

earthly family, daily routines and the indulgence in personal wants should come to a halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ, and became the first and greatest Christian. In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ's retort to the woman who stated that Mary was blessed because she bore Him: *blessed rather are those who hear His word and keep it*. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So while we fast in contemplation of her life, we are simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast (the Fast ends after the Liturgy on Dormition). —[Daniel Manzuk](#). *The Fast in preparation for the Feast begins on August 1. We fast from meat, dairy and eggs on all days, and on some days, from wine, oil and fish.*

• TRANSFIGURATION:

On Thursday, August 5 we will celebrate the Vigil for the feast of Transfiguration (6:15 PM) and on Friday, August 6, the Divine Liturgy with the blessing of fruit (please bring a basket of fruit) and the vineyard.

**T**HIS IS A DESERT place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto Him, We have here but five loaves, and two fishes. He said, Bring them hither to Me. Let us reflect on the words of Christ, "They need not depart from My presence in order to eat; you can give them what they need." If we looked around us...at the needs of people who are hungry, who are homeless, who are deprived of rights, or simply our neighbors who are at times so lonely and need a word of comfort, friendship and solidarity, we would begin to fulfill this commandment of Christ. —[Metropolitan Anthony of London](#)

• MEN'S GROUP:

A get together is scheduled for Monday, August 16, at the fire pit. Perhaps we can think about visiting Holy Trinity Cathedral in SF on a Sunday morning and then attend a ball game?

# ST. SERAPHIM CATHEDRAL

## PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



**August 1, 2021**



## **Feast of the Procession of the Precious Cross and the Seven Maccabean Youths**

• 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.

• TROPARION OF CROSS, Tone One:

O Lord, save Thy people, and bless Thine inheritance! Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy habitation!

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- KONTAKION OF THE RESURRECTION, Tone One:

We beseech Thee, O Lover of mankind, to accept in supplication the suffering which the Saints endured for Thee, O Lord, and heal all our infirmities!

- KONTAKION OF THE MACCABEANS, Tone Two:

Seven pillars of the Wisdom of God and seven lamp-stands of the divine Light, all-wise Maccabees, greatest of the martyrs before the time of the martyrs, with them ask the God of all to save those who honor you!

- KONTAKION OF THE CROSS, Tone Four:

As Thou wast voluntarily raised upon the Cross for our sake, grant mercy to those who are called by Thy Name, O Christ God; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries by bestowing on them the invincible trophy, Thy weapon of peace!

## ACTIVITIES & EVENTS THIS WEEK

- Saturday, July 31: 10 AM, [Welcoming Home](#) event here  
5 PM, Matins with the bringing out of the Precious Cross / Confession
- Sunday, Aug. 1: 10 AM, Divine Liturgy (*Water Blessing/postponed*)  
11:45 AM, Agape Meal
- Wednesday, Aug. 4: 5 PM, Supplicatory Canon to the Theotokos
- Thursday, Aug. 5: 6:15 PM, Vigil for the Great Feast of Transfiguration
- Friday, Aug. 6: 9 AM, Divine Liturgy for the Feast of Transfiguration / Blessing of fruit and vineyard
- Saturday, Aug. 7: 5 PM, Vigil / Confession

- DIACONAL PRACTICUM:

Thanks be to God for the success of the Practicum, July 26–29. And thanks to all of those who made that success possible. It was an edifying experience for the participants, and an exhausting, yet hopefully very satisfying experience for our parish workers. We have dedicated and loving women

and men who poured out warm hospitality for four straight days, morning, noon and evening, diligently laboring at a “Glendi-level” pace—with extraordinary camaraderie and cooperation, an experience which Glendi provided in the past. The Diaconal Practicum, as I reflect on those few days, provided that as well, in service not just to our parish and community, but to the Orthodox Church at large. May the Lord grant a special blessing to each and every one of you. Many thanks. —*Fr Lawrence*

- CONGRATULATIONS:

The Saint Seraphim Cathedral Community rejoices with Deacon Justin and Matushka Amy (*Diakonissa* in the Greek) on his ordination Thursday. Many Years. Photos can be viewed [HERE](#), and the video of the Liturgy [HERE](#).

- DORMITION FAST:

... There is a perception that we should fast when we want something, as though the act of fasting somehow appeases God, and seeing us “suffer” gets Him to grant our request. Nothing can be further from the truth. It is not our fasting that pleases God, it is the fruits of our fast (provided we fast in the proper mind set, and do not merely diet) that please Him. We fast, not to get what we want, but to prepare ourselves to *receive what God wants to give us*. The purpose of fasting is to bring us more in line with another Mary, the sister of Lazarus, and away from their sister Martha, who in the famous passage was “anxious and troubled about many things.” Fasting is intended to bring us to the realization of “the one thing needful.” It is to help us put God first and our own desires second, if not last. As such it serves to prepare us to be instruments of God’s will, as with Moses in his flight from Egypt and on Mt. Sinai, as well as our Lord’s fast in the wilderness. Fasting turns us away from ourselves and toward God. In essence it helps us become like the Theotokos, an obedient servant of God, who heard His word and kept it better than anyone else has or could. So why do we fast before Dormition? In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise important things (parties, TV, luxuries, personal desires) become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The Church, through the *Paraklesis Service [Supplicatory Canon]*, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the