

# ANNOUNCEMENTS

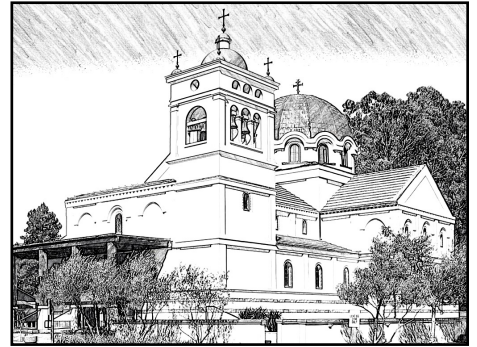
SUNDAY, July 25, Repose of St. Anna

- 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 ST. ANNA, Tone Four:

O Godly-minded Anna, thou didst give birth unto God's pure Mother who conceived Him Who is our Life. Wherefore, thou hast now passed with joy to thy heavenly rest, wherein is the abode of them that rejoice in glory; and thou askest forgiveness of sins for them that honor thee with love, O ever blessed one.



## ACTIVITIES & EVENTS THIS WEEK

- Saturday, July 24: 5 PM, Vigil/Confessions
- Sunday, July 25: 10 AM, Divine Liturgy  
11:45 AM, Agape Meal
- Monday, July 26: 5 PM, BBQ dinner for the Diaconal Practicum participants (*No Vespers on Monday*)  
7 PM, Opening Moleben
- Tuesday, July 27: 8:30 AM, Divine Liturgy in Protection Church AND St. Seraphim Cathedral  
Diaconal Practicum Sessions all day. Vespers at 5 PM / Dinner
- Wednesday, July 28: 8:30 AM, Divine Liturgy in Protection Church  
8:30 AM, *Hierarchical Divine Liturgy* in St. Seraphim Cathedral  
Diaconal Practicum Sessions all day  
5 PM, Vigil for St. Jacob of Alaska (moved from July 26)  
7:30 PM, Dinner for participants at China Village
- Thursday, July 29: 9:30 AM, Greeting of Archbishop Benjamin and Bishop Daniel, *Hierarchal Liturgy* with  
Ordination to the Diaconate  
Agape Meal to follow
- Friday, July 30: No Confessions
- Saturday, July 31: Noon, *Welcoming Home* distribution in our parking lot (see note below)  
5 PM, Matins with the Bringing out of the Precious Cross ([Feast of the Procession of the Cross](#)  
and the [Seven Maccabee Martyrs](#))

- DIACONAL PRACTICUM:

On Monday afternoon, July 26, we will welcome thirty-five or so participants (and some spouses too) here at our parish for the Diaconal Practicum. This event is a three day workshop to train Deacons. Our parish—with two temples, a spacious parish hall, kitchen and grounds—is uniquely suited to host this event. Our altar servers, church singers, cleaners and

ushers are offering a great deal of their time in support of this event. Those who will be cooking, providing snacks, arranging for meals to be delivered and cleaning the Hall and grounds will be offering time above and beyond. A great deal is being asked of us. However, if we plan ahead, work with an intentional and concerted effort, no one will be left exhausted after the event is over. Daphne Russell, who is organizing the meals and the Hall, will happily find a place for each one of us to help out. Please let her know what you will do. —*Fr Lawrence*

- ANNIVERSARY:

The Cathedral of St. Seraphim was consecrated by Bishop Tikhon, with many visiting clergy, two choirs and hundreds of faithful from across the Diocese of the West, on July 28, 2001. Photos can be viewed [HERE](#). The consecration involved the partial assembly, washing, chrismating and vesting of a new altar table; the chrismation of the church walls; a procession to the Protection Church where relics of Sts. Elizabeth the New Martyr, her companion the Nun Barbara and the Hierodeacon Anastasi of Kiev were resting, and the installing of those into the new altar table. All that took place before the Liturgy, then the Reading of the 3rd and 6th Hours while those in attendance were blessed with Holy Water. Those who were present that blessed day remember that, although the service was about six hours long, it was also heavenly, full of God's grace, and a joyous highlight of

church life. We almost always have a Divine Liturgy on the anniversary of the consecration of the temple. This year, Bishop Daniel and the participants of the Diaconal Practicum will celebrate the Hierarchical Liturgy (8:30 AM) for this anniversary. How wonderful to recall that Bishop Daniel was present at the consecration in 2001, serving as the priest-in-charge of the details of the consecration.



