LET US MAGNIFY THE LORD

St Lawrence Orthodox Christian Church

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LET US MAGNIFY THE LORD

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Editor, Layout Design, Photography
Archpriest John Takahashi

Resources Contributor Deacon James Somerville

Coordinator Yvette Dingman

Contributor Photographer Kyriana Bennet

Graphic Design & Production
Chuck & Suzanne Bates/Bates Design, Inc

CONTACT US
St. Lawrence Orthodox Christian Church
6192 Highway 9, Felton, CA 95018

CONTACT NUMBERS
(831) 335-0300 - Church Office /
(831) 335-0353 - Church Fax

OFFICE HOURS
Tuesday - Friday
9 AM - 3:00 PM

Closed Saturday, Sunday, Monday and Various Feast Days

E-MAIL CONTACTS
General Office Staff
(For general information)
office@slocc.com

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A HISTORY *of* SAINT LAWRENCE ORTHODOX CHRISTIAN CHURCH

PRESBYTERA NANCY DINGMAN

THE BEGINNING *of Saint Lawrence Orthodox Christian Church can be traced to a "home church" started and led by Weldon Hardenbrook (later ordained an orthodox priest with the name Father John) in 1974.*

The church began in their rental home on Riverside Road in Brookdale, California known as The Seagraves House. In 1976 we rented the Felton Community Hall for Sunday night public worship services to accommodate our growing group. At this time Fr. John approached Fr. Luke and asked him to start studying Byzantine Iconography since we were heading towards Orthodoxy "and they have icons." So he did. After much study and corresponding with a few iconographers, he painted his first icons, Christ the Lightgiver and Theotokos with Christ, for our Church.

And so we began, or continued, taking "baby steps" towards Orthodoxy. We began learning more about the Theotokos, the Mother of God, who had said, "All generations shall call me blessed." Most of us came from Protestant denominations and had given little thought to Mary, the Mother of God, except during the Christmas season. We also began learning more about the Fathers and Mothers of the Faith. Many of us had grown up singing the song, "Faith of our Fathers," but were never taught who those fathers were except for perhaps the Apostles. We learned about the blessings of Patron Saints and grace of crossing ourselves. We took many such "baby steps" over the years as we progressed towards entering the One Holy Catholic and Apostolic Church.

In the late 70s (?) we were given the opportunity to join with the parish of Ss. Peter and Paul in Ben Lomond, with Fr. John as the head priest, it was such a great blessing to be in a real temple instead of the community hall.

In 1974 we had become affiliated with a large group of Christians spread throughout the U.S. and into Canada started by men who were friends of Fr. John's and leaders and "stars" of Campus Crusade for Christ, who had left staff in 1968. Fr. John had also been a staff member in charge of the Art Department and the CCC publications. Most of those who left did so because they were frustrated serving in an "arm of the Church," leading people to Christ then going on to the next campus, hoping and praying for the best for those new Christians left at each campus meeting. "As staff directors of the Campus Crusade for Christ, they were unhappy they had no church to which they could send those people who converted to Christ through their efforts. While sending these new converts back to their own churches and denominations, the evangelists realized that this was not the true solution." 1

Within a few years of leaving CCC the men decided prayerfully to each take a subject to study to aid in finding out what had happened to the New Testament Church. Did it still exist – and, if so, where was it? "Through the years, largely through reading the Scriptures and church history, the passion for the New Testament Church had absolutely captured us." 2

One of these seven men took worship, another took church history, another doctrine, another took the Bible, with the plan to check out everything that the other men found out against the Bible, another took the post-Reformation period, and our dear brother, of blessed memory, Father Simeon Berven (then known as Ken), took the pre-Reformation years. "…we had agreed on the front end to do and be whatever we found that the New Testament Church did and was, as we followed her through history. If we found we were wrong, we would change. We were committed to believe her doctrine, to enter into her worship, and to reflect her government as best we could discern it. Or to put it another way, if we found that all Christians everywhere believed a certain truth or held to a certain practice, if it was done by all and it squared with the Holy Scriptures, we would alter our course accordingly and follow the faith of our fathers." 3

Fr. John continued to be in close contact with these brothers, especially Fr. Simeon, who would later become part of our parish.

After much prayer and study, following over one thousand years of unbroken continuity in the Church, they affirmed the Church as found in the pages of the New Testament. "We found that same Church in the second and the third centuries, faced with bitter persecution, celebrating her liturgy in homes, caves, and even graveyards; and guided by devoted bishops who often finished the race as martyrs. We found her in the fourth century, defending the faith at Nicea, and in the fifth century at Chalcedon."

"We followed her through to the eighth century, studied her great councils, fell in love with her stalwarts, saints, and fathers as they preached the Gospel, warred against the heretics, and reestablished holy imagery in their worship of God. It amazed us how moral and doctrinal corruption in the Church would be boldly faced, and how potential destruction was repeatedly avoided. God was with the Church in the ninth and tenth centuries, in the mission work of Saints Cyril and Methodius, who laid the foundations for the conversion of Russia to Christ which began in A.D. 988."

"But then came A.D. 1054, and we were faced with a choice. A split had come. I can still somehow recall the physical feeling I had as I said to my cohorts, 'The East is right in resisting papal excesses, and they're right in rejecting the filioque clause.' And then I drew a deep, new breath. 'I guess that makes us … Orthodox.'" 4

And so we of the San Lorenzo Valley, along with nearly 2000 others of the Evangelical Orthodox Church, began — or rather, continued on our journey to the Orthodox faith.

The journey eventually led to our mass Chrismation into the Antiochian Orthodox Jurisdiction in April of 1987. "Every Orthodox parish, though sharing the same Lord, same faith, and same hope, still has its own personality. At Saint Peter and Saint Paul Orthodox Church just outside Santa Cruz, pastored by Fr. Weldon (John) Hardenbrook, the personality trait is enthusiasm. It shows up in how the priests pray in the services and how the people sing. Over five hundred people were chrismated there by Metropolitan Philip … . I honestly thought heaven might open up and receive us all as the congregation stood to sing 'God Grant You Many Years' to the metropolitan." 5

Ss. Peter and Paul continued to grow, over the years adding side additions to the nave and a golden dome on the roof to make the temple look as Orthodox as we now were.

In June of 1991 Ss. Peter and Paul Academy opened with 6th & 7th grades, with the plan to add one grade up and one grade down each year through the 8th grade. In June of 1996 Ss. Peter and Paul Academy expanded including 1st to 8th grades with 83 students.

In September of 1997 Fr. John Hardenbrook and Fr. Terry Somerville traveled to Southern California to meet with Bishop Joseph. Among the issues discussed was the reduction of the number of clergy at Ss. Peter and Paul Orthodox Church.

In early 1998 there was a division in the congregation caused mainly by hierarch mistreatments and misunderstandings. It was a difficult time for both sets of parishioners, but God's guidance and blessings has been apparent over the years.

We celebrated Pascha that year at Saint Seraphim of Sarov Cathedral in Santa Rosa, where Father Lawrence Margitich, and his parish, warmly welcomed us. Fr. Basil Rhodes welcomed the parish for weekly Sunday Divine Liturgy services at Saint Nicholas in Saratoga. Though it was a blessing to be able to celebrate the Divine Liturgy together each Sunday it was also a difficult challenge to travel so much farther than we were used to. It was a great blessing when Fathers Girris and Moheen Hanna began weekly services for us at the Rickert's (long-time members of our parish), in Felton, in a very large room connected to their home.

We were blessed to be able to start the 1999 school year for our academy, now renamed Saint Theophan Academy, at Mt. Cross in Ben Lomond.

To help free the Rickert's and give us more space, our parish rented an empty store in downtown Felton for worship services while we continued to pray and search for a permanent home in the valley. It was an unexpected and great blessing when Mr. Bob Slawinski offered to sell his auction "barn" in downtown Felton to the parish in late 2001. We were very surprised that he was willing to give it up because Mr. Slawinski had built the auction "barn" especially for his family business. Many volunteers converted it into a beautiful place of worship. We celebrated the first Divine Liturgy in 2002 in our new temple, Saint Lawrence Orthodox Christian Church.
When school started that year we renamed our academy after the parish and our local Saint, Saint Lawrence Academy, and moved into new facilities next to the temple.

Over the years we have tried different "annual" festivals, but none lasted past the first year. The most popular and highly attended was the August 1989 "Saint Lawrence Festival; A Renaissance Faire & Village Festival." It was a huge endeavor and great fun. It took place on land just north of where the Felton Library is located. We built a giant swing, and featured were Iconography, an archery range, dunk tank, plays, puppet shows, wood carvers, blown glass, handmade swords & weaponry, and more. Unfortunately it attracted a crowd of some very enthusiastically un-Christian people, which aided in our decision to not make it an annual festival.

NEEDS FOOTNOTES

the QUEST FOR COMMUNITY

BY V. REV. FATHER THADDAEUS HARDENBROOK

IN THE LATE 1960S AND EARLY 1970S *thousands of people converted to Christianity in what is commonly referred to as the 'Jesus Movement'. Beginning on the West Coast of the United States, the cultural rediscovery of Christ as the sole answer to the social and philosophical dissatisfaction of the 1960s that resulted from the rejection of traditional American norms that culminated in the 1950s. It was all about long hair, holding hands, and strumming a guitar for Jesus, but it was sincere. And our Lord used it for good in many ways.*

My father and mother, Weldon Marshall and Barbara Earlene, were deeply involved in the evangelistic ministries of Campus Crusade for Christ but found themselves amidst a growing number of evangelical leaders troubled by the observation that the majority of these new converts to Christianity had no home, no spiritual family, no place wherein their new life in Christ was actively supported and nurtured to maturity. Although many converted, they were left to wander unguided and ill-formed.

As a result, many of these new Christians failed to thrive and endure successfully. Like seeds scattered among thorns and thistles (Luke 8:14) their reception of the Gospel was sincere but they had no social and relational context wherein their conversion would be protected, nurtured, and allowed to set deep roots. Returning circumstantially to the same immoral society and godless worldview from which they had been saved, these Christian infants quickly succumbed to the 'old man' and the former lifestyle that empowered his attachment to fallen existence.

In a desperate effort to provide a place for spiritual safety and the maturing of the 'new man' in Christ, my parents relocated to Humboldt County, California, and converted a 40-acre former sheep ranch into what we fondly referred to as the 'Christian hippy commune'. Named the 'Rising Son Ranch', their homestead became the destination of many new Christians who were converting on the college campuses of San Francisco and Berkley. Drug addicts, teenage runaways, Vietnam draft-dodgers, and every other form of wayward youth who had found Christ in the cities gathered at the ranch and settled into a daily routine of worship, Scriptural study, and common labor. A old commercial chicken coop was converted into a large bunkhouse, meals were eaten together, and the study of St. Paul's book of Acts laid the foundation for rediscovering intentional Christian community: the literal geographic locale for practicing life in Christ.

Providential circumstances brought an end to the Rising Son Ranch but my father and mother had absolutely fallen in love with Christian community. We moved three times in less that three years trying to find it again, and eventually found ourselves in Boulder Creek, California, with a growing number of former ranch residents and Campus Crusade staff gathering around us. We bought homes in the same neighborhoods and began experiencing a more moderate but equally beneficial form of intentional community. We built each other's houses, shared homes, gardened, fixed each other's cars, went camping together, and grew to truly understand each other by incessant interaction and the acceptance of who we were.

My father was not a man of detailed analysis but maxims like "if you can't borrow tools or babysit each other's kids you live to far apart" empowered the subtle methodology of a healing nearness; and this proximity naturally facilitated truly being known by, and knowing, one's neighbor and the spiritual humility that accompanies it. Pretense and identity facades were necessarily worn away over time and those who could not endure the accompanying vulnerability and humility moved away. 'Knowing and being known' is like the scouring of a wound: deep, cleansing, painful, and resulting in the greatest degree of healing.

