

when he yearns for spiritual delights, exerting all his efforts toward the glimmering of light on the steep heights of Tabor, by this very fact he is still not accompanying the Lord to the saving Golgotha. What else can be said if he is drawing his soul's delights from the unpurified spring of fallen nature, and remains stubborn when Providence and grace approach to bar the way to its streams for the cleansing of his soul? The Lord Himself spoke His judgment about this to one man of this kind who expressed his desire to follow after Him, yet at the same time was drawn by the delights of parental love. No man, the Lord replied, "having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62). It is evident that a man bound to temporal life cannot successfully follow Christ from the fact that the apostles who, even after such a long time nurtured by His teaching, and after so many miracles performed not only by Him, but also by themselves through His grace, turned from following Him to flight, when they encountered life's dangers on His path. That he who is bound to the good things of temporal life is not capable of following Christ is shown by the sorrowful experience presented by the youth in the Gospel. Although he wished to set out on the path to eternal life, and was called by Christ Himself to follow Him, he did not follow Him, but went away sorrowful: for he had great possessions (Matt. 19:22), and did not wish to part with them. Finally, one who is bound to the body and its pleasures is obviously a poor follower of Christ, since—being pampered, burdened and paralyzed by them—he finds it difficult to ascend the mountain of the Lord; he would more eagerly turn back at the base of the mountain or doze among the flowers, and he is not far from plunging into the mire of unclean passions and lusts. Briefly put, since everything that exists within a son of Adam—as long as it has not been cleansed, or better, been newly created by Christ—is usually subject to passionate employment, he who wishes to be a true and faithful follower of Christ must forsake everything that he has appropriated to himself and that he loves, not in relation to its use, but in relation to his attachment to it. All this the Lord condensed in saying, "Let him deny himself." —*St. Philaret, Metropolitan of Moscow, from a sermon dated 1835*

• PARISH RETREAT, SATURDAY, OCTOBER 14:

See flyer. Our retreat master, Fr. Timothy Pavlatos, will speak on the primary purpose of Christian marriage, and the establishment, maintenance, repair and growth of relationships with in it. *Philotimo*, according to St. Paisius of Mt Athos = Christ-like selflessness, love, humility and hospitality.

ST. SERAPHIM CATHEDRAL

PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



September 17, 2017

Post-Feast of the Exaltation of the Cross & St. Sophia



- TROPARION OF THE RESURRECTION, Tone Six:
The angelic powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure body. Thou didst capture hades, not being tempted by it. Thou didst come to the Virgin granting life. O Lord who didst rise from the dead: glory to Thee.
- 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 snya-to-ye vos-kre-sye-ni-ye tvo-ye sla-vim.

ACTIVITIES & EVENTS THIS WEEK

- Saturday, Sept. 16: 9 AM, Men's Group Work Party / Lunch
5 PM, Great Vespers, confessions to follow
- Sunday, Sept. 17: 9:30 AM, Receiving of catechumen
10 AM, Divine Liturgy
11:45 AM, Church School
Noon, Agape Meal
4 PM, Talk on the Frescoes, Fr. Patrick
5 PM, Potluck BBQ
- Wednesday, Sept. 20: Piroshki Prep Wed.–Sat.
6 PM, Vespers
- Thursday, Sept. 21: 9 AM, Divine Liturgy (Protection Church)
6 PM, Potluck and Talk by Mother Melania

- NEW CATECHUMEN:

We give thanks to God for our newest catechumen, Cathy Moyer, who has been attending services here for the last five or six months. The prayers and exorcisms will take place on Sunday at 9:30 AM.

- THURSDAY EVENING POTLUCK AND TALK:

Mother Melania from Holy Assumption Monastery will give the second in her very engaging and interesting three-part series of talks on *The Theology of the Body—an Orthodox examination*, on Thursday, September 21. Potluck and talk begin at 6 PM. For more information, please see Fr. Lawrence.

- PIROSHKI:

Orders are due on Sunday, September 17. Order forms are in the Narthex. Preparation of Piroshki begins on Wednesday. See Bobbi Griovski for the full schedule.

- NON-GLENDI WORK PARTY:

Parish Men's Group: your presence is requested on Saturday, September 16

at 9 AM to help clean out and rearrange the storage building. Lunch will be provided.

- TALK AND BBQ:

On Sunday, at 4 PM, Archimandrite Patrick, our iconographer, will give a talk to us all about the frescoes of the north clerestory (Resurrection, Women at the Tomb, etc.) which will be followed by a Pot-luck BBQ

- PARISH BOOKSTORE:

Our Bookstore is looking for one or two volunteers to mind the store every five or six weeks. Bonnie or Vladimir can provide more info.

- PARISH FEAST: PROTECTION OF THE VIRGIN, Sunday October 1:

On October 1 we celebrate our Parish Feast Day, *The Protection of the Holy Virgin*. It is for this feast that our parish is named, and so, we celebrate the day with a special solemnity and joy. This year October 1 falls on a Sunday, which means that most everyone can and should be present for the Vigil (a portion of it at least, if you have small children) and the Liturgy. Of course, both are very important, the Vigil leading to the Liturgy, the Liturgy the fulfillment of the Vigil. Since the feast is on a Sunday, we will not have the joy of hosting concelebrating priests. And this year, both of our bishops are engaged elsewhere. **Vigil will be served on Saturday afternoon, September 30, at 5 PM (9th Hour, Vespers, Matins), and the Divine Liturgy at 10 AM**, on Sunday, October 1, with a procession at the end of the Liturgy. A festive meal will follow the Liturgy.

- DENYING ONESELF:

“Whosoever will come after Me, let him deny himself (Mark 8:34).” Why cannot one who desires to follow Christ stand on this path according to his own desire, without any other preliminary requirement? Why is self-denial required of him as a prerequisite? Obviously, because without this, the desire to follow after Christ would remain unrealizable. Actually, for one who is attached to the favorite notions of his own reasoning, this attachment hinders him from ascending on high and from believing Divine Truth: he is incapable of following Christ on the path of pure faith. Likewise, whoever does not forsake the desires of his own will cannot be a follower of Christ, for following consists in choosing a path not in accordance with one's own will, but in accordance with the will of the one who leads. Whoever does not desire, through obedience and devotion to do the will of God, to sacrifice the delights of his soul is not a reliable follower of Christ. Even