

ANNOUNCEMENTS

SUNDAY OF THE SAMARITAN WOMAN MAY 18, 2014



- TROPARION OF MID-FEAST, Tone Eight:

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; for Thou, O Savior didst cry out to all: whosoever is thirsty let him come to Me and drink. Wherefore, O Well-spring of Life, Christ our God, glory be to Thee.

- KONTAKION OF THE SAMARITAN WOMAN, Tone Eight:

The Samaritan woman came to the well in faith; she saw Thee, the Water of Wisdom and drank abundantly; she inherited the Kingdom on high and is ever glorified.

- KONTAKION OF MID-FEAST, Tone Four:

O Sovereign Master and Creator of all things, O Christ our God, Thou didst cry unto those present at the Judaic Mid-Feast: come and draw the water of immortality freely; wherefore, we fall down before Thee and faithfully cry aloud: grant Thy compassions unto us, O Lord, for Thou art truly the Well-spring of life for all.

ACTIVITIES & EVENTS THIS WEEK

- Saturday, May 17: 5 PM, Great Vespers / Wedding Rehearsal to follow
- Sunday, May 18: 10 AM, Divine Liturgy (*Fr. John will be at Sts. Peter and Paul, on Stony Pt Rd*)
11:45 AM, Church School
Noon, *Agape Meal*
3 PM, Wedding of Ellen Aylward and Rob Martin
- Wed., May 21: 9 AM, Divine Liturgy for Feast of Sts. Constantine and Helen
6 PM, Vespers, Potluck Dinner and Lecture #4 on the Book of Acts by Fr. John

- OUR NEWEST CATECHUMEN:

We welcome and congratulate Spenser Rhodes, our newest catechumen, to be received at 9:30 AM Sunday morning.

- WEDDING TODAY, 3 PM:

All are invited to the wedding and reception of Ellen Aylward and Rob Martin. Ellen and Rob have asked for the honor of all our beloved parish members, so please consider this announcement as your invitation.

- THE ASCENSION OF CHRIST:

The Gospel's retelling of the Ascension is quite laconic. Christ said to the apostles His last words of comfort and hope (Luke 24:49); then, having walked to the top of the Mount of Olives, He blessed them and went away as if ascending into heaven. Why do I say "as if ascending"? Because the Savior did not fly away to the Moon, but entered into the glory of His Father; He did not leave the world, abandoning us, but is here, among us (Matthew

18:20) always to the very end of the age (Matthew 28:20). But it is said “ascended into heavens” (Luke 24:51) because Christ went the way in which every one of us will go at death. He opened for people the way to God, having sat at the right hand of the Father in His human Body (Mark 16:19). The evangelists and, after them, the whole Church invariably underlines the humanity of Christ: it was not a spirit who ascended, not a ghost, not a mirage, but God in human nature. “Look at my hands and my feet,” says Christ. “It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have” (Luke 24:39). “Give Me food,” — “and He took it and ate it in their presence,” says Saint Luke (Luke 24:43). In the same way, the Holy Church sings, especially emphasizing that Christ ascended in His Body: *Beholding Christ, the Mediator between God and men, with His flesh in the heights, the choirs of the angels were amazed, and with one accord they sang a hymn of victory...* Why is this? Why is it so important that the Savior ascended in His Body? Perhaps, it is because Christ came to raise not just part of a person, not the soul only or the spirit, but “healing the whole man” (John 7:23), “to raise the fallen image of Adam” (from the service of Ascension). Christianity insists that our body is not a craft of an evil demiurge [semi-divine creator god], not a cage for the soul, like the occultists say, but a temple of the Holy Spirit (1 Cor 6:19), and must be restored, cleansed, and sanctified. It is also, perhaps, important for us that Christ ascended in His Body, that in this we see the invariable humanity of God. Having once become incarnate, the Savior always remains human, forever “uniting things on earth with the heavens” (from the *Kontakion of Ascension*), and He took His humanity up to the right hand of the Father.

Through His Body He opened to us the way home, and we in the Body of the Savior will be taken up to the Father. Is this, perhaps, the reason why Christians partake of Holy Communion with such awe, uniting with the Body and Blood of Christ, that in Him alone is our salvation, that in Him alone we rise from the dead, “in Him we live and move and have our being” (Acts 17:28)? Finally, the ascension of the Lord in the flesh means that His Body, the Holy Church (Ephesians 1:23) is not a ghost, nor an abstract concept, not a hobby club, but a living and whole body. It is not enough, therefore, to just think about the Church, to sympathize with Christianity, to like it. It is not enough to know about the Church or to stop by now and again. One must be in the Church, live in her, live by the Body and Blood of the Savior. Only in the Body of Christ does the resurrection of the Savior become our resurrection, the ascension—our ascension, the heavenly Father—our Father, and the eternal life with God—our life.

