

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.”

• CANCELLATIONS:

The Divine Liturgy originally scheduled for **Wednesday, September 25, is cancelled.** Fr. Lawrence will be participating in the Parish Feast day of our sister parish in Calistoga, St. Symeon of Verhotursk, pastored by Fr. Joakim Provatakis, and thus unable to serve here. The Parish Council Meeting originally scheduled for Thursday, September 26, has been moved to Tuesday, October 15. The Akathist on 9/26 is also cancelled.

• DIOCESAN ASSEMBLY:

Our Parish is hosting about 100 Diocesan priests, lay delegates, and our Archbishop Benjamin for the Diocesan Assembly, October 7–10. Help will be needed in the Kitchen, the Hall set-up, and cleaning the Church. Contact Fr. Lawrence, Serge Anderson (for Kitchen help) or Debbie Buse, for helping out in the Hall.

• ST. NICHOLAS BAZAAR:

Saturday, October 5, 10:30 AM–3 PM, Vespers at 4 PM. Traditional Slavic foods, live music by the Nikolai Ensemble, homemade crafts, silent auction, choir concert, and more. Let’s support our sister Parish. The Bazaar will be held on the Church grounds, 102 Ross Ave, San Anselmo, CA. See the flyer for more info.

• HAVEST FESTIVAL, OCTOBER 5, NOON–8 PM:

Holy Dormition Orthodox Church, on 1521 Rose Ave, invites you to the annual Harvest Festival: games, dancing, BBQ, horseback rides, tea room, crafts and entertainment. Admission \$5, and \$2 for kids under 12. This event is a fundraiser for St. Michael’s Orthodox School.

• SUNDAY BBQ:

Come and join us this Sunday at 4 PM for a potluck BBQ! (9/29). Bring meat for the grill, a side dish to share (enough to serve 8–12), and a choice of beverage. It will be a wonderful time to socialize together, celebrate this year’s Glendi, and brain storm for next year. When you have time this week, stop by the church. There is plenty of clean up and take down to do!

—*Matushka Esther Carr*

ANNOUNCEMENTS

Sunday ~ September 22, 2013 Nativity of St. John the Baptist (one day early)

• 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 NATIVITY OF ST. JOHN, Tone Four:

Rejoice, O thou barren one who hadst not borne until now; for lo, in all truth thou hast conceived the Lamp of the Sun, and he shall send forth his light over all the earth, which is afflicted with blindness. Dance, O Zacharias, and cry out with great boldness: the one to be born is the blest Prophet of God Most High.

• KONTAKION OF THE NATIVITY OF ST. JOHN, Tone One:

Rejoice with splendor, O great Zachariah and most glorious Elizabeth, his spouse, in conceiving John the Forerunner as is meet, whom the archangel announced, rejoicing. O ye people, let us right worthily honor him as the initiate of the mystery of grace.

ACTIVITIES & EVENTS THIS WEEK

- Sat., Sept. 21: 11 AM GLENDI
4 PM, Great Vespers
- Sun., Sept. 22: **9 AM, Divine Liturgy**
Noon, GLENDI
- Wed., Sept. 25: 9:30 AM, Divine Liturgy in Calistoga, Parish
Feast of St. Symeon of Verhotursk
6 PM, Great Vespers for St. John the
Theologian, *Protection Church*

- WELCOME:

We welcome our visitors and guests, and hope they enjoy not only the Glendi experience, but also the worship experience of the Orthodox Church. We invite you to join us for our weekly Saturday evening Vespers at 5 PM, and our Sunday Divine Liturgy at 10 AM.

- PREPARATION OF HOLY COMMUNION:

We welcome our visitors and our guests this morning, and would remind them, as well as all Parish and Church members, that the reception of Holy Communion is reserved for Baptized and Chrismated Orthodox Christians. No Orthodox Christian should approach the Chalice to receive Holy Communion unless he or she has prepared by fasting, prayer (especially the “Pre-Communion Prayers”) and a recent participation in the Holy Sacrament of Confession. If you are a visitor to the Church, and would like more information about the Orthodox faith, please call Fr. Lawrence at 707-584-9491.

- CONCEPTION OF ST. JOHN THE BAPTIST:

On September 23 in the Holy Orthodox Church we celebrate the Conception of the holy, glorious Prophet, Forerunner and Baptist John (Luke 1:1–25). On this day the mercy, miracles and wisdom of God are celebrated: His mercy toward the devout and righteous parents of St. John, the aged Zacharias and Elizabeth, who all their lives had wished for and begged a child from God; His miracle, that of John’s conception in the aged womb of Elizabeth; and His wisdom, in the dispensation of man’s salvation. God had an especially great intention for John: namely, that he be the Prophet and Forerunner of Christ the Lord, the Savior of the world. Through His angels, God announced the births of Isaac to the childless Sarah, Samson to the childless wife of Manoah, and John the Forerunner to the childless Zacharias and Elizabeth. All of these were those for whom He had special intentions, and he foretold their birth through His angels. The *Troparion* for the Conception of St. John rings with joy. The feelings of Elizabeth are captured in the words: “Rejoice, O thou barren one who hadst not borne until now; for lo, in all truth thou hast conceived the lamp of the Sun, and he shall send forth his light over all the earth which is afflicted with blindness.” The same *Troparion* exhorts boldness in Zacharias to cry out “The One to be born is the blest Prophet of God Most High.” When the liturgical text reminds us of the impending birth of John, our minds drift to the birth of Christ, the Prince of Peace. (Is. 9:6) In the present century when

violence continues to make headlines, we cannot help but wonder about what is necessary for peace to dominate the world. The solution to the dilemma is Jesus Christ. It is for Christ to prevail in each heart, in each home. The Holy Apostle Paul told the Ephesians about Christ in these words: “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation.” (Ep.2:14) Men and women of all backgrounds, of all nationalities, of all races can find peace in Christ if they choose. For those who of Christ, for those who know Christ, the responsibility is to live the Christian life, to share the love of Christ. Non-believers come to believe when they see. Christians are convincing when Christians live the Christian life. The complete sacrifice of John the Baptist is a source for on-going contemplation. Between the joy of John’s conception and the tragic ending of his life by beheading, the Holy Scriptures and the liturgical texts of the Church remind and teach us of the importance of John. —*borrowed from Fr. Rodney Torbic*

- THE RESURRECTION—an excerpt from Alexander Schmemmann

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 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 the despair and horror of Hades 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