

indeed. But we also know that He desires that they be ours. For from Christ's own lips, we hear about the "kingdom prepared for you from the foundation of the world" (Matthew 25:34). From Him, we know that "it is your Father's good pleasure to give you the kingdom" (Luke 12:32). And so in Liturgy, after the people say the petitions of the "Lord's prayer," the priest responds by taking us where that prayer ultimately leads us: the Kingdom, Glory, and Power of the Triune God. And so in its Liturgical form, this prayer of all prayers closes, or rather opens up even further, with words from the highest heaven "For Thine is the Kingdom and the Power and the Glory of the Father and of the Son and of the Holy Spirit now and ever and unto the ages of ages." Amen.

—*Hieromonk Alexis, from his blog "Ancient Christian Wisdom"*

• HOLY MARTYRS THEODORE AND JOHN:
"Among the Kievans," reports St Nestor the Chronicler, "lived a Varangian by the name of Theodore, who was in military service at Constantinople long before this, and was baptized there. His pagan name, preserved in the term "Turov pagan temple," was Tur (Scandinavian Thor). Theodore had a son John, a devout and handsome youth, confessing Christianity like his father." "And the elders and boyars said: let us cast lots upon the boys and girls. Upon whichever one it falls, that one we shall slaughter in sacrifice to the gods." The lots thrown by the pagan priests, evidently not by chance, fell upon the Christian John. When the messengers told Theodore that his son "had been chosen by the gods themselves to be sacrificed to them," the old warrior decisively answered: "This is not a god, but wood. Today it is, and tomorrow it rots. They do not eat, nor drink nor speak, but are crafted by human hands from wood. God however is One, and the Greeks serve and worship Him. He created heaven and earth, the stars and the moon, the sun and man, and foreordained him to live upon the earth. But these gods, what have they created? They themselves are made. I shall not give my son over to devils." An enraged crowd of pagans rushed at Theodore, smashed up his courtyard, and surrounded the house. Theodore stood at the entrance way with his son and with weapon in hand he bravely met the enemy. He calmly gazed upon the demon-possessed pagans and said: "If they are gods, let them send one of the gods to take my son." Seeing that the brave and seasoned warriors Theodore and John could not be beaten in a fair fight, the besiegers knocked down the gallery posts. When they were broken, the crowd rushed upon the confessors and slew them.

ANNOUNCEMENTS

Tone Five ~ July 12, 2015

- TROPARION OF THE RESURRECTION, Tone Five:
Let us the faithful praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death and to raise the dead, by His glorious Resurrection.
- KONTAKION OF THE RESURRECTION, Tone Five:
Thou didst descend into hades, O my Savior, shattering its gates as almighty, resurrecting the dead as Creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O Lover of man, and we cry to Thee: O Lord, save us.

ACTIVITIES & EVENTS THIS WEEK

- Saturday, July 11: 4:30 PM, Panikhida for Sakovich Family
5 PM, Great Vespers
- Sunday, Nov. 12: 9:30 AM, Akathist *Nurturer of Children*
10 AM, Divine Liturgy
40th Day Trisagion for Dorothea Christon
Noon, Agape Meal
- Monday,, July 13: 3 PM, Glendi Baking
- Tuesday, July 14: 3 PM, Glendi Baking
- Wednesday, July 15: 9 AM, Divine Liturgy, St. Vladimir
6 PM, Vespers
- Thursday, July 16: Noon, Senior Lunch Fellowship
7 PM, Parish Council Meeting

Protection of the Holy Virgin Orthodox Church • 90 Mountain View Ave • Santa Rosa
707-584-9491 • LMargitich@sbcglobal.net • saintseraphim.com

- WELCOME:

With great joy we welcome Fr. Theodor Svane to St. Seraphim and the Protection Parish. Ordained at St. Vladimir's Orthodox Theological Seminary on January 15 of this year, Fr. Theodor has been assigned to serve at our parish for his first year as a priest. It will be his home base where he will learn the “tricks of the trade” of being a parish priest while we benefit from his vigor and youthful perspective. Matushka Hanne, four year old Simon, and newborn son Filip will be arriving here on Monday. After their year with us, the family will return to Norway where Fr. Svane will undertake missionary work. We welcome the Svane Family with love and open arms.

This weekend we also welcome Fr. Ian and Matushka Priscilla Shipley and their family, who have returned to the Diocese of the West, and are now assigned to Sts. Kyril and Methodios Orthodox Church in Chico. Fr. Ian has been serving in Bethlehem, PA since his ordination. Most of you will recall that the Shipley's went to seminary as members of our parish. We are very proud to welcome them home.

- CONDOLENCES:

This Sunday is the fortieth day since the repose of Daphne Russell's mother Dorothea Christon. FYI, we normally do not sing memorials on Sunday due to the resurrectional joy of the Liturgy, however, sine it is the fortieth day, it is only right that we do have the *Trisagion for the Reposed*.

- FEAST OF SAINT SERAPHIM—JULY 18 & 19:

The annual commemoration of Saint Seraphim is right around the corner. This is the summer feast day of our patron Saint, a day of great Paschal joy. Orthodox Christians do indeed ask for the prayers of the righteous ones of God in daily prayer. But on July 18/19 we will gather, not as individuals, but as the Eucharistic Parish Community which has been mystically identified with St. Seraphim—through Christ—to specifically ask for St. Seraphim to intercede for us, to show our gratitude to him for his prayers, and to glorify God “who is wonderful in His saints.” Since the feast falls on a Sunday, and Vladyka Benjamin will be in Atlanta preparing for the All American Council, we will not have a Hierarchical Liturgy. However, we will have a *Lesser Blessing of Water* at 8:45 AM, prior to the Liturgy, and a *Cross Procession* at the end of the Liturgy, followed by a festal meal in the Parish Hall. The **Vigil will be served at 5 PM, on Saturday, July 18.** On Sunday,

Blessing of Water at 8:45 AM, and the Divine Liturgy at 10 AM.

- THE CHURCH AND THE WORLD:

One cannot forever fit the Gospel to the so-called modern man....It is simply impossible...One isn't dealing with a linear development of thought. It goes in zigzags... Modern man changes so quickly that it is impossible to keep up with the ins and outs.... As soon as one from the church thinks he has adjusted himself to modern man, the so-called modern man is another. ...Of course we must speak so that it is understandable...But the old message will always remain the same. It is not the message which should adjust to man but man which should adjust to the message....The modern world has arisen from Christianity and will turn back to it. The modern frame is open for criticism and for reforms. Certain conditions complicate the message for modern man. Why can we not criticize the modern mentality? Human thought has always found it easier to acquire general ideas before the unique: God in history. The Jews waited for a sign. The sign was the cross and they considered it to be an insult. The Greeks laughed at Paul's speech about the resurrection. The Gnostics tried to soften the shock by spiritualizing the message. Thus man has always wanted to represent the church in a universal way, as a universal truth. Universal truth does exist, but it is also dressed in history. ...There will always be a certain tension between word and content in the message of the Gospel, but one doesn't solve the problem by shoving the Gospel out of history and into another sphere. In each endeavor after having used a language which communicates with modern man one must never forget the identity of the message.

—Father Georges Florovsky, *From an interview in 1967*

- THOUGHTS ON THE LORD'S PRAYER:

“Thine is the Kingdom and the Power and the Glory.” And what we confess with our lips, we are also to manifest with our way of life (Saint John Chrysostom): living as befits citizens of God's kingdom, trusting in His measureless power and being in awe of His radiant glory. When said humbly from the heart, this praise of God can bring down God's mercy like the dew of Hermon, protecting us even as the three children were not only protected from the flame in the midst of a fiery furnace, but were also accounted worthy of beholding the Son of man (Saint John Chrysostom, Homily on Holy Week). The Kingdom, the power, and the glory all bespeak God's purifying, illumining, and deifying grace that can completely transform the children of Adam into children of light. They are His,