In 1987, after a decade-long journey in pursuit of the church founded by Christ (Matthew 16:18), our family and the surrounding Christian community entered Eastern Orthodoxy and our pre-existing 'body' of believers was sanctified and spiritually empowered by membership into the identifiable, historic, Apostolic community of Christ's true Church, founded at Pentecost (Acts 2). No longer hindered in development by the constant guessing and erroneous extrapolations that accompany personal interpretation of

Scripture, our parish community experienced incredible spiritual maturing and growth fostered by the ancient wisdom of Orthodoxy's ascetical and grace acquiring practices.

Having submitted to 'knowing and being known' we now entered into the wonders of 'healing and being healed'. By voluntarily offering up our spiritual garden of intentional community, that bloomed from our devotion to Christ and Scripture, we began to experience profoundly deeper personal transfiguration. We had tilled and weeded the soil of our souls to the best of our ability, now Christ seeded our soil with the fullness of Grace.

We started a kindergarten through 8th grade school, a high school youth program, a college-age singles house, a bookstore (eventually a thrift store too) and embraced to the fullest of our ability Orthodoxy's annual liturgical cycle with joyful song and colorful flowers, standing long and prostrating many, living in our neighborhood clusters the week, while devoting our weekends to evening prayer and morning liturgy. By the grace of God we had built a true community of persons, and Orthodoxy assumed and fulfilled it within the communal harmony of Christ and His holy Church.

Discovering the full reality of being created in the image and likeness of the holy Trinity (Genesis 1:26), we came to more deeply understand what we had constructed intuitively and experienced personally: the true Christ and our true self is only discovered and understood in the context of geographic and relational communion. We are persons, in communion with persons, in communion with Persons (divine). This is what it truly means to "love God, love neighbor, and love one's self" (Matthew 27:37-39). God is near us and we need to be near Him and near each other; this is the fundamental reality of our Orthodoxy anthropology.

To be "with one accord in one place" (Act 2:1) is the fundamental, actual context wherein Christians are found to be most receptive to the Holy Spirit. It is the environment of unconditional love, of practiced self-denial, of personal crucifixion and resurrection, and the cenobitic (common life) experience of the Orthodox parish as community of persons.

Yet, as is always true, we have to continue to 'be' community as opposed to falling into the traps of an imposed methodology, or 'faking it', or letting the authentic experience wane as we ride the ripple of benefits without making the next generational sacrifice. An old Chinese proverb (富不☒三代) can be expressed as "three generations from rags to riches to rags again". For the first generation attains the gain, the second assumes it, and the third takes it for granted. We are now in the third generation of Orthodox community life. May we not assume or take for granted the authentic human existence for which our grandparents sacrificed all to attain.

A LITTLE BOY'S WISH

BY PRIEST NATHANIEL JOHNSON

I WAS BORN IN A CHURCH GOING FAMILY. We attended First Missionary Black Baptist Church in Houston Texas. My fondest memory was going to Sunday school with my father. We relocated to California when I was 4yrs old and we continued to attend church every Sunday; starting with Sunday school and Church service.

I inquired in Sunday school about our use of grape juice when in the Bible they used wine. I was 12yrs of age and did not receive an answer from the school teacher nor the pastor she sent me to. This was the beginning of my search for the church. I told my parents that I didn't want to go there and their answer was that I attended church somewhere.

During that time period I had a dream or visitation and I told my mother that God told I would be a minister and her answer was we will see. I then told her Mom, my grandmother that God spoke to me that I would be a minister someday and she responded with "we'll pray about it "In my search I ended up at the Presbyterian Church.

I graduated from high school and went to San Francisco State on a football scholarship. I began my years of professional musicianship (50+yrs). I met my dear wife during that time. We married and at that time we lived on a houseboat anchored 1/2 mile off shore in Sausalito, Ca. I joined a Bible study group.

We had the opportunity to care for my wife's parents and were informed by her Dad about Wee Kirk Church where he did weekly Bible study. This was an official return to the Church. I became a Deacon and Father Michael Rome was one of the Priests who later played a major role in my becoming a priest. He groomed me for 2+ years prior to his transition from this life to his Heavenly life. When I was Ordained to the Priesthood by Metropolitan Nikitas it produced tears because my mom and grandma saw a little boy's wish come true.

the LONG & MYSTERIOUS ROAD HOME

God's Incredible Mercy In Leading Us To The One Holy Catholic and Apostolic Church

PRIEST SILVAN ROBERT HINDE

I met Ken Clausing (Fr. Methodius) in the Marine Corps at Kaneohe Bay Marine Corps Air Station, Hawaii in 1971. As soon as it was learned that I could type, I was pulled from the motor pool and placed in the squadron office. I was put in charge of keeping service records, checking in Marines arriving at our base and a few other duties as well. At the time I was taking several carloads of young Marines to a little Nazarene Church in Kailua, the town just outside the base.

When Ken Clausing checked in, I invited him to come along as well. After a short time Ken started going to a larger Baptist church in Honolulu and when he told me there were a lot of young pretty girls at that church, I felt led to go there, go figure. After I finished my military obligation I moved to Los Angelas for a short time. My younger brother died by drowning in Folsom lake and I returned home to Sacramento to be with the family. I met my wife, we had our first child, the first of seven.

We moved to Santa Cruz CA to attend UCSC and be part of a new Christian group that had just got started in the area. My friend Ken Clausing had already moved to Santa Cruz to take a job with a construction company. Ron Roberson, the eldest son of the founder of the company had been to seminary in the Los Angeles area and had started a little para church group which I had attended briefly while in LA.

Ken Clausing followed Ron to Santa Cruz to take a job with the Roberson family business. Again Ron started a small para church group and my buddy Ken invited me to come and check it out. This was our beginning in the journey to Orthodoxy. At the same time another similar group had started meeting further up the river in the San Lorenzo Valley. This was headed by Weldon Hardenbrook (Fr. John). Fr. John had been the art director for Campus Crusade for Christ before moving to the San Lorenzo Valley.

About the same time as all this was happening, a third group had formed in Ben Lomond, another small town in the San Lorenzo Valley. This was headed by Marian Cardoza. He had been in the Nazarene church as a protestant. When Ron Roberson and Marian Cardoza were no longer able to continue their ministries, the three groups all came together under the leadership of Weldon Hardenbrook (Fr. John).

Weldon was in close contact with other leaders from Campus Crusade for Christ. A group of these men started a movement to find the historic church. Since Campus Crusade was interdenominational there were pastors from many different protestant backgrounds. One of our early goals was to not let our various denominational theologies interfere with finding out what the church believed and taught from the beginning, whatever that might be.

We used to joke that we had to eat so much crow that we had feathers in our teeth as we began to learn of the theology of the early Church Fathers. We began to learn of the great saints of the church, we began to learn of the Great Ecumenical Councils held through the centuries, which most of us knew little or nothing about.

After a number of years of this ongoing research we concluded that the Orthodox Church was "THE CHURCH." I believe we had about three hundred thousand members in our different groups. We had small para church groups all over the country all tied together primarily by the Campus Crusade leaders who had started the movement to find the church. Ours in Santa Cruz was one of the larger groups. We met a number of wonderful folks who encouraged us on our journey. We met Fr. Alexander Schmemann, Elder Sophrony of Essex, His Eminence Metropolitan Hilarian of ROCOR and others.

Fr. John Hardenbrook was a zealot for the faith. He organized many pilgrimages to Greece, Russia, and the Holy Land. He wanted to experience Orthodoxy, not just read about it. Being an evangelist by nature, he wanted everyone else to experience it as well. There are about 20 monks and nuns that have come out of our parish, my daughter is one of them. This can be attributed to Fr. John's zeal and encouragement. My family continued to grow, my wife and I had seven children. It was a great time for all of us. Our little para church groups had grown as well and eventually we found our way into the Orthodox Church. We had lots of church events, pot lucks, campouts, gatherings, with lots of kids, young adults and a few older ones as well. It was what we might call the honeymoon period. What we would gradually learn was that there is a cross that comes with the faith and we would eventually get ours.

There was a period of difficulty in which the church went through a challenging time but as always God preserved us and brought the right people into our lives either directly or indirectly. Looking back through those years it seems to me that we were always blessed. When Fr. John Hardenbrook's health began to decline, he asked me to take over the catechism classes. It was a great time of learning for me. There were always more catechumens coming, searching for the church, desiring to know Christ, the real Christ.

So many had questions. Some had even rejected the version of the Christian faith that they had been exposed to. It seemed to me that people wanted a genuine spiritual experience. Since I was given the freedom to teach as I thought best, I did exactly that. Having come out of a Protestant background myself, I felt like I had some knowledge of the where these inquirers were coming from and what they were looking for. I taught what was exciting and meaningful to me.

I spent 10 weeks just on the life of the Theotokos. Her life is such a fascinating journey to a person who knew nothing about her other than the few lines from the scripture. As crazy as it might sound to the ears of an Orthodox Christian, there were some who thought that Mary was nothing more than a vessel that God used to birth Christ and then she was discarded. I told the stories of the Apostles after the Resurrection of the Lord, the stories that are in the church tradition but not recorded in the scriptures.

Of course I always covered the dogmatic theology of the church, the Ecumenical Councils and Holy Tradition. Looking out over our parish today, one of the most encouraging aspects of what I see is the large number of children in the services. This is also true with the current catechumens. If we count the children along with their parents who are catechumens we have about 25 enrolled at the present time.

I must also say a few words about our choir. We have always been blessed with a great choir. Our choir leaders are highly educated in music and are also highly committed to the church. They have contributed countless hours in practice and preparation to make some of the most beautiful services even more beautiful. It would be hard to imagine our parish without it's truly dedicated choir.

I want to point out one more very important aspect to our growth and impact in our community. Our church bookstore is second to none. Simeon Douglas has been in charge of the book store for the past ten years. He has brought in over 2000 titles as well as Orthodox music and hundreds of icons which cover the walls of the bookstore. It is a peaceful, pleasant and spiritually uplifting place to visit.

The highlights of our journey for me, those things that stand out in my mind as being so very important in bringing us to where we are today begin of course when we were young, most of us in our 20's on a mission to find the church. What happened to the church after the Resurrection, the church before the Reformation, before the Great Schism, the church from the first second and third centuries? This was an exciting and fun time for all of us. Then coming into the church, becoming members of the "One Holy Catholic and Apostolic Church" This was a monumental event for us. Pilgrimages to the holy places, developing strong ties with the monasteries and meeting some of the Holy Elders, monks, Bishops, Priests and educators were all very influential and meaningful to us. And lastly I would say that by God's grace we as an Orthodox Parish have become in some small way a light in a dark world, blessed to embrace and to pass on to our children and grandchildren the truth of Orthodoxy.

GRATEFUL *for the* LIFELONG FRIENDSHIPS

PRIEST METHODIUS KENNETH CLAUSING

MY FAITH AND DEVOTION TO GOD ARE THE RESULT OF MY PARENTS. *They raised me in the Baptist church and were faithful to God in all things. Our household had a strong focus on prayer, church activities, Christian morals. I will be forever grateful to my parents for leading by example and teaching me to put God first.*

I was born and raised in Southern California. In 1968, I attended Biola Bible College and there met Jon Braun, (Fr. Jon Braun) when he was leaving Campus Crusades for Christ. He and many others were searching for "The Church". This search turned into a movement and by 1979, many churches around the country in this movement started to call themselves the Evangelical Orthodox Church.

I met my wife while I was stationed in Hawaii and after my military service was over, we moved back to Southern California and were reacquainted with the movement. A friend and fellow member in the movement, Ron Robertson, had a construction company in Santa Cruz and offered me a job. So in 1973, my wife and I and our 1-month old son moved to Scotts Valley. We then met George Washburn (Fr. George Washburn) who then introduced us to Weldon Hardenbrook (Fr. John Hardenbrook).

Weldon was a very charismatic leader in the EOC group. He was forming a church in Ben Lomond and eventually brought 5 small churches to form Sts. Peter and Paul. After we were crismated, in 1987, a large number of men were ordained priests and deacons, myself included. I was ordained as Fr. Ken, but while I was on a pilgrimage in Russia I found an icon of a saint carrying large beams on his shoulder. After inquiring about this saints' name his life, I decided to take him as my patron saint and changed my name to Fr. Methodius.

