

St. Herman of Alaska Orthodox Church

March 13th Weekly Bulletin

60 Clifton Chapel Lane, Stafford, Virginia 22555 –
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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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Fellowship Hour

March 20 – Fellowship by **Team 3**
March 27 – Fellowship by **Team 4**
April 3 – Fellowship by **Team 1**
April 10 - 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

March 20 – Rdr. Joseph McLeod
March 23 – Rdr. John Aponte
March 27 - Rdr. Stephen Miroy
March 30 – Sbn. Aaron Lessin
April 3 - Sbn. Stephen Terrell
April 7 – Rdr. Joseph McLeod

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

Liturgical Services/Activities:

Wed. March 16/March 3

Martyr Eutropius of Amasea, and with him Martyrs Cleonicus and Basiliscus (308)

6:00 p.m. Pre-Sanctified Liturgy

Fri. March 18/March 5

Martyr Conon of Isauria (2nd c.)

5:00 p.m. Pre-Sanctified Liturgy at St. Demetrios Skete

Sat. March 19/March 6

Parents' Saturday. Remembrance of the dead.

The uncovering of the Precious Cross and the Precious Nails by Empress St. Helen (326)

3:00 p.m. Catechumen Class

5:00 p.m. Great Vespers

Sun. March 20/March 7

St. Gregory Palamas the Archbishop of Thessalonica

9:30 a.m. Reading of the Hours

10:00 a.m. Divine Liturgy, Strategic Planning Session following fellowship



**Readings for the Week of
February 27th**

Sunday 3/13

Luke 24:12-35 (5th Matins Gospel)
Hebrews 11:24-26, 11:32-12:2
John 1:43-51

Monday 3/14

Isaiah 4:2-5:7 (6th Hour)
Genesis 3:21-4:7 (Vespers, 1st Reading)
Proverbs 3:34-4:22 (Vespers, 2nd Reading)

Tuesday 3/15

Isaiah 5:7-16 (6th Hour)
Genesis 4:8-15 (Vespers, 1st Reading)
Proverbs 5:1-15 (Vespers, 2nd Reading)

Wednesday 3/16

Isaiah 5:16-25 (6th Hour)
Genesis 4:16-26 (Vespers, 1st Reading)
Proverbs 5:15-6:4 (Vespers, 2nd Reading)

Thursday 3/17

Isaiah 6:1-12 (6th Hour)
Genesis 5:1-24 (Vespers, 1st Reading)
Proverbs 6:3-20 (Vespers, 2nd Reading)

Friday 3/18

Isaiah 7:1-15 (6th Hour)
Genesis 5:32-6:8 (Vespers, 1st Reading)
Proverbs 6:20-7:1 (Vespers, 2nd Reading)

Saturday 3/19

Hebrews 3:12-16
1 Thessalonians 4:13-17 (Departed)
Mark 1:35-44
John 5:24-30 (Departed)

Festal Icons

St Herman is blessed to have our very own iconographer in our midst. Matushka Joanna has embarked on a journey to provide the festal icons for our church. Take a moment to look around our church and see the beautiful hand written icons she has provided. St Herman recognizes the value of her labors. The Festal Icons Fund was created to provide recompense to Matushka Joanna for these valuable additions to our church. Please consider supporting her work by making a donation to that fund. We are trying to collect \$2000 for each icon.

Closing Costs for Clifton Chapel

To complete our purchase of Clifton Chapel the parish will need to pay for legal fees, title search and surveys of the property and the road. If you would like to assist in covering these expenses, please indicate "Clifton Chapel purchase" on your gift. Funds collected in excess of these needs will be added to the Clifton Chapel improvement fund.

Sewing Guild

The Sewing Guild meets the second Saturday of every month. It is welcome to all, even those who do not know how to sew!

Beautifying the Church

Young men! We need volunteers to mow the churchyard. Please find attached the flyer in the email, and sign-up roster that will be posted in the fellowship hall. Some key points: (1) the mowing season begins April 17, 2022, and ends September 25, 2022; (2) volunteers are requested to select at least two dates; (3) volunteering for a week on the schedule indicates that mowing will be completed before that date, such that the grounds are beautified for services on the listed date; and (4) only five men covered the 19 weeks of mowing last year and Rdr. Joseph is looking to the younger men of the parish to show greater initiative.



