

the Horlitsky district in the village of Zhdyna. Having finished primary school and four years of study at the gymnasium, he entered the Pochaev Lavra in Russia as a novice. After several years at the monastery, he entered the seminary in Zhitomir. After completing his studies, he married a young Orthodox woman, Pelagia, and was ordained to the holy priesthood in 1911. He returned to his homeland to serve the growing number of Orthodox faithful who had fled the “Unia” and returned to the Orthodox Church. In less than one year, he was arrested by the Austro-Hungarian militia for his zealous activity among the Orthodox faithful—claiming that “my only politics is the Gospel”—for which he was taken to prison bound in chains. For two years, he languished in a Lvov prison without trial enduring horrible conditions and abuse. In early 1914, the holy priest was released from prison for lack of evidence, and he returned to his home village. By the summer of 1914, the Austro-Hungarian authorities were suspicious of any persons involved with the Orthodox Church, especially the Priest Maxim Sandovich. Without warning, the militia arrested Fr. Maxim, his Matushka, and his parents, dragging them off in chains to the district prison. Forced to travel by foot the entire way, they suffered much at the hands of their captors. On Sunday, August 6th 1914—one hundred years ago—just before dawn, the priest rose from his bunk, read his morning prayers and three akathists. Having finished the third akathist, two soldiers dragged him from the cell to a courtyard, where his pectoral cross was torn off of him, an “X” marked on Fr. Maxim’s black ryassa in the middle of his chest for the firing squad, and he was shot by two soldiers, standing less than ten feet away. St. Maxim cried out; “Long live the *Rusin* People! Long live Orthodoxy!” His mother and father along with his wife wept as they watched the scene before them. The pious Orthodox faithful buried the holy priest under the watchful eye of those who had murdered him. Throughout the years, the memory of the heroic sacrifice of the holy Hieromartyr was cherished in the hearts of the Lemko people (Carpathians), and this veneration was officially recognized with his glorification in 1994 by the Orthodox Church of Poland.

• MONASTERY CASKETS:

Holy Assumption Monastery in Calistoga is now providing wooden caskets with a Russian style Cross mounted on a fully removable lid. The redwood casket is \$1480, and the pine is \$900.

ANNOUNCEMENTS

AUGUST 24, 2014

• TROPARION OF THE RESURRECTION, Tone Two:

When Thou didst descend to death, O Life-Immortal, Thou didst slay Hades with the splendor of Thy Godhead; and when from the depths Thou didst raise the dead, all the powers of Heaven cried out: O Giver of Life, Christ our God, glory to Thee.

• TROPARION OF HIEROMARTYR COSMAS OF AETOLIA, Tone Four:

With odes let us gather and acclaim the renowned Cosmas, who gloriously excelled among the choirs of the martyrs, priests, and ascetics; for he dispenseth healing to them that have recourse to him with faith, since as an equal of the Apostles, he hath boldness before Christ.

• TROPARION OF ST. MAXIM OF CARPATHO-RUSSIA, Tone Four:

Moved by the providence of God to go to Mount Pochaev, there to learn the rightness of the Orthodox Faith, thou didst attain unto true teaching in the city of Zhitomir, and didst return to thine own country as a brave warrior of Christ. For Orthodoxy and thy people thou didst receive the crown of martyrdom, and thereby hast made thy native land steadfast in the Holy Faith. O Hieromartyr Maximus, entreat Christ God, that our souls be saved.

• KONTAKION OF ST. COSMAS, Tone Four:

Having come from Aetolia, O God-bearing Father, thou didst become a righteous monk on Mount Athos; and as a true initiate of the glory of God, thou didst preach the word of truth to all men, O most blessed one, and didst bring them all to Christ, since thou art a true follower of the Apostles’ choir, and thou wast a Hieromartyr in shedding thy sacred blood.

