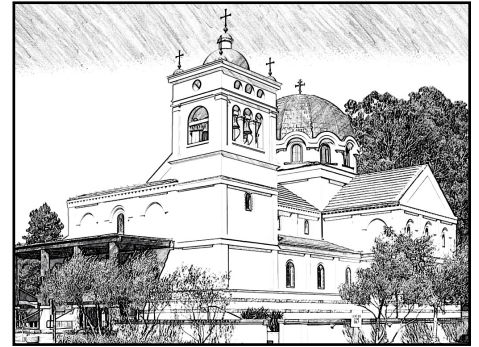


# ANNOUNCEMENTS

SUNDAY, July 31, 2022

Prefeast of the Procession of the Precious Cross



- 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 CROSS, Tone One:

O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy habitation.

## ACTIVITIES & EVENTS THIS WEEK

- Saturday, July 30: 9 AM–Noon, Parish Work Party  
9 AM, *Welcoming Home* distribution in our parking lot (see note below)  
5 PM, Vigil/Confessions
- Sunday, July 31: 10 AM, Divine Liturgy  
Noon, Agape Meal
- Tuesday, Aug. 2: 6 PM, Small Supplicatory Canon to the Theotokos
- Wednesday, Aug. 3: 6 PM, Vespers  
7 PM, Presentation by the Icon Painters/Parish Hall\*
- Thursday, Aug. 4: 6 PM, Small Supplicatory Canon to the Theotokos
- Friday, Aug. 5: 11:30 AM–1 PM, Confessions  
6 PM, Vigil for the Feast of Transfiguration
- Saturday, Aug. 6: 9 AM, Divine Liturgy for Transfiguration / Blessing of fruit and vineyard  
5 PM, Vespers only/Confessions

- CONFESSION AND COMMUNION:

We welcome our guests and visitors, and trust that you will have a good experience at the Divine Services—please speak with one of our priests if you have any questions. Holy Communion is reserved for Orthodox Christians who have prepared themselves by prayer (*Pre-Communion Prayers* are essential), fasting according to our practice and a recent Confession (at least within a month's time). *With the fear of God, with faith and with love, draw near.*

- PROCESSION OF THE PRECIOUS CROSS:

On August 1 the Church celebrates the Feast of the [Procession of the Precious Cross](#). In ancient times, during times of epidemic, especially in August, a portion of the True Cross would be carried throughout the city of Constantinople to bless and heal those who were sick. A water blessing also took place. We are bringing the Cross out on Saturday at the Vigil, since we do not have a Service scheduled for Sunday evening/Monday morning.

- WORK PARTY ON SATURDAY, JULY 30:

Please come to help out on Saturday, 9 AM–Noon, with gardening, grounds and church cleaning, tasks both heavy and light: weed-whacking at the solar panels and behind the Hall; misc. gardening; clearing tree-trimmings, clean Protection Church, scrape wax off floor in St. Seraphim, cleaning church windows, etc.

- PARTNERING TO HELP THE HOMELESS:

This Saturday, July 30, our parish will once again partner with the non-profit charitable organization “Welcoming Home” (where I work) which furnishes apartments of formerly homeless families and provides assistance in that transition. Click [HERE](#) to see how you can volunteer or donate. You will make one formerly homeless family who is working hard to build a new life very happy. Tax receipts given, of course. —*Lydia Margitich*

- REDWOOD GOSPEL MISSION —BACK TO SCHOOL APPEAL:

The [City Kids Festival](#) is an event in partnership with local churches to help needy kids begin the school year. Kids don't just receive backpacks; they come to a festival in Windsor/Sebastopol to play games, receive prizes, eat lunch, etc. Denise Pellizzer will explain how our parish can help out.

- FRESCO PROGRAM:

Please join us for a brief prevention on Wednesday, August 3, at 7 PM after Vespers, at which Fr. Patrick and Fr. Moses will introduce Anton and Ekaterina Daineko and describe the progress of the fresco program. We will meet in the Parish Hall.