*Bishop Daniel, then Priest David Brum, with Justin in the Procession at the Consecration*



*Bishop Tikhon, Frs. Michael, Lawrence and Ian Mackinnon vesting the Altar at the Consecration, July 28, 2001*

- CONFESSION CONFERS THE GIFT OF LIVING

I don't hear enough people tell how miraculously liberating the sacrament of Confession is; so I will share a little now. Because it should be made widely known, so that more people might avail themselves of this heavenly cure. I will do my best not to overstate its effects or fall into hyperbole but it is nothing short of a wonder; and the word 'magic' captures it's quality, though that word isn't really appropriate. It is impossible for my mind to grasp and understand how it actually works. How can the dark night in my soul so suddenly transform into a new dawn? In these very moments—as I bear my sins honestly and without contrivance, and as I utter them out loud for our only judge and redeemer Jesus Christ to forgive—it is as though I am given new life, and renewed hope. In the presence of my priest—who stands beside me and offers support and guidance as I share my inner depths with God—the fears that would have kept me far away from this moment, away from this place, these fears melt away in the love of God, and they are replaced by courage and boldness. The shameful meekness—which I carried for how long now?—or rather, the shame that had encased me in a numbing apathy, cracks, and then shatters, and then falls away, and I feel invigorated! Before Confession I was as though a dead person, moribund and overwhelmed by life; and after Confession I become as though raised from the dead, my mind and heart both active and excited again by the gift of life. Before Confession everything hurt: my nerves were on edge, my mind was befuddled, my heart didn't care, my limbs were heavy and numb, and my soul felt imprisoned. After Confession my whole being became empowered: my soul felt set free, energy rose from my depths, my mind felt engaged, my heart grew warm, and my extremities could once again carry my own weight. The joy, the freedom and the power of Confession

is not widely commented upon, and perhaps is not well-understood. This is too bad because it is not a secret, though it is a mystery. We may none of us fully grasp the reason for its efficacy, or the cause for its miraculous effects, but we can surmise it has a lot to do with the Holy Spirit. Finally, it doesn't matter that we can't understand, because what's better is that we can believe. And believing, we can participate. Participating, we can enjoy renewed life and living! —*Francis Spillane*

## DEACONS IN THE CHURCH

*The Grace Divine, which always healeth that which is infirm and completeth that which is wanting,  
elevateth, through the laying-on of hands, (name), the most devout Subdeacon to be a Deacon.*

*Wherefore, let us pray for him, that the Grace of the All-Holy Spirit may come upon him. (Prayer of Ordination)*

**D**eacon literally means *server*. Deacons are the waiters (servants, slaves) at the Table of the Lord (e.g., Luke 14:16-24; John 2:1-11). Therefore they are usually found during Liturgy around the altar helping the priest. Deacons are also the earthly equivalent of the angels who are intermediaries between God and man (Hebrews 1:14). So, they are often mediators uniting the laity with priests and bishops, or deacons sometimes represent the Church's interests to the populous. Additionally, deacons are the third rank of the [ecclesiastical hierarchy](#) appointed to relieve bishops and priests from work they are too busy to fully attend to (see [Acts 6:1-6](#)). Therefore, deacons often minister to widows, orphans, shut-ins, the poor, the sick, the disabled, the imprisoned, the undereducated, and others with special needs. However, more important than what they do, deacons represent something of tremendous value within the Body of Christ: they are our models of service—no matter what form that service takes. Throughout the Gospels, Jesus places particular emphasis on being a servant as a defining characteristic of His followers. For example, our Lord stated, “Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor” (John 12:26). To be a servant is to emulate Christ Himself: “...whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many” (Mark 10:43-45, cf Luke 22:27). In these verses, “servant” in Greek is “diakonos” [δῆκονος]. Therefore, all Christians are called to be “deacons” in whatever their circumstance in life. The role of the ordained deacon is a “sermon without words,” a living icon, of this calling to all believers. If you consider we will be judged based on our service to others (Matthew 25:31-46), then it is obvious how vital it is that we are continually reminded to serve. —*Michael Bressam, excerpt from an article in “Again” magazine*

Justin Margitich will be ordained to the Sacred Diaconate, God willing, on Thursday, July 29. He was born in Claremont, NH, on November 4, 1984, baptized at Holy Trinity Orthodox Church in Springfield, VT by Father Michael Margitich, assisted by Fr. Sergius Black. He attended Cross and Crown Elementary and Middle School, attended and graduated from Santa Rosa High School. He was tonsured a Reader by Archbishop Benjamin on December 9, 2007. He studied music and art at Santa Rosa Junior College before transferring to California College of the Arts in San Francisco, where he received his BA; subsequently he earned a *Master of Fine Arts* at San Francisco Art Institute. He is married to Amy Ramirez (2005, at St Seraphim) and has two children, Zoya and Theodora. Justin has been an assistant choir director at St. Seraphim since 2005. For the last two years he has been enrolled in the OCA Diaconal Vocations Program in preparation for ordination. It is an honor for our Parish, and for his family and friends, to have Justin, a son of this Parish, to enter into the Sacred Diaconate of the Orthodox Church in America.