Let us not spin cobwebs in our minds, thinking that missing church services, abstaining from confession and Holy Communion for years, not living according to the commandments of Christ, we somehow remain invisible members of an “invisible Church,” some sort of “secret agents.” No, brothers and sisters! Christ ascended not in virtual reality, but in His Body; and our salvation is not in fruitless fantasies, but in the Church. St. Cyprian of Carthage said: “He who does not obey the Church is not her son; and to whom the Church is not the mother, God is not the father” (*On the Unity of the Church*). Let us reconcile and reunite with the Holy Church through repentance, unite with the Body of Christ through communion, become grounded in the commandments of Christ, and keep to the truth despite all tenets of the devil, because Christ is with us, “departing not hence, but remaining inseparable from us and crying unto them that love [Him]: I am with you, and no one can be against you” (from the *Kontakion of Ascension*). Amen! —Fr. Sergei Sveshnikov, *Molino, OR*.

• PILGRIMAGE:

Father Lawrence and Matushka Ann will be away on a pilgrimage, visiting the historic and ancient monasteries and churches of Macedonia and Serbia, from May 23 until June 6. Look for occasional photos and facts of the trip on the Parish SSPF and Facebook. Fr. John Schettig will be available for any pastoral needs while Fr. Lawrence is away.

- **ADVICE FROM THE BOOK OF TOBIT:**

Do not turn your face away from any poor man, and the face of God will not be turned away from you. If you have many possessions, make your gift from them in proportion; if few, do not be afraid to give according to the little you have. So you will be laying up a good treasure for yourself against the day of necessity. For charity delivers from death and keeps you from entering the darkness; and for all who practice it, charity is an excellent offering in the presence of the Most High. —*Tobit 4:7–11*

- **SAINT SERAPHIM WEEK FOR KIDS:**

Our annual five day “Vacation Bible School” will be held from June 16–20 this year. Daily schedule here at the church will start with arrivals by 9 AM, a morning prayer at 9:15 AM sharp, followed by a brief spiritual lesson with one of the priests, then crafts, games, snacks, folk dancing, music, and a wrap-up prayer at Noon.

Registration and Volunteer forms are available at the Candle-desk. We hope to have our core teen volunteers with us, and any other volunteers, age eleven and older. The program is being organized by Gloria Collins and Niki Myles. Gloria will work with the older children (ages six to ten) and Niki will work with the children ages five and younger. Parents, Godparents and Grandparents: it is very important that we have your involvement. Not only do our children need this, but we as a church community need to be involved with our children! Niki is also working on having a St Seraphim Week t-shirt, which has been designed by Thekla Tracey Rolandelli. The shirts will be free for the children and volunteers, and for sale for anyone else who would like one. Please see Gloria or Niki if you have any questions about St. Seraphim Week.

- **MUTUAL SALVATION:**

Fr. Alexey (Ambrose) Young wrote that “the marriage service in the Orthodox Church begins with the words, “Blessed is the Kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and unto the ages of ages. Amen.” This exclamation emphasizes the seriousness of marriage, and also the goal of marriage. According to the church canons, those Orthodox Christians who marry outside the Church are deprived of the sacraments of the Church. Some people find this shocking; they feel the Church is being too harsh. But the question is: what gives validity to marriage? From a spiritual standpoint, what gives meaning to a marriage? Unlike the wedding ceremonies in most non-Orthodox churches, marriage in the Orthodox Church is not a contract—a legal agreement with the exchange of vows or promises—between two people.” In the Marriage service, which bestows Divine Grace over time to those who seek it, the God Who gives us existence and Who in the beginning made male and female, joins two into one in a mystical union. He consecrates them—uniquely and specifically for each other—on the path of salvation; He makes them co-creators with Him, in so many diverse ways, including, but not limited to, the bearing of children. Fr. Alexey also adds that “marriage is the setting up, by two people, of a miniature church, a family church, wherein people may worship the true God and struggle to save their souls. It is also a family church that is in obedience to Christ’s Church. As Saint Basil the Great says, it is natural to marry, but it must be more than natural; it must be a yoke, borne by two people under the Church.”

