

John Damascene). While God is the Source of all that we have, and His presence fills the entire world (see Acts 17:28), we humans share a God-given responsibility to care for His creation and offer it back to Him in thanksgiving for all that we have and are. —*Document of the Assembly of Bishops, 2007*

ST. SERAPHIM CATHEDRAL

PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



COME JOIN US FOR CAMP GLENDI

When: Friday, September 14 – Saturday, September 15
Where: Protection of the Virgin Church campus
What: A fun camping time for all. Come, pitch your tent on the lawn or bring your trailer to the parking lot, or set up a sleeping bag in the Hall. Come for part or all of the fun.

SCHEDULE OF EVENTS

FRIDAY

5 PM:.....Arrive and set up
6 PM:.....Dinner (provided, bring some beverages and snacks)
6:45–9 PM:.....Games, campfire, songs, s'mores, Prayers
9:30 PM:.....Lights out

SATURDAY

8 AM:Breakfast
9 AM:activities, games, parish grounds project
Noon:Lunch
12:45 PM:.....more activities, games, and yes, even more fun
4 PM:.....Great Vespers (the 5 PM Vespers is moved to 4 PM)
5:30 PM:Dinner and break-down (of camp, not minds)

RSVP to Vicky Basch - vbasch@sonic.net or text at 707-291-2369

• CONCERT NEXT SUNDAY:

The vocal ensemble, Carmina Chromatica, conducted by Nicolas Custer, will sing a concert for us on Sunday, September 16, at 2:30 PM. This free presentation will consist of a series of Renaissance choral motets for Holy Week and the Resurrection.

September 9, 2018

Righteous Joachim and Anna



- TROPARION OF THE RESURRECTION, Tone Six:
The angelic powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure body. Thou didst capture hades, not being tempted by it. Thou didst come to the Virgin granting life. O Lord who didst rise from the dead: Glory to Thee.
- TROPARION OF THE NATIVITY OF THE THEOTOKOS, Tone Four:
Thy nativity, O Theotokos, hath proclaimed joy to all the world; for from thee hath shone forth Christ our God, the Sun of Righteousness, annulling the curse and bestowing the blessing, abolishing death and granting us life eternal.
- KONTAKION OF ST. ANNA, Tone Two:
Now Anna is glad, for she hath been released from the bonds of barrenness; and nourisheth the all-pure one, And she doth summon all together, that they might praise Him who came from her womb, and hath bestowed upon mortal men, the only pure Mother who hath not known man.

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- KONTAKION OF THE NATIVITY, Tone Four:

By thy Nativity, O Most Pure Virgin, Joachim and Anna are freed from barrenness; Adam and Eve, from the corruption of death. Delivered from the guilt of sin, thy people keep the feast as they sing unto thee, the barren woman gives birth to the Theotokos, who sustains our life!

ACTIVITIES & EVENTS THIS WEEK

- Sat., September 8: 9:30 AM, Divine Liturgy for the Feast
5 PM, Great Vespers, Confessions
- Sun., September 9: 8:40 AM, Resurrectional Matins
10 AM, Divine Liturgy
11:45 AM, Church School
Noon, Agape Meal
- Wed., September 12: 5 PM, Redwood Empire Food Bank
6 PM, Daily Vespers
- Thurs., September 13: 9 AM, Memorial Liturgy (Protection Church)
Noon, **Senior/Retired Lunch Fellowship**
6:15 PM, Vigil for the Exaltation of the Cross
- Friday, September 14: 9 AM, Divine Liturgy for the Feast
Strict Fasting Day
5 PM, Camp Glendi
- Sat., September 15: Camp Glendi
4 PM, Great Vespers, *note time change*

THIS WEEK:

We welcome Father Peter Robicheau from St. Basil Orthodox Church in Wilmington, NC. We are grateful for his presence since Father John is on vacation and I will be serving the Divine Liturgy on Sunday at Sts. Peter and Paul. —*Fr. Lawrence*

- FOOD BANK DISTRIBUTION:

The monthly distribution of food via the Redwood Empire Food Bank will take place on Wednesday, about 5 PM. Volunteers: please come to help set-up by 4:30 PM. See Tom Pellizzer if you have questions.

- UPCOMING FEAST OF THE CROSS:

The Feast of the Exaltation of the Cross, each year on September 14, commemorates the finding of the Savior's Cross in Jerusalem by Empress Helen in 326 AD. Our liturgical celebrations, particularly at Matins the night before (Vigil at 6:15 PM, September 13) convey the powerful meaning and transcendent joy of finding the Cross on that day in 326 AD. Without Glendi, and the distractions and exertions that come with it, perhaps this year, the whole parish can celebrate. The Feast on September 14 is an opportunity, says one commentator, "outside of the observances of Holy Week to celebrate the full significance of the victory of the Cross over the powers of the world, and the triumph of the wisdom of God through the Cross over the wisdom of this world. This Feast also gives the Church an opportunity to relish the full glory of the Cross as a source of light, hope and victory for Christ's people. It is also a time to celebrate the universality of the work of redemption accomplished through the Cross: the entire universe is seen through the light of the Cross, the new Tree of Life which provides nourishment for those who have been redeemed in Christ."

—*Fr. Lawrence*

- ON THE SIGN OF THE CROSS:

Let us then not be ashamed to confess the Crucified. Let the cross as our seal, be boldly made with our fingers upon our brow and on all occasions; over the bread we eat, over the cups we drink; in our comings and in our goings; before sleep; on lying down and rising up; when we are on our way, and when we are still. It is a powerful safeguard; it is without price, for the sake of the poor; without toil, because of the sick; for it is a grace from God, a badge of the faithful, and a terror to the devils; for "he displayed them openly, leading them away in triumph by force of it." For when they see the Cross, they are reminded of the Crucified; they fear him who has "smashed the heads of the dragons." Despise not the seal as a free gift, but rather for this reason honor your benefactor all the more.

—*St. Cyprian of Jerusalem* (✠ 366 AD)

- CARE FOR GOD'S CREATION:

...the Book of Prayers (*Euchologion*) contains numerous prayers for gardens, animals, crops, water and weather conditions. In her wisdom, then, the Church has always known that human beings are dependent upon the grace of God through the world around us to nurture and sustain civilized society. Indeed, "God has worked our salvation through the material world" (*St.*