After we were brought into the church, Fr. Jon Braun continued to shepherd us and would routinely come and teach us. He impressed upon us that the American way of constantly moving was not healthy and if we wanted a strong family and strong community, we needed to put down roots. This resonated with my wife and I had who had both moved constantly throughout our childhood.

In 1986, we bought 10 acres in Felton and built our home as well as a large structure we named the St. John of Kronstadt House. This was patterned after 'The Big House' in Eagle River, AK. It's purpose was to create a place for young adults to live and work in an Orthodox setting. And since the Santa Cruz area is a very expensive place to live, we knew that we needed to find a way to keep our young people in the community, to ensure the community would continue to thrive. Through the years, the St. John House has been an integral part of our church community and has ebbed and flowed with whatever the currents needs were. Hundreds of young adults have lived here from around of the country and many marriages and life-long friendships were formed here. In addition to the St. John house, our family has hosted the Palm Sunday picnic, Pascha picnic, weddings and many other church events on our property.

William Steiger (Fr. Basil Steiger) and I had formed a construction company in 19--??. This helped us both to use our talents to further build the kingdom of God in various ways. God has called upon my talents many times over the years to build, fix and develop both the church property as well as parishioners' homes and other projects. Construction has been such a big part of my life and I am blessed to be able to give back in this capacity.

In 1999, when our community was experiencing extreme turmoil, God lead us to the Monastery of the Theotokos of the Lifegiving Spring. We were lost and looking for shelter and found a safe haven there. Our community then built a strong connection with them that continues today. These sisters have guided us and comforted us, and deepened our Orthodox journey by teaching us true prayer and service to others. In times of hardship, we have turned to the monastery. I would have lost hope many times over the years if it weren't for the support of Abbess Markella. I have been able to give back to them by utilizing my construction experience to help build various projects at the monastery.

Some of our children and grandchildren live on our property with us and we had 4 children and we have been blessed with 10 grandchildren are truly able to watch our children's children grow. We are grateful for the life-long friendships that we have formed and to be surrounded by such a beautiful community.

"God has called upon my talents many times over the years to build, fix and develop both the church property as well as parishioners' homes and other projects. Construction has been such a big part of my life and I am blessed to be able to give back in this capacity."

SERVING AS DEACON

DEACON JAMES SOMERVILLE

SERVING THE PARISH as a deacon began with the calling from the Apostles for the need of those who can "serve tables" and assist with the "daily distribution" as described in the book of Acts. The diaconate is the first order of the Major orders of the clergy. The diaconate is the first order of the Major orders of the clergy. The minor being Acolyte, Cantor, Reader, Subdeacon. The deacon is called to serve among the people so as to learn their needs and bring these needs to the bishop's (priest's) attention so a solution can be found. The deacons of the church serve liturgically and bring the people together for corporate prayer and assist with the divine services in modern days distribute communion to those unable to attend.

A deacons' ministry will not be exactly the same from one pastoral context to the next, even within the same diocese. Our patron, Saint Lawrence was a wonderful example of the role of a deacon. He served Christ, the Church, his hierarch and the people, down to the least of them.

As the son of an Orthodox priest, I grew to love dearly the liturgical life of the parish, attended services multiple times per week, and associated my parents' "careers" with daily sacrifice for the sake of Christ's Church and the sheep of his flock. Assisting those in need, helping families in crisis, visiting retirement homes and other similar works were common activities for my siblings and I. My older brother and I were acolytes from about the age of ten. We lived next door to the church and spent many summer days mowing the lawns, doing maintenance, and just about every other sort of work on the church grounds. If we were not at school, eating, playing or sleeping, we were busy helping the church in some way or attending liturgical services.

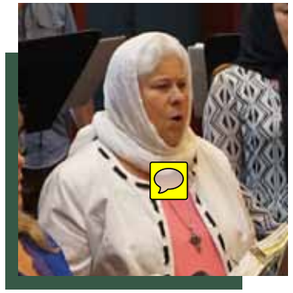
Although I have no inclination whatsoever to serve as a priest, for I sincerely do not believe this is my calling, I feel a deep conviction for serving in the parish as a deacon. The permanent diaconate is not something seen in much parishes in America but this role is more widely occupied in Orthodox countries as was in the early church. I was blessed to grow up in a parish with multiple deacons and I recognized the compatibility between the gifts God gave me and a deacon's responsibilities.

"I feel a deep conviction for serving in the parish as a deacon. The permanent diaconate is not something seen in many parishes in America, but this role is more widely occupied in Orthodox countries as was in the early church."

I pray that God blesses me with the spiritual gifts that come from participation in His great and high priesthood. I pray even more fervently that His grace sustains me under the cross of the diaconal office. I pray especially for the humility and spirit of servant-hood that is essential in the fulfillment of this call.

SOME MEMORIES *of* MY HUSBAND FR. TERRY SOMERVILLE

PRESBYTERA PARASKEVI SOMERVILLE



I REMEMBER Father Terry as being a very loving and attentive father. He was the one who always did thoughtful things on Mother's Day, Pascha, etc. He would always leave flowers and chocolates on my daughter's pillows on Valentine's Day, as well as mine.

He was the "fun" one of the family, as I often reminded my children after he was gone. That is why he was such an awesome youth group leader. He knew how to have fun within the limits. He was extremely creative and caring. He cared for each one in the youth group kids with a fatherly love. He would counsel them whenever they needed him and could give difficult advice in a loving and a well received manner. The kids knew he cared for them and that made all the difference.

I remember him coming home from a youth group trip to Project Mexico and telling me that our own kids needed to learn how to work. "Start with 15 minutes for the little ones and work up as they got older", he said. He wanted this for them because he experienced a teenager on the Mexico trip that did not know how stick to a job and finish it. He said he told the teenager to do what he asked and then come back and ask what else he could do and not stop until father said he was finished. He himself was a tireless worker.

Snow trips with Fr. Terry were always fun but also very life changing as he would give a talk each night about how to live as an Orthodox Christian and how to care for one another. A candlelight service at the end of a trip would have the kids in tears and also laughing as each one shared in turn.

The trips were always eventful, travelling in blizzard conditions on Hwy. 80 having it totally closed right after we braved it; losing track of another van full of kids with no walkie-talkies to communicate with (hence the church purchasing them for all future trips); two vans trying to stay together in L.A. traffic while needing gas; having chains on a van that were to big and pounding the underside of the van so loud that you could not hear, for a long distance; rafting trips that almost ended in death as kids were trapped under a boat in an eddy of whitewater (no deaths, thankfully) and other exciting events. These are just some of so many memories I have.

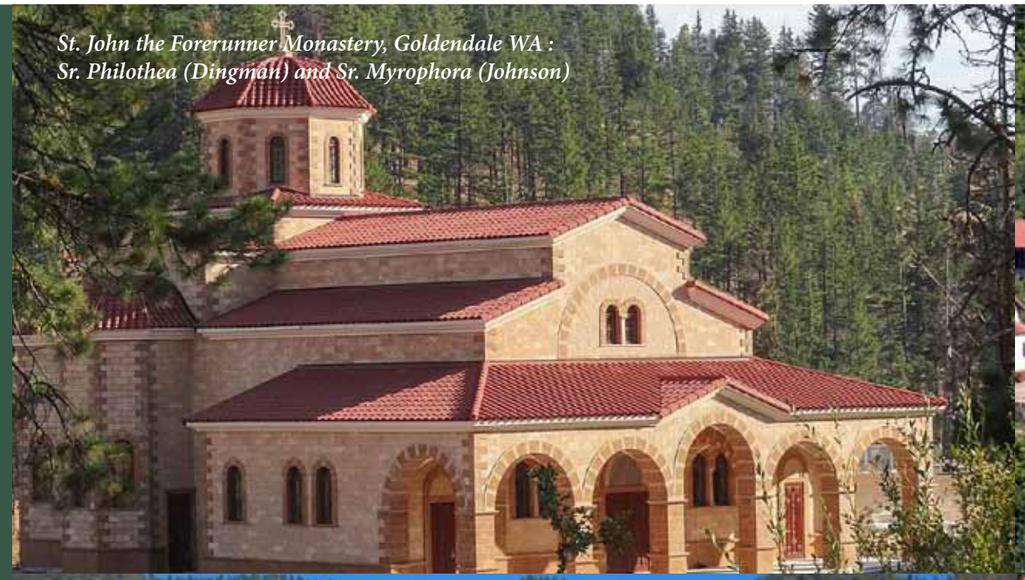
Father always was very hospitable to any new people that came to church and I enjoyed that, after I got over the "oh, my, what are we going to feed them" shock. He was teased that every time he gave a homily it was about hospitality. I am thankful to him for teaching me this.

"Father always was very hospitable to any new people that came to church and I enjoyed that, after I got over the "oh, my, what are we going to feed them" shock."

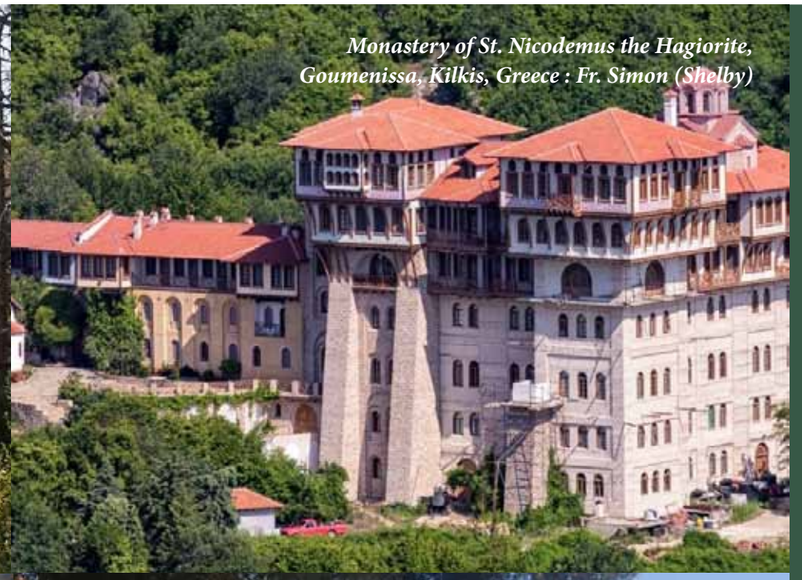
The influence he had on our youth at the time is evident by just how many of them are monks and nuns right now. I remember driving a potential nun to the monastery and her telling me that she attributes her desiring this path to Father Terry. I was deeply moved because I knew this was so true. This was the kind of father and priest he was.

MONASTICS

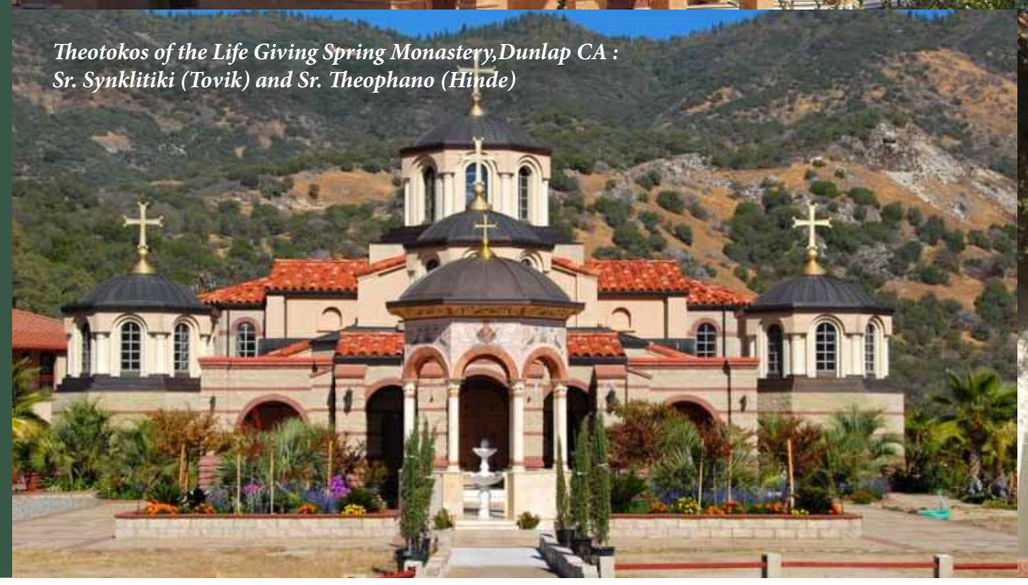
Throughout the years we have been greatly blessed by many of our parishioners joining the blessed ranks of the monastics.



