

• TODAY'S COMMEMORATION:

*Father Stephen Kostoff writes:* This Sunday we commemorate, honor and celebrate the “Fathers of the Seventh Ecumenical Council.” This sacred assembly, called by the Byzantine Empress Irene to meet in Nicea in 787 from September 24 to October 13, 787 and under the guidance of the Holy Spirit and St. Tarasios, restored the icon to the Church after the imperially-sanctioned iconoclastic ban on the icon had threatened its very existence for about half of a century. This restoration by the Fathers of the Council was based on a solidly articulated theological defense of the icon as a witness to the Incarnation and the capacity of matter to be a vehicle of divine revelation and presence. St. John of Damascus, the great defender of the icon in his three treatises *On the Holy Icons* combines these themes in an important passage: “Of old God the incorporeal and uncircumscribed was not depicted at all. But now that God has appeared in the flesh and lived among humans, I make an image of the God who can be seen. I do not worship matter but I worship the Creator of matter, who for my sake became material and deigned to dwell in matter, who through matter effected my salvation. I will not cease from worshipping the matter through which my salvation has been effected” (*On the Holy Icons*). —See this [ARTICLE](#) for a deeper explanation

• GENESIS 14:

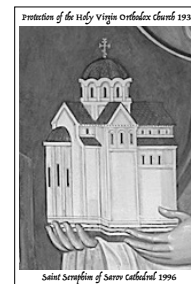
*Melchi-zedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him and said: Blessed be Abram of God Most High, Possessor of heaven and earth...* On Feasts of the Holy Fathers we hear a reading from Genesis 14 at Vespers, a portion of which is quoted above. This figure of Melchi-zedek is mentioned there, again in *Psalms 110* and in the *Epistle to the Hebrews*. For an absolutely fascinating examination of who this person is, and the historical context in which he is mentioned in the Bible, listen to the latest edition of the [Lord of Spirits podcast HERE](#).

• FINANCIAL OFFERINGS:

Offerings can be made directly to the church via check, cash, [ONLINE GIVING](#) or TEXT at 707-701-5052 in the text message App on your cell phone, indicate an amount you want to give (for example, \$25). A prompt will open your browser.

# ST. SERAPHIM CATHEDRAL

## PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



**October 10, 2021**

**Holy Fathers of the 7th Ecumenical Council**



• TROPARION OF THE RESURRECTION, Tone Seven:

By Thy Cross Thou didst destroy death; to the thief, Thou didst open Paradise. For the Myrrh-bearers, Thou didst change weeping into joy, and Thou didst command Thy Disciples, O Christ God, to proclaim that Thou art risen, granting the world great mercy.

• 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 Six:

The Son Who shone forth from the Father was ineffably born, two-fold in nature, of a woman. Having beheld Him, we do not deny the image of His form, but depict it piously and revere it faithfully. Thus, keeping the True Faith, the Church venerates the icon of Christ Incarnate.

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## ACTIVITIES & EVENTS THIS WEEK

- Saturday, Oct. 9: 3:30 PM, Catechism *On the True God*  
5 PM, Vigil/Confessions
- Sunday, Oct. 10: 10 AM, Divine Liturgy  
11:45 AM, Church School  
Noon, Agape Meal
- Wednesday, Oct. 13: 4 PM, Redwood Empire Food Bank  
5 PM, Vespers (Protection Church)
- Thursday, Oct. 14: 7 PM, Bible Study with Fr James
- Friday, Oct. 15: 11:30 AM–1 PM, Confession (Protection Church)

### • THIS WEEK:

The Diocesan Assembly (annual gathering of all the Diocese of the West clergy, lay delegates and hierarchs) will take place at St. Paul Orthodox Church in Las Vegas, Tuesday, Oct. 12–Thursday, Oct. 14. Our delegates are Michael Dovey, Alexander Stameroff, Deacon Justin and myself, along with Emma Anderson who is registered as an “observer” and is coming to help us sing. Fr. Nicholas will serve Vespers here, as usual, on Wednesday evening at 5 PM (the attendance at the weekday Vespers has been very thin indeed! Think about coming for the half hour). I will return on Thursday, and be available, as usual, to hear confessions on Friday, starting at 11:30 AM. Please pray for our assembly, that we may deliberate with the guidance of the Holy Spirit, in the bond of love and peace. I am grateful to our delegates and to Emma for taking time from their jobs to attend the Assembly, at some personal expense. —*Fr. Lawrence*

### • PRAYER:

There is no more essential application of theology than prayer. Prayer is genuine theology at the most basic and transformative level. From his book *Christ in the Psalms*, Fr. Patrick Henry Reardon says this: “The habit of prayer, this incessant meditation on God’s Law, is not supposed to be something immediately useful. Trees do not bear fruit right away. They first must eat amply of the earth and drink deeply of its water. Such nourishment must serve first to build up the tree. The fruit will come later on, when it is supposed to. The life of Christian prayer and meditation knows nothing of instant holiness; it is all a matter of perseverance and

patience. Some trees do not even begin to bear fruit for many years.”

### • STEWARDSHIP:

What is Christian Stewardship, in a nutshell? We affirm with the Psalmist that *the earth is the Lord’s and the fullness thereof* (Psalm 23/24:1). Think of the parables Christ Himself used to convey the same message: the vine dresser, the good and faithful servant, the good Samaritan, the talents. Out of this understanding of stewardship, out of this worldview, we realize that all we have is really the Lord’s, that we must care for it and offer it back to Him in thanksgiving. Stewardship does not mean being hit up for an annual pledge to the Church. It is not being enlisted in a financial campaign for the new building. It is not even tithing. Rather, it is a well-rounded view of life and an incarnation of that view based on theology and ecclesiology—the giving of time and talent and treasure. Thus stewardship is a state of being. It is based in service. The steward is in the employ of his master. Therefore the most important aspect of being a steward is serving. We have a world full of examples of bad stewardship: e.g., pollution, brutality, pornography, waste, servitude, apathy, abortion, environmental destruction. We must understand and incarnate stewardship at both the micro and the macro level. The micro level means *me*: where I live, how I live, and how I interact with all with which I come into contact. The macro level means *the world and how I interact with it*, and how I am a responsible member of the human race. We practice stewardship by offering our talents, our time and our treasure for life of the Church as each person’s time, talent and treasure make possible. It’s personal, yet may bear fruit for the whole Church.

