in the Holy Scriptures. But why should there be? Is there anything remarkable, anything especially unique about the normal birth of a child, a birth like any other? The Church began to commemorate the event with a special feast...because, on the contrary, the very fact that it is routine discloses something fresh and radiant about everything we call routine and ordinary, it gives new depth to the unremarkable details of human life...And with each birth the world is itself in some sense created anew and given as a gift to this new human being to be his life, his path, his creation. This feast therefore is first a general celebration of Man’s birth, and we no longer remember the anguish, as the Gospel says, “for joy that a human being is born into the world” (Jn. 16:21). Secondly, we now know whose particular birth, whose coming we celebrate: Mary’s. We know the uniqueness, the beauty, the grace of precisely this child, her destiny, her meaning for us and for the whole world. And thirdly, we celebrate all who prepared the way for Mary, who contributed to her inheritance of grace and beauty... And therefore the Feast of her Nativity is also a celebration of human history, a celebration of faith in man, a celebration of man. Sadly, the inheritance of evil is far more visible and better known. There is so much evil around us that this faith in man, in his freedom, in the possibility of handing down a radiant inheritance of goodness has almost evaporated and