

dogmatic movements of the fourth century was the unshakable belief in the fact that the Son of God is the second person of the Holy Trinity, Who came down to earth, became man, revealed the mysteries of the Kingdom of God, founded His Church on earth, suffered for the sins of mankind and, having conquered death, arose from the dead, opening the path for the deification of man, not only in soul, but in body. —*Hieromartyr Hilarion Troitsky*

• MEN'S GROUP FIELD TRIP:

Next Sunday Father Lawrence will lead some of the members of the Parish Men's Group—about twenty—on a field trip to attend the Divine Liturgy in San Francisco at St. Tikhon's Church (where St. John of SF lived) and then on to an SF Giants baseball game.

• ENVY

In order to free oneself from feelings of envy, one must recall that one's own vanity and egotistic competitiveness are at the basis of this sinful feeling. In their egoism, people usually fear that they will not be recognized, will not be given their "due," others will be placed higher than they, etc. The Christian fears the reverse—he fears being placed higher than others and offending them. —*St. Philaret of Moscow*

• SAYINGS OF ST. COSMAS OF AITOLIA, Commemorated August 24:

– The Martyrs won Paradise through their blood; the Ascetics, through their ascetic life. Now you, my brethren, you who have children, how will you win Paradise? By means of hospitality, and by giving to your brothers who are poor, blind, or lame.

– If you want to cure your soul, you need to do four things. The first is to forgive your enemies. The second is to confess thoroughly. The third is to blame yourself. The fourth is to resolve to sin no more. If we wish to be saved, we must always blame ourselves and not attribute our wrong acts to others. And God, Who is most compassionate, will forgive us.

– God created woman equal with man, not inferior... My Christian, you must love your wife as your companion, not consider her as your slave, for she is a creature of God, just as you are. God was crucified for her as much as for you. You call God Father, she calls Him Father, too. Both of you have the same Faith, the same Baptism, the same Book of the Gospels, the same Holy Communion, the same Paradise to enjoy. God does not regard her as inferior to you.

ANNOUNCEMENTS

Sunday ~ August 23, 2015

• TROPARION OF THE RESURRECTION, Tone Three:

Let the heavens rejoice, let the earth be glad; for the Lord hath shown strength with His arm; He hath trampled down death by death; He hath become the first-born of the dead. He hath delivered us from the depths of hades, and hath granted the world great mercy.

• TROPARION OF DORMITION, Tone One

In giving birth thou didst preserve thy virginity, in thy dormition thou didst not forsake the world, O Theotokos; thou wast translated unto life, since thou art the Mother of Life; and by thine intercessions dost thou redeem our souls from death.

• KONTAKION OF DORMITION, Tone Two

The grave and death, could not hold the Theotokos, who is unsleeping in her intercessions, and an unfading hope in her mediations. For as the Mother of Life, she was translated to life by the One Who dwelt in her ever-virgin womb.

ACTIVITIES & EVENTS THIS WEEK

- Saturday, August 22: 5 PM, Great Vespers
- Sunday, August 23: 10 AM, Divine Liturgy, Agape Meal
5 PM, Panikhida for Paul Burch
- Monday, August 24: **10 AM, Funeral and Burial for Paul Burch**
- Wednesday, August 26: 7 AM, Divine Liturgy
11 AM, Catechism Revisited, *On the Scriptures*
6 PM, Vespers
- Friday, August 28: 6:15 PM, Great Vespers for the Beheading of St. John the Baptist

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- Saturday, August 29: Strict Fast Day
in San Francisco, 10 AM, old calendar Feast Day
Liturgy of Christ the Savior Parish on Anza St.
5 PM, Great Vespers
- Sunday, August 30: 10 AM, Divine Liturgy, Agape Meal

• MEMORY ETERNAL:

Byron Paul Burch, a longtime faithful parishioner, choir member, former council member, and dear friend to many, reposed in the Lord on Thursday, August 20, the day of the Holy Prophet Samuel. We grieve with his wife Karen, and his daughters and relatives, yet with hope and joy in the resurrection. Services for Paul will be as follows:

Panikhida, 5 PM, Sunday, August 23

Funeral, 10 AM, Monday, August 24

Burial will take place at Shiloh Cemetery in Windsor. A memorial meal will be offered in the Parish Hall after the burial.

Let us pray with tears while the memory of the one who has fallen asleep is painfully fresh. Let us remember his name day and night, giving alms, feeding the hungry, and crying from the depths of our souls: Alleluia!

—*Kontakion 8, Akathist to Jesus Christ For a Loved One who has Fallen Asleep*

• GLENDI WORK PARTIES:

Saturdays, September 5 and 12 from 9–1 PM: Empty Glendi storage, prepare equipment for set-up, erect Glendi tents (Sat. Sept 12), electrical, fencing, parking, Hall. Etc.

• GLENDI SIGN UP SHEETS:

Sign up sheets for all booths and areas, showing days and hours, will be set out on Saturday and Sunday on the Hall Porch. Find your place and time.

• GLENDI YARD SIGNS:

Please take a couple of the new Glendi Yard signs (you can sign them out with Bobbi G. at lunch) and post them on your lawn or place of business.

• PICNIC TABLES:

Glendi needs two or three new picnic tables to replace those that are deteriorating. Please see Fr. Lawrence or Bobbi Griovski if you would like to help us locate and purchase the kind of tables we need or if you would like to donate one or two.

• GOOD MASTER, WHAT MUST I DO...:

There is certainly nothing wrong with people trying to do the right thing and to be moral and upstanding citizens. The problem is that salvation and transfiguration are not a matter of morality. The publican and the prodigal were not moral people. They did all the wrong things, but yet they came to themselves, they discovered their hearts, and in so doing found the way, not just to moral goodness, but to holiness, to righteousness, and to feasting in the Father's household. In the West, many speak about Lent as a period of struggle whose goal is for Christians to become better people. For the ancient fathers, however, it is not just about "the good being preserved in their goodness and the evil becoming good" (*anaphora of Saint Basil the Great*), although these are things to be prayed for. Rather, it is about discovering the heart, being honest about oneself, being humble before God, and in repentance beginning an incredible journey in which the soul seeks to be clothed in Christ, so that thoughts, desires, the will, all become holy, all become bent on salvation, all become an expression of His forgiveness and His love. No frail human morality can ever hope to contain the overflowing fullness of life with which Christ desires to rejuvenate the faithful.

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

...AND I BELIEVE IN ONE, HOLY, CATHOLIC AND APOSTOLIC CHURCH:

Just as the faith in the Church is inseparably linked with the acknowledgement of the divinity of Christ the Savior, so the denial of the Church [the church teachings, rules, morality, ways of life, etc.] unflinchingly leads ultimately to the denial of the incarnation of the Son of God, the denial of the divinity of Jesus Christ. It is not at all necessary for Him to be a God-man in order to give some kind of teaching. Christ's state of being God-man is necessary only when He is seen as the Savior, Who poured out strength into human nature and Who founded the Church. In actual fact, is this inseparable tie between the truth of the Church and the truth of His being the Son of God not seen from the words of Jesus Christ Himself? Simon Peter said: "Thou art the Christ, the Son of the living God. Then Jesus said to him: thou art Peter, and upon this rock" (i.e., on the truth of the God-incarnation which Peter confessed). "I will build My church; and the gates of hell shall not prevail against it" (Matt. 16:16, 18). The ancient Church, in a special effort, with all its strength, defined this truth of the oneness of the incarnate Son of God with God the Father, because it thirsted for a real renewal of human nature, for the re-creation of the "new creature," i.e., of the Church. The internal motivating force of all the