Sunday March 13 Epistle Reading – HEBREWS 11:24-26, 11:32-12:2

By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented- of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

WE ARE SURROUNDED BY SO A GREAT CLOUD OF WITNESSES

At all times, indeed, but specially then, when I reflect upon the achievements of the saints, it comes over me to feel despondency concerning my own condition, because we have not even in dreams experienced the things among which those men spent their whole lives, not paying the penalty of sins, but always doing rightly and yet always afflicted...

And having spoken of what befell the apostle (I Cor. 4:11, II Cor. 11:23-28, 12:7, Phil. 1:12, I Tim. 3:11) . Elijah suffered the same thing with them (II Kings 1:8) and the Son of Man (Matt. 8:20) ...For God 'has provided some better thing for us!' In order that they might not seem to have the advantage of us from being crowned before us, He appointed one time for crowning for all ... Do you see His tender carefulness?

- St. John Chrysostom

Thoughts for Each Day of the Year St. Theophan of Recluse

We have approached the chalice of the Lord, we have been at the Lord's Supper. Glory to Thee, O God! Glory to Thee, O God! Glory to Thee, O God! Now is the great day of the Lord! The most glorious celebration in heaven! There is no city, village, or house where there are not people receiving Holy Communion. Across the breadth of Russia, throughout the south and east, so many people clothed in the white garments of justification have tasted of the Divine life and have most sincerely united themselves with the Lord! The Lord's Body, the Body of the Church, has been renewed, and has been clothed in the glory belonging to it, hidden from the eyes of man but visible to the eyes of angels. The angels worshiped the Firstborn when He was brought to the world in His power; now they have worshiped Him because the world has been brought again to Him. They have worshiped Him and sung out: *Thy throne, O God, is for ever and ever: the scepter of Thy Kingdom is a scepter of righteousness* (Ps. 44:7).

Gospel – Sunday of Orthodoxy, Matthew 6:14 – 21

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "**Follow Me.**" Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote-Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "**Before Philip called you, when you were under the fig tree, I saw you.**" Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "**Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these.**" And He said to him, "**Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.**"

Nathaniel... Said to Him, "Rabbi, You Are the Son of God! You are the King of Israel!"

Peter, when after so many miracles, he confessed that You are the Son of God' (Matt. 16:16), is called 'blessed', as having received the revelation from the Father; while Nathaniel, though he said the very same thing before seeing or hearing either miracle or doctrine, had no such word addressed to him ...What can be the reason for this? It is that Peter and Nathanael both spoke the same words, but not both with the same intention. Peter confessed Him to be "The Son of God," but as being Very God; Nathanael as being mere man. And how does this appear? From "You are the King of Israel." But the Son of God is not only King of Israel, but of all the world .Do you see how He leads him up little by little from the earth and causes him no longer to imagine Him merely a man? For One to whom angels minister ...how could He be a man?

- St. John Chrysostom

First Sunday of Lent – Thoughts for Each Day of the Year

St. Theophan the Recluse

The Sunday of Orthodoxy. Do not forget the right word which you spoke to God, renewing your covenant with Him, but which you broke through your negligence. Remember how and why you broke it and try to avoid being unfaithful again. Pretty words are not glorious; faithfulness is glorious. Is it not glorious to have a covenant with a king? How much more glorious it is to have a covenant with the King of kings! But this glory becomes your disgrace if you are not faithful to this covenant. How many great people have been glorified since the beginning of the world! And all of them have been glorified for their faithfulness, in which they stood firm, regardless of great misfortunes and sorrows as a result of this faithfulness. They had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth. Wherefore, seeing we are compassed about with so great a cloud of witnesses ... let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith (Heb. 11:36-38, 12:1-2).