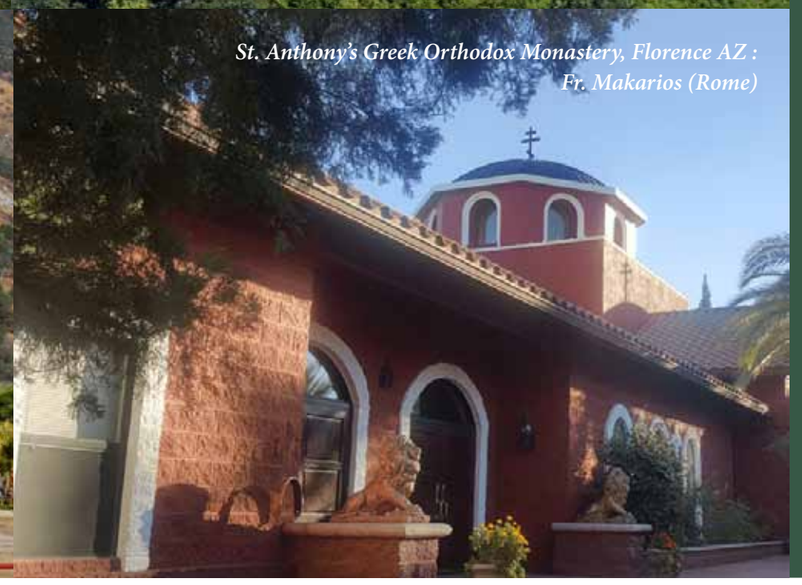
St. John the Forerunner Monastery, Goldendale WA : Sr. Philothea (Dingman) and Sr. Myrophora (Johnson)



Monastery of St. Nicodemus the Hagiorite, Goumenissa, Kilkis, Greece : Fr. Simon (Shelby)



Theotokos of the Life Giving Spring Monastery,Dunlap CA : Sr. Synklitiki (Tovik) and Sr. Theophano (Hinde)



St. Anthony's Greek Orthodox Monastery, Florence AZ : Fr. Makarios (Rome)

Generally in the order in which they became monastics:

Father John Hardenbrook
Father Michael Anastasius Rome

Sister Matrona (Angel Shore)
Sister Claudia (Constance)
Sister Patricia (Passey)
Father Simon (Shelby)
Father Simeon (Berven)
Father Macarius (Rome)
Father Ignatius (Dodgen)

Sister Theophano (Hinde)
Sister Philothei (Dingman)
Sister Myrophora (Johnson)
Sister Singlitiki (Tovik)
Father Ephraim (Seidel)
Sister Colia (Larson)
Sister Maria (Larson)
Sister Martha (Duterte)
Sister Martha (Hall)
Father Nicodemus (Hall)
Sister Natasha (Herlé)
Kyrana (Taylor)
Philothei (Taylor)

Those ordained to the priesthood and diaconate:
Father Noah Buchelli
Father Vasili Hillhouse
Father Sergius Halvorsen
Father David Fox
Father Seraphim Majmudar
Father Thaddaeus Hardenbrook
Dn. James Somerville

Founders & Benefactors

MEMORY ETERNAL

Patriarch Diodoros +2000
Hieromonk Simeon Berven +2008
Hieromonk John Hardenbrook +2014
Hieromonk Athanasios M. Rome +2014
Fr. Thomas Davis +2004
Fr. Michael Graves +2004
Fr. Lazarus Moore +1992
Archimandrite Damian Hart +2009
Fr. Alexander Schmemann
Fr. Terry Somerville +1998
Fr. Basil Steiger +2011
Dn. Joseph Kerns +2006
Dn. Michael Russell +1999
Dn. Mark Works
Dn. David Fabula +2015
Dn. Nathaniel Pflueger +2016
Dn. Mark Baker +2018

Dn. Mark Rickert +2020
Pres. Barbara Hardenbrook +2011
Pres. Terry Beck +2012
Pres. Doris Berven +1992
Pres. Mary Perez +2018
Carol Bray +2014
James Buchfuehrer +2019
Judith Buchfuehrer +2010
Gail Buckner +2009
Nektarios Burkett +2019
Jonathan Christianson +1990
Michael Christianson
Bernice Emilia Collins +2009
Marie Cardoza Cohen
Richard Downs +2018
James Decker
Anita Dempsey

Pamela Diaz +2006
Iakovos Flippen +2007
Photina Frey +2014
David Fritag + 2016
George Genereux +2009
Ann Hirschfeld +2008
Sheri Hunter
Alma Johnson +2011
Jessica Brees Kammeyer +2003
Ellen LaFollette +1999
Connie Naomi Le Roux +2012
Sarah Newberry +1997
Maria Nielsen +2005
Daniel Oakes +1983
Elton Ogan +1994
Anthony Pavich +2011
Lou Perez +2017

Jon Rapazzini +2010
Christopher Reed +2010
Stanley Robertson, Sr. +1990
Michael Rome +1983
William Steiger, Sr. +1993
Paul Stewart
Nellie Thompson +2011
Maximos Treadwell +2002
Judith Trigg +2020
Ryan Union +2020
Craig Valory +2011
Dale Valory +2003
Constance Werner +1992
Ed Werner +1998
James Wilkinson +2020
Marguerite Wilkinson +1995
Carol Nektaria Wood +2019

SAINT LAWRENCE ORTHODOX CHRISTIAN CHURCH

1966
Small group of University of California, Santa Barbara students join Campus Crusade in fall.

1968
House churches set up after resigning from Campus Crusade.

1973
Growing out of relationships that formed during campus ministries in the 60's, a group of 70 individuals gathered for meetings on ecclesiastical issues, incorporating "The Revival Center, Santa Cruz"

1976
A public worship service at Felton Community Hall.

1977
Elected bishops began meeting with other clergy other communities.

1979
◆ Discovery of historical Orthodox Church with the help of Bishop Dimitri of the Orthodox Church in America.

◆ The group named the Evangelical Orthodox Church, commonly known as E.O.C.

1980
EOC began seeking the entry into the communion of the Orthodox Church.

1984
Three churches coming together

1985
Meeting with Patriarch Ignatius IV of Antioch and Metropolitan Phillip in June after approaching the Patriarchate of Constantinople.

1986
Metropolitan Philip worked with EOC for their entry into the Orthodox Church

1987
Saint Peter and Saint Paul Orthodox Church officially became a part of the Patriarchate of Antioch

1988
Bishop Joseph and Fr. John Hardenbrook with Fr. Terry Somerville discussed the reduction of number of clergy at Saint Peter and Saint Paul Orthodox Church.

1989
Ss. Peter and Paul Academy opens with 6th & 7th grades

1996
Ss. Peter and Paul Academy expanded including 1st to 8th grades with 83 students.

1998
Celebrated Pascha at St. Seraphim Church. The parish meted there for weekend services. Later Fr. Basil Rhodes received the parish for the services at Saint Nicholas at Saratoga.

1999
◆ Mt. Cross became the new home of Ss. Peter and Paul Academy – presently St. Theophan Academy

◆ Frs. Jurius and Moheen began services weekly at the Rickert's.

2000
The parish moved to a store front for worship downtown Felton.

2001
Volunteers built the present church building after using the auction house Mr. Slawinski offered for a place of worship

2002
Services began at the new temple. School becomes St. Lawrence Academy, moving into new fascilities. Closed Escrow on Church property. First Divine Liturgy in the new church building.

2003
The consecration of the Church building by . ..

TIMELINE

PRESBYTERA DIANA ADAMS

2005
Fr. Thaddeus elevated to the rank of Archpriest. First time election of board members and the First Parish Board meeting.

2007
Five pillar icons of Sts. Alexandra, Brannock, Athanasius, James, and Maximuse

2008
As the establishment of the Vicarate in the Greek Archdiocese of America was finalized by His All Holiness Ecumenical Patriarch Bartholomew and His Beatitude Patriarch Theophilos III of Jerusalem, Saint Lawrence Church joined in the Greek Orthodox Archdiocese of America. Hieromonk Simeon Berven's repose. Creation icons installed in Narthex.

2009
Painting and installation of six medallion icons of Patriarchs and Prophets, with additional four icons.

2011
Presbytera Barbara Hardenbrook reposed. Purchase of bookstore Awakening's from the previous owner. Repairs around the property continues.

2012
Metropolitan Nikitas (presently Archbishop of Thyateria and Great Britain) ordained Deacon James Somerville.

2013
Fr. John Weldon Hardenbrook's status was restored under the new canonical setting.
Extensive renovation of the temple, including tearing out the temporary north wall of the nave to give more space and compliment the area. Moved the kitchen and enlarged it a little, built a small nursery, extended the wall above the door between the narthex and nave up to the ceiling and added glass doors, and framed in the elevator shaft for a future elevator.

2014
Hieromonk priest John Weldon Hrdenbrook reposed. The first three story icons of the life and martyrdom of Saint Lawrence finished and installed on the back wall of the nave. The first three icons of Saint Lawrence installed.

2015
Metropolitan Nikitas ordained Fr. Nathaniel Johnson.

2016
Blessing of the bells. Installation of Christ the High Priest Icon with Apostles behind the altar.

2017
The completion of Saint Lawrence icons on the back wall of nave.

2019
Installed along back walls of the nave and pews for the sick and elderly installed in side wings.

2020
Was a challenging and difficult year for all.
The year of Covid 19. Saint Lawrence services went on as usual, though many churches (Orthodox, Protestant, and Catholic) shut down. We termed this year the year of "Super Lent."
In Mid-August the whole of San Lorenzo Valley and Scotts Valley evacuated for over three weeks due to fires in the valley and surrounding areas. Divine Liturgy was held outside on different parishioner's properties in Soquel, which was outside the evacuation area. Two families in our parish lost their homes to the fire and a number of others were seriously threatened.

2021

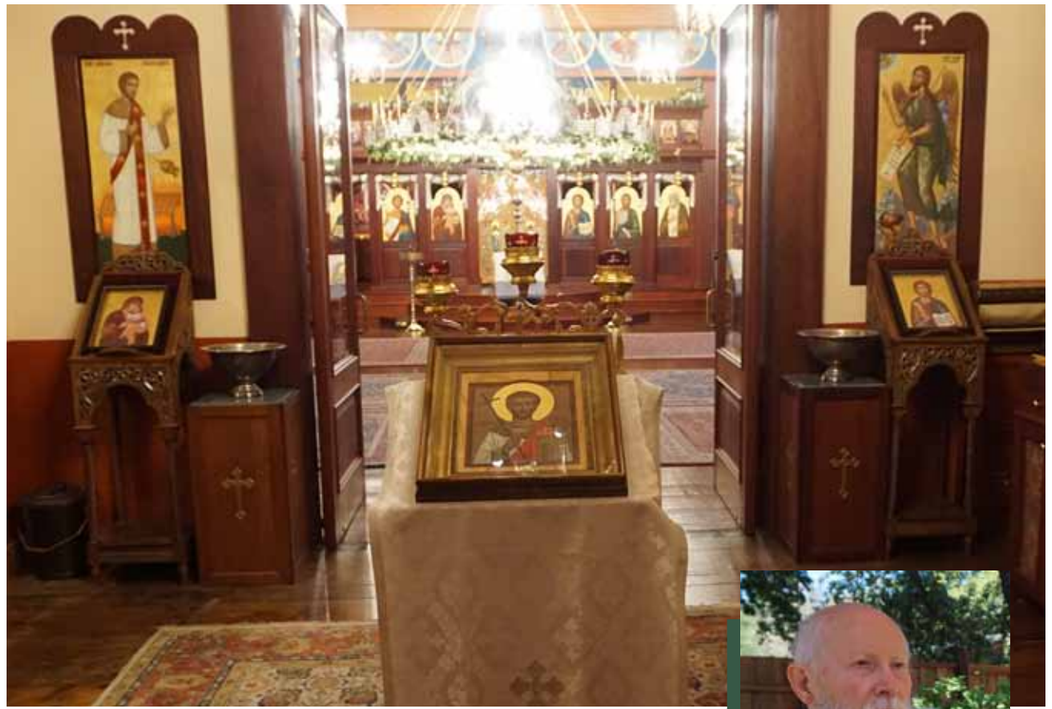
2022

2023
The twentieth anniversary of the temple of Saint Lawrence Orthodox Church

From its origins as a house church, the parish has been composed of people who are wholeheartedly committed to serving the Lord and His Church. This commitment, expressed in sacrificial giving of time, money, and resources, makes everything else possible.

