

St. Herman of Alaska Orthodox Church

February 20th Weekly Bulletin

60 Clifton Chapel Lane, Stafford, Virginia 22555 –
Mailing Address: P.O. Box 1295, Stafford, VA 22555 –
Website: www.sthermanorthodox.org



✠ Sunday Divine Liturgy 10 a.m. ✠

✠ Saturday Catechumen Class 3 p.m. Vespers and Confessions 5 p.m. ✠

✠ Wednesday Confession, Vespers and Adult Ed. Classes 5 p.m. 6:30 p.m. and 7 p.m.

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(Sanford)**
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Fellowship Hour

Feb. 20 – Fellowship by Team 3

Feb 27 – Fellowship by Team 4

March 6 – Fellowship by Team 1

March 13 – Fellowship Team 2

If anyone would like to join a team or be put on the list of substitutes, or is interested in hosting a particular Sunday please contact Brianna Lessin.

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Reader Schedule

Feb. 20 - Sdn. Stephen Terrell

Feb. 27 - Rdr. Joseph McLeod

March 6 - Rdr. John Aponte

March 13 - Rdr. Stephen Miroy

If you are interested in assisting with the reading and becoming a tonsured reader please contact Fr. Alexander Laymon.

Liturgical Services/Activities:

Wed. Feb 23/Feb 10 **St. Theodora, wife of Emperor Theophilus the Iconoclast**
No Vespers or Class!

Sat. Feb 26/Feb 13 **The Saturday of the Dead**
3:00 p.m. Catechumen Class
5:00 p.m. Great Vespers and Confession

Sun. Feb 27/Feb 14 **Sunday of the Last Judgement**
9:30 a.m. Reading of the Hours
10:00 a.m. Divine Liturgy



**Readings for the Week of
February 13th**

Sunday 2/20

Mark 16:1-8 (2nd Matins Gospel)
1 Corinthians 6:12-20
Luke 15:11-32

Monday 2/21

1 John 2:18-3:10
Mark 11:1-11

Tuesday 2/22

1 John 3:11-20
Mark 14:10-42

Wednesday 2/23

1 John 3:21-4:6
Mark 14:43-15:1

Thursday 2/24

1 John 4:20-5:21
Mark 15:1-15

Friday 2/25

Luke 1:39-49, 56 Matins Gospel
2 John 1:1-13
Mark 15:22-25, 33-41
Philippians 2:5-11 Theotokos
Luke 10:38-42; 11:27-28
Theotokos
Hebrews 13:17-21 St. Alexis
Luke 6:17-23 St. Alexis

Saturday 2/26

1 Corinthians 10:23-28
1 Thessalonians 4:13-17
(Departed)
Luke 21:8-9, 25-27, 33-36
John 5:24-30 (Departed)

Psalter Prayer Group

Great Lent begins on Monday, March 7th, and we will be organizing the 40-day psalter prayer group for the duration of this fast. As was also announced, we are offering the opportunity for a daily psalter prayer group. We need at least 10 people for this. In this group each participant will read 2 kathismata per day (one kathisma, if you are able to be partnered with someone else - this will depend on how many people are interested in participating) all year round. You are assigned the same kathismata to read for the entire month. On the first of the next month, you move on to the next set of kathismata.

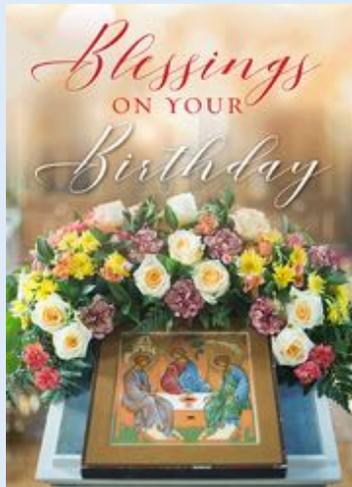
Please contact Maria at mkspanos@yahoo.com if you are interested in joining one or both of these groups. Pamphlets will be sent out as well.

Annual Statements are Available

End of year contributions statements are available and they will be emailed to save on postage. Please watch your inbox for a message from treasurer@sthermanorthodox.org. For those that have not provided and email address, please contact Judith Cook at the above email address if you would like to have your statement delivered via email or to request a paper copy to be mailed to you. St Herman is grateful for your support of our church operations and other programs.

