

held on the Church grounds, 102 Ross Ave, San Anselmo, CA. See the flyer for more info.

• NOT BLAMING OTHERS:

There is the case of a man minding his own business, sitting at peace and quiet; and when a brother comes up and says an annoying word to him, he is put out by it. And from the circumstances he thinks that he is justifiably angered, and he speaks against the one who troubled him, saying, 'If he had not come and spoken to me and annoyed me I should not have been at fault.' This is a delusion: this is false reasoning! It was not the one who spoke that put him in a bad mood. He only showed that it already existed in him; so that he could, if he chose, make reparation for his fault. But the man referred to above is like clean-looking winter wheat, externally good and ready to use; but when someone crushes it, its corruption is revealed. He was sitting at peace but he had this anger inside him and he did not know it. One word to him from the other and the corruption hidden inside him leapt out."

—*St. Dorotheos of Gaza*

• THE WORK OF THE CHRISTIAN:

"Let us go forth in peace" is the last commandment of the Liturgy. What does it mean? It means, surely, that the conclusion of the Divine Liturgy is not an end but a beginning. Those words, "Let us go forth in peace," are not merely a comforting epilogue. They are a call to serve and bear witness. In effect, those words, "Let us go forth in peace," mean the Liturgy is over, the liturgy after the Liturgy is about to begin. This, then, is the aim of the Liturgy: that we should return to the world with the doors of our perceptions cleansed. We should return to the world after the Liturgy, seeing Christ in every human person, especially in those who suffer. In the words of Father Alexander Schmemmann, the Christian is the one who wherever he or she looks, everywhere sees Christ and rejoices in him. We are to go out, then, from the Liturgy and see Christ everywhere." —*Archbishop Kallistos (Ware)*

# ANNOUNCEMENTS

## The Universal Exaltation of the Precious and Life-Giving Cross September 14, 2014

---

• TROPARION OF THE CROSS, TONE ONE:

O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy habitation.

• KONTAKION OF THE CROSS, TONE FOUR:

O Thou Who wast lifted up of Thine own will on the Cross, bestow Thy mercies upon the new nation that bears Thy name; make all Orthodox Christians glad in Thy strength, granting them victories over their enemies, by bestowing on them the invincible trophy, Thy weapon of peace.

• INSTEAD OF THE TRISAGION:

Before Thy Cross, we bow down, O Master, and Thy holy Resurrection, we glorify. / *Slavonic version:* Kres-tu tvo-e-mu po-kla-nya-yem-sa vla-dy-ko, ee svya-to-ye vos-kre-sye-ni-ye tvo-ye sla-vim.

### ACTIVITIES & EVENTS THIS WEEK

- Saturday, Sept. 13: 9 AM, Memorial Divine Liturgy  
**10:30 AM, Glendi Work Party**  
5 PM, VIGIL FOR THE CROSS
- Sunday, Sept. 14: 10 AM, Divine Liturgy  
Noon, Agape Lunch (Fast Day)
- Wednesday, Sept. 17: 6 PM, Vespers
- Thursday, Sept. 18: 6 PM, Akathist to St. Seraphim
- Friday, Sept. 19: **9 AM, Glendi set-up all day**

---

Protection of the Holy Virgin Orthodox Church • 90 Mountain View Ave • Santa Rosa  
707-584-9491 • LMargitich@sbcglobal.net • stseraphim.com

• Saturday, Sept 20: **11 AM, Gates open. Workers: please come at 8 AM to prepare**

4 PM, Great Vespers

• Sunday, Sept. 21: 9 AM, Divine Liturgy

**12 Noon, Glendi begins**

• FEAST OF THE CROSS:

September 14 is the remembrance of the finding of the Cross by St Helen in Jerusalem. This feast, one of the Twelve Great Feasts, is called the *Exaltation of the Precious Cross*. The celebration originated in the fourth century, according to early accounts, beginning with the miraculous discovery of the cross on September 14, 326 by the then seventy year old Saint Helen, mother of Emperor St. Constantine, while she was on a pilgrimage to Jerusalem—the same day that two churches built at the site of Calvary by Constantine were dedicated. In honor, and in thanksgiving, today we carry the Cross from the Altar to the center of the Church at the end of the Matins service. The Cross is decorated with flowers and basil: flowers, because the Cross is the flowering of immortality and blossoms forth salvation; basil, because tradition holds that the hill where the Precious Cross was found by St. Helen and Patriarch Macarius, was covered with basil. The day is a Fast Day. **We abstain from all animal and dairy products, i.e., no meat or dairy.** This Feast is usually kept as a Strict Fasting Day, in which we eat nothing until the afternoon. However, since this day falls this year on a Sunday, which is not a fasting day—we break our fast with a light lenten style meal. We abstain from meat/dairy the entire day, not just until the afternoon. Fasting days are kept from midnight-to-midnight, not Vespers-to-Vespers.

...when we are told in today's Gospel, "Turn away from yourself, take up your Cross, Follow Me" (Mark 8: 34)—we are not called to something dark and frightening; we are told by God: "Open yourself to love! Do not remain a prisoner of your own self-centeredness." Do not be, in the words of Theophan the Recluse, "like a shaving of wood which is rolled around its own emptiness." Open yourself up! Look—there is so much to love, there are so many to love! There is such an infinity of ways in which love can be experienced, and fulfilled and accomplished. Open yourself and love (others)—because this is the way of the Cross! Not the way which the two criminals trod together with Christ to be punished for their crimes; but the

wonderful way in which giving oneself unreservedly, turning away from self, existing only for the other, loving with all one's being so that one exists only for the sake of the other—this is the Cross and the glory of the Cross.

—Fr. Basil Zebrun, Fort Worth, TX.

• GLENDI PREP WEEK:

"Glendi Prep Week" is here, and I'll be asking some of you to help out during the week, and especially on Friday, September 19, the BIG DAY, before Glendi. Not all the work is "heavy lifting," so there's plenty for everyone to do. There's a work party on Saturday, September 13 to kick things off and get the outside areas set up; and of course, there is plenty of gardening work to be done (see Matushka Ann) as well as food preparation in the Parish Hall. May the Lord bless our efforts. —Fr Lawrence

• BURDENS:

It has been well said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to Him and mind the present. —George Macdonald (1824-1905)

• ASCETIC LABOR

Any successful athlete will tell us that, in order to achieve victory in sports, self-denial and discipline are absolutely necessary. The athlete "fasts" when he or she trains, and "feasts" when he or she wins. Likewise with successful businesses, academic achievements or even successful farming. You don't just wave a magic wand over your garden or your fields, and hope for a good harvest. You must "fast" (plow, plant, fertilize, water, pray for good weather, prune and weed) before you can feast. Gardening and farming are splendid icons of the ascetic spiritual life. ...neither can we "wave a magic wand" over our spiritual life and hope to grow spiritually. Given our fallen nature, with its tendency towards self-centeredness, counter-productive attitudes and destructive behaviors, we must fast in order that we may eventually feast, both in this life and in the age to come. —DOXA, summer issue 2013

• ST. NICHOLAS BAZAAR:

Saturday, October 4, 10:30 AM–3 PM, Vespers at 4 PM. Traditional Slavic foods, live music by the Nikolai Ensemble, homemade crafts, silent auction, choir concert, and more. Let's support our sister Parish. The Bazaar will be