ON FAITH – ST. NEKTARIOS, *Homilies During Great Lent*

My Christian brothers, truly amazing is the swiftness of the faith of the noble? Nathaniel, who as soon as he saw the Lord also truly believed in Him. And who, having knowledge of the unbelief of the Israelites, does not wonder at Nathaniel's swift confession? In speaking about the unbelief of the Jews, the Evangelist John says that "even His brothers did not believe in Him". So then, is it not amazing that the Lord's own relatives and brothers had all seen Him daily, had beheld so many wonders, and heard such great teachings of His and yet disbelieved, while Nathaniel, within a few seconds of seeing the Lord, immediately and promptly believed without even needing to see a single miracle? Who taught him? Who gave him such assurance about the identity of the Saviour? The words which the Saviour spoke when he saw Nathaniel coming towards him resolve our question. Indeed, these words provide us with a complete resolution of our queries. These words show forth Nathaniel to be 'guileless', that is, a true Israelite, good and well-disposed to the reception of the word of God. These virtues of the true Israelite, then, were the prods that aroused Nathaniel's soul from slumber and revealed to the eyes of his soul the glorious character of our Lord Jesus Christ. For the good heart perceives God and discovers Him where the guileful heart cannot, and He is revealed to its sight and made known to its understanding. When he foresaw this in the spirit of prophecy, the Prophet Isaiah said, "they have eyes and do not see, they have ears and do not hear. For the heart of this people has become dull, and their ears hard of hearing, and their eyes closed, lest they see with their eyes, and understand what they hear, and return and I should heal them." Thus it is clear that unbelief is the evil offspring of a corrupt soul and a wicked heart, for a guileless and good heart discovers God everywhere, recognizes Him everywhere, and at all times believe in His existence without wavering. As soon as the man good in heart looks to the world of nature, that is, to the sky, the earth, the sea, and everything therein, and observes the orderly systems that hold all things together, the infinite and four-legged creatures and animals of every kind upon the earth, and the variety of its plants, the abundance of the fish of the sea, then astounded by the presence of God everywhere, he cries out with the Prophet David, "How magnified are Your works, O Lord! In wisdom You have made them all". Since he is urged on by his good heart, he discovers God in the cosmos by the Grace of the Church, from which the evil one is far removed. The person who is good at heart believes in the Church, marvels at its spiritual structure, discovers God in the mysteries, in the height of theology, in the light of divine revelations, in the truth of the Church's teachings, in the commandments of the Law, in the feats of the Saints, in every good deed, in every perfect gift, and generally in all of creation. And thus rightly did the Lord speak His beatitudes above those who have a good heart: "Blessed are the pure in heart, for they shall see God." And it was quite just that they should be deemed worthy of the vision of God, since they have discovered Him in His works as in an image.

So then because faith is the externalization of good hearts of Christians, and vice versa, since good hearts are faithful, that is why I wish to speak about faith, so that those who believe might become better and those who are good might have greater faith.

The Sunday of Orthodoxy

The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, this Sunday has been commemorated as the "Triumph of Orthodoxy."

Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. Excessive religious respect and the ascribed miracles to icons by some members of society, approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme by which icons were completely taken out of the liturgical life of the Church by the Iconoclasts.

The decree of the Council for restoring icons to churches added an important clause which still stands at the foundation of the rationale for using and venerating icons in the Orthodox Church to this very day: "We define that the holy icons, whether in colour, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Saviour Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honour (timitiki proskynisis), but not of real worship (latreia), which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands".

The focal point of the icon is an icon itself, the Virgin Hodegetria, a popular depiction of the Theotokos as "Directress," or literally "She who shows the way to God." The icon is carried by two angels.



Empress St. Theodora and her son Michael III.

Patriarchs Methodios and Tarasios, surrounded by numerous saints who struggled against the Iconoclastic heresy.

Reflection – How our deeds, words, thoughts, carry in the spiritual world

Water is finer than earth; fire is finer than water; air is finer than fire; electricity is finer than air. Nevertheless, air and electricity are dense elements in comparison to the spiritual world.

Electricity is very fine, but the voice is finer than electricity; the thought finer than the voice; the spirit finer than thought.

Air is fine and it carries the voice over a great distance. Electricity is fine and it carries light over a great distance. Nevertheless, how much more so is every deed, word and thought of yours carried to all the ends of the spiritual world. Oh, how dreadful it is to commit sinful deeds and to speak sinful words and to think insane thoughts! To what immeasurable distances are waves amassed from this on the spiritual sea! But do not peer into the details of the unknown world. The main thing is that you know and measure how all your deeds, words and thoughts unavoidably create an impression on all four sides: on God and the spiritual world, on nature, on men, and on your soul. If you train yourself in this knowledge, you will attain a high level of saving vigilance.

