

The Apostles' Fast—which begins the day after the *Feast of 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. Monday, Wednesday, Friday: *abstain from meat, fish, wine and oil*. Tuesday, Thursday: *Oil and wine permitted*. Saturday, Sunday: *Fish, oil and wine permitted*.

The Lord’s Day does not begin when we walk through the church doors on Sunday morning. In the Orthodox tradition, Sunday begins with Vespers on Saturday evening. For those preparing to receive Holy Communion, the hours between Vespers (or the Vigil, which is Vespers and Matins combined) and the Divine Liturgy form a single movement of prayer, reflection, and spiritual attentiveness. For that reason, we try to keep Saturday evening free—even of parish activities—after Vigil. We are preparing for the Divine Liturgy—our encounter with the risen Christ. Preparation will make all the difference. I encourage you to come to the Saturday evening Vespers/Matins, or at least a portion of them, in order to being your preparations.

Many Years and congratulations to Katrina, Timothy and Leo Danford on the occasion of the baptism of baby Morwenna Georgiana on Sunday morning. We congratulate the Godparents, Anna Koval and Gabriel Nicholson.

During June, instead of having formal classes for catechumens, we have a Q&A discussion with the parish clergy at 4 PM in the Parish Hall. All are invited. —*Fr Lawrence*

Matushka Ann and I will be away for a couple of days this coming week. For any pastoral emergencies, please call Fr Daniel York at (509) 518-5079 and if need be, he will contact me. —*Fr Lawrence*

The annual Fort Ross Pilgrimage takes place this year on Friday, July 3. The Divine Liturgy will be celebrated at the Fort chapel at 10 AM. Bring a picnic lunch to enjoy after the service.

ST. SERAPHIM CATHEDRAL

PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



June 7, 2026

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

- Saturday, June 6: 3:30 PM, Q&A for Inquirers and Catechumens
5 PM, Vigil / Confessions
- Sunday, June 7: 8 AM, Divine Liturgy (Protection Church)
9 AM, Choir Rehearsal
9 AM, Baptism of Morwenna G. Danford
10 AM, Divine Liturgy
11:45 AM, Church School, *Final Class*
Noon, Agape Meal
4 PM, *Cantiamo Concert*
- Mon., June 8: *Sts. Peter and Paul Fast begins (until June 29)*
- Wed., June 10: 5:30 PM, Akathist / 6 PM, Vespers
- Thur., June 11: 7 PM, Bible Study with Fr James
- Friday, June 12: 8 AM, Matins
11 AM–1 PM, Confessions

On the Sunday after Pentecost, the Church gives us the *Feast of All Saints*—those known and those unknown—to show us that the Gift of the Holy Spirit enlivens those who come to the Lord Jesus Christ, transforming us from mortality to immortality in the Kingdom of God. This is sanctity. Next week we will celebrate the Feast of All Saints of America.

“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... —*Protopresbyter Georges Florovsky*

Meet our catechumen Ariel Rose: Growing up agnostic, I constantly sought to understand God through the world around me when observing families that seemed to embody heart centered connection. Later, as a wife and mother of two,(now young adults), I found Eastern/New Age philosophy fell short. Eventually, I found love for Christ and connection to my heart, but lacked community with fellow seekers.



Through growth that comes with raising children I attempted to model a connection to the heart and eventually, I felt called to also help others. In 2024 I started a practice to support others to heal their trauma, and realized that at the center of all healing is a prayerful connection to our hearts and God. In endeavoring to help clients embody this there was a missing link, but relief came when I learned about the Church as a Spiritual Hospital. I realized that I don’t

have to rely on myself and that I sorely need this rock to stand on. I am incredibly grateful for the shifts that I have experienced since coming to St Seraphim. Standing shoulder to shoulder with you all in prayer during service is truly a gift. I see beautiful shifts in all my relationships and am looking forward to deepening this relationship to Christ in us all. 🌹