

*Reprint from last year:*

**Very often one hears** questions such as, “Does the Church meet the spiritual needs of our youth?” or “...what are we going to do for the youth in the parish?” or “How can we help our youth grow in the Church?” Obviously, these are very good questions in that they stem from a genuine sense of compassion, goodness and desire to extend a helping hand. But the difficulty with these questions is that they presuppose the existence of a “problem” and they place youth predominantly as the object of the Church’s favors. Youth is viewed as a “problem” for which the Church must find a “solution” — the needs of youth, the things they lack, their need for love, for understanding, for community, for meaning in their lives, and so on.

While well-intentioned, this approach is actually poorly focused. When a community concentrates primarily on how the Church can help youth rather than on *how the youth can help* the mission of the Church, it is actually saying: “You need us, but we don’t really need you—at least, not yet!” A more positive question to raise as a starting point should be: “How can we draw on the gifts of youth in our community for the sake of the mission of the Church?”

This approach, emphasizing as it does the charismatic qualities of young people, is more appropriate because it carries with it the fundamental assumption that our youth is a powerful resource rather than a group in need. By virtue of their Baptism—their reception of and faith in God— young people are full members of the Body of Christ and are children of God with a capacity, a responsibility, and a right to participate in the life of that Body. By focusing on how the gifts of youth can help the Church rather than on how the Church can help the youth, the message is clear: **The Orthodox Church needs you now. You have abilities and talents that are indispensable to her mission. Be examples “in word, in conduct, in love, in spirit, in faith, in purity”** (1 Timothy 4:12).

—Dimitri Conomos, from *“Essays on Orthodox Youth Ministry”*

**SQUARE DANCE NIGHT!** Saint Nicholas Orthodox Church in San Anselmo is hosting another of their fabulously fun Square Dance evenings, on Friday, October 18 from 6:30–10 PM. Western attire is encouraged. Snacks provided, but BYOB. For more info call Tatyana Fateyeva at 415-342-2778.

# ST. SERAPHIM CATHEDRAL

## PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



### October 13, 2024

#### Holy Fathers of the Seventh 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 RESURRECTION, Tone Seven:  
The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers. Hades is bound, while the prophets rejoice and cry: the Savior has come to them that have faith. Enter, ye faithful, into the Resurrection.

- KONTAKION OF THE HOLY FATHERS, Tone Six:  
The Son Who shone forth from the Father was ineffably born, twofold 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.

## ACTIVITIES & EVENTS THIS WEEK

- Saturday, Oct. 12: 3:30 PM, Catechism: *On the True God*  
5 PM, Great Vespers / Confessions
- Sunday, Oct. 13: 8 AM, Divine Liturgy/Protection Church  
10 AM, Divine Liturgy/St. Seraphim Church  
11:45 AM, Church School  
Noon, Agape Meal  
11:45-ish, Spiritual Lesson (7th-12th graders)
- Tuesday, Oct. 15: *Fr. Lawrence and Parish Delegates at the Diocesan Assembly in Portland, return Thursday evening*
- Wednesday, Oct. 16: 5:30 PM, Akathist to Matushka Olga  
6 PM, Vespers
- Thurs., Oct. 17: 7 PM, Online Bible Study with Fr. James
- Friday, Oct. 18: *No Confessions today*

**A brief Spiritual Lesson** will be offered to the older kids (7th–12th grade) and their families directly after the Divine Liturgy on Sunday.

**Keep our Catechumens** in your prayers: AJ and Francine and their children Charlie, Emily, June and Abner; Gabrielle Lily and her son Cyprus Nikolai; Kiel Smits, Dylan Estes, Christopher Best, John Coffey, James Weaver, James Epstein, Nicholas Garrett, Nathan Zeigler, Jeff Boyd and his son Lachlann.

*...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...*

**Catechism classes** are taught at 3:30 PM each Saturday, concluding mid-December. All are welcome to participate. All are welcome to attend.

**The Annual Diocesan Assembly** is being at the Church of the Annunciation, Milwaukie, OR (suburb of Portland), October 13–17. The **Assembly** is the yearly gathering—united in faith with our Archbishop Benjamin—of clergy and lay delegates from all the parishes and institutions in the Diocese. Our delegates this year are Timothy Danford and Denise Pelizzer. See this [LINK](#) for the reports of all the Diocesan Parishes.

**I do not venerate** the creation over the Creator, but I venerate the Creator who became creation like me, and came down into creation without humiliation and without being debased, in order to glorify my nature and make me to be partaker of the divine nature... For the nature of flesh has not become deity, but, as the Word became flesh without change, remaining as He was, likewise the flesh became Word, without losing what it is, identifying moreover with the Word hypostatically. Thus, taking courage, I represent God, the invisible, not as invisible, but insofar as He has become visible for us by participation in flesh and blood. I do not represent the invisible deity but I represent the flesh of God which has been seen. —St. John of Damascus, [\*An Exact Exposition of the Orthodox Faith\*](#)

**Our Ministry Sunday** last week was a success in the sense that our coordinators were eager and happy to present their work to us. Some parish members found it informative and decided to get involved in new ways here at the parish, and I thank God for that. From another point of view it may have been somewhat overwhelming, what with over 25 ministries of the parish represented all at once. In order to make things more approachable, each week for the foreseeable future at the Agape Meal, one or two Ministries will have a table on display. Please offer a word of thanks and of interest in the work going on. —*Fr. Lawrence*

**The Green Mountain Consort** will offer a concert here at the Cathedral of the sacred music William Byrd, entitled Angelical and Divine on October 19 at 8 PM & October 20 at 3 PM. They will feature Latin-texted works from the two volumes of *Cantiones Sacrae* (1589 & 1591) and the monumental *Gradualia* (1605 & 1607). They will also sing songs and motets in English, including the fabulous and justly famous *Sing Joyfully*. After Saturday Vespers and Sunday Liturgy I could use help in moving Church furniture around in preparation for the concert. —*Fr Lawrence*