Reflection – Fortune Telling

What is fortune telling? There are three kinds of belief which have their origin in fortune telling: belief in blind chance, belief in things, and belief in the complete power of the spirits of darkness. Through fortune telling, events are prophesied, the power of things are differentiated, and the spirits of darkness are invoked. No faith has so decisively condemned and rejected fortune telling as has the Christian Faith. No faith except Christianity is free and pure of fortune telling. Other faiths are more or less connected to fortune telling, and some consist only in fortune telling.

Fortune telling means to subject man to things and beings lower than himself. Thus, fortune telling can be called a belief in darkness. That is why the Apostle Paul said: **But refuse profane and old wives' fables, and exercise thyself rather unto godliness** (I Timothy 4:7). Christianity is a Faith of light in two senses: first, it elevates man above chance, above all things, and above the spirits of darkness; and second, it subordinates man only to the authority of the Living, Wise and Almighty God. The All-seeing God exists, and that is why blind chance does not exist. In spiritual union with this All-seeing and Living God, man can be made higher than all things and more powerful than all the spirits of darkness.

The Tree of Life and the Tree of Knowledge

In the midst God planted a tree of life and a tree of knowledge. He planted the tree of knowledge as a sort of trial, test, and exercise of man's obedience and disobedience. It is either for this reason that it has been called the tree of knowledge of good and evil, or because it gave to those who partook of it the power to know their own nature - which, while it is good for the perfect, is bad for those who are less perfect and more given to their desires, as strong meat is to those who are tender and still in need of milk. For God Who created us did not want us to be 'careful and troubled about many things' (Lk. 10:41), nor to be anxious and concerned for our own life - which is just what happened to Adam.

Thus, after he had eaten, he became aware of the fact that he was naked. God wanted us to be dispassionate in this way, for that is passionlessness to the highest degree. And He also wanted us to be free from care and to have but one task, that of the angels, which is unceasingly and unremittingly to sing the praises of the Creator and to rejoice in contemplating Him. He also wanted us to cast our cares upon Him (Cf. Ps. 54:23). In the Gospels, too, when teaching His own disciples, He says: 'Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on'... The tree of life was either a tree possessing a life-giving force or a tree that was to be eaten of only by such as were worthy of life and not subject to death [Man] had the indwelling God as a dwelling place and wore Him as a glorious garment... Wrapped about with His grace... in the enjoyment of that one most sweet fruit which is the contemplation of God, and by this he was nourished.

Reflection – Surround Yourself with Good Teachers

Those who do everything for us according to our will are neither our good teachers nor our good friends. St. John Moschus writes about a prominent woman of a senatorial family who visited the Holy Land. Arriving in Caesarea, she decided to remain there and turned to the bishop with this request:

"Give me a maiden to teach me the fear of God?" The bishop introduced her to a humble virgin. After a period of time, the bishop met that woman and asked her: "How is the virgin to whom I introduced you?" "She is good," replied the woman, "but she is of little benefit to my soul, because she is humble and allows me to do my own will. I need her to reproach me and not allow me to do whatever I want." The bishop then gave her another girl, of a very coarse character, who began to rebuke the woman, calling her a senseless rich woman and the like. After some time, the bishop again asked the woman: "And that maiden, how does she conduct herself with you?" "She truly benefits my soul," replied the senator's wife. And so she became very meek. (Excerpted from *The Spiritual Meadow* by St. John Moschus.)

St. Anthony – “Let your soul abide with the Lord at all times”

Let your soul abide with the Lord at all times, and let your body abide on earth like a statue. Always stand upright before the face of the Lord. Let the fear of God remain constantly before your eyes, as well as the remembrance of death and the repulsion of everything worldly. Die every day that you may live, for whoever fears God will live forever. Be constantly vigilant, so as not to fall into laziness and idleness. Abhor all that is worldly and distance yourself from it, or else it will distance you from God.

Abhor all that will bring ruin to your soul. Do not stray from God for the sake of transitory things. Do not take the example of one weaker than yourself, but emulate the one who is more perfect. Attend to the example of those who have loved the Lord with all their hearts and have done good works. Before all else, continually pour out prayer, giving thanks to God for all that befalls you. If you fulfill all that is commanded, you will receive the inheritance that eye hath not seen, nor ear heard, neither have entered into the heart of man (I Corinthians 2:9)!

