



# ANNOUNCEMENTS

SUNDAY, September 11, 2016

Venerable and God-bearing Mother Theodora  
of Alexandria

- TROPARION OF THE RESURRECTION, Tone Three:

Let the heavens rejoice, let the earth be glad; for the Lord hath shown strength with His arm; He hath trampled down death by death; He hath become the first-born of the dead. He hath delivered us from the depths of hades, and hath granted the world great mercy.

- TROPARION OF THE NATIVITY OF THE THEOTOKOS, Tone Four:

Thy nativity, O Virgin 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 everlasting.

- TROPARION OF ST. THEODORA OF ALEXANDRIA, Tone Eight:

In thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore O righteous Theodora, thy spirit rejoiceth with the Angels.

## ACTIVITIES & EVENTS THIS WEEK

- Saturday, September 10: 9 AM, GLENDI work party (set up pop-ups and tables, etc.)  
4:30 PM, 40th Day Memorial for Nina Antipov  
5 PM, Great Vespers  
6 PM, Young Adult Group get together
- Sunday, September 11: 9 AM, Baptism of Theodora Margitich, child of Amy and Justin  
10 AM, Divine Liturgy  
11:45 AM, Church School  
Noon, Agape luncheon
- Tuesday, September 13: 6:15 PM, Matins for the Exaltation of the Precious Cross
- Wednesday, September 14: 9 AM, Divine Liturgy for the Exaltation of the Cross (Strict Fast Day)  
*GLENDI food prep all day*
- Thursday, September 15: *GLENDI prep in kitchen all day, outside prep from Noon to 4 PM*
- Friday, September 16: *GLENDI prep all day, starting at 9 AM*

- GREAT FEAST OF THE EXALTATION:

On Tuesday evening we will celebrate Matins (due to the exertions of the week, only Matins, rather than Vespers and Matins) during which, near the end, the Precious Cross is brought forth and placed in the center of the Church, surrounded by flowers and basil (more on that later) for veneration. Wednesday morning, September 14, we will have the Divine Liturgy. The day is a strict fasting day in honor of the Cross. Strict fasting means that we do not eat or drink (unless age or medical needs dictate otherwise) until 3 PM, after which we abstain from meat and dairy. May the Lord bless our celebration with His presence and the power of His Cross. —*Fr. Lawrence*

- PARISH NEEDS:

Sweep walkway around St. Seraphim (ask kids to stop throwing pebbles)

Scrape wax off church floor

Clean and polish brass candle stands in St. Seraphim

Assemble a picnic table

- UPCOMING PILGRIMAGE:

Next month, from October 15–29, Matushka Ann and I will be on a pilgrimage to the country of Georgia. I'd like to offer a word about pilgrimages. Vacations and get-aways are important for rest and relaxation—without them one can get exhausted from the pressures and responsibilities of life and become very negative, cynical and unmotivated. So, plan ahead, and make those vacation plans. However, there are times when what is needed is not rest, but restoration, which can often be gained from a pilgrimage. One goes on such a journey to experience and pray at holy places and to meet holy people. Pilgrimages have been part of the Christian experience since early days (visiting Jerusalem and places of martyrdom for example). We are so very blessed in our area to be close to two Monasteries (the Skete and Calistoga), the Cathedral “Joy of All Who Sorrow” where the relics of St. John of San Francisco may be venerated, and not far up Hwy. 5, the Monastery of St. John of SF in Manton. Visiting any of these places can be a wonderful and restorative experience, a true pilgrimage. Now and then one has the opportunity to travel further, and to go on a pilgrimage to the Holy Land, Mount Athos or the incredible women's monastery at Ormylia, Greece, maybe Russia, Romania, Macedonia, or perhaps, even faraway Georgia. A pilgrimage is not undertaken lightly: one asks God's blessing for the endeavor, waits for the blessing, and discerns that it is given or not, in the way plans work out ahead of time. A pilgrimage implies some hardship on the way and some inconveniences (the evil one is always putting obstacles in our path, and the Lord watches and helps us to overcome such things). In any case, with the blessing of our Archbishop Benjamin, Matushka Ann and I have joined the trip to Georgia with Fr. Ilya of “Orthodox tours.” We ask your prayers and patience as we travel.