CHURCH LIFE

PHOTOGRAPHY BY KYRIANA BENETT



ICONS *at* SAINT LAWRENCE

A Humble Guide To The Orthodox Christian Life

ARCHPRIEST LUKE DINGMAN

SOME HAVE CATEGORIZED THE ICONS *at Saint Lawrence or in other churches I wrote as "Clean Byzantine." Remaining faithful to the Orthodox Christian iconographic tradition, I stay away from the more austere and, in some cases, very unusual styling introduced when Orthodox Christian iconography was heavily influenced by the Western style of Christian paintings in the past.*

They often show exaggerated lines in the face and neck making the person depicted looking more sad or angry, losing the sense of peace, serenity, and pleasantness dominantly shown in Orthodox Christian iconographic tradition. Some iconographers who have tasted the joy of experimenting in art often attempt to take off on their own, being innovative and odd instead of following the proper iconographic traditions.

Beginning with the order of icons on the Iconostasis, all the icons are properly placed to present a full vision of Orthodox Christian faith. Christ is always on the right of the royal doors, the Theotokos is always on the left, the patron of the church is usually next to Christ, and the Archangels, Michael and Gabriel are on the opposite ends. In between icons of saints special to the parish can be added as space allows. At Saint Lawrence, the upper layer of the prophets in medallions above the iconostasis shows that the Old Testament prophesy of the coming of Christ has been now fulfilled in Christ's life and the life of the Church.

The mural icons of saints at Saint Lawrence are all patron saints of the faithful who showed their gratitude for being their guardians, by dedicating them to church for showing them the Orthodox Christian way of life.

All the icons I wrote are based on my careful study of holy tradition. I followed the consistency in design and detail common to all or most all with a careful attention. When seeing a variety of acceptable styles, positions, and details in the history of Orthodox Christian iconography, I incorporated some of my own choices, while still staying faithful to tradition.

May the icons I wrote be truly "Windows to Heaven" and a humble guide for those who seek the Orthodox Christian life.

His disciples
Sister Philothei
Sophia Lamp

the 20TH CENTURY RENAISSANCE IN ORTHODOX CHRISTIAN ICONOGRAPHY

ARCHPRIEST JOHN TAKAHASHI

The contemporary interest in Orthodox Christian iconography can be traced back to the middle of the 20th century with the movement of reviving Orthodox Christianity in Europe and the United States by the Orthodox Christian theologians who emigrated there from Communist countries. Simultaneously, historians who were interested in Byzantine History and early Russian history promoted the interest in culture and art.

Meanwhile, the Soviet government used this rising interest in both Byzantine and Russian cultures, especially in iconography, to earn dollar currency and to promote the impression of religious freedom. They loaned well-known historical icons confiscated from churches during the Soviet Revolution in the beginning of the 20th century. Many famous icons appeared in the museums in Europe and the United States for exhibitions for the first time. The Soviet government also exported small plate icons as antique pieces to the galleries in the West.

Beginning with Russian artists who were inspired and devoted their time to reviving the traditional style of iconography under the atheist regime, the Russian icons also aroused a great interest in Orthodox Christian iconography among the Orthodox Christians in the West., iconographers like Photis Kontoglou in Greece, Father Zenon Theodor in Russia, Peter Sasaki in Finland, Father Cyprian Pyzhov in the United States, devoted their lives to reviving the original beauty of Orthodox Christian iconography. Their great movement of revival could rightly claim "the 20th Century Renaissance" of Orthodox Christian iconography, after "the Macedonian Renaissance" in the 9th century and "the Paleologian Renaissance" in the 14th century.

During this period of revival, Father Luke Dingman began his journey as an Orthodox Christian iconographer. Orthodox

Christian iconography in the United States today mainly began among those who emigrated from so-called Orthodox countries. They were inspired by their mentors who had begun "The 20th century Renaissance" back home. Unlike them, Father Luke joined the 20th century Renaissance on his own in the 70's, beginning his journey in Ben Lomond, California, initially as an illustrator, later as an iconographer. Conveying a message or an idea with a simplified image in an art form like graphic art has something in common with the historical beginning of iconography in the Orthodox Church.

While an illustration simply conveys a message or an idea of the artist or his patron, an icon conveys understandings of historical events in the life of the Church, beginning with the life of Christ Jesus. The objective of illustration is to bring forth the nature and character of what is depicted as it is, with a minimum of realism and without any emotional interference. The use of shadow follows the same principle in illustration. For the same reason, Orthodox Christian iconography, too, avoids excessive use of shadow with the additional aim of depicting what is beyond the earthly. The characteristics of illustration agree with the basic artistic understanding of iconography.

Father Luke was at the right place at the right time, already well trained in depicting images in an illustrative manner. As soon as the church he belonged to joined the Orthodox Church, his transition from an illustrator to an iconographer began. His home-grown iconography that developed here, in the United States, helps us imagine how in the early days, home-grown iconography began in churches in Russia and other so-called Orthodox countries, drawing on the legacy of preceding iconographic traditions that dated back to the apostolic age and flourished in the Byzantine period.
The father to almost all well-known contemporary Russian iconographers, Archmandrite Zenon Theodor, defines iconography through his own experience saying:

"An icon painter is not an artist in the worldly sense of the word. He must not express himself in the icon. He must paint the icon in a way so that it will be an aid to prayer. Icon painting is an integral part of divine service. A badly-painted icon grates in the same way as bad church singing, or poor, illiterate reading of the texts of the liturgy. The Lord gave me the ability to paint icons. My talents belong to Him and I have nothing to be proud of about this."

Iconographer Zenon's definition is rooted in the essential understanding of liturgical life beginning with the Divine Liturgy in the Orthodox Church. In fact, everyone who participates in liturgy has a role in the common prayer of the Church, marking their bodily presence as members of the People of God. As Father Zenon says, each person who stands in the church is "aided" by bishops, priests, readers, choir, and icons provided by iconographers. Icons in the church altogether witness the harmony of all aids offered in thanksgiving prayers to God, glorifying His manifestation among His People.

The constant theme for Father Luke is to present the lives of saints on the pillars and walls in the church, showing that the saints are the pillars of Christ's Church, and conveying the vision of the choir of saints. Saints stand for us as those who have already achieved the Image of Christ, encouraging us to join them in everyday life. He faithfully follows traditional iconographic expressions as other masters do. Certainly, his pieces, just like those by other masters, have a signature style and uniqueness, but they remain as a faithful aide for the church service, matching Father Zenon's remarks on iconographers and their works.

Saints presented through the medium of Father Luke's hands immediately come alive when the Saint Lawrence church choir begins to sing hymns. Like Saint Paul called Christ's Church, His Body, the risen Lord resides in the tangible experience of His Body, offering us the vision of life daily through the marriage of icons and hymns, culminating in the experience of Holy Communion, His supper. Orthodox Christian life is found neither in dry theological teachings, nor in emotional religious piety, but in the concrete living experience of Christian life in the harmony of iconography and hymns.

The icons of Saint Lawrence Orthodox Christian Church assure us that Orthodox Christian life is now fully rooted in the American continent. Just as we detect the taste of a whole pot of soup through one sip from a ladle, we know now that the Christ's Church, the Holy, Catholic, and Apostolic Church--the Orthodox Church--is fully rooted and growing everywhere in the American Continent, from a humble taste of its life in Felton, California prepared by Iconographer Father Luke.

HOLY RELICS

List of Saints:

estibuscia volori
sintium
quo ea conet porpore
volorum fugitiae
porit, nullaborum
re repta praepel
estrum fugiti blaut
lescipsa quid mi, qui
vel et aut as simocon
sequisasint,volupitio
netex

PILGRAMAGE *to*

HOLY SITES

Captions: sit, enita quibus estibuscia volori sintium quo ea conet porpore volorum fugitiae porit, nullaborum re repta praepel estrum fugiti blaut elescipsa quid mi, qui vel et aut as simo consequis asint, volupition et exerum quod ullaudant ad que nonsend.

REJOICE IN THE LORD!

ST. LAWRENCE CHOIR

ANNE SCHOEPP

THE COMBINED VOICES of the entire congregation, accompanied by a band of instruments including piano, guitars, sax, flute and even congo drums, led by a strong choir, singing out the beautiful hymns of the Liturgy of St. John Chrysostom set to Israeli folk-style melody immediately drew me in and made me feel as though I was one of the people of Israel on pilgrimage to Jerusalem for a high feast.

This was early 1985, and my husband, Alan, had recently started a job near the beautiful San Lorenzo Valley, and I was finishing up my B.A. in Music from Stanford University, concentrating in voice, conducting and composition.

At school, I had been composing a setting of one of the Psalms of Ascent, and the experiential association with this Divine Liturgy was powerful. A friend from Al's work had invited us down to visit Ss. Peter and Paul Orthodox Church of the E.O.C. in Ben Lomond, California. The church was full of young families, three smaller local parishes all seeking Orthodoxy had recently come together, the excitement was infectious, and the sense of community strong. It turns out that there was a lot of fresh creative talent contributing to the worship.

Much of the music was written, by Rdr. Michael Smith, who led the band, and the choir was directed by Alice Hughes, (Bachelor of Music Education from University of the Pacific). There were metered texts of Orthodox hymns written by Fr. Jack Sparks to fit Protestant hymn tunes, and new hymns composed by Fr. John Finley. (Each of the EOC parishes had its own musical ethos and had its own musicians contributing content.)

It was a joyful and uplifting service, and on the way out of the parking lot, we looked at each other and simultaneously said, "This is it!" As soon as we moved to the Valley, Ss. Peter and Paul became our new church home, and we felt that we were truly home in the Orthodox Church.

In 1985-1986, our E.O.C. clergy were seeking entry into the canonical Orthodox church, visiting Patriarchs around the world, and finally seeking help from Metropolitan PHILIP of the Antiochian Archdiocese in America. I had joined Alice in leading the choral ministry, and in preparation for our acceptance into the canonical Orthodox Church, we knew we had to ditch the instruments. We had received a St. Vladimir's Seminary Press Divine Liturgy collection from someone, and we combed through it selecting settings that we thought would work with our parish, plus a few settings of hymns that Alice and I composed ourselves. We divided the entire congregation into four parts and over several weeks of practice, we taught them all the melodies and harmonies for the Divine Liturgy.

Alice and I made a strong team working to develop the choir's repertoire and skills, and sharing duties based on who wasn't having a baby at the time.

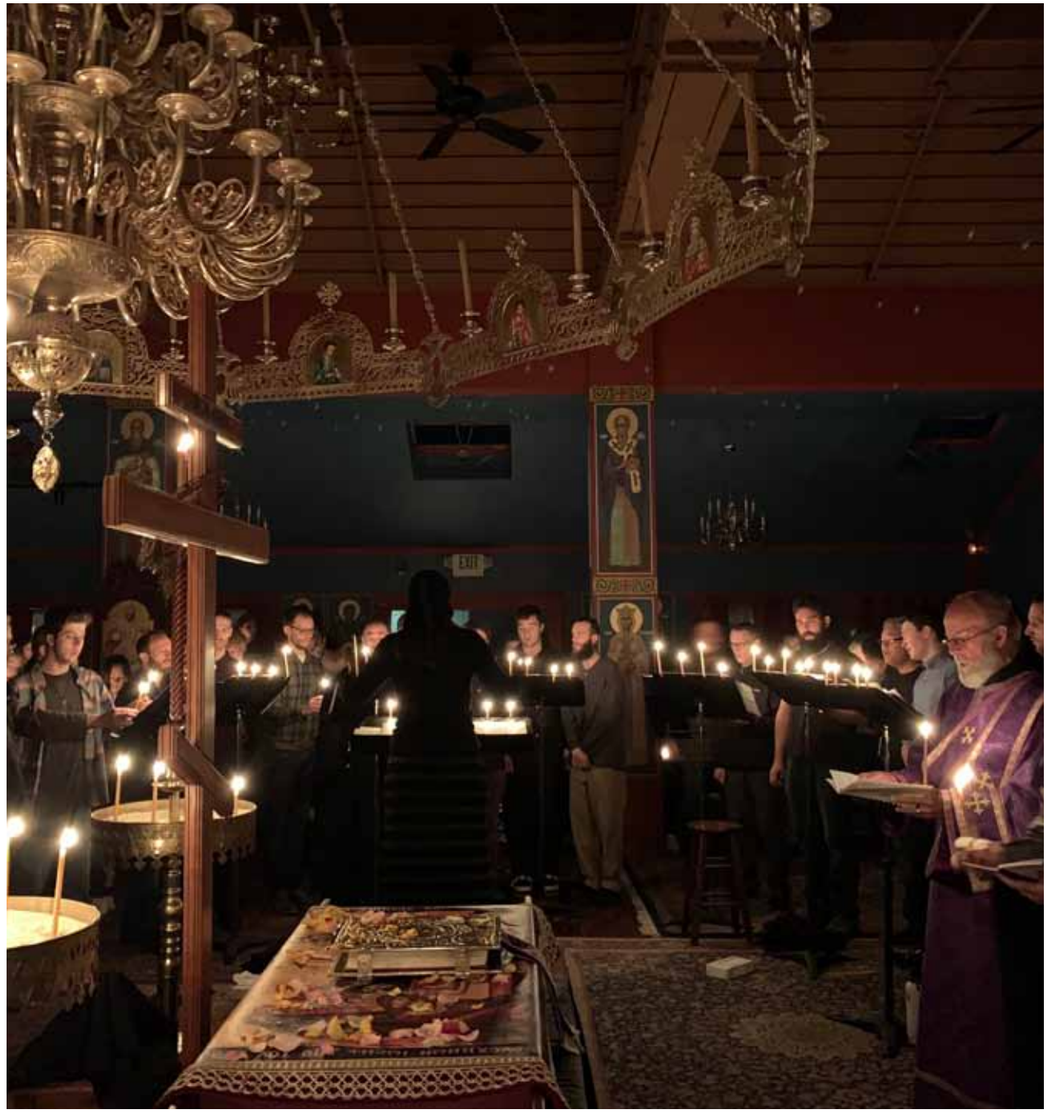
On the day of our chrismation, we were warming up the choir in the fellowship hall, and someone came running in fifteen minutes early and yelled, "They're starting now; you've got to get in there!" We hurried in, singing the Great Litany responses as we hurried up into the loft. Things went pretty well, and we were quite intrigued by the Antiochian clergy singing "O Holy Martyrs" at the ordination, each in their own interpretation of the Byzantine melody at the same time, and in their own key. This was a new approach to liturgy for us. All went well in the end; there was much feasting, and we were very thankful to Metropolitan PHILIP for bringing us hoAs two choral specialists, Alice and I made a strong team working to develop the choir's repertoire and skills, and sharing duties based on who wasn't having a baby at the time. We soon had the great privilege of receiving Fr. David Anderson from the O.C.A. into our parish to train us liturgically in 1990. Fr. David is a phenomenal musician with a fine baritone voice, and a devoted liturgist with a love for the psalms. We were taught the Kievan tones, liturgical form, structure, and practice, various other beautiful compositions and musical settings, some special melodies,

some Byzantine music set very well in English by Fr. David himself, psalmody, and mostly a deep love for the services. Fr. David was in church at sunrise every day and at sunset every evening. To make this possible, he also formed a men's choir to train and to lead the weekday services. He truly lived the cycle of Orthodox Church services, and he invited anyone who could to join him.

With the constant support of our archpriest, Fr. John Hardenbrook, we continued to study, learn, and develop our understanding of Orthodox music, and expand our repertoire of music. Alice and I began attending St. Vladimir's Summer Institute of Pastoral and Musical Practice every summer. In 1994, we met a new and dear mentor, Fr. Sergei Glagolev. As converts to Orthodoxy, Fr. Sergei cared for us and took us under his wing. He was one of the first composers setting newly composed hymns in English instead of fitting English into melodies from other countries.

As a teacher of biblical poetry, he worked diligently to make his music sing beautifully in English and reflect the true psalmic form. He taught us that the music of a nation is greatly shaped by the rhythms of its language. We are exceedingly grateful to him and to the entire staff of the Summer Institute Musical track and the clergy serving there, including David Drillock, Mark Bailey, Vladimir Morosan, Fr. Thomas Hopko and Fr. Paul Lazor. This was our chance to immerse ourselves in the liturgical practice of another community of people steeped in the Orthodox tradition, and yet intent on sharing Orthodoxy with America.

In 1994, we also recorded our first parish recording of Selections from the Divine Liturgy, and formed Seraphim Six Productions, a partnership between Alice and myself to produce fine recordings of Orthodox music in English, which over time evolved into a publishing company for our own musical settings, arrangements, and compositions. We also hosted our first Liturgical Singing Seminar at Ss. Peter and Paul, inviting Fr. Sergei Glagolev to be our keynote speaker, alongside Fr. David Anderson teaching liturgics, and Alice and me teaching choral skills.



During our summers at St. Vlad's we met up with some like-minded souls wishing to bring musicians from all Orthodox traditions together and share our knowledge and experience to make our shared ministry stronger across the country. In 1996, we started PSALM (Pan-Orthodox Singers and Liturgical Musicians) along with Vladimir Morosan, Mark Bailey, Walter Obleschuk, and Nicolas Schidlovsky. Alice and I published PSALM Notes quarterly with contributions from our board members and many other friends and contributors we had met over the years. Content featured articles on all aspects of liturgical music, and included new music, reviews of books and recordings, reports of the musical activities in various parishes around the country, and announcements and reviews of liturgical music events such as concerts, seminars and conferences.

PSALM's motto was "And when we began to learn from one another, the singing and the faith began to spread," from an ancient Russian treatise. Over time PSALM also hosted the Liturgical Singing Seminar that Alice and I directed annually on the west coast (1994-2012), published music, and hosted annual meetings in New York. In 2006, we produced the first ever Pan-Orthodox National Music Conference in Cicero, Chicago, with the help of Valerie Yova, our executive director. In 1996, our parish choir recorded our second compact disc, Rejoice, O Virgin, featuring hymns to the Mother of God from the annual cycle of feasts. In 1998, as we were hosting our first Liturgical Singing Seminar focused on liturgical composition, with Orthodox composers present from around the country, our parish received the notice of the removal of our liturgical mentor and priest, Fr. David Anderson. We were in shock and mourning as we carried on with the glorious weekend of study and worship with our composer colleagues.

As our parish tumulted through the painful separation from the Antiochian Archdiocese and leaned on the support of other branches of Orthodoxy, we were blessed to meet Fr. Lawrence Margitich and Fr. Stephan Meholick, who have since become beloved friends, pastors, and musical mentors as well. During this time, our community poured a lot of time into the one thing we still had, which was our Academy. In 1998, we produced our first children's recording, The Lord is My Shepherd, showcasing the work of our children's choir, which Alice had started years prior, and Anne assumed leadership of in 1998. This CD also contained new arrangements and compositions by both Alice and Anne, as did previous recordings. Having children ourselves, we have always been dedicated to the training of our churches' future singers.

As we were taken in by the Patriarchate of Jerusalem, two new priests were ordained to lead and care for us; Fr. Thaddaeus

Hardenbrook and Fr. Seraphim Majmudar. Fr. Seraphim asked us what our liturgical vision was. This was a wonderful opportunity to look forward and plan. We had learned many traditions of music from Fr. David Anderson, and decided to continue collecting and setting melodies for all the feasts. We set the entire year of Festal Vespers and Matins in a rich tapestry of Orthodox melodies from around the world. Eventually recording music for the Feast of the Elevation of the Cross on the disc Life-Giving Wood in 2006-2008.

In the years that have followed, we have focused on editing and publishing our own work through Seraphim Six Productions (www.seraphim6.com) in order to share our work with other parishes. They have been busy years as we juggled our work with other jobs and many children. Seraphim Six now boasts hundreds of titles of music available for download, covering the entire church year, as well as our five recordings. We have had the opportunity to work together to create a highly organized system of music filing and planning for the church year, and the choir has been able to gradually build a huge repertoire of beautiful music for the church year. For each feast we have endeavored to find or create at least one festal hymn setting that everyone looks forward to singing.

After a parish church planning seminar in 2008, we were encouraged to have each of our parish ministries develop a mission statement that feeds into our parish mission and vision. Our parish is "committed to celebrating authentic, comprehensible, and beautiful worship in both regular and festal services throughout the year." Our choir's mission is "to effectively engage the congregation in intelligible worship at specified services. Singing and leading in this manner is a high calling and requires unity, skill, understanding, labor, commitment, and preparedness among the singers." Singing a full complement of services requires the involvement of many people which in turn involves a lot of teamwork and training. We continually recruit new singers and train them in vocal, musical, liturgical and chanting skills, as much as time allows. We are incredibly blessed to have a dynamic and highly committed group of singers that willingly practice every week to offer fitting worship to our Maker.

In addition to our main choir, and our Matins choir, we have had a men's choir, which has evolved over the years initially under Father David's leadership, then under Reader John Smith, Fr. Seraphim Majmudar, Reader Nathaniel Batlle, Jeffrey Adams, and for now is a mixed choir that sings Vespers and special Lenten services under the direction of Presvytera Xenia Hardenbrook. Jeff and Presvytera have added to our library of typeset music for the weekday services of the year, making these services easy to sing well.

Our children are our future singers, so I have continued to develop the musical education of the children of the parish through the children's choir, and through teaching general music classes at St. Lawrence Academy with Tatiana Rekow. The children sing morning prayers every day, and I have taught the middle school class to lead the singing at these services on their own. The children also sing at weekday Festal Divine Liturgies, Lazarus Saturday and Palm Sunday, school concerts, and present a Nativity Pageant every year, aiming at our Academy goals of helping our children experience God through worship and beauty, while developing skills and reaching out to the community with the good news of Christ's birth. The children learn quickly and work hard to sing beautifully.

It is important for our musical leaders to keep growing musically ourselves, studying, singing in other choirs, and going to church music events has helped us remain motivated and inspired to keep striving for beauty in our

worship. Recently I have been blessed to study composition with Kurt Sander and Matthew Arndt, and conducting with Peter Jermihov and Tamara Petijevic. Indeed, our greatest resources in developing our parish music throughout the years have been the dear relationships we have formed with other fine Orthodox musicians around the country and even the world. Truly, "when we began to learn from one another, the singing and the faith began to spread."

Glory to God for all things!

The following quotes have long inspired the way we approach music at St. Lawrence, and have contributed to our vision for liturgical music.

ST. BASIL, the Great on Psalmody

"… it (the Book of Psalms) is the common treasury of good doctrine, carefully finding what is suitable for each one. The old wounds of souls it cures completely, and to the recently wounded it brings speedy improvements; the diseased it treats, and the unharmed it preserves. On the whole, it effaces, as far as possible, the passions, which subtly exercise dominion over souls during the lifetime of man, and it does this with a certain orderly persuasion and sweetness which produces sound thoughts."*23

"When, indeed, the Holy Spirit saw that the human race was guided only with difficulty toward virtue, and that, because of our inclination toward pleasure, we were neglectful of an upright life, what did He do? The delight of melody He mingled with the doctrines so that by the pleasantness and softness of the sound heard we might receive without perceiving it the benefit of the words, just as wise physicians who, when giving the fastidious rather bitter drugs to drink, frequently smear the cup with honey. Therefore, he devised for us these harmonious melodies of the psalms, that they who are children in age or, even those who are youthful in disposition might to all appearances chant but, in reality, become trained in soul… A psalm is… the elementary exposition of beginners, the improvement of those advancing, the solid support of the perfect, the voice of the Church… Oh! The wise invention of the teacher who contrived that while we were singing we should at the same time learn something useful; by this means, too, the teachings are in a certain way impressed more deeply on our minds. Even a forceful lesson does not always endure, but what enters the mind with joy and pleasure somehow becomes more firmly impressed upon it."*26

"A Psalm forms friendships, unites those separated, conciliates those at enmity. Who indeed, can still consider as an enemy him with whom he has uttered the same prayer to God? So that psalmody, bringing about choral singing, a bond, as it were, toward unity, and joining the people into a harmonious union of one choir, produces also the greatest of blessings, charity."

St. Basil the Great, Exegetic Homilies. Homily 10 (1, 2). B# CUA Vol. 46, pp. 151-154, cited by Johanna Manley, Grace for Grace: The Psalter and the Holy Fathers (Menlo Park, California: Monastery Books), p. 2.

ST. JOHN CHRYSOSTOM

"The psalm which occurred just now in the office blended all voices together, and caused one single fully harmonious chant to arise; young and old, rich and poor, women and men, slaves and free, all sang one single melody… All the inequalities of social life are here banished. Together we make up a single choir in perfect equality of rights and expression, whereby earth imitates heaven. Such is the noble character of the Church." *10

St. John Chrysostom, Homily 5, cited by Fr. Theodore Pulcini, Dialogue (The WORD, Jan. 1992), p. 31.

ST. ATHANASIUS, Interpretation of the Psalms

"For to sing the Psalms demands such concentration of a man's whole being on them that, in doing it, his usual disharmony of mind and corresponding bodily confusion is resolved, just as the notes of several flutes are brought by harmony to one effect; and he is thus no longer to be found thinking good and doing evil, as Pilate did when, though saying 'I find no cause of death in Him,' he yet allowed the Jews to have their way; nor desiring evil though unable to achieve it, as did the elders in their sin against Susanna,– or, for that matter, as does any man who abstains from one sin and yet desires another every bit as bad. And it is in order that the melody may thus express our inner spiritual harmony, just as the words voice our thoughts, that the Lord Himself has ordained that the Psalms be sung and recited to a chant.

Moreover, to do this beautifully is the heart's desire and joy, as it is written, 'Is any among you happy? Let him sing!' And if there is in the words anything harsh, irregular or rough, the tune will smoothe it out, as in our own souls also sadness is lightened as we chant, 'Why then art thou so heavy, O my soul, why dost thou trouble me?' and failure is acknowledged as one sings, 'My feet were almost gone,' and fear is braced by hope in singing, 'The Lord is my helper, I will not fear what man can do to me.'

"… so he who sings well puts his soul in tune, correcting by degrees its faulty rhythm so that at last, being truly natural and integrated, it has fear of nothing, but in peaceful freedom from all vain imaginings may apply itself with greater longing to the good things to come. For a soul rightly ordered by chanting the sacred words forgets its own afflictions and contemplates with joy the things of Christ alone.

'Is any among you happy? Let him sing!' And if there is in the words anything harsh, irregular or rough, the tune will smoothe it out, as in our own souls also sadness is lightened as we chant,...

"For with these words they themselves (the saints) pleased God, and in uttering them, …'they subdued kingdoms, they wrought righteousness, they obtained promises, they stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens, women received their dead by resurrection.'… By them too, a man will overthrow the devil and put the fiends to flight. If he have sinned, when he uses them he will repent; if he have not sinned, he will find himself rejoicing that he is stretching out towards the things that are before and, so wrestling, in the power of the Psalms, he will prevail."

St. Athanasius, The Letter of St. Athanasius to Marcellinus on the Interpretation of the Psalms, presented as the appendix in St. Athanasius on the Incarnation (Crestwood, NewYork: St. Vladimir's Orthodox Theological Seminary, 1953, 1989), pp. 114-117.

SAINT LAWRENCE ACADEMY

PATRICK MACY

FOR YEARS parishioners had been saying to the parish clergy "We really need to start a school for our parish kids."

The values they wanted for their children were increasingly not the values that were being communicated through public education. There were many good people in public education, especially at the elementary level, but the system itself was increasingly flawed by the dictates of federal and state education bureaucrats. The clergy were quick to agree but equally as quick to point out that to start a school presented staffing and especially financial requirements that were beyond our ability to meet.

We continued to life with the frustration until one day a priest from southern California suggested the obvious. "If it is too much to start with a whole school why not just start with one class and grow from there." So intently focused were we on the forest that we hadn't seen the tree.

The pastor gathered together a planning group of parishioners that included three California Life Credentialed teachers, a homemaker and the youth pastor. They began to meet and dream and plan. Through all the discussions it became clear that the mission was to relate academic pursuits to the chief aim of knowing God and living in a manner pleasing to Him. Character and virtue would be as important as math and history. Clear from the outset also was the understanding that, while at some point students from outside the parish might attend, the school would always be an education mission of the church and not an independent agency who happened to use church facilities.

A key point in the development of plans came when the planning group spent time with a retired superintendent of schools for a large California public school district. He helped them clarify their goals and suggested that the waters could be tested by doing a short term summer school program before committing to a nine month school.

After a very successful summer school program, the parish presbytery gave its approval to begin a nine month school. Existing child care space was remodeled into a classroom. It was decided that instead of starting at the lower grades we would start at the junior high/middle school level. In September for 1990 the inaugural class of Ss. Peter and Paul Academy began with 26 sixth and seventh grade students.

Four years later they were still going strong. Academics have not suffered with the emphasis on virtue. The first graduates were now high school sophomores. Their average GPA at the local public high school was 3.4! In the 1994-95 school year the Academy opened to students from grades first through eighth. There would be three multi-grade classes taught by three credentialed teachers, a paid aid, and a host of volunteers. While there was much left to learn there was also valuable lessons that the years had taught us. As is often the case we have learned as much, if not more, from our mistakes than from our successes.

We learned that an on site administrative presence is essential to the success of even a small school. We learned that parent - school communication is essential. We learned that while interior and exterior accountability is essential that there are more effective ways to bring it about than a traditional school board. We learned that the morale of the school rises or falls on the unification of the staff. And we learned that multi grade level classes can function well if the staff is unified and collaborates with each other at numerous levels. We are learning that properly staffed multi level classes, while presenting logistical challenges, also provide a more realistic (is like a family) learning environment than a traditional one grade classroom.

"Our mission is to cultivate the Orthodox Christian formation and education of the whole child – heart, mind, soul, and body – in an inspiring and nurturing environment."

Flash forward 30 some years and many more lessons, a couple name changes, St. Lawrence Academy is a nonprofit Orthodox Christian parochial school affiliated with St. Lawrence Orthodox Church. We are located in downtown Felton, five minutes from downtown Scotts Valley, CA in Santa Cruz County.

Our mission is to cultivate the Orthodox Christian formation and education of the whole child – heart, mind, soul, and body – in an inspiring and nurturing environment.

We are thankful to God for His great mercy upon us to this point. In every way imaginable it costs a lot to run a private school. But for us the cost has been well worth it.

AWAKENINGS
BOOKSTORE

SYMEON THE BAREFOOT
AWAKENINGS MANAGER

AWAKENINGS WAS FOUNDED by Monk Ignatius of the St. Silouan Monastery in Ben Lomond, CA.

After buying the auction barn in Felton and converting it into our new temple; we celebrated Pascha, 2002 in our new home.

Monk Ignatius began Awakenings in a small corner in the Narthex of our new temple, since the building it now occupies was then the Felton Feed Store.

When their lease was up, they relocated to where there are now and we took over the building they had occupied.

This building was then converted into classrooms for our Academy, a church office and a new location for Awakenings where it is today. This move resulted in a much larger bookstore with exposure to the public.

After running the bookstore with some help for some years; Monk Ignatius moved out of the area when St. Silouan Monastery received some land donated to them outside of Sonora, CA.

Monk Ignatius and St. Silouan Monastery moved to their new location in May of 2011. Since I did not want to see the bookstore close or disappear; I started working there full time. As of November 1, 2011 the St. Lawrence Orthodox Christian Church became the new owner of the bookstore and the same day, I became manager.

Having a lifetime of experience in sales, marketing and display; I spent much of my first year remodeling the store by installing many new store fixtures, more shelves, and greatly increasing the inventory.

At this time, Awakenings has more than two thousand book titles, hundreds of icons and much more. The bookstore has had steady growth all these years; especially in the last year, and it continues to be a strong and growing evangelical tool for outreach to many non-orthodox Christians.

May it continue to grow and prosper until Christ returns!

the ABBOT'S THRIFT
SERVING COMMUNITY

ARCHDEACON LAZARUS,
FR. IGNATIOS DODGEN, ZONDRA RAPPAZZINI

THE BOWLING ALLEY *was failing financially at the time we purchased the church building from Bob Slawinski. The owner came over and offered it to Fr. John Hardenbrook and the other church leadership. It was a perfect fit since additional parking was needed and it would / could be a fellowship hall in the future.*

The church members approved the purchase and monetary contributions were made to cover the down payment. Fr. Tom Lindsay, Fr. Basil Steiger and Dn. Lazarus Adams co-signed for the purchase and the loan. The deal was completed.

Fr. John Hardenbrook, Fr. Simeon Berven, Jim Buchfuehrer, Fr. Ignatius Dodgen and Jon Rappazzini explored the idea of establishing a thrift/consignment store to help finance the properties and help support the Academy along with becoming a light in the community. After much fact finding and research, the decision was made to make it a store.

A contest was held to see who could come up with the best name for the thrift store. "The Abbot's Thrift" was a name submitted by Anne Hulter and it was chosen because it began with "ab" which would mean that it would be listed close to the top of names in the phone directory.

Once the Felton Business Assoc. got over the fact that the bowling alley was going to close regardless of what they did and we could turn it into a revenue source and an item of commerce for the community; they began to embrace the idea wholeheartedly. They loved the idea of The Abbot's honoring vouchers from Valley Churches. Valley Churches United and the business community were enthusiastic.

Fr. Terry Somerville was very instrumental in forging a strong relationship with Valley Churches United. For years and years, even after the Abbot's opened, the main contributors to Valley Churches United was the Orthodox. It was important to keep Annette and her staff abreast of what was happening, and so as we progressed they were brought in regularly to see the space, to see the type of merchandise we would be having, and how the vouchers would work.

About two weeks before Abbot's opened there was a meeting at St. Lawrence with Annette, her staff and the key people who would be working at Abbot's. So they were introduced to the staff of Valley Churches United. And Annette turned to Stylianos and said, "Didn't I several months ago give you underwear, jeans and shirts, etc." He said, "Yes, Ma'am". Annette turned to the entire group and said, "This venture will be very, very successful!" And there began to be an even greater relationship of trust and common purpose between Valley Churches and Abbot's Thrift.

The building was cleaned out, repaired, re modeled and upgrades were made. After Zondra gave retail lessons to Brad Aarons, he was hired as the first manager and would be commissioned, trusted to get the store on its feet. He along with Tom Woolworth, Jim Buchfuehrer, Bob Davidoff, Judy Trigg, Laurie Hulter, Ann Sprenger, Jeffrey Adams, Sarah Silver, Jon and Zondra Rappazzini and others, got the show on the road. Zondra even wrote the original working handbook for all employees and what was required by the state. The grand opening was the 4th of July weekend in 2002.

Fr. Simeon ran around to all the garage and estate sales and put up fliers stating there was a new thrift store in town and it was taking donations and would pick up the leftovers from their sales. This helped the store get started with a much needed inventory. New damaged, scratched, flawed furniture and mattresses were purchased from Levitz and Macy's for resale. Luke Hinde got us the connection to Macy's which was successful for a while. Fr John and Zondra went to garage sales, estate sales and auctions to get inventory; much of it donated by the two of them to help.

The store has had many managers and many employees over the years, many outstanding and dedicated, that have contributed to The Abbot's Thrift success and overall good reputation as a legitimate charitable non-profit in Felton. The store is always working hard to fulfill its mission statement which is The Abbot's Thrift is an outreach ministry to the people of Santa Cruz County.

The Abbots supports families, schools, and other community needs through providing low-cost goods, gifts, clothes, merchandise and financial support." The Abbots has always worked closely with Valley Churches, St. Lawrence Orthodox Church and Academy, Pregnancy Resource Center, Felton Fire, Santa Cruz County Sheriff's Dept., homeless agencies, Salvation Army, Wounded Warriors and many other non-profits. It currently employs close to 20 full and part time employees. The Abbot's also does its part in recycling to put waste in its proper place. Clothing is baled and sold through a broker to underprivileged countries and people in need.

The store is currently operated and managed by Dn. Lazarus Adams and Francisco Quintero, along with assistance from Luci Mitchell, Anne Becker, Yolanda Perez, Pam Tovik, Steve Halford, Maria Dingman, Iveth Ramirez, Melky Ramirez, and others.

BUILDING LORD'S HOUSE BY HAND

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SIDE ALTERS

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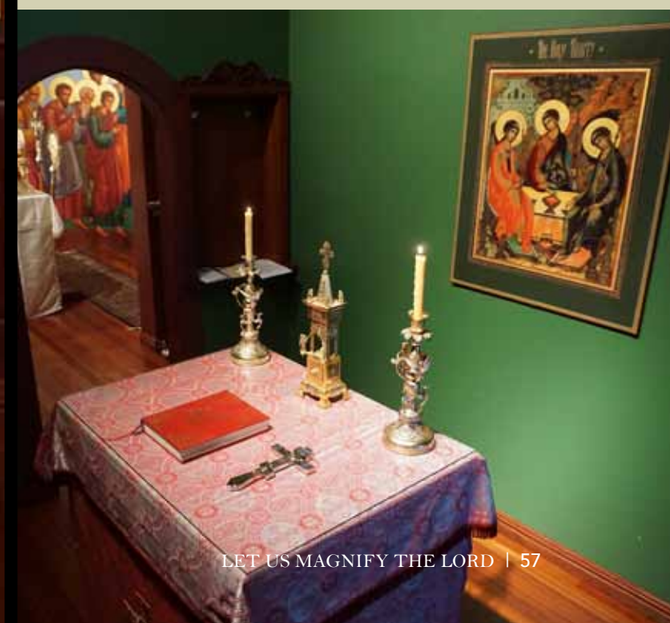

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THE BELLS *of* ST LAWRENCE

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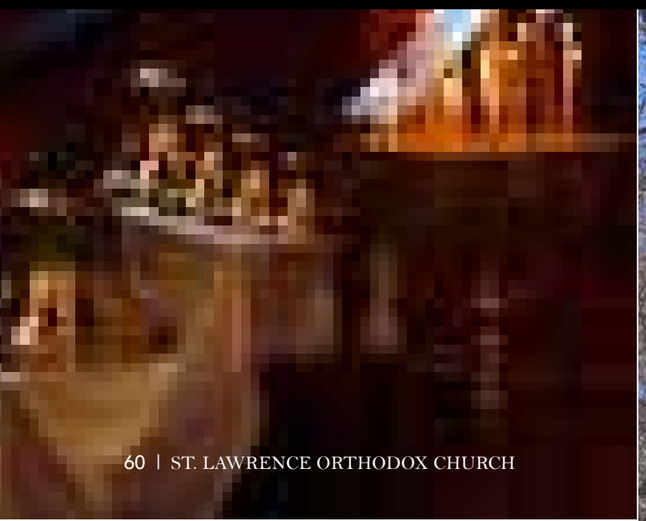
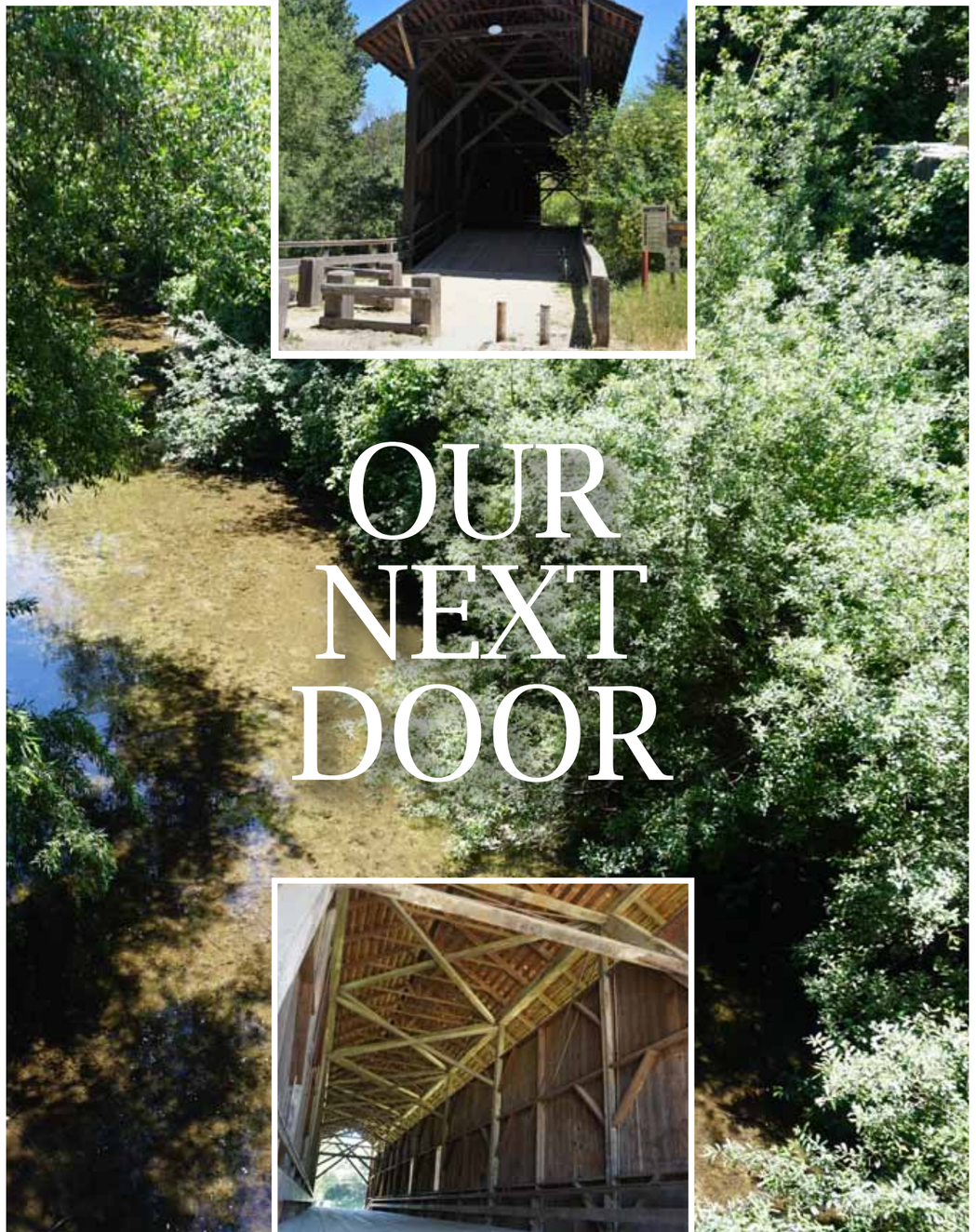
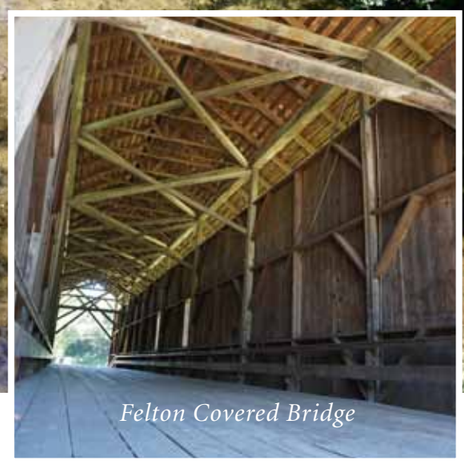


Henry Cowell Redwoods State Park

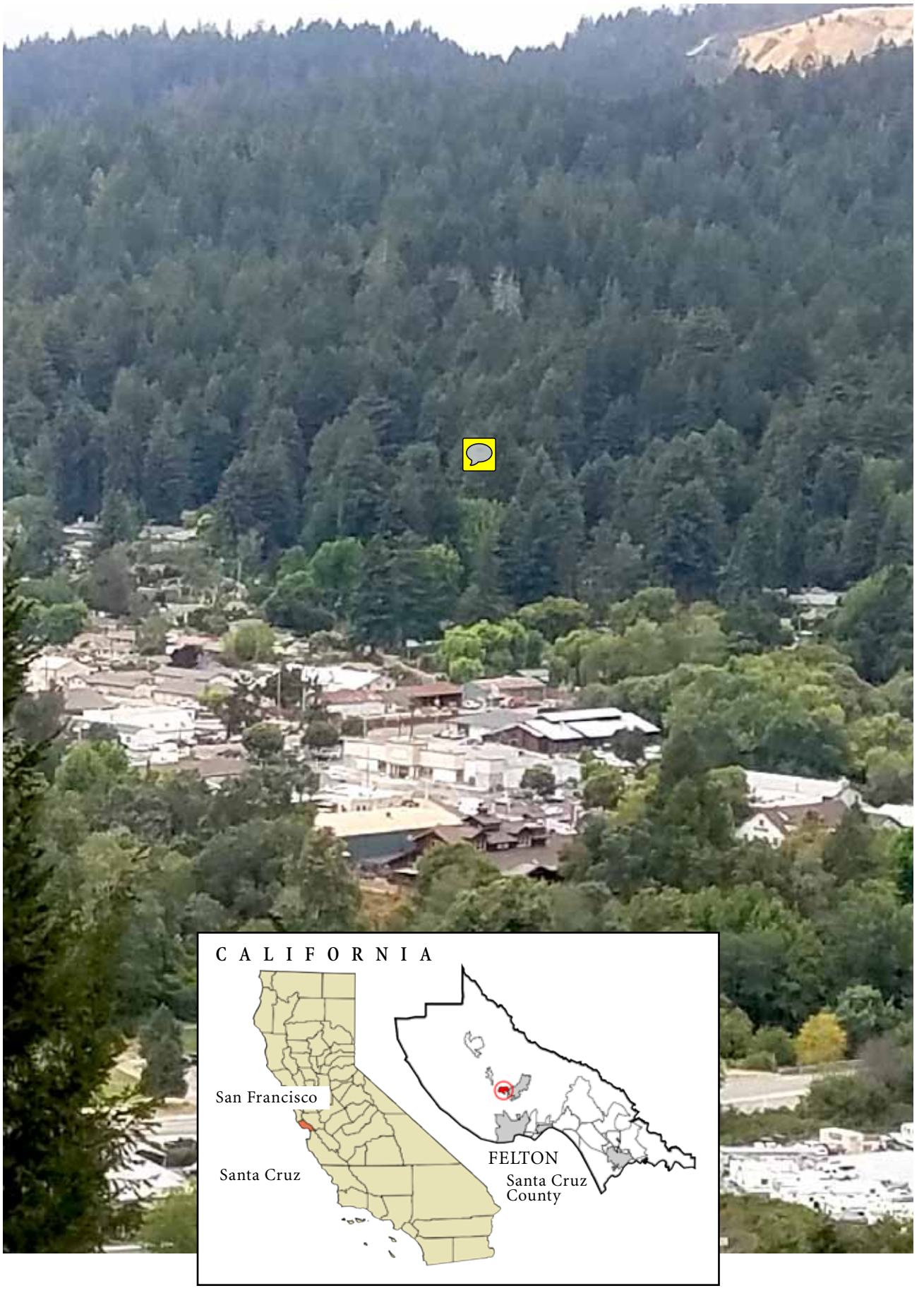
Roaring Camp



OUR NEXT DOOR



Felton Covered Bridge


CALIFORNIA
San Francisco
Santa Cruz
FELTON
Santa Cruz
County

Saint
Lawrence
Orthodox
Church
Awakenings
Saturday 7PM Great Vespers
Sunday 7:30AM Matins
Sunday 9AM Divine Liturgy
6180 6184 6192