- CSA PRODUCE BOX:

At the Agape Meal on Sunday, Josef Candelario will be giving a brief presentation about an opportunity for the parish to become a monthly drop-off spot for CSA (Community Supported Agriculture) Produce Box, and how we parishioners can participate.

- YOUNG ADULTS PILGRIMAGE ~ Saturday, August 13th:

The Young Adults are organizing a pilgrimage and work party to Holy Assumption Monastery in Calistoga. Lunch will be provided, as well as a talk by Mother Melania. Carpools leave from St Seraphim's at 8:45AM. RSVP by August 6th: [STS.Y2AM@gmail.com](mailto:STS.Y2AM@gmail.com). *NB:* This event is geared towards all college students and young adults (18–30s).

- THE PATH OF HOLINESS:

The Savior commands us to love Him with all our heart, with all our soul, and with all our mind...and our neighbor as ourself. By loving our neighbors, as the Lord command us, we acquire love for Christ, and love for Christ is love for God. “Our neighbor is our life” says St John in his Epistles over and over again. The Parables of the *Good Samaritan* and the *Sheep and Goats* clearly reveal to us who exactly is our neighbor. We can simply say, *everyone*, no matter where, who or when, is our neighbor. The Lord also commands us, at our own peril, NOT to judge, that is, not to condemn, to belittle, to call someone a fool or to marginalize anyone. St. Ignatius (Brianchaninov) says that “...whatever you do, on no account condemn anyone; do not even try to judge whether a person is good or bad, but keep your eyes on that one evil person for whom you must give an account before God—yourself.” We are to love not only our neighbor, but even our enemy and never to judge anyone.

In the act of loving those in the world, we remain citizens of the Kingdom which is “not of this world,” citizens of Paradise. St. Paul teaches us not to be conformed “to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God (Rom. 12:12). We have died in Christ and been raised with Him and now walk “according to the Spirit” (Rom. 8:1). We do not demand of anyone outside the Church what we ourselves struggle to do: to be conformed to that which is holy and pure and revealed by God by the Savior, the Scriptures and the well-trodden, trustworthy and glorious Way to becoming saints. We recognize that our lives and beliefs are different than those outside the Church, and we can only witness to what we know of the Savior and His love, of salvation and the path of repentance and holiness. We most definitely need encouragement on that path from our bishops.

That encouragement came last week in the form of a statement by the Holy Synod of the OCA on same-sex

relationships and identity. This resolution, which I whole-heartedly support, presents nothing new in the life of the Church—it has been reiterated frequently through the years. Nothing has changed—but therein lies the problem for those who disagree and would prefer a different message. There are so-called Orthodox academics who regularly publish articles telling us that the church needs *to be in dialog* with the world—by which they don't mean *dialog*—but rather that we need to *update* our morality. It grieves me to read these loud, accusatory, inaccurate remarks, often off-topic, certainly not Orthodox in content, by some in social media, in response to this Statement.

A key section of the [Statement](#) reminds us that it is a reiteration of what has always been confessed by the Church: *Therefore, in accord with the timeless plan of God our Creator, the unchanging teaching of Christ the Savior announced through his holy apostles and their successors, and the consistent witness of the Holy Synod of the Orthodox Church in America, the Holy Synod affirms what the Scriptures clearly and plainly proclaim and the holy fathers unerringly confess, namely: that God made human beings in two sexes, male and female, in his own image, and that chaste and pure sexual relationships are reserved to one man and one woman in the bond of marriage. As such, we affirm that sexual relationships are blessed only within the context of a marriage between one man and one woman. Motivated by love and out of sincere care for souls, we call those who suffer from the passion of same-sex attraction to a life of steadfast chastity and repentance, the same life of chastity and repentance to which all mankind is called in Christ... We remind our faithful and clergy that every person of goodwill is welcome to visit our parishes. However, reception into the Church, and continued communion in Christ at the sacred Chalice, is reserved for those who strive to live a life of repentance and humility in light of these God-given truths, conforming themselves to the commandments of God as the only path of salvation in Christ. All of us are sinners, but it is for precisely this reason that Our Lord Jesus Christ calls us to "Repent and believe in the Gospel, for the kingdom of God is at hand" (Mk. 1:15).*

Again: our path as Orthodox Christians is one of purification, sanctification and deification—to grow into the likeness of the one Who created us. The church is a spiritual hospital where healing is available to us. The world has different goals. Even so, we must acquire love and respect for all; and while we may discern that which is not of God, we may not judge anyone, no matter what their opinion or manner of life. —*Fr Lawrence*

- SIGN REPLACEMENT:

The “dress code” sign that disappeared a few weeks back was replaced this week with a new and improved sign. I won't speculate on the whereabouts of the original sign. —*Fr Lawrence*

- DORMITION FAST:

The Feast Day of the Dormition, August 15, directs our attention to final things: our death, the Lord's promise to raise us from death to life-eternal, and of course, the great example of the fulfillment of that promise in the death and translation of the Holy Virgin Mary. The feast celebrates her death and her being raised to the life of the age to come—which is why we call it a “translation.” This feast is a Pascha of the Theotokos, her “translation” from her death to the resurrection, from earth to heaven, from this temporal life to the timeless (literally) eternal life in God. The Fast, which begins on August 1, prepares us for this celebration. We fast from meat, dairy and eggs on all days, and on some days, from wine, oil and fish.

- START TIME OF SUNDAY LITURGY:

A suggestion was made at the Parish Council last week, to move the Sunday Divine Liturgy start time to 9:30 AM. Various reasons were offered for and against this change. Keep in mind that any decision regarding liturgical services is the sole responsibility of the rector (of course, in consultation with the Archbishop), but I was happy to give a blessing for this topic to be discussed. After discussion a motion was made and seconded, with more discussion following. A vote was taken, with the majority in favor of a **9:30 start time—beginning on Sunday, September 4th**, and to *run for a three month trial period*. There was also a suggestion after the meeting that instead of a 9:30 AM start time, we keep the 10 AM time, but add an 8 AM Liturgy in the Protection Church on the first and third Sunday of the month. This early Liturgy would be served by either Fr Nicholas or myself. In fact, I recall upon some reflection that, I had asked Archbishop Benjamin in June of 2020 about an early Liturgy in order to deal with Covid restrictions, but he did not bless it. Two reasons: first, we do not want to divide our community. Secondly, we need Fr. Nicholas to be at the gathering of the entire parish when he is not serving at one of the Monasteries. So, please mark your calendar for our trial run. ☩

# PROTECTION OF THE HOLY VIRGIN MARY ORTHODOX CHURCH

## AUGUST 2022

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>July 31 - Prefeast of the Cross</b> <ul style="list-style-type: none"> <li>• 10 AM, Divine Liturgy</li> <li>• Noon, Agape Meal</li> </ul>	<b>1</b>  <b>Dormition Fast Begins</b>	<b>2</b>  <ul style="list-style-type: none"> <li>• 6 PM, Supplicatory Canon to the Theotokos</li> </ul>	<b>3</b>  <ul style="list-style-type: none"> <li>• 6 PM, Vespers</li> <li>• <b>7 PM, Presentation by the Icon Painters</b></li> </ul>	<b>4</b>  <ul style="list-style-type: none"> <li>• 6 PM, Supplicatory Canon to the Theotokos</li> </ul>	<b>5</b>  <ul style="list-style-type: none"> <li>• 11:30 AM–1:30 PM, Confession</li> <li>• 6 PM, Vigil for Transfiguration</li> </ul>	<b>6 - Transfiguration</b>  <ul style="list-style-type: none"> <li>• 9 AM Divine Liturgy and Blessing of fruit and vineyard</li> <li>• 5 PM, Vespers only / Confessions</li> </ul>
<b>7 - St Anthony of Optina</b> <ul style="list-style-type: none"> <li>• 10 AM, Divine Liturgy</li> <li>• Noon, Agape Meal</li> </ul>	<b>8</b>	<b>9</b>  <ul style="list-style-type: none"> <li>• 6 PM, Vespers for the <i>Feast of St. Lawrence of Rome</i></li> </ul>	<b>10 - St. Lawrence of Rome</b> <ul style="list-style-type: none"> <li>• 9 AM, Divine Liturgy</li> <li>• 4 PM, Redwood Empire Food Bank</li> <li>• 6 PM, Vespers</li> </ul>	<b>11</b>  <ul style="list-style-type: none"> <li>• 6 PM, Supplicatory Canon to the Theotokos</li> </ul>	<b>12</b>  <ul style="list-style-type: none"> <li>• 11:30 AM–1:30 PM, Confession</li> <li>• 6 PM, Supplicatory Canon to the Theotokos</li> </ul>	<b>13</b>  <ul style="list-style-type: none"> <li>• 5 PM, Vespers / Confessions</li> </ul>
<b>14 - Forefeast of Dormition</b> <ul style="list-style-type: none"> <li>• 10 AM, Divine Liturgy</li> <li>• Noon, Agape Meal</li> <li>• 5 PM, Vigil for the Feast of Dormition</li> </ul>	<b>15</b>  <ul style="list-style-type: none"> <li>• 9 AM, Divine Liturgy for the Feast of Dormition (<i>Liturgy in Calistoga at 9 AM</i>)</li> </ul>	<b>16</b>	<b>17</b>  <ul style="list-style-type: none"> <li>• 6 PM, Vespers</li> </ul>	<b>18</b>  <ul style="list-style-type: none"> <li>• 6 PM, Supplicatory Canon to the Theotokos</li> </ul>	<b>19</b>  <ul style="list-style-type: none"> <li>• 11:30 AM–1:30 PM, Confession</li> </ul>	<b>20</b>  <ul style="list-style-type: none"> <li>• 5 PM, Vespers / Confessions</li> </ul>
<b>21 - Apostle Thaddaeus</b> <ul style="list-style-type: none"> <li>• 10 AM, Divine Liturgy</li> <li>• Noon, Agape Meal</li> </ul>	<b>22</b>	<b>23</b>	<b>24</b>  <ul style="list-style-type: none"> <li>• 4 PM, Redwood Empire Food Bank</li> <li>• 6 PM, Vespers</li> <li>• <b>7 PM Reading Group</b></li> </ul>	<b>25</b>  <ul style="list-style-type: none"> <li>• 6 PM, Supplicatory Canon to the Theotokos</li> <li>• <b>7 PM, Parish Council Meeting</b></li> </ul>	<b>26</b>  <ul style="list-style-type: none"> <li>• 11:30 AM–1:30 PM, Confession</li> </ul>	<b>27</b>  <ul style="list-style-type: none"> <li>• 5 PM, Vespers / Confessions</li> </ul>
<b>28 - St. Moses the Black</b> <ul style="list-style-type: none"> <li>• 10 AM, Divine Liturgy</li> <li>• Noon, Agape Meal</li> <li>• 1 PM, Master Plan Mtg</li> <li>• 1:15 PM, Vespers for the <i>Feast of the Beheading of St. John the Baptist</i></li> </ul>	<b>29 - Strict Fast Day</b>  <ul style="list-style-type: none"> <li>• 9 AM, Divine Liturgy for the <i>Feast of the Beheading of St. John the Baptist</i></li> </ul>	<b>30</b>	<b>31</b>  <ul style="list-style-type: none"> <li>• 6 PM, Vespers</li> </ul>	<b>September 1</b>  <ul style="list-style-type: none"> <li>• 6 PM, Supplicatory Canon to the Theotokos</li> </ul>	<b>2</b>  <ul style="list-style-type: none"> <li>• 11:30 AM–1:30 PM, Confession</li> </ul>	<b>3</b>  <ul style="list-style-type: none"> <li>• 5 PM, Vespers / Confessions</li> </ul>