- PARISH FEAST OF THE PROTECTION OF THE VIRGIN:

Our Parish will celebrate its 80th Anniversary with Vigil on Friday, September 30, at 6:15 PM, and the Hierarchical Divine Liturgy (meaning, Liturgy with the Bishop, if he is available) at 9:30 AM on Saturday, October 1. Please mark your calendars now for this significant day in the life of our Parish.

- TODAY'S SAINT:

Saint Theodora and her husband lived in Alexandria. Love and harmony ruled in their family, and this was hateful to the Enemy of salvation. Goaded on by the devil, a certain rich man was captivated by the youthful beauty of Theodora and began with all his abilities to lead her into adultery, but for a long time he was unsuccessful. Then he bribed a woman of loose morals, who led the unassuming Theodora astray by saying that a secret sin, which the sun does not see, is also unknown to God. Theodora betrayed her husband, but soon came to her senses and realizing the seriousness of her fall, she became furious with herself, slapping herself on the face and tearing at her hair. Her conscience gave her no peace, and Theodora went to a renowned abbess and told her about her transgression. The abbess, seeing the repentance of the young woman, spoke to her of God's

forgiveness and reminded her of the the sinful woman in the Gospel, who washed the feet of Christ with her tears and received from Him forgiveness of her sins. In hope of the mercy of God, Theodora said: "I believe my God, and from now on, I shall not commit such a sin, and I will strive to atone for my deed." At that moment St Theodora resolved to go off to a monastery to purify herself by labor and by prayer. She left her home secretly, and dressing herself in men's clothes, she went to a men's monastery, since she feared that her husband would find her in a women's monastery. The Abbot (head) of the monastery, in order to test the resolve of the newcomer, would not even bless her to enter the courtyard. St Theodora spent the night at the gates.

In the morning, she fell down at the knees of the Abbot, and said her name was Theodore from Alexandria, and entreated him to let her remain at the monastery for repentance and monastic labors. Seeing the sincere intent of the newcomer, the Abbot consented. Even the experienced monks were amazed at Theodora's all-night prayers on bended knee, her humility, endurance and self-denial. The saint labored at the monastery for eight years. Her body, once defiled by adultery, now became a vessel of the grace of God and a receptacle of the Holy Spirit. Once, the saint was sent to Alexandria to buy provisions. After blessing her for the journey, the Abbot indicated that in case of a delay, she should stay over at the Enata monastery, which was on the way. Also staying at the guest house of the Enata monastery was the daughter of its Abbot. She had come to visit with her father.

Attracted by the comeliness of the young monk, she tried to seduce the monk Theodore into the sin of fornication, not knowing that it was a woman standing before her. Meeting with refusal, she committed sin with another guest and became pregnant. Meanwhile, the saint bought the food and returned to her own monastery. After a certain while the father of the shameless girl, realizing that a transgression had occurred, began to question his daughter about the father of the child. The girl indicated that it was the monk Theodore. The father at once reported it to the Superior of the monastery where St Theodora labored in asceticism. The Abbot summoned the saint and repeated the accusation. The saint firmly replied: "As God is my witness, I did not do this." The Abbot, knowing of Theodore's purity and holiness of life, did not believe the accusation. When the girl gave birth, the Enata monks brought the infant to the monastery where the ascetic lived, and began to reproach its monks for an unchaste life. But this time even the Abbot believed the slanderous accusation and became angry at the innocent Theodore. They entrusted the infant into the care of the saint and threw her out of the monastery in disgrace. The saint humbly submitted to this new trial, seeing in it the expiation of her former sin.

She settled with the child not far from the monastery in a hut. Shepherds, out of pity, gave her milk for the infant, and the saint herself ate only wild vegetables. Bearing her misfortune, the holy ascetic spent seven years in banishment. Finally, at the request of the monks, the Abbot allowed her to return to the monastery with the child, and in seclusion she spent two years instructing the child. The Abbot of the monastery received a revelation from God that the sin of the monk Theodore was forgiven. The grace of God dwelt upon the monk Theodore, and soon all the monks began to witness to the signs worked through the prayers of the saint.

