



# ANNOUNCEMENTS

SUNDAY, May 31, 2020

Sunday of the Holy Fathers of the  
First Ecumenical Council

- TROPARION OF THE RESURRECTION, Tone Six:

The angelic powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure body. Thou didst capture hades, not being tempted by it. Thou didst come to the Virgin granting life. O Lord who didst rise from the dead: glory to Thee.

- TROPARION OF ASCENSION, Tone Four:

Thou hast ascended in glory, O Christ our God, and gladdened Thy disciples by the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God and Redeemer of the world.

- TROPARION OF THE HOLY FATHERS, Tone Eight:

Most glorified art Thou, O Christ our God, Who hast established the Holy Fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most Merciful One, glory be to Thee.

- KONTAKION OF THE HOLY FATHERS, Tone Eight:

The preaching of the Apostles and the doctrines of the Fathers confirmed the one Faith in the Church. And wearing the garment of truth woven from theology on high, she rightly divideth and glorifieth the great mystery of piety.

- KONTAKION OF ASCENSION, Tone Six:

When Thou didst fulfill the dispensation for our sake and unite earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from them that love Thee, but remaining with them and crying: "I am with you, and no one will be against you."

## ACTIVITIES & EVENTS THIS WEEK

- Saturday, May 30: 9:30 AM, Divine Liturgy in Protection (reception of Communion at end)  
5 PM, Great Vespers
- Sunday, May 31: 9:30 AM, Divine Liturgy  
Prayer for Graduates  
Noon, Church School (via Zoom)  
3 PM, Women's Zoom Fellowship

- TODAY'S CELEBRATION

- CONGRATULATIONS:

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of studies. We wish the Inlows and the Hamners God's blessing and Many Years.

We also congratulate James Douglas Carr, graduating from Sonoma State University with a Bachelor of Arts in Anthropology with a Linguistics minor. We congratulate Connor Daniel Carr, graduating from the University of California Los Angeles with a Bachelor of Science in Biochemistry. Two in one family, should be quite a party!

- PENTECOST—Saturday and Sunday, June 6 and 7:

Pentecost—the Feast of the Descent of the Holy Spirit—is the completion of Pascha and Ascension (the end of the Fifty Days of celebration since Pascha) because it is our “access” to the Paschal way of life. At the Ascension, the Divine and Eternal Son—the God-Man—has placed His risen and victorious human nature, the nature He shares with us, next to the Father on the Throne. And now we reign with Him, because...at Pentecost (and at our Chrismation), the Father sent the Holy Spirit to enliven us and unite us to Himself: we “put on Christ” and therefore become sharers in the Kingdom of Heaven now, and receive the power of Life Eternal.

Our celebration of Pentecost will begin with the *Memorial Divine Liturgy* on Saturday morning, June 6 at 9:30 AM, in the Protection Church. This is the last in the long series of Memorial Saturdays which began before Great Lent. On this day we commemorate all departed Christians, since they also participate with us in salvation through the power of the Holy Spirit, awaiting the resurrection.

On Saturday afternoon we will have Great Vespers at 5 PM.

The Feast continues on Sunday morning at 9 AM with the reception of one new catechumen (Randy Pelfrey), and the Baptism of David Fitzpatrick, Timothy Danford and Travis Koehler, followed by the Festal Divine Liturgy beginning at 10 AM.

The *Kneeling Vespers*, which we have normally done at the end of the Liturgy, will this year take place at 3 PM. All the services will be live-streamed.

- APOLOGIES AND A CLARIFICATION:

My apologies: I beg your patience and ask your prayers. In last week's bulletin I expressed the desire to celebrate the Pentecost Day Divine Liturgy on the front porch of the Cathedral, so that as many as desired to come could stand in the forecourt for the Service. The plan was tentative. As it turns out, we will not have the outdoor Pentecost Liturgy. This is not something I've decided on my own, nor is it a directive of His Eminence, Archbishop Benjamin, nor is it in response to a County directive.