Sisterhood Meeting – Feb 27

The sisterhood will be having their yearly meeting on February 27 during fellowship. This meeting will recap the past year, plan for the coming year, and update and fill vacant positions in the sisterhood.



Many Years!

Birthdays

- Feb 3** – Brooks (Ambrose)
Lessin
- Feb 4** – Katherine Yuschak
- Feb 5** – Bernard (Ignatius)
Vallandingham
- Feb 8** – Cameron (Seraphim)
Handley
- Feb 8** – Steven Terrell
- Feb 12** - Ramius Connour
- Feb 12** – John Terrell
- Feb 24** – Clara (Victoria)
Vallandingham

Xronia Polla!

Name's Day

- Feb 1** – Mark (Brian)
Supples
- Feb 6** – Xenia (Lyla Grace)
McLeod
- Feb 10** – Isaac (Brayden)
Lessin
- Feb 13** – John (Indy)
Racacnello
- Feb 14** – Brigid (Brianna)
Lessin
- Feb 16** – Anna (Maggie)
Milligan

Many Years!

Anniversaries

- Feb 20** – Moses &
Jo-Ann Swift
- Feb 26** – Vladimir
and Evdokiay
Djedovic



Sunday February 20 Epistle Reading – 1 Corinthians 6:12 - 20

All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh." But he who is joined to the Lord is one spirit with Him. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

Patristics – St. Ignatius of Antioch

The Lord overlooks nothing. Even secrets are open to Him. Let us do everything as if He were dwelling in us. Thus we shall be His temples, and He will be within as our God – as He actually is. This will be clear to us just to the extent that we love Him rightly.



HUMILITY. Why didn't we fast this week?

The lessons of the entire liturgical life of the Church from this beginning point of Triodion warn Christians to avoid hypocritical fasting, to fast spiritually as well as physically, and to abstain from wrongdoing, from pride, from judging one another. The warning to flee from pride is not only given to us in words, but also in practical terms. Throughout the year, we Orthodox Christians fast on Wednesdays and Fridays from meat and dairy, and sometimes fish. During the week of the Pharisee and Tax Collector the fast days are abolished. Let us not mistake ourselves with the idea that the Church allows this so we can gorge on food before Lent begins, because this is not the reason at all!

The reason the Church suspends fasting for this week is to warn us not to imitate the Pharisee, who boasts before God "I fast twice a week!" Thus the Church teaches us that is better not to fast and to be humble than it is to fast and be proud. **Physical fasting is a means to an end, not the end itself. If our fasting makes us prideful, we are better off not fasting at all!**

Gospel: The Prodigal Son— Luke 15:11 – 32

Then He said: "A certain man had two sons.

And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided to them his livelihood.

And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living.

But when he had spent all, there arose a severe famine in that land, and he began to be in want.

Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine.

And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything.

But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger!

'I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you,

and I am no longer worthy to be called your son. Make me like one of your hired servants.'

And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.

And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'

But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.

'And bring the fatted calf here and kill it, and let us eat and be merry;

'for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.

Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing.

So he called one of the servants and asked what these things meant.

And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.'

But he was angry and would not go in. Therefore his father came out and pleaded with him.

So he answered and said to his father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends.

'But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'

And he said to him, 'Son, you are always with me, and all that I have is yours.

'It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.' "

Your Brother was Dead and is Alive; and was Lost and is Found – St. Cyril of Alex.

What then is the object of the parable? Let us examine the occasion which led to it; for so we shall learn the truth. The blessed Luke, therefore had himself said a little before of Christ the Savior of us all, 'And all the publicans and sinners drew near to Him to hear Him. And the Pharisees and Scribes murmured saying, This man receives sinners and eats with them.' Therefore, as the Pharisees and Scribes made this outcry at His gentleness and love to man, and wickedly and impiously blamed Him for receiving teaching men whose lives were impure, Christ very necessarily set before them the present parable, to show them clearly this very thing, that the God of all requires even him who is thoroughly steadfast, and firm, and who knows how to live in a holy manner, and has attained to the highest praise for sobriety of conduct, to be earnest in following His will, so that when any are called to repentance, even if they should be men highly blamable, he must rejoice rather, and not give way to an unloving vexation on their account.



Kontakion for Sunday

When, in my wretchedness I ran away from Your fatherly love, I squandered in wickedness the riches You had given me. And so now, like the Prodigal Son, I cry out to You: I have sinned in Your sight, O Merciful Father: receive me now that I repent and make me as one of Your hired servants.

Repentance

Repentance is undoubtedly the main theme of Lent. We are reminded that the main purpose of Lent is to return to God, not simply to change our diet. The readings and hymns of Triodion remind us that we have squandered the gifts and opportunities God has given us for our own selfish desires. This parable isn't only about repentance but also about forgiveness. **There are two key characters in the story: the compassionate father, a symbol of God the Father, whose readiness to forgive we are called to imitate; and the unforgiving brother, whose cold-heartedness we are warned to avoid.** The fatted calf that is slain for the prodigal represents Christ. We are thus reminded that Christ came into the world to save sinners. During Lent, we must not be like the unforgiving brother, who observed all the father's rules but lacked compassion. Thus, we are not to observe the rules of Lenten fasting with coldness towards our fellow human beings who may not be fasting; rather, we are to be compassionate and welcoming to our brothers and sisters in Christ, as the compassionate father. True repentance is the fruit of humility. When we are humble, we judge ourselves and not our neighbor. That is why the theme of repentance follows the theme of humility.

The spiritual fathers of the Church teach us that we are to be hard on ourselves and easy on others. This is true humility; this is true repentance. Fast as rigorously as you can, but do not demand or expect it of others. If indeed we are all prodigals who have squandered the gifts of God had given us. This is an invitation to return to God in humility and repentance. – Vassilios Papavassiliou

St. Theodora, wife of Emperor Theophilus the Iconoclast

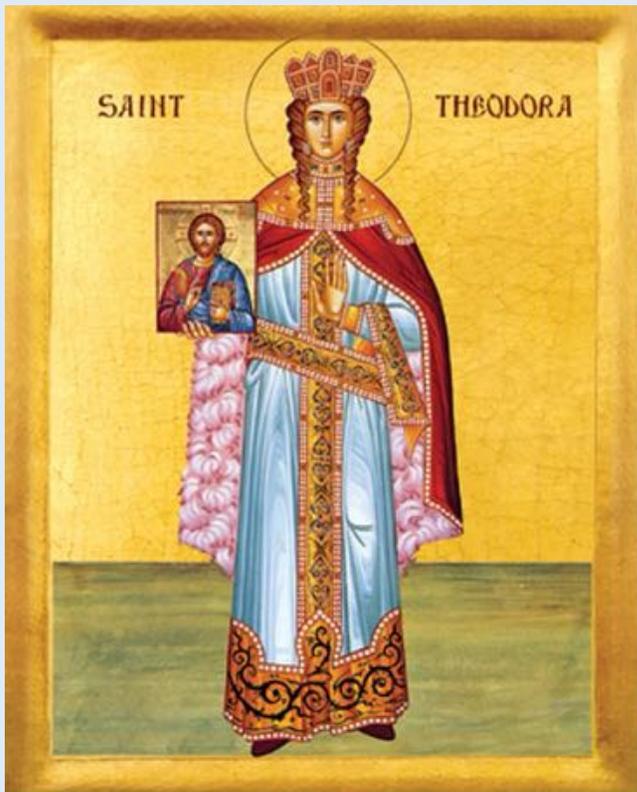
The Righteous Empress Theodora the Armenian was the wife of the Greek emperor Theophilus the Iconoclast (829-842), but she did not share in the heresy of her husband and secretly she venerated holy icons. After the death of her husband, when Saint Theodora governed the realm together with her in age minor son Michael, she restored the veneration of icons, bringing back the deposed holy

Patriarch Meletios and convened a Council, at which the Iconoclasts were anathematized. And by her was started the celebration of this event – the Triumph of Orthodoxy, which annually is celebrated on the 1st Sunday of Great Lent.

Righteous Theodora did much for Holy Church and moreover nourished in her son Michael a firm devotion to Orthodoxy.

When Michael came of age, she was retired from governing and spent 8 years in the monastery of Saint Euphrosynia, in ascetic deeds and the reading of Divine books (a copy of the Gospels is known of, copied by her hand). She died peacefully in about the year 867.

In 1460 her relics were given off by the Turks to the people of the city of Kortsyra.



Hymn of Praise Veneration of Icons

To what do you, my Christian bow,
When you, O my Christian, venerate the icons?
“Before the Living God, the Creator, I am bowing
down,
With all my soul, heart and mind, I bow down to
Him,
Mortal am I, and I am unable to gaze upon Him;
Therefore, before His Image I bow.”
What do you, my Christian, so fervently
reverence,
When you kiss the icon, O my Christian?
“I am kissing Christ, God and Savior,
The choir of angels, the saints and the Mother of
God.

St. Meletius, Archbishop of Antioch

Saint Meletius, Archbishop of Antioch, was at first a bishop of Sebasteia in Armenia (c.357), and afterwards he was summoned by the emperor Constantius to Antioch to help defend against the Arian heresy, and received there the cathedra-seat.

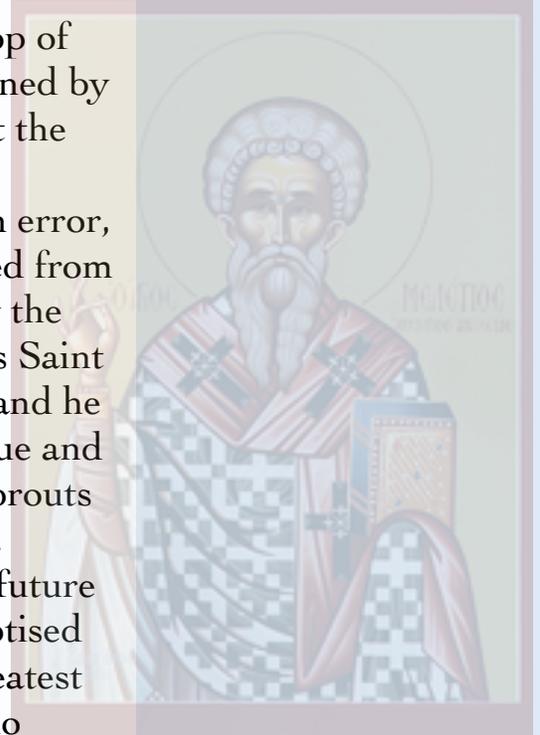
Saint Meletius struggled quite zealously against the Arian error, but through the intrigues of the heretics he was thrice deposed from his cathedra-seat; Constantius had become surrounded by the Arians and had been swayed over to their position. In all this Saint Meletius was distinguished by an extraordinary gentleness, and he constantly led along his flock by the example of his own virtue and kindly disposition, presupposing that upon suchlike a soil sprouts more readily the seeds of the true teaching of the faith.

Saint Meletius was the one who ordained as deacon the future hierarch Saint Basil the Great. And Saint Meletius also baptised and encouraged the growth under him of another of the greatest luminaries of Orthodoxy – Saint John Chrysostom, who afterwards wrote an eulogy to his former archpastor.

After Constantius, the throne was occupied by Julian the Apostate, and the saint again was expelled, having to hide himself away in secret places for his safety. But again returning under the emperor Jovian in the year 363, Saint Meletius wrote his theological tract, "Exposition of the Faith", which facilitated the conversion to Orthodoxy of many of the Arians.

In the year 381, under the emperor Theodosius the Great (379-395), the Second Ecumenical Council was convened. Already in the year 380 the saint had set off on his way to the Second Ecumenical Council at Constantinople, and came to preside over it. Before the start of the Council, Saint Meletius raised up his hand displaying three fingers, and then conjoining together two fingers and bending the one he blessed the people, proclaiming: "We apprehend three hypostatic-persons, and we speak about one self-same nature," – and with this declaration of the saint there flashed the fire of a lightning-bolt. During the time of the Council Saint Meletius expired to the Lord. Saint Gregory of Nyssa honored the memory of the deceased with an eulogistic word.

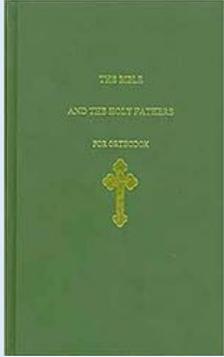
There are preserved discourses of Saint Meletius concerning the One-in-Essence nature of the Son of God with God the Father, and also his letter to the emperor Jovian about the confessing of the Holy Trinity. The relics of Saint Meletius were transferred from Constantinople to Antioch.



Baptism Week!

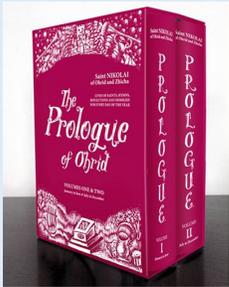


ST. HERMAN'S FAVORITE READS



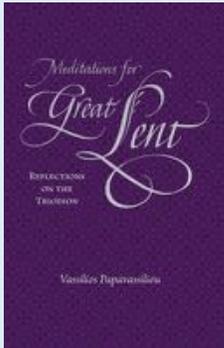
The Bible and the Holy Fathers for Orthodox

Based on the sequence of daily scriptural readings (NKJV) from the liturgical calendar of the Orthodox Christian Church, this resource includes comments from the church fathers on each Epistle and Gospel passage. Sections of the Old Testament are also included to support the church lectionary for major feast days, Great Lent, and Holy Week. Additionally, writings from contemporary Orthodox theologians and scholars are included.



The Prologue of Ohrid

An inspirational source-book of the Orthodox Faith, it contains within its pages a summation of the Church's wisdom and its experience of sanctity through the grace of Christ. Lives of Saints, Hymns, Reflections and Homilies are presented for every day of the year. Detailed lives of the saints for every day of the year, as well as reflections, homilies and other spiritually-enriching "thoughts upon which to ponder."



Meditations for Great Lent

The Lenten Triodion exhorts us, "Let us observe a fast acceptable and pleasing to the Lord." Using hymns from the Triodion and the Scripture readings appointed for the season, Meditations for Great Lent shows us how to make our fast acceptable: to fast not only from food but from sin; to fast with love and humility, as a means to an end and not an end in itself. Keep this gem of a book with you to inspire you for the Fast and to dip into for encouragement as you pursue your Lenten journey.

Let me know if you would like to share any books on the bulletin!
- Gabrielle

2022 Finances
The Parish needs TBD/week to meet budget

<u>Week</u>	<u>Amount Received</u>	<u>Difference from amount needed</u>
Feb 6	\$ 3,300.89	TBD
Feb 13	\$ 5,430.65	TBD

Attendance: 180



Intercessory Prayer List

Metropolitan Jonah requests that you send him the full name and general reason for intercessory prayer (such as health or illness, unemployment, family issues, military deployment to Afghanistan, etc.) for his pastoral care. Only the names of the living (and recently deceased) will be included in the prayer list in the weekly bulletin. He also requests that the faithful who have requested intercessory prayers for various persons let him know when there is no longer a specific need for prayer, so that we may keep the list current.

LIVING: Sarah, Emmanuel, Mark, Claudia, Katherine, Erika, Victoria, Michael, Tate, Renate, Dieter, Rebekah, Sofia, Ioannis, Anastasia, Elizabeth, Georgia, John, Elena, Alice, Matthew, Boris, Elizabeth, Davis (Columba), Moses, Emma, Kristin, Monk Sergius, Priest John, Priest David, Priest Costa, Priest Michael, Presbytera Cindy, Priest George, Presbytera Areti, Nun Aimiliane, Priest Charalambos, Monk Serapheim, Elizabeth, Katje, Rachel, Mandi, Clive, Claire, Rebecca, Janis, Paisley, George, Archpriest Alexander, Matushka Kathleen, Emma Nicole, Alexa Kate, Steven, Millicent, Archpriest Victor, Matushka Masha, Pdn. Patrick, Matushka Joanna, Matushka Sophia, Mother Theodora, Archpriest Alexander, James, Leonidas, Sophia, Maria, Larry, Bill, Modestos, Ephraim, Reader Moses, Jo Ann, Sarah, Paul, Brianna, Robert, Baby Nina, Charley & Alexandra, Irina & baby, Rebecca, Priest Alexander Laymon, Archpriest Michael Sekela, Fr. Filipe and his family, Irene and John, Inna and Emma, Ronin O'Neill, Anastasia and the baby, Brody (Anthony) Lessin, Sophia Stylianopoulos, Olga Petrova and the baby, Mary Zupan and the baby, Glen & Mich Mine

MEMORY ETERNAL: Anita Sanford, Roy Patrick St. Clair