Once, during a drought, all the wells dried up. The Abbot said to the brethren that only Theodore would be able to reverse the misfortune. Having summoned the saint, the Abbot bade her to bring forth water, and the water in the well did not dry up afterwards. The humble Theodore said that the miracle was worked through the prayer and faith of the Abbot. Before her death, St Theodora shut herself in her cell with the child and instructed him to love God above all things. She told him to obey the Abbot and the brethren, to preserve tranquility, to be meek and without malice, to avoid obscenity and silliness, to love non-covetousness, and not to neglect their communal prayer. After this, she prayed and, for the last time, she asked the Lord to forgive her sins. The child also prayed together with her. Soon the words of prayer faded from the lips of the ascetic, and she peacefully departed to a better world.

The Lord revealed to the Abbot the spiritual accomplishments of the saint, and also her secret. The Abbot, in order to remove any dishonor from the deceased, in the presence of the Abbot and brethren of the Enata monastery, told of his vision and uncovered the bosom of the saint as proof. The Enata Abbot and brethren shrank back in terror at their great transgression. Falling down before the body of the saint, with tears they asked

forgiveness of St Theodora. News of St. Theodora reached her former husband. He received monastic tonsure at this same monastery where his wife had been. And the child, raised by the nun, also followed in the footsteps of his foster-mother. Afterwards, he became Abbot of this very monastery. —*oca.org*

---

#### • SET-UP:

Fr. Lawrence manages the final set-up on the two days prior to Glendi. He needs a team of at least ten–twelve men and women, able to move tables, chairs, signs, and other equipment, and to help clean, decorate, make phone calls and run errands. *On Thursday, September 15, we will work from 1–4 PM, and on Friday, September 16, from 9 AM–Done.* See Fr. Lawrence to reserve your spot on the *Glendi Set Up Team*.



#### • KABOB:

Dear brothers and sisters: We are asking for a few good people who like to work around fire, to help at the kabob grill. This year we will be collaborating with the Balkan booth people. Our job will be to grill. Guaranteed to be a good time. Why and how? Good camaraderie, good music, we will ask to be kept hydrated by our friends at the beer booths, or by the bottled water people, ventilators (fans), shade, warmth, (if it's a cool weekend), flexible working hours, training on how to make the perfect Kabob, opportunity for advancement in the Kabob industry, health benefits (that come from working around a grill, obviously). As of last weekend, we have three great people signed to grill: Chuck Russell (Daphne's awesome husband) who grilled last year, Jim Counts, who just joined our team and Miguel, who will grill all day, both days. If you don't have a job yet, or want a cool place (by "cool" I mean "warm" next to a crackling grill) to hang out and lend a hand, sign up for our booth, or just drop by. Your help will be appreciated. —*Miguel Castillo, Kabob Booth Headmaster*

#### • PARKING:

It looks like we are in need of some volunteers to work parking for Glendi. To hopefully sway a few brave souls, I thought I would showcase a few perks of helping out in parking: You get to be the first to welcome all sorts of wonderful people into Glendi; an ice-cold bottled water has never felt more refreshing than after working in the parking lot; Vitamin D will be supplied to you by the sun; we have a golf cart (no children drivers, please) loaned to us by Ted Dechant; opportunity for advancement in the parking industry. If I've convinced you, or better yet, you've convinced yourself then email me ([ryanwinlow@gmail.com](mailto:ryanwinlow@gmail.com)) or come to talk to me at church to help!

—*Ryan Ambrose Inlow (aka bell ringer)*

#### • MORE ON GLENDI PARKING:

The parish expresses its deepest gratitude to the Marino family—who own the place next door, and to Jim Severdia, down the street, for allowing us to park cars during Glendi on their adjacent lots.

#### • PARISH MEN'S GROUP WORK PARTY AT MONASTERY:

The women's monastery of the Assumption, in Calistoga, has asked our parish to help out with some work around the monastery grounds. A work party has been scheduled for Saturday, October 15, starting at 10 AM. Lunch will be provided. If we can organize it, there may be a trip to a winery for wine tasting after the work. If you'd like to help at the work party, please email or call me. —*Fr. Lawrence*