The consensus of the Parish Council, which hopefully represents points of view of our general parish membership, decided with my blessing, to maintain our current practice of limited attendance at the Divine Liturgy, opening the doors for all to receive Holy Communion, for the next two weeks at least.

Why did we come to this decision? We determined that not only are we *not yet ready* to implement the various steps which our Archbishop expects before opening (limiting the number who may attend is but one unpleasant item), but we are also *very hesitant* to adopt practices which may create an oppressive atmosphere of policing each other while we worship. One of our strengths as a spiritual community is our love and respect for each other despite a wide variety of views, and so we want to enter into any changes going forward with thoughtfulness to those differences. We will make every effort to create a safe space for everyone to worship without worrying about their health risk, the choices of their brethren, or the activities of a dozen small children who are used to mixing with their extended spiritual family without limits. Let us come together as a spiritual family when we will be free of the worrying distractions of keeping each other safe. So, for the next few weeks attendance at the Divine Liturgy will

continue—as has been the case—to be limited to those who are serving and those with whom they live (wife, children), for obvious reasons. At the proper time, the doors will open for all to enter to receive Holy Communion. —*Fr. Lawrence and the Parish Council*

- LIVE STREAMING:

There have been many requests that Church Services will continue to be live-streamed indefinitely, and we are happy to oblige.

- PRACTICAL ADVICE FROM ST. JOHN OF KRONSTADT:

When the light of faith or God's truth dwells in your heart, only then is the heart tranquil, firm, strong and living; but when this is cut off, then the heart becomes uneasy, weak as a reed shaken by the wind and lifeless. Do not pay any attention to this darkness of Satan. Drive it away from your heart by making he sing of the Life-Giving Cross.

- THEOLOGICAL CONSIDERATIONS:

If Christ died for us, it is to overcome death and allow us, at the end of time, to rise again as he did himself. But his passion and agony on the cross also have another meaning, which we do not emphasize enough: by suffering and dying, he has abolished the power of suffering and death; he has granted us, if we unite ourselves to him and thus receive the grace he has acquired for us, to no longer fear suffering and to improve ourselves spiritually through it, and to no longer fear death, but to put our hope in eternal life, so that we can say with St. Paul in chapter 15 of the first Epistle to the Corinthians: "O death, where is your victory? O death, where is your sting?"

Christ removed the necessity of sin, put an end to the tyranny of the devil, and made death harmless, but he did not remove sin, the action of demons, physical death, or the consequences of sin in general, so as not to force and deny the free will that caused it. On the physical level, the fallen world remains subject to its own logic. For this reason, too, illness affects each person differently, and this is particularly striking in the case of an epidemic: according to individual physical constitutions, it affects some and spares others; it affects some slightly and affects others severely; it causes some to die and leaves others alive; it kills teenagers and spares great old men.

Only at the end of time will the restoration of all things take place and there will appear "a new heaven and a new earth," where the order and harmony of nature destroyed by sin will be restored in a nature raised to a higher mode of existence, where the goods acquired by Christ in his redemptive and deifying work of our nature will be fully communicated to all who have united themselves with him.

The man who lives in Christ in the Church, where the fullness of grace is found, receives the "pledge of the Spirit," knows spiritually the first fruits of the goods to come. On this spiritual plane, sin, the devil, death and corruption no longer have power over him, cannot affect him; he is spiritually free from them. But incorruptibility and immortality, if thus assured to him, will become real for his body only after the Resurrection and the Judgment, just as the deification of his whole being will find its complete fulfillment only at this ultimate moment (cf. 1 Cor 15:28).

—*Professor Jean-Claude Larchet, excerpts from a recent interview*

- FREEDOM:

In the Church, which has the Mysteries that save, there is no desperation. We may be extremely sinful. However, we confess, the priest reads the prayer over us and so we are forgiven and we move towards immortality, without any anxiety, without any fear. —*St. Porphyrios of Mt Athos +1991*