The First Created Man – St. Symeon the New Theologian

The Divine Scripture says: 'God said to Adam: Adam, where art thou?' (Gen. 3:9). Why did the Creator of all things say this? Of course, it was in order to dispose Adam to come to his senses, to acknowledge his sin and repent. This is why He said, "Adam, where art thou?" As it were he said, "Adam, enter into yourself, acknowledge your nakedness and understand what a garment and what a glory you have lost. Adam where are you?"



Homily on the Impossibility of Secrets – St. Nikolai of Ohrid

All the secret works of man will be revealed one day. None of man's works can be hidden. The Jews thought that they could conceal from God the slaying of so many prophets, and that their bloody, villainous deed against Christ could be hidden from God and man. However, that which they thought to hide has become a daily and nightly tale, told both in the heavens and on earth for thousands of years. Judas thought to hide the traitorous agreement he had made against his Lord, but the Lord discerned this agreement and declared it to his face. Jesus said unto him, **“Judas, betrayest thou the Son of Man with a kiss?”** (Luke 22:48). The Lord also discerned the hearts of the Pharisees and read their evil thoughts. **“Wherefore think ye evil in your hearts”** (Matthew 9:4). What works, what things, what events in this world can be hidden from Him Who sees and reveals even the most secret thoughts in the hearts of men? For there is nothing hid, which shall not be manifested. Because of this we need to fear, and because of this we need to rejoice. To fear- for all of our secret evil deeds, evil desires and evil thoughts will be brought out into the open. To rejoice- for all the good that we have performed, desired or thought in secret will be brought out into the open. If it is not brought out into the open before men, it will be brought out before the heavenly angels. The greater the fear for sinners, the greater the joy for the righteous. O Lord, Lover of mankind, forgive us our sins and do not announce them for our destruction and to the sorrow of Thy holy angels. To Thee be glory and praise forever. Amen.

“AND THEY SHALL BECOME ONE FLESH” -St. Augustine

In the very beginning, Adam and Eve were the parents of all nations, not of the Jews only; and whatever was represented in Adam concerning Christ, undoubtedly concerned all nations whose salvation is in Christ... How great a mystery then concerning Christ does that of which the apostle makes mention contain (Eph. 3:31) when he says, 'And the two shall be one flesh ..But I speak concerning Christ and the Church' ...Adam sleeps, so Eve may be formed Christ dies, so the Church will be formed. When Adam sleeps, Eve is formed from his side; when Christ is dead, the spear pierces His side, so the mysteries may flow forth whereby the church is formed. Is it not evident to every man that in those things then done, things to come were foreshadowed, since the Apostle says that Adam himself was the figure of Him who was to come? 'Who is' says he, 'the figure of Him who was to come' (Rom. 5:14), All was mystically prefigured. For in reality, God could have taken the rib from Adam when he was awake, and formed the woman... Christ was also represented in Noah, and in that ark of the whole world. For why were all kinds of animals shut in, in the ark, but to signify all nations? For God could again create every kind of animal. When as yet they were not, did He not say, 'Let the earth bring forth' and the earth brought forth.

The Fall of Adam and Eve – St. Maximos the Confessor

Many of the things that befall us, befall us for our training, either to do away with past sins or to correct present neglect or to check future sinful deeds. He then, who reckons that temptation has come upon him for one of these reasons, is not vexed at its attack, especially as he is conscious of his sin.



Contemplation:

1. How the tempest arose while the Lord slept
2. How the frightened disciples woke Him and sought His help
3. How the Lord rebuked the disciples because of their little faith, and calmed the sea and the winds
4. How I need not be afraid of any tempest in life if I keep the Lord in my heart as at the rudder of a boat

THE HOLY MONASTIC MARTYRESS EUDOCIA

The Holy Monastic Martyress Eudocia was a Samaritan, a native of the city of Iliopolis in Phoenician Lebanon. Her pagan impiety took her off the good path, and for a long time she led a sinful life. Her soul was deadened and her heart hardened.

One time at midnight Eudocia awoke and heard from beyond the wall in the other half of the house, where there lived a Christian, the singing of a psalm and reading of Holy Scripture, in which it spoke about the eternal bliss prepared for the righteous, and about the punishment awaiting sinners. The grace of God touched the heart of Eudocia, and she realised, that these results of her sin lay grievously upon her soul.

