

• “GENTLE REMINDER” SECTION FROM THE RECTOR:

A number of folks have commented to me recently that many of us are coming to the Holy Temple of God’s House dressed in a way out of keeping with the solemnity, the dignity and the tradition of the celebration of the Divine Liturgy (let’s leave aside other services for now). Our dress standards have slipped overall. There’s a **Dress Code** sign at the front door. I realize that some parishioners object to this sign. This is a sensitive subject for some, so forgive me if I offend with this “reminder.” Objections aside, I offer two relevant points: Firstly, I attend many non-Orthodox and secular events (weddings, funeral, fund-raisers, etc), and those attending seem very happy to wear special clothes to fit the special occasion. Ought we not to do the same? Secondly, our Orthodox tradition, which is much more than a culturally influenced custom, directs us—soul and body—towards what is holy and what is relevant to piety AND **mutual support**. Church attire is very much part of that tradition, and it encourages us to dress differently for Services than we would for other events. In any case, I assure you that I am far too occupied during the Church Services to scrutinize who is wearing what. I leave it to your own discretion. It must be said, that this “code” is **for us** who regularly attend. We are glad to have guests no matter how they may come. *FYI*, the dress code sign posted in church says the following:

*This is the House of God—we welcome all visitors and friends  
During Services please observe silence; Carry on conversations outside  
Please show your respect by dressing appropriately  
We ask that you not enter if you are wearing the following:  
Shorts, tank tops, T-shirts, shirts with large logos, sweatpants*

• NEW LIFE IN CHRIST:

The new reality made available to the world by the Incarnation of the Word and made effective in the Church through the operation of the Holy Spirit is not a mere sum of knowledge, but a New Life. It is transformation, a transfiguration of our being. We do not achieve it simply by reading the Word of God or through a knowledge of dogmas, but by dying and rising again with Christ in baptism, by receiving the seal of the Spirit in Confirmation, by becoming members of the actual Body of Christ in the Eucharist, and finally by making progress in ever greater knowledge, until we attain the “stature of the man made in Jesus Christ.” (Eph 4:13)

—Fr John Meyendorff, *reposed July 22, 1992*

# ST. SERAPHIM CATHEDRAL

## PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



**July 24, 2022**

Holy Passion-Bearers Boris and Gleb / St. Christina of Tyre



• 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 STS BORIS AND GLEB, Tone Two:

O Righteous Passion-bearers and true fulfillers of the Gospel of Christ, chaste Boris and guileless Gleb, ye did not oppose the onslaughts of your enemy, your brother, who though killing your bodies was unable to touch your souls. Let the evil lover of power therefore mourn, while ye rejoice with the angelic choirs; and as ye stand before the Holy Trinity, pray for the souls of them that honor your memory, that they may be pleasing to God; and by your intercessions, pray that all Orthodox people may be saved.

• KONTAKION OF STS BORIS AND GLEB, Tone Two:

On this day your memory hath shone forth, splendid with glory, O ye noble sufferers and Passion-bearers of Christ God. It hath called us to give glory to

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Christ our Savior; wherefore those that draw nigh to the shrine of your relics, do ye swiftly heal as wise and divine physicians, O hallowed Boris and Gleb.

### ACTIVITIES & EVENTS THIS WEEK

- Saturday, July 23: 5 PM, Resurrectional Vigil / Confessions
- Sunday, July 24: 10 AM, Divine Liturgy  
Noon, Agape Meal  
12:30 PM, Parish Council Meeting
- Monday, July 25: 6 PM, Vespers, Feast of St. Jacob of Alaska
- Tuesday, July 26: 9 AM, Divine Liturgy (Protection Church)
- Wednesday, July 27: 4 PM, Redwood Empire Food Bank  
6 PM, Daily Vespers
- Thursday, July 28: 9 AM, Divine Liturgy, Anniversary of the Consecration of St. Seraphim Cathedral
- Friday, July 29: 11:30 AM–1 PM, Confessions (Protection Church)
- Saturday, July 30: 9 AM, Parish Grounds Work Party  
9 AM, hosting *Welcoming Home*  
5 PM, Resurrectional Vigil / Confessions

#### • STS. BORIS AND GLEB:

Saints Boris and Gleb were sons of Saint Vladimir (July 15). Saint Boris was named Romanus and Saint Gleb was named David at their Baptism. After their father's death the eldest son Sviatopolk planned to kill his brothers Boris, Gleb and Yaroslav in order to seize power. He sent a message to Boris, pretending that he wished to live in peace with him, and to increase Boris's land holdings inherited from their father. Some of Vladimir's advisers told Boris that he should take the army and establish himself as ruler of Kiev. Saint Boris, however, said that he could never lift his hand against his own brother. Unfortunately, Sviatopolk was not so scrupulous. He came to the town of Vyshegorod to ask its leaders if they were loyal to him. They assured him that they were ready to die for him. Sviatopolk sent assassins to the Alta to kill Boris, who already knew that his brother wanted him dead. When they arrived they heard him chanting psalms and praying before an

icon of Christ. He asked the Lord to strengthen him for the suffering he was about to endure. He also prayed for Sviatopolk, asking God not to count this against him as sin. Then he lay down upon his couch, and the assassins stabbed him with their lances, and also killed some of Boris's servants. Wrapping Boris in a cloth, they threw him onto a wagon and drove off with him. When Sviatopolk saw that he was still breathing, he sent some men to finish him off with swords. After Sviatopolk had killed Boris, he wondered, "Now how can I kill Gleb?" He sent him a message saying that their father was ill and wished to see him. As he was on his way, he received word from Yaroslav that their father had died and that Sviatopolk had murdered Boris. Saint Gleb wept for his father and brother, and was lamenting them when the assassins arrived. They seized his boat and drew their weapons, but it was Gleb's cook Torchin who stabbed him with a knife. The martyr's body was thrown onto the shore between two trees. Later, he was buried beside Saint Boris in the church of Saint Basil. Saints Boris and Gleb received the crown of martyrdom in 1015. They became known as Passion-Bearers, since they did not resist evil with violence. —*from the OCA website*

#### • LIVING IN CHRIST:

We don't know how much longer the Lord will allow us to live in this life, but I think that what we should all beg Him for is to find us worthy to experience His love and die in His love. And when we live, let us live the love of Christ; and when we die, let us die for the love of Christ; and then I think there is no problem. Because "whether we live or die, we are the Lord's" (Rom. 14:8), and therefore we are with Christ together, and life is blessed, and death is resurrection, and thus all problems are solved. It is enough to be with Christ, in the love of Christ, both the living and the dead. —*Archimandrite George (Kapsanis) of Mount Athos*

#### • READING GROUP:

We will begin a reading group on Wednesday, August 24 at 7 PM, in the Parish Library, starting with the book *Laurus*. Daniel DeCarlo will be the coordinator and moderator for this group.

#### • SUPPLICATORY CANON TO THE THEOTOKOS:

During the Dormition Fast, which begins on August 1 and ends with the *Feast of Dormition* (the Falling Asleep of the Theotokos) on August 15, we will celebrate the Small Supplicatory Canon in the Protection Church most evenings at 6 PM (the August calendar, which will be posted this week, will specify exceptions).