

**There are some things** that go together—they cannot be separated—like “faith” and “works,” since one has no meaning apart from the other (James 2:14–15). The same is true of prayer, which is linked to something else, namely, liturgy and especially Holy Communion. If there is no worship and no Holy Communion, then there can be no prayer. And any prayer uttered apart from them is false. At the same time, if our worship is divorced from intense, inward personal prayer, which cries out to God from the depths, then you can be certain that our worship and our Holy Communion is in vain: it is an attempt to deceive God and ourselves by pretending we love Him, when in fact we have no relationship with Him whatsoever. One day He will say to us: “I do not know you” (Mt 25:12). I cannot say, “I go to church,” if I do not pray. It is pointless for me to receive Holy Communion if I am not constantly praying. And it is pointless for me to pray if I have no part in the Divine Liturgy and the worship of the Church. It should be clear that the spiritual life and the sacramental life go together, each presupposes the other, and to have one without the other is to have neither. But when prayer and liturgy are inseparably united, when they work together, God becomes present to me; and as I address myself to Him, He rushes toward me, He stretches out toward me, and, through prayer, I stretch out toward Him, until we are completely united. —*Elder Aimilianos, on prayer (reposed May 2, 2019)*

**It is the duty** especially of parents to see that their children pray correctly, and also to pray with them in an audible voice themselves. Let this not be an act of routine. This reasonable discipline, when you kneel by the side of tender childhood and see the little ones pray, will lighten in your own heart—at the same time that it does in theirs—the fire of heavenly love.

—*St. Sebastian of Jackson, CA*

\* **The Green Mountain Singers** will present their fall concert of sacred music of the 15th century in the Cathedral on Saturday, October 21, at 8 PM and again on Sunday, October 22, at 3 PM. Tickets available [HERE](#). The singers will be rehearsing in the cathedral on Tues, Wed and Friday mornings.

**The Senior Lunch Fellowship** will be moved from Oct. 31—to provide recovery time—to Tuesday, November 14 at Noon. This is also the day before the Nativity Fast begins, so a perfect day for our fellowship to gather.

**We host Angels Unawares** again on Thursday, November 2, at 5 PM.

# ST. SERAPHIM CATHEDRAL

## PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



### October 22, 2023

#### St. Averkius, Wonderworker of Hieropolis



- TROPARION OF THE RESURRECTION, Tone Three:  
Let the heavens rejoice, let the earth be glad; for the Lord has shown strength with His arm; He has trampled down death by death; He has become the first-born of the dead. He has delivered us from the depths of hell, and has granted the world great mercy.
- TROPARION OF ST. AVERKIUS, Tone Five:  
Thou didst emulate the zeal of the Apostles and shone forth like a morning star, and thy works showed thy God-given power: thou didst guide the erring to God, O hierarch Avercius.
- KONTAKION OF THE RESURRECTION, Tone Three:  
On this day Thou didst rise from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the Prophets and Patriarchs they unceasingly praise the divine majesty of Thy power.

## ACTIVITIES & EVENTS THIS WEEK

- Saturday, Oct. 21: 3:30 PM, Catechism, *On the Human Being*  
5 PM, Vespers and Confessions  
7:30 PM, Concert in St. Seraphim\*
- Sunday, Oct. 22: 10 AM, Divine Liturgy  
Noon, Agape Meal  
**12:30 PM, Spiritual Lesson in the Protection Church**  
3 PM, Concert in St. Seraphim\*
- Tuesday, Oct. 24: 1 PM, Diocesan Assembly, Meeting with new clergy—Protection Church  
4 PM, Diocesan Council Meeting—Protection  
5 PM, Vespers—St. Seraphim
- Wednesday, Oct. 25: 8 AM, Registration in the Parish Hall  
9 AM, *Molieben* and Session, etc.  
1:45 PM, Talk by Bishop Alexei of Alaska on *Watchfulness over our Thoughts*  
5:30 PM, Vespers for St. Demetrios  
6:30 PM, Dinner for the delegates and remarks
- Thursday, Oct. 26: 8 AM, Hierarchical Divine Liturgy for the Feast of the Great Martyr Demetrios  
10 AM, Brunch and meetings  
7 PM, Bible Study with Fr. James
- Friday, Oct. 27: 11:30 AM–1 PM, Confessions

**The Annual Diocesan Assembly** is being hosted by our parish, October 24–26, as you can see from the weekly schedule above. The task of our parish will be to provide church services, food and hospitality and meeting space for the 120 or so delegates. Some of our folks have lamented—rightly so—that with the passing of Glendi there are now fewer opportunities (there are still many) for working closely together on a project or fund-raiser. This week will provide opportunities for working together. Come help make this event a success—speak with those who are in charge about offering some of your time and labor: Debbie Buse, Kristina Daya, Carmen Anderson, Fr. Lawrence, Serge Anderson. It's also important that our parish members attend the Church Services during the Assembly. Having been to many Assem-

bles across the Diocese, it's sad and discouraging to see how few parish members in those places attend the Liturgical Services. We excel at offering hospitality to our guests. Let us also show them how much we love our church services by attending the Vespers on Wednesday and the Hierarchical Divine Liturgy on Thursday.

**Catechumens:** Keep our Catechumens in your prayers—Stephanie and Duke Geoffrion; James, Roxanne and Liliana Weaver; Skylar Skikos, William Rogers, Sadik Bradbury, David Dehnert; Joseph, Jackson, Dallas and Noah Zeni; Gigi Williams, Raymond West, Frances Ann Edmonston. . . *make them worthy in due season of the washing of regeneration, the forgiveness of sins, and the robe of incorruption. Unite them to thy holy, catholic, and Apostolic Church, and number them with thy elect flock, that with us they may glorify thine all honorable and majestic Name...*

**The nameless Rich Man** in the Parable of Luke 16 had a lifetime becoming accustomed to sin. Mostly sins of omission, what he had not done. That's just as sinful as doing something bad, not doing anything at all. He became habituated to the absence of God. He lived each day as though there were no God and that he had no moral responsibilities in this world. Day by day he forged the chain of his servitude. Day by day he became less and less free. He gradually, little by little, became the slave of his passions. At the end of his life, he owned no possessions; his possessions all owned him. At the end of his life he discovers a great chasm over which there was now no chance of passage. His own life had dug that chasm, and now he was forever lost. It turns out that the morality, or lack of, is the result of something deeper—the parable is really about me, an allegory of the soul. My soul is the starving, poor and wounded Lazarus, begging at the gate of my life. The feasting and purple and fine linen of the parable refer to the way I pamper my appetites while neglecting my soul, my spiritual life starving at the gate, so it's impossible for me to notice those in need, much less to give out of Godly love to anyone in need. God did not speak just a long time ago; he speaks now. His words are all written down. To these, says today's gospel, we must attend. This is where we meet God. This is the word in which we will find plenty of opportunity and perspective and freedom. —*borrowed and adapted*

**Many thanks to the Parish** for providing the funds for me to attend the priests' retreat in Mundelein, just north of Chicago. The retreat was hosted by the *OCA Department of Pastoral Life*. Our speaker was the wonderful Archimandrite Maximos, well-known as a patristics scholar and translator of the talks and sermons of Elder Aimilianos of Mount Athos. —*Fr. Lawrence*