In the morning Eudocia hastened to call on the man, whose rule of prayer she heard by night. This was the elder named Germanos, returning from pilgrimage along the holy places to his own monastery. Eudocia listened for a long time to the guidance of the elder, and her soul as it were came alive and she was filled with joy and love for Christ. She besought the elder Germanos to come to her after several days, during which she secluded herself within the house and gave herself over in repentance to fasting and prayer.

The elder Germanos summoned a presbyter, and after the testing of being a catechumen Eudocia received holy Baptism from the bishop of Iliopolis, Theodotos. Having given away all her wealth to the poor, she withdrew into a monastery and took upon herself very strict acts of penitence. The Lord granted forgiveness to the penitent sinner and endowed her with graced spiritual gifts.

One time, when she was already head of the monastery, the young pagan Philostrates appeared at the monastery. Aflame with impious passion, he under the guise of a monk came into the monastery and began to urge the Nun Eudocia to return to Iliopolis, and begin anew her former life. "May God in revenge stop thee", – angrily answered Eudocia, and the impostor-monk fell down dead. Fearing that in this she had served as an accomplice to murder, the sisters intensified their prayer and besought the Lord to reveal to them His will.

The Lord Himself appeared to Saint Eudocia in a dream vision and said: "Rise up, Eudocia, and get down on the knees and pray, and thy tempter wilt arise". And through the prayer of Eudocia, Philostrates revived. Having been restored to life, the pagan besought the nun to forgive him. And having accepted holy Baptism, he withdrew into Iliopolis. And from that time he never forgot the mercy of God shown him, and he started onto the way of repentance.

A certain while passed, when another situation occurred. Inhabitants of Iliopolis reported to the governor named Aurelian, that in accepting Christianity Eudocia allegedly had concealed her wealth at the monastery. Aurelian sent a detachment of soldiers to confiscate these supposed treasures. But over the course of three days the soldiers tired in vain to get close to the walls of the monastery: an invisible power of God guarded it. Aurelian again sent soldiers to the monastery, this time under the lead of his own son. But on the very first day of the journey the son of Aurelian badly injured his leg and soon died. Then Philostrates counseled Aurelian to write to the Nun Eudocia, imploring her to revive the youth. And the Lord, by His infinite mercy, and through the prayers of Saint Eudocia, restored the youth to life. Having witnessed this great miracle, Aurelian and his close associates believed in Christ and were baptised.

When persecutions against Christians intensified, they arrested the Nun Eudocia and brought her for torture to the governor Diogenes. The military-commander Diodoros torturing her received news about the sudden death of his wife Firminia. In despair he rushed to Saint Eudocia with a plea to pray for his departed wife. The monastic-martyress, filled with great faith, turned to God with prayer and besought of Him the return of Firminia to life. Becoming convinced as eye-witnesses to the power and grace of the Lord, Diodoros and Diogenes believed in Christ and after a certain while were baptised together with their families. The Nun Eudocia lived for awhile at the house of Diodoros and enlightened the newly-illuminated Christians.

One time the only son of a certain widow, working in the garden, was bitten by a snake and died. The mother bitterly bewailed her dead son. Having learned of her grief, Saint Eudocia said to Diodoros: "The time is at hand for thee to show faith in the Almighty God, Who heareth the prayers of penitent sinners and by His mercy doth grant them forgiveness".

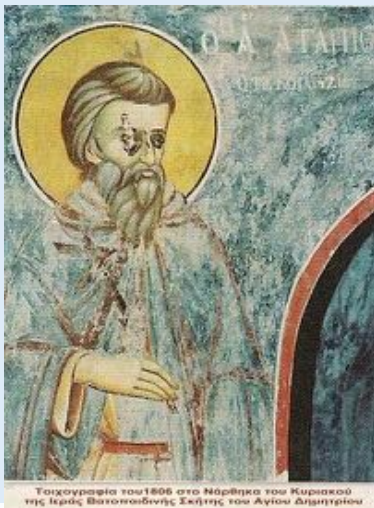
Diodoros was distressed, not considering himself worthy of such boldness before the Lord, but he obeyed Saint Eudocia. He prayed and by the Name of Christ he commanded the dead one to rise, and before the eyes of everyