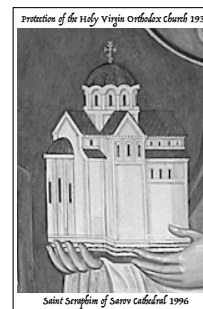


ST. SERAPHIM CATHEDRAL

PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



September 3, 2023

Hieromartyr Anthimus of Nicomedia



On the Birth of the Theotokos: Today a new world and a mysterious paradise have been revealed, in which and from which a New Adam came into being, re-making the Old Adam and renewing the universe. ... Today, as prophesied, out of the “stem of Jesse” a rod has come forth (cf Isa. 11:1), from which a flower has grown which knows no wilting. This rod recalls our human nature, which had withered and fallen away from the unfading garden of delight, makes it bloom again, grants it to flourish for ever, brings it up to heaven, and leads it into paradise. With this rod the great Shepherd moves His human flock to eternal pastures, and supported by this rod, our nature lays aside its old age and feeble senility, and easily strides towards heaven, leaving the earth below for those who, devoid of support, are plunging downwards. But who is the new world, the mysterious paradise, the paradoxical book, the inspired Tabernacle and Ark of God, the truth sprung from the earth, the much-extolled rod of Jesse? It is the Maiden who before and after childbearing is eternally virgin, whose birth from a barren mother we celebrate today. —*St. Gregory Palamas*

God was approached by a scientist: “Listen God, we’ve decided we don’t need you anymore. These days we can clone people, transplant organs and do all sorts of things that used to be considered miraculous.” God replied, “Don’t need me? How about we put your theory to the test. Why don’t we see who can make a human being, say, a male human being.” The scientist agrees, so God declares they should do it like he did when he created Adam. “Fine!” says the scientist as he bends down to scoop up a handful of dirt.” “Whoa!” says God. “Not so fast. You get your own dirt.”

A few tasks to do here: Reload yellow-jacket traps; Clean Protection Church—every two weeks is sufficient (see Fr. Lawrence for both items); Volunteer to work the live-stream (see Timothy or Travis).

Take heed ...often to come together to give thanks to God, and show forth His praise [in other words he is saying, attend the Liturgy, the Eucharistic service, faithfully]. For when you assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims is prevented by the unity of your faith. Nothing is more precious than peace, by which all war, both in heaven and earth, is brought to an end. —*Saint Ignatius the God-Bearer*, martyred in 107 AD. [Read his letters HERE](#)

• 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.

• ST. ANTHIMUS TROPARION, Tone Four:

As a sharer of the ways and a successor to the throne of the Apostles, O inspired of God, thou foundest discipline to be a means of ascent to divine vision. Wherefore, having rightly divided the word of truth, thou didst also contest for the Faith even unto blood, O Hieromartyr Anthimus, intercede with Christ our God that our souls be saved.

• RESURRECTIONAL KONTAKION, Tone Four:

My Savior and Redeemer / as God rose from the tomb and delivered the earth-born from their chains. / He has shattered the gates of hades, / and as Master, / He has risen on the third day!

ACTIVITIES & EVENTS THIS WEEK

- Friday, Sept. 1: 11:30 AM–1 PM, Confessions in *St. Seraphim*
6 PM, Akathist *Glory to God for all Things*
- Saturday, Sept. 2: 8:30 AM, drip-system repair work party
4 PM Wedding Rehearsal
5 PM, Great Vespers / Confessions
- Sunday, Sept. 3: 9:40 AM, Reception of Catechumens
10 AM, Divine Liturgy
Noon, Agape Meal
3 PM, Wedding
- Wednesday, Sept. 6: 5:30 PM, Akathist to Matushka Olga
6 PM, Daily Vespers
- Thurs., Sept. 7: 6 PM, *Vigil for the Nativity of the Theotokos*
- Friday, Sept. 8: 9 AM, Divine Liturgy for the Feast
- Saturday, Sept. 9: 5 PM, Great Vespers / Confessions

The Church New Year begins on September 1. At one time in history it was simply “the New Year.” The date makes a lot of sense, considering the harvest and the change in seasons. As we start the ecclesiastical new year, consider it an opportunity to prepare spiritually for the year ahead. Some ideas to celebrate the New Year:

- Come to the Akathist on Friday, Sept. 1 at 6 PM. This service, with a prayer for the new year, is a thanksgiving to God for all things, including the church, our salvation, those around us and of course, the beauty of nature (the day has been designated by our bishops as the day of thanksgiving and renewed care for the creation).
- What is the first great feast of the Church New Year? The birth of the Theotokos. When we intentionally celebrate the feasts of the Church, we experience how this feast, which is a beginning (a birth is also a fulfillment) offers us an opportunity to be spiritually renewed.
- Clean/organize your icon corner. If you don’t have a dedicated space, find a physical space in your home to dedicate to prayer. Clear the space of other unrelated items. Prayer items to consider (no, you don’t need to get these all at once, do it gradually over time): icons of Christ, Theotokos, patron names for everyone in the family; candles; prayer and

Akathist books; incense and charcoal and burner; prayer rope.

- Put every family member’s (including god-children) name’s day on the calendar. (Consider buying the children’s calendar from Draw Near Designs <https://www.drawneardesigns.com/calendars/orthodoxchildren-scalendar>)
- Color and hang a festal banner, [click here](#) to print the banner. This banner indicates dates for all the major church feast days.
- Start the new year with a confession and a plan to do a good work.
- Make a plan to attend Saturday Evening Resurrectional Vespers as frequently as you can in order to prepare well for the Lord’s Day and Holy Communion. —*borrowed*

Many Years and congratulations to Alexandra and Evan, who will be united in marriage on Sunday, Sept. 3. Generally, there are no private services in the Church, so all are invited to attend the 3 PM wedding.

We welcome back Deacon Josef and Effie Candelario, visiting here from St. Vladimir’s Seminary in order to participate in the wedding.

God is blessing our parish with more catechumens this weekend. Please come at 9:40 AM on Sunday to support them and welcome them.

Christians are called to care for creation in a loving, respectful and intelligent way. It all belongs to God, and although it now suffers with us and, because of our sins, often opposes us, it is designed and destined to be transfigured in the Resurrection. Our care of the creation should arise out of an attitude of thanksgiving to God. That’s the big picture. The implications of that vision are lived out in a practical way, and we must begin locally. So let us consider the condition of the church property: Alas, each Sunday we leave garbage, cups, coffee cups, cans, utensils, plates, plastic bottles, food and other items scattered all over the parish property. The parish hall has its own particular chaos. Let’s start with our own little area before we start discussing global issues. I know we can do better here, at this garden of the Theotokos. I call on all of us to be mindful and responsible for each other, and pick up “stuff” on Sundays before we go home. —*Fr L*

The pear, fig and apple trees near the Protection Church need care from someone who knows how to prune fruit trees—which is a special skill. Please speak with Father Lawrence if you have experience with this, or know someone that we might ask.