

- **BABY BOTTLE FUND:**

*It is a sin to despise one's neighbor, but blessed is the one who is kind to the needy (Proverbs 14:21).* The Baby Bottle fund-raising drive in support of Bridges Pregnancy Clinic in Santa Rosa is underway, running from Mother's Day to Father's Day. This drive is a humble way in which our parish can do some charitable outreach and help support mothers and children in our area who are in need. There is still time to participate. Bottles with donations will be collected on Father's Day, Sunday June 19th by Nick Alva. Thank you all.

—*Father Lawrence*

- **PARKING LOT GRADING:**

Friends of the parish will be grading the back parking lots on Sunday after 1 PM and during the week as well. If you plan to stay around in the Hall on Sunday past 1 PM, please park your car in the front parking lot.

- **REMINDER:**

Those of us who receive Communion frequently—each week and at feasts—are taught by our Bishops to make a sacramental confession at least monthly (see this [Encyclical](#) from the OCA website). For those who commune *infrequently*, a confession in the days prior is expected. While confessions are heard on any day (except Sundays and Mondays) the best times are at the regularly scheduled Friday “lunch-time confession break” (11:30 AM–1 PM) or Saturday at Vespers. We are on the honor system here, so no one is going to interrogate or check up on you. —*Fr L*

- **LIFE'S EMERGENCIES WORKSHOP:**

We often remark that life is very complicated. When an emergency hits us, wild-fire evacuation, death of a family member, severe illness, loss of a job, etc. many complications ensue, especially for those who help us navigate those complexities in the midst of a crisis. To address all this, our parish will host a two-hour workshop, led by Jacquelynne Ocana, a professional in the field, on how to deal with such an emergency (see the flyer). Sign up today. Contact Bobbi Griovski at 707-477-8418 or [protectionoffice@sbcglobal.net](mailto:protectionoffice@sbcglobal.net)

# ST. SERAPHIM CATHEDRAL

## PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



**June 11, 2023**

**Sunday of All Saints**



- **TROPARION OF THE RESURRECTION, Tone Eight:**  
Thou didst descend from on high, O Merciful One! Thou didst accept the three day burial to free us from our sufferings! O Lord, our Life and Resurrection, glory to Thee!
- **TROPARION OF ALL SAINTS, Tone Four:**  
Adorned in the blood of Thy Martyrs throughout all the world as in purple and fine linen, Thy Church, through them, doth cry unto Thee, O Christ God: Send down Thy compassion upon Thy people; grant peace to Thy church, and great mercy to our souls.
- **KONTAKION OF ALL SAINTS, Tone Eight:**  
To Thee, the Planter of creation, the world doth offer the God-bearing martyrs as the first-fruits of nature. By their supplications and through the Theotokos, preserve Thy Church in profound peace, O Greatly Merciful One.

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## ACTIVITIES & EVENTS THIS WEEK

- Friday, June 9: *No Confessions today*
- Saturday, June 10: 1 PM, Baptism (Fr Niphont and All Saints Parish using our outdoor font)  
5 PM, Great Vespers and Confessions
- Sunday, June 11: 9:40 AM, Third and Sixth Hour  
10 AM, Divine Liturgy  
Noon, Agape Meal
- Monday, June 12: *Beginning of the Peter & Paul Fast. Abstinence from meat, meat products, dairy and eggs*
- Wed., June 14: 6 PM, Vespers
- Thur., June 15: 9 AM, Divine Liturgy, *Feast of the Prophet Amos, St. Augustine of Hippo* (Protection Church)  
7 PM, Online Bible Study of Acts
- Friday, June 16: 11:30 AM–1 PM, Confessions

### • THE APOSTLES' FAST — JUNE 15–29:

The Apostles' Fast—which begins the day after All Saints—is the oldest Fast and the first one kept by the Christian Church. The *Book of Acts* records that the Holy Spirit spoke to Apostles: “As they ministered to the Lord and fasted the Holy Spirit said: ‘Separate me Barnabas and Saul for the work whereunto I have called them.’ And when they fasted and prayed and laid their hands on them, they sent them away” (Acts 13:2-3). The Apostles' Fast continues until the *Feast of the Holy Apostles Peter and Paul* on June 29. The rule for this variable-length fast is more lenient than for Great Lent. On all days we abstain from meat, dairy and eggs. Certain days (the calendar will indicate which) we may have fish, wine and oil.

### • THANKS:

Many thanks to those who decorated the church so magnificently for the feast of Pentecost last Sunday. “O Lord, bless those who love the beauty of Thy House.”

### • ON THE FEAST OF ALL SAINTS:

Reverently the Church watches for any signs of grace which witness and confirm the earthly struggle of the departed. By an inner sight the Church

recognizes both the righteous living and departed, and the feeling of the Church is sealed by the witness of the priesthood of the Church. In this recognition of its brothers and members who have “attained to perfection” consists the mystical essence of that which in the Christian West is termed the “canonization of saints,” and which is understood by the Orthodox East as their glorification, magnification and blessedness. And firstly it is a glorification of God “Wondrous is the Lord in His saints.” “God’s saints,” said St. John of Damascus, “reigned over and mastered their passions and kept uninjured the likeness unto the image of God, according to which they were created; they of their own free will united themselves with God and received Him into the habitation of their heart, and having thus received Him in communion, through grace, they became in their very nature like unto Him.” In them God rests—and they became “the treasures and the pure habitations of God.” In this the mystery was accomplished. For as the ancient fathers said—the *Son of God became man so that men could be deified, so that sons of men should become sons of God*. And in the righteous who attain to love this measure of growth and “likening” unto Christ is fulfilled. “The Saints in their lifetime already were filled with the Holy Spirit,” continues St. John of Damascus, “and when they died the grace of the Holy Spirit was still present with their souls and with their bodies in the graves, and with their images and with their holy ikons not because of their nature but because of grace and its activity... the saints are alive and with daring they stand before the Lord; they are not dead ... the death of saints is more like falling asleep than death,” for they “abide in the hand of God,” that is, in life and in light... and after He Who is Life itself and the source of life was ranked among the dead, we consider no more as dead those who depart with a hope of resurrection and with faith in Him.” And it is not only to get help and intercession that that the Holy Spirit teaches every believer to pray to the glorified saints but also because this calling on them, through communion in prayer, deepens the consciousness of the catholic unity of the Church. In our invocation of the saints our measure of Christian love is exhibited, a living feeling of unanimity and of the power of Church unity is expressed; and, conversely, doubt or inability to feel the intercession of grace and the intervention of saints on our behalf before God witnesses not only to a weakening of love and of the brotherly and Church ties and relationships but also to a decrease in the fulness of faith in the Ecumenical value and power of the Incarnation and Resurrection. —*Fr. Georges Florovsky*