• KONTAKION OF ST. MAXIM, Tone Two:

Thy martyrdom, O Father Maxim, enlightened and roused up our people to the Orthodox Faith. Giving up thine own life to Christ God, thou didst

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endure torments and the suffering of imprisonment. Pray for us and for thy land before Christ God!

ACTIVITIES & EVENTS THIS WEEK

- Saturday, August 23: 9 AM, Glendi Work Party
3:30 PM, Catechism, make up class *On the Theotokos*
5 PM, Great Vespers / Confessions
- Sunday, August 24: 10 AM, Divine Liturgy
Noon, Agape Meal
12:45 PM, Sisterhood Meeting
- Monday, August 25: 5:30 PM, Glendi Baking
- Tuesday, August 26: 5:30 PM, Glendi Baking
- Wednesday, August 27: *At Dormition Church, Rose Ave—6 PM, Vigil for Dormition, Old Calendar*
- Thursday, August 28: *At Dormition Church, Rose Ave—9 AM, Divine Liturgy for Dormition*
6 PM, Vespers for Beheading of St. John the Baptist
- Friday, August 29: *Strict Fast Day (Beheading of St. John the Baptist). No Liturgy here. Fr. Lawrence will be in SF for the Parish Feast at the Anza Street Church.*

• GLENDI WORK PARTIES:

The next four weekends are very important days for preparation of the grounds and Glendi in general. We need not only able-bodied folks, but even those who consider themselves less than able-bodied. Starting this weekend, Saturday, August 23 at 9 AM, we will work to ensure that the church property is looking its best for our guests. There are a lot of small projects on the list. If there are many hands it should only take the morning to complete the list. Projects include: cleaning the play structure and surrounding area; weeding and trimming back the area south and east of St Seraphim (lots to do there); trimming back the roses in front of Protection church; washing stains off of Protection church outside wall; trimming the tall bushes in the garden (requires a ladder); power washing porch area of

hall and various other weeding project. If you would like to help, but can't come on a Saturday, I will be happy to give you a specific job to do on your own time. In addition to the work on the garden and grounds, Glendi signage will be posted around town. Thanks in advance to all. —*Matushka Ann Margitich*

• REASON, CHARITY AND DISAGREEMENTS:

I will give your argument a fair and cool examination. If I am not convinced, I will represent my objections to you with the same candor—if I cannot answer you I will not grow angry—and that is more than you can say of every Christian Brother—but I have learned long since, not to fight for God as if the devil were in me. If reason and charity cannot promote the cause of truth and piety, I cannot see how it should ever flourish under the withering fires of wrath and strife. —*Samuel Stanhope, President of Princeton, died 8/21/1819*

• UPCOMING IN SEPTEMBER:

The *Feast of the Nativity of the Theotokos* will be celebrated with Great Vespers on Sunday, September 7 at 4 PM; Matins and Liturgy on Monday, September 8 at 8:30 AM.

The Redwood Empire Food Bank distribution will take place on Wednesday, September 10, 5–6:30 PM.

The *Feast of the Elevation of the Holy Cross* will be celebrated with Vigil on Saturday, September 13, at 5 PM, and the Liturgy on Sunday, 10 AM.

Glendi Prep Week is September 15–19. In particular, assistance will be needed in the kitchen all week long (calendar of activities forthcoming) and on Friday, September 19, to finalize the overall set-up of the Glendi. Fr. Lawrence, Geoffrey Lake and Alex Stameroff will be inviting a number of you to join them on the set-up team for that day.

End of the month: Parish *Feast of the Protection of the Holy Virgin*, Vigil on Tuesday, September 30 at 6:15 PM, and the Divine Liturgy on Wednesday, October 1, at 9:30 AM.

• HIEROMARTYR MAXIM:

One of the most venerated martyrs of the Orthodox people in Carpatho-Russia is Saint Maxim (Sandovich). He serves as a reminder that true belief has a price. He was born on February 1, 1888, to pious parents in Galicia in