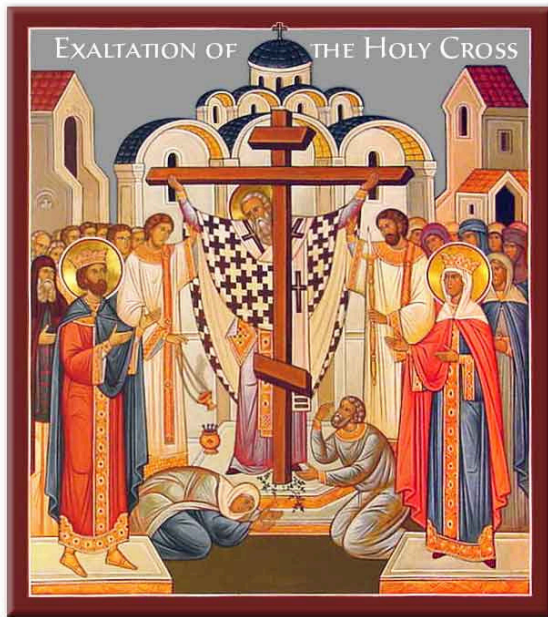


Exaltation of the Cross



Exaltation of the Venerable and Life-Creating Cross of the Lord

Each year on September 14th, we celebrate the Feast Day of the Elevation (or Exaltation) of the Venerable and Life-Creating Cross.

Since the time of our Lord's Resurrection, Christians had extreme reverence for Golgotha (the place of our Lord's Crucifixion) and for the Sacred Tomb (The Holy Sepulchre) in which our Lord was buried for 3 days, and then Rose from the Dead.

In an attempt to put a stop to the spread of Christianity, the pagan roman emperor Hadrian ordered that Golgotha and the Holy Sepulchre be covered with earth, and he had a pagan temple dedicated to Venus built over this site, sometime around 120-137AD.

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president@saintherman.net

Donations: E-Transfer to:
treasurer@saintherman.net

Weekly Services:

Every Saturday:
630pm Great Vespers

Every Sunday:
930am Matins
10am Divine Liturgy
12pm Potluck Lunch
1pm Catechism Classes

Feast Days:
Please Check our Calendar

7221 - 198B Street
Langley, BC V2Y 1R9



Exaltation of the Cross , Continued...

For the next 200 years, pagans worshiped at this site, but stories were passed on from generation to generation as to what was actually buried beneath this temple.

Constantine the Great came into power in 306AD, but his rule over the Roman Empire was not universally accepted.

Constantine led a military campaign to take control of the Western Half of the Empire, and he was successful in the year 312AD, after receiving a vision from God of the Holy Cross, with the message: 'By this sign, you shall conquer.'

Constantine had the Sign of the Cross installed onto his soldier's shields, and then his battle to gain control of the Western Roman Empire was blessed with success.

In 313AD Constantine issued the 'Edict of Milan,' which was an 'Edict of Toleration,' essentially allowing (or legalizing) the practice of Christianity in the Roman Empire. Up until this time, practicing Christianity was punishable by torture and death.

Not everyone was supportive of Constantine's new direction, and the ruler of the Eastern Half of the Roman Empire (Licinius) continued to persecute, torture, and execute Christians, despite the fact that he signed the Edict of Milan.

This pushed Constantine to wage war against Licinius, and in 323, Constantine became the sole ruler of the Roman Empire.

Constantine was filled with a huge desire to find the True Cross, and to build churches on the Holy Sites in Jerusalem. For this task, he sent his mother (St. Helen) to the Holy Land.

Helen searched for these Holy Sites for quite sometime without success. Finally, a Jew by the name of Jude told the Empress Helen that there is a tradition that the temple of Venus was built over the sites of the Holy Sepulchre, Golgotha, and the Cross of our Lord.

Helen ordered that the temple be demolished. In excavations of the area, they found Golgotha, The Holy Sepulchre, and a cave containing 3 Crosses.

To discern which of the 3 Crosses was that of our Lord's, Patriarch Macarius of Jerusalem brought in the corpse of a dead man, and touched the dead body to each of the 3 crosses. When touched to the 3rd Cross, the dead man rose from the dead instantly.

Continued next page...



Exaltation of the Cross , Continued...

After this, Christians came from all over the Empire to see, and to hopefully Venerate the Holy Cross.

The crowd was so great that not everyone could see the cross, so they cried out asking Patriarch Macarius to lift up the cross so all could see it. Macarius asked some of his clergy to help, the cross was elevated for all to see, and the crowd responded by repeating together “Lord Have Mercy!” An extremely sick woman was under the shadow of the cross, and she was healed instantly.

The Church of the Holy Resurrection (aka Holy Sepulchre) was consecrated on September 13th 335 AD. The following day (September 14th) has since been designated the Feast Day of the Exaltation of the Venerable and Life-Creating Cross of the Lord!

As an interesting side note: The before mentioned Jewish man Jude (who disclosed the location of the Holy Cross) saw all of this and converted to Christianity. He eventually became the next Bishop of Jerusalem.

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

Fr. Gregory

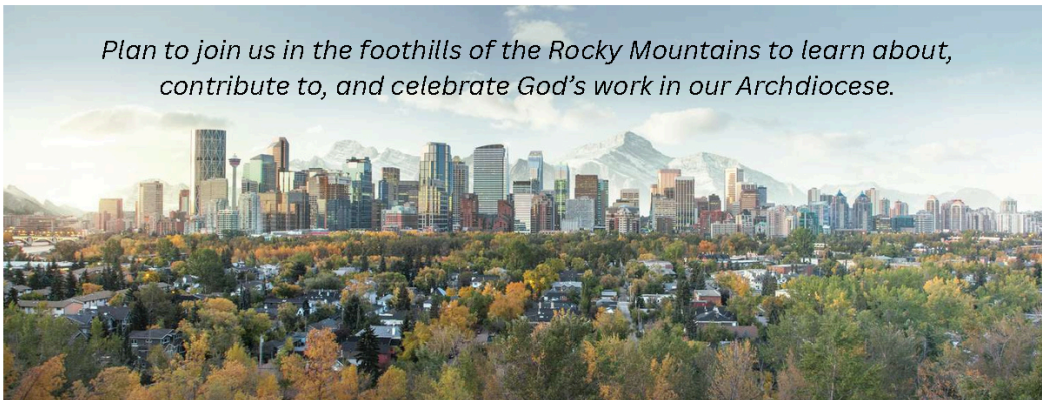
Save the Date!

ARCHDIOCESE OF CANADA (OCA) ASSEMBLY

July 13-17, 2026

Calgary, Alberta

Plan to join us in the foothills of the Rocky Mountains to learn about, contribute to, and celebrate God's work in our Archdiocese.



July 13-17, 2026

Tuesday, July 14 – Clergy Synaxis

Watch for further details & registration info!





Children & Youth Ministry

- Sept 7: Back-to-School Prayers for Students/Teachers
End of Liturgy
- Sept 14: 5th Annual "Rally Day" Event BBQ/Potluck
Slideshow **AFTER LITURGY**
- Sept 21: 9:30am Sunday School Starts!
Approx Ages: Preschool (4yrs)-Grade 6 Every Sunday 9:30am
in Lunch Hall
- Sept 28: "Children's check-in" with Father G. After Liturgy

YOUTH NIGHTS!

We are resuming our Monthly Saturday Youth Nights!

KICK-OFF

YOUTH: Grades 7-12

Saturday, September 20 6:30-8:30pm
Food, Fun, Faith, Friends St. Herman's Fellowship Hall





Notes from the Choir...

Again and Again...

Litanies form the framework of our liturgical life, from the regular daily/weekly schedule of Vespers, Matins, and Divine Liturgy, to “extra” services such as baptisms, weddings, and funerals.

A litany is a dialogue consisting of petitions offered by the clergy and responded to by the people with a refrain of “Lord, have mercy” (often once, sometimes thrice, sometimes more!), or “Grant this, O Lord”.

Each type of litany has its own form and function within the service. The Great Litany generally occurs near the beginning of every service. This opening prayer dialogue summons us into full participation in the service by first asking God for “the peace from above and the salvation of our souls”. We also ask for mercy on our civil authorities, for temperate weather, and other general requests. Specific petitions can be added as needed.

At a baptism, petitions will be added for the Blessing of the Water, and at a wedding, there will be petitions for the bridal couple. The Augmented Litany often occurs around the middle of the service. In the Liturgy, it happens right after the homily. It is called “augmented” because we augment our response: instead of a single “Lord, have mercy”, we sing three! The cue for this is “hearken and have mercy”.

Petitions can be added here as needed for specific people and situations, for example, for a new baby in the parish, or for people affected by a natural disaster.

The Litany of Supplication occurs later in the service. It starts out with petitions ending in “let us pray to the Lord”, to which the people respond: Lord, have mercy, but then transitions to petitions ending with “let us ask of the Lord”. The people’s response to this is: Grant this, O Lord. This litany is called the “Litany of Supplication” because we’re supplicating (asking) God for stuff, such as “an angel of peace, a guardian of our souls and bodies”. Occasionally, such as on the Eve of a Great Feast or major Saints’ Day, we offer a special litany, a Litya, at Vespers or Matins, with longer petitions, to which we respond with 12 Lord have mercies (And sometimes 30, 40, or 50!, which we have yet to try here at St. Herman’s).

During liturgies there is also a Litany for the Catechumens, and a Litany for the Departed (this one is served on Saturday and weekday liturgies).

Continued next page...

Notes from the Choir...

Again and Again...Continued...

A final type of litany to mention is the Little Litany, so-called because it contains only 2 petitions, beginning with “Again and again, in peace, let us pray to the Lord” and ending with “Help us, save us and have mercy on us, O God, by your grace”. This petition always signifies either the end of the litany or the transition to “Grant this, O Lord”. The Little Litany functions as a transition between different parts of the service, such as between the Antiphons at the beginning. It also sometimes serves as a break in long stretches such as between odes in a Canon or between the sets of Lamentations on Holy Friday.

While a Little Litany is recalling us (if our minds have wandered), it is also often providing time for the clergy (and subdeacons and acolytes) to do some behind the scenes liturgical stuff. (Ask an acolyte or subdeacon if you’re curious as to what that entails).

Many litanies require us to “bow our heads” at the end. Note that the deacon invites us: Let us bow our heads to the Lord, but the bishop or priest commands us: Bow your heads to the Lord. All litanies end with a prayer and an exclamation at the end, usually something like: To You is due all glory, honour, and worship, to the Father and to the Son and to the Holy Spirit.

It is of vital importance that each of us join our voices to offer these petitions to God in all of our services because all of the clergy and all of the people gathered together are offering the service as the Body of Christ.

Andrea Rajan, Lead Choir Director



ST.HERMAN OF ALASKA ORTHODOX
CHURCH

*We are looking
for volunteers!*

**Want to help out at church, but
not sure what to do? Join our
garden crew!**

**WHEN? EVERY 4-5 WEEKS BEFORE VESPERS
SNACKS WILL BE PROVIDED**



SIGN UP WITH SHERRY AT S.LYNN.100@GMAIL.COM



St. Herman of Alaska
ORTHODOX CHURCH • LANGLEY, BC

Special Study Session:

Theosis: The True Purpose of Human Life *by Archimandrite George*

&

On Acquisition of the Holy Spirit *by St. Seraphim of Sarov*

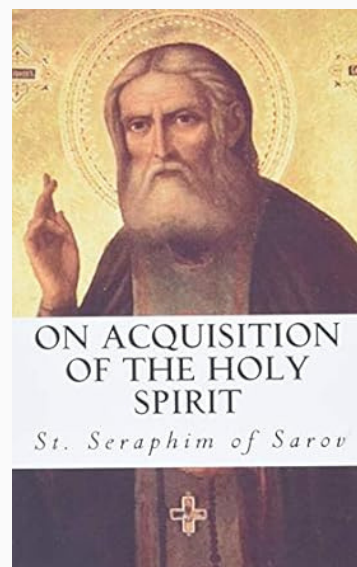
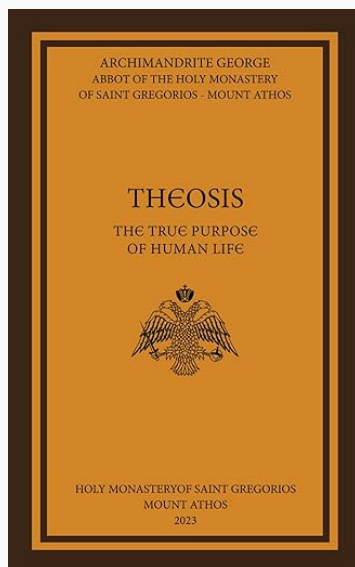
There will be a Special Study Session open to both Catechumens and Orthodox Christians alike, to review the very short but very edifying books 'Theosis: The True Purpose of Human Life' by Archimandrite George; and 'On Acquisition of the Holy Spirit' by St. Seraphim of Sarov.

'Theosis' is just over 50 pages long, and 'On Acquisition of the Holy Spirit' is likewise around 50 pages. Together these books would take on average 2-3 hours to read, but the potential benefits last much more than a lifetime!

We are planning an in-person Study Session at the church at 1pm on Sunday September 28th. There will be a repeat of this Study Session online via Google Meetings at 630pm on Wednesday October 1st.

To join the Google Meeting Session, please email frgregory@saintherman.net for an invite. For in-person, just come to the church building after Lunch Hour!

These books are available through our bookstore, or they are also around \$10/ea on Amazon.ca





Church Etiquette...

Part 4:

Making the Sign of the Cross & Raising Hands

In Case Of Emergency



A person looking around on a Sunday morning may notice that different people cross themselves at different times. To a certain extent, when to cross oneself is a matter of personal piety and not of dogma. However, there are times in the service when crossing oneself is called for:

- To cross: when you hear one of the variations of the phrase “Father, Son, and Holy Spirit”; before venerating an icon, Gospel, or Cross; when blessed with an icon, Cross, Gospel, or Chalice; entering and exiting the temple; when passing before the Altar.
- Not to cross: (only bowing of the head): when blessed with hand (as in “Peace be unto all”), or censed. In receiving a blessing from a bishop or priest one does not make the sign of the Cross beforehand.

In addition, please refrain from making the sign of the Cross before or after receiving Holy Communion, as this may accidentally bump the Chalice with your hand. Instead we cross our arms before approaching the chalice.

Raising hands in prayer is a very ancient practice, and following this practice in private prayer is certainly acceptable. However, even among the clergy, only the presiding priest raises his hands at various points in the Liturgy. The other priests do not. The deacons raise only one hand at these points, but never both.

In the Orthodox Church, the Faithful do not raise their hands in public worship (such as at ‘let us lift up our hearts’) as they do in many Protestant Churches.

The liturgical logic is that the person who is leading the people in prayer raises his hands on behalf of all the people, and so the people, deferring to that priest or bishop, allow him to do this alone.

On the other hand, in private prayers, you are the one presiding, so to speak, and so in this case you can raise your own hands in prayer.

September 2025

✙ **Strict Fast** (No meat, fish, wine, oil, dairy, eggs)

🍇 **Wine & Oil** (No meat, fish, dairy, and eggs)

Great Vespers start at 6:30pm
Sunday Matins start at 9:30am
Divine Liturgy starts at 10am

Children's Sunday School 9:30am Sundays (in Church Hall)
Youth Connection- after liturgy during lunch in the youth room/library

Fr. Gregory Wright 604-788-7546 frgregory@saintherman.net

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Church New Year	2	3 ✙	4	5 ✙	6 Great Vespers & Confessions
7 Matins & Liturgy Blessing (see note) Panikhida	8 6:30 PM Ves. Lit. - Nativity of the Theotokos	9	10 ✙	11	12 ✙	13 Deacon Vespers
14 Hours & Liturgy  Exaltation of the Cross	15	16	17 ✙	18	19 ✙	20 Great Vespers & Confessions
21 Matins & Liturgy 1st day of Sunday School	22	23	24 ✙	25	26 	27 Great Vespers & Confessions
28 Matins & Liturgy	29	30	7th - Blessing of teachers, school kids and church school 14th - Rally Day BBQ & Slideshow			