### • PARTNERING TO HELP THE HOMELESS:

A few months back on a Saturday morning our parish hosted the non-profit charitable organization “Welcoming Home” (where I am employed) which set up a home-furnishing distribution in our parking lot. Another “Welcoming” has been scheduled for July 31st. We will be fully furnishing and outfitting four apartments of formerly homeless families. Check the Sign-up list here: <https://tinyurl.com/july31welcoming> to read about the individuals and families and to see the list of items needed for this event. —*Lydia Margitich*

# PROTECTION OF THE HOLY VIRGIN MARY ORTHODOX CHURCH

## AUGUST 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>1 - Procession of the Cross</b> <ul style="list-style-type: none"> <li>• 10 AM, Divine Liturgy</li> <li>• Blessing of Water to follow</li> <li>• 11:45 AM, Agape Meal</li> </ul> <b>Dormition Fast Begins</b>	2	3	4  <ul style="list-style-type: none"> <li>• 5 PM, Supplicatory Canon to the Theotokos</li> </ul>	5  <ul style="list-style-type: none"> <li>• 6:15 PM, Vigil</li> </ul>	<b>6 - TRANSFIGURATION</b> <ul style="list-style-type: none"> <li>• 9 AM, Divine Liturgy, blessing of fruit and vineyard</li> </ul>	7  <ul style="list-style-type: none"> <li>• 5 PM, Vigil/Confessions</li> </ul>
<b>8 - Post-feast of Transfiguration</b> <ul style="list-style-type: none"> <li>• 10 AM, Divine Liturgy</li> <li>• 11:45 AM, Agape Meal</li> </ul>	9  <ul style="list-style-type: none"> <li>• 5 PM, Vespers</li> </ul>	<b>10 - St. Lawrence of Rome</b> <ul style="list-style-type: none"> <li>• 9 AM, Divine Liturgy</li> </ul>	11  <ul style="list-style-type: none"> <li>• 4 PM, Redwood Empire Food Bank</li> <li>• 5 PM, Supplicatory Canon to the Theotokos</li> </ul>	12  <ul style="list-style-type: none"> <li>• 5 PM, Supplicatory Canon to the Theotokos</li> </ul>	<b>13</b> <ul style="list-style-type: none"> <li>• 11:30 AM–1 PM, Confessions</li> <li>• 5 PM, Supplicatory Canon to the Theotokos</li> </ul>	14  <ul style="list-style-type: none"> <li>• 5 PM, Vigil for Dormition</li> </ul>
<b>15 - DORMITION</b> <ul style="list-style-type: none"> <li>• 10 AM, Divine Liturgy</li> <li>• 11:45 AM, Agape Meal</li> </ul>	16  <ul style="list-style-type: none"> <li>• 7 PM, Men's Group at the Fire-pit</li> </ul>	17	18  <ul style="list-style-type: none"> <li>• 5 PM, Vespers</li> </ul>	19	<b>20</b> <ul style="list-style-type: none"> <li>• 11:30 AM–1 PM, Confessions</li> </ul>	21  <ul style="list-style-type: none"> <li>• 5 PM, Vigil/Confessions</li> </ul>
<b>22 - Post-feast of Dormition</b> <ul style="list-style-type: none"> <li>• 10 AM, Divine Liturgy</li> <li>• 3 PM, Golitzin Wedding</li> </ul>	23	24	25  <ul style="list-style-type: none"> <li>• 4 PM, Redwood Empire Food Bank</li> <li>• 5 PM, Vespers</li> </ul>	<b>26 - Maria of Deveyevo</b> <ul style="list-style-type: none"> <li>• 9 AM, Divine Liturgy</li> <li>• 7 PM, Parish Council Meeting</li> </ul>	<b>27</b> <ul style="list-style-type: none"> <li>• 11:30 AM–1 PM, Confessions</li> </ul>	28  <ul style="list-style-type: none"> <li>• 5 PM, Vigil/Confessions</li> </ul>
<b>29 - Beheading of St. John</b> <ul style="list-style-type: none"> <li>• 10 AM, Divine Liturgy</li> <li>• 11:45 AM, Agape Meal</li> </ul> <i>Fast Day</i>	30	31	<b>SEPTEMBER 1</b>  <b>Church New Year</b>  <ul style="list-style-type: none"> <li>• 5 PM, Vespers and Prayers for the New Year</li> </ul>	2	<b>3</b> <ul style="list-style-type: none"> <li>• 11:30 AM–1 PM, Confessions</li> </ul>	4  <ul style="list-style-type: none"> <li>• 5 PM, Vigil/Confessions</li> </ul>

• The Dormition Fast begins on August 1, and is concluded after Liturgy on the Feast, August 15.