- **A PRECIOUS GEM:**

Liturgy is not a rigid thing to be repeated unconsciously. It is an expression of the human need to talk to the Lord, and to thank Him for His grace. Liturgy is spirit and life running through the veins of the body of the Church, and nurturing all its members. It revives the Church, the community and the individuals with the grace that is bestowed upon it. Hence, we are here before a precious gem. We should polish it and reveal its glorious face, stressing the essence of the liturgical practice which leads the believer to grow in Christ. It is therefore important to resort to all tools that enable the people to reach the depth of this inspiring liturgy, that they may take from it that which will help them attain salvation and understanding of the mystery of God. —*Patriarch John of Antioch*

PROTECTION OF THE HOLY VIRGIN MARY ORTHODOX CHURCH

JUNE 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 - Holy Fathers • 10 AM, Divine Liturgy <i>Ushers: Thom S. & Alex S.</i> • 11:45, Church School • Noon: Agape Meal	2	3	4 • 6 PM, Vespers	5	6	7 • 2 PM, Decoration of Church • 5 PM, VIGIL for Pentecost
8 - Pentecost • 9 AM, Baptisms • 10 AM, Liturgy with the Kneeling Vespers <i>Ushers: Joe A. & Ryan D.</i> • Noon: Agape Meal	9 - Holy Spirit Day • 9 AM, Divine Liturgy <i>No fast this week</i>	10 <i>[Fr. Lawrence in SF all day at Mission Board Meeting]</i> • 7 PM, Master Plan	11 <i>[Fr. Lawrence in SF all day at Diocesan Council Meeting]</i>	12	13	14 • 3:30 PM, Catechism, <i>The True God</i> • 4:30 PM, Panikhida for Sakovich family • 5 PM, Great Vespers
15 - All Saints • 10 AM, Liturgy <i>Ushers: George B. & Vlad B.</i> • 11:45, Church School • Noon: Agape Meal	16 <i>Beginning of the Sts. Peter and Paul Fast</i> St. Seraphim Week for Kids	17	18 • 6 PM, Vespers	19 • Noon, Senior Lunch Fellowship (potluck) • 6 PM, Akathist	20 	21 • 3:30 PM, Catechism, <i>The Human Being</i> • 5 PM, Great Vespers
22 - All Saints Russia/America • 10 AM, Liturgy <i>Ushers: Tito R. & Thom S.</i> • Noon: Agape Meal	23 • 6:15 PM, Great Vespers for Nativity of St. John the Baptist	24 - Nativity of St. John • 8:30 AM, Matins and Divine Liturgy	25 • 6 PM, Vespers	26 • 6 PM, Akathist to St. Seraphim • 7 PM, Parish Council Meeting	27	28 • 5 PM, VIGIL for Sts. Peter and Paul
29 - Sts. Peter and Paul • 10 AM, Liturgy <i>Ushers: Esther S. & Joe A.</i> • Noon: Agape Meal	30 <i>Fr. Lawrence at Summer Camp until Thursday</i>	1	2	3 	4 - Pilgrimage • 10 AM, Fort Ross, Divine Liturgy and Picnic	5 • 3:30 PM, Catechism, <i>On Sin</i> • 5 PM, Great Vespers

- The Feast of the Descent of the Holy Spirit, Pentecost, is the spiritual culmination of the fifty days after Pascha. The importance of the day can only be compared to Pascha itself. Accordingly, the Church will be decorated with abundant greenery (expressing the new life of the Spirit, and the harvest of spiritual gifts). Vigil will be celebrated on Saturday, June 7, at 5 PM. On Sunday, June 8 the Catechumens Jonathan and Shiloh will be baptized at 9 AM. The Festal Liturgy will begin at 10 AM, and be immediately followed by the **Kneeling Vespers of Pentecost**. The week following is fast free.
- The Apostles' Fast begins each year on the Monday after All Saints, and ends on the Feast of the Apostles Peter and Paul.

Holy Dormition Orthodox Church
presents our

St. Michael's Celtic Festival

For the Whole Family
featuring

**A FULL DAY OF TRADITIONAL MUSIC,
DANCE, FOOD, CRAFTS, GAMES & MORE!**

- ♣ 12:00 - Festival Opens
- ♣ 12:00-3:00 - Irish High Tea
- ♣ 1:00-3:00 - Crafts
- ♣ 1:00-3:00 - Irish Music
- ♣ 3:00 - Procession with Bagpipes
- ♣ 3:00-4:15 - Highland Games
- ♣ 4:30-5:30 - Scottish Country Dancing (beginners welcome)
- † 5:30-6:15 - Traditional Orthodox Vespers service in Church
- ♣ 6:30 - Evening Entertainment begins

SATURDAY, MAY 31ST NOON TO 8:30 PM

HOLY DORMITION CHURCH 1521 ROSE AVENUE

SANTA ROSA, CALIFORNIA

Suggested Donation

\$3 Adults

\$2 Children

A Benefit for Holy Dormition building fund

FOR INFORMATION CALL (707)545-5688

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