

cell phone.” I ask that you *leave* your cell phone in your car. By not having cell phones in church there will be no rings to accidentally disturb us, and no one will be tempted to take pictures, which you are asked to not do.

- OUR PARISH FEAST, JULY 19:

Our Summer Feast of St. Seraphim, commemorating his glorification (canonization as a saint in 1903, [see here](#)) is celebrated on July 19. A parish feast is like a second Pascha, and beckons to the entire congregation, as well as to neighboring parishes, to prepare spiritually—by confession; to clean and beautify the parish grounds; to plan for a festive meal in the Hall; to clean and decorate the temple for the Vigil and the Liturgy. Lots of work, for sure, needing lots of hands. I encourage each of you to prepare for our Parish Feast of St. Seraphim on July 19 by Confession and Holy Communion. The Divine Liturgy, and therefore Holy Communion (and the celebration of our Parish Feast) is a work of the **Church/Parish community**, and not an individualistic and private spiritual matter, in which one considers perhaps to attend or not to attend. This year there will be no hierarchical Liturgy or visiting area clergy due to the [All American Council of the OCA](#) taking place in Baltimore. So the festivities will be rather “low key” compared to our usual celebrations. —*Fr. Lawrence*

- 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.



To be imprinted on the back of the rector's cassock

ST. SERAPHIM CATHEDRAL

PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



July 17, 2022

Holy Fathers of the First Six Ecumenical Councils



- TROPARION OF THE RESURRECTION, Tone Four:
When the women disciples of the Lord learned from the angel the joyous message of the Resurrection, they cast away the ancestral curse, and elatedly told the Apostles: death is overthrown, Christ God is 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 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.

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ACTIVITIES & EVENTS THIS WEEK

- Friday, July 15: 11:30 AM—1 PM, Confessions (Protection Church)
- Saturday, July 16: 5 PM, Vigil/Confessions
- Sunday, July 17: 10 AM, Divine Liturgy
Noon, Agape Meal
- Monday, July 18: **6 PM, Vigil for the Feast of St. Seraphim**
- Tuesday, July 19: **9 AM, Divine Liturgy for the Feast**
6 PM, Vespers for the *Feast of the Prophet Elijah*
- Friday, July 22: 11:30 AM—1 PM, Confessions (Protection Church)

• WORK OF THE ECUMENICAL COUNCILS:

“I believe in One Lord, Jesus Christ.” These words are taken directly from 1 Cor. 8:6. Here the Church is making an incredible profession. To say that we believe that Jesus is the *One Lord* is to assert that we believe Him to personally exercise absolute power in the universe. “Lord” is the common name for God in the Old Testament and is reserved for the true God when used in the religious sphere in the Old Testament. Thus for the Church to assert that Jesus Christ is Lord is to make the bold assertion that Jesus is Israel’s God and God of gods. This is the name which is “above every name,” says St. Paul, for “at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Ph.2:9-11). The Creed then states that we believe that Jesus is “the Only-Begotten Son of God.” This title tells us about Jesus’ relationship to God the Father. It tells us that the name “Father” is not some kind of optional, variable or cultural title, but is the way God has revealed Himself to us throughout Scripture. While Jesus is the Lord, and therefore fully God, He is not God the Father. Rather He is God the Son. Jesus is God’s Only-Begotten Son. These words are taken directly from St. John 3:16. “For God so loved the world that He gave His Only-Begotten Son that whosoever believeth in Him should not perish but have everlasting life” (cf. St. Jn.1:14,18, 20:31, St. Matt. 11:27). There never was a time when Jesus was not. Jesus is as eternal as the Father, and, in fact, has eternally been God’s Son. God is always “the Father” and Jesus is always the Son. It is His

relationship by nature. Jesus also did not become God’s Son at a certain time through baptism like we do. Rather, Jesus is God’s Only-Begotten Son. Jesus is God’s Son in a different way than we are God’s sons and daughters. We are God’s children by creation and adoption. Jesus is God’s child by nature. Our spiritual fathers at the Council of Nicaea gave us these Scriptural testimonies of our Lord’s person because they knew in a way we don’t, how extremely important it is for us that our Lord Jesus is truly, fully, and in every way God. —*borrowed*

• THE “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 (if you really want to get into this, see the article regarding [head coverings in church](#)). 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. 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
Women are encouraged to wear a skirt or dress, rather than pants*

• CELL PHONES:

Normally one hears before a concert the announcement to “turn off your