

that the Holy Spirit teaches every believer to pray to the glorified saints but also because this calling on them, through communion in prayer, deepens the consciousness of the catholic unity of the Church. In our invocation of the saints our measure of Christian love is exhibited, a living feeling of unanimity and of the power of Church unity is expressed; and, conversely, doubt or inability to feel the intercession of grace and the intervention of saints on our behalf before God witnesses not only to a weakening of love and of the brotherly and Church ties and relationships but also to a decrease in the fulness of faith in the Ecumenical value and power of the Incarnation and Resurrection. —Fr. Georges Florovsky

• GODLY ACTION:

We do not think about how to change the world with our own powers. We strive to receive strength from God in order to act at all times with love.

—Elder and St. Sophrony (Sakarov), *reposed 1993*

* WOMEN'S BOOK DISCUSSION:

Zoom get-together at 3pm this Sunday to discuss, *Walking on Water, Reflections on Faith and Art* by Madeleine L'Engle. Information on how to log on will be posted.

* STUDY OF ACTS:

Fr. Nicholas will wrap up his study of the Book of Acts on Wednesday evening at 7 PM, via Zoom. Log on information will be posted.

• A HARD SAYING

The Lord is love; and He commanded us to love one another, and to love our enemies; and the Holy Spirit instructs us in this love. The soul that has not come to know the Holy Spirit does not understand how it is possible to love one's enemies, and will not accept this commandment; but the Lord has pity on all, and he who would be with the Lord must love his enemies. The man to whom the Lord is known through the Holy Spirit becomes like unto the Lord, as St. John the Divine said, "We shall be like Him; for we shall see Him as He is," and we shall hold His glory. ...But the man who cries out against evil men but does not pray for them will never know the grace of God."

—St. Silouan of the Holy Mountain, *reposed 1938*

ST. SERAPHIM CATHEDRAL

PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



June 14, 2020

Sunday of All Saints



• TROPARION OF ALL SAINTS, Tone Four:

Adorned in the blood of Thy Martyrs throughout all the world as in purple and fine linen, Thy Church, through them, doth cry unto Thee, O Christ God: Send down Thy compassion upon Thy people; grant peace to Thy church, and great mercy to our souls.

• KONTAKION OF ALL SAINTS, Tone Eight:

To Thee, the Planter of creation, the world doth offer the God-bearing martyrs as the first-fruits of nature. By their supplications and through the Theotokos, preserve Thy Church in profound peace, O Greatly Merciful One.

ACTIVITIES & EVENTS THIS WEEK

- Saturday, June 13: 9:30 AM, Divine Liturgy in Protection (Leave-taking of Pentecost)
4:30 PM, Panikhida for Sakovich Family
5 PM, Great Vespers

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- Sunday, June 14: 8:30 AM, Matins
10 AM, Divine Liturgy
3 PM, Women's Book Discussion on Zoom*
- Monday, June 15: *Beginning of the Peter & Paul Fast. Abstinence from meat, meat products, dairy and eggs*
- Wed., June 17: 5 PM, Vespers
7 PM, Study of Acts, Zoom*

- NOT YET:

Two weeks ago the Parish Council and I made the decision to not yet open the Church for attendance at Services, despite the County now lifting restrictions. This decision holds for this week. Only the two singers and two servers will be present in the Church (with the rector's wife and mother).

Of course, those who are prepared to receive Holy Communion at the Divine Liturgy will be ushered in at the proper time to do so. As I indicated *at length* last week, face-masks are required if you are here. Obviously, they are removed to receive Holy Communion.

Last week, Pentecost, we had about thirty people in church and more than that outside. We had not planned on opening, however it was the end of the Paschal Season and the baptism of catechumens, so our plan was slightly derailed. Let's see what next week brings.

- ORDINATION HERE:

Speaking of next week: His Eminence, Archbishop Benjamin will be here next Sunday, June 21, to serve Divine Liturgy (with our small staff of servers and singers only) and ordain Deacon Gregory Matlak to the Holy Priesthood. Deacon Gregory is a graduate of St. Tikhon's Seminary, and will be assigned to St. Innocent Orthodox Church in Fremont.

- THE APOSTLES' FAST — JUNE 15–29:

The Apostles' Fast—which begins the day after All Saints—is the oldest Fast and the first one kept by the Christian Church. The *Book of Acts* records that the Holy Spirit spoke to Apostles: "As they ministered to the Lord and fasted the Holy Spirit said: 'Separate me Barnabas and Saul for the work whereunto I have called them.' And when they fasted and prayed and laid their hands on them, they sent them away" (Acts 13:2-3). The Apostles' Fast continues until the *Feast of the Holy Apostles Peter and Paul* on June 29. The rule for this variable-length fast is more lenient than for Great Lent. On all days

we abstain from meat, dairy and eggs. Certain days (the calendar will indicate which) we may have fish, wine and oil.

- THANKS:

Our thanks go out to those who decorated the church so magnificently for the feast of Pentecost last Sunday. "O Lord, bless those who love the beauty of Thy House."

- ON THE FEAST OF ALL SAINTS:

Reverently the Church watches for any signs of grace which witness and confirm the earthly struggle of the departed. By an inner sight the Church recognizes both the righteous living and departed, and the feeling of the Church is sealed by the witness of the priesthood of the Church. In this recognition of its brothers and members who have "attained to perfection" consists the mystical essence of that which in the Christian West is termed the "canonization of saints," and which is understood by the Orthodox East as their glorification, magnification and blessedness. And firstly it is a glorification of God "Wondrous is the Lord in His saints." "God's saints," said St. John of Damascus, "reigned over and mastered their passions and kept uninjured the likeness unto the image of God, according to which they were created; they of their own free will united themselves with God and received Him into the habitation of their heart, and having thus received Him in communion, through grace, they became in their very nature like unto Him." In them God rests—and they became "the treasures and the pure habitations of God." In this the mystery was accomplished. For as the ancient fathers said—*the Son of God became man so that men could be deified, so that sons of men should become sons of God.* And in the righteous who attain to love this measure of growth and "likening" unto Christ is fulfilled. "The Saints in their lifetime already were filled with the Holy Spirit," continues St. John of Damascus, "and when they died the grace of the Holy Spirit was still present with their souls and with their bodies in the graves, and with their images and with their holy ikons not because of their nature but because of grace and its activity... the saints are alive and with daring they stand before the Lord; they are not dead ... the death of saints is more like falling asleep than death," for they "abide in the hand of God," that is, in life and in light... and after He Who is Life itself and the source of life was ranked among the dead, we consider no more as dead those who depart with a hope of resurrection and with faith in Him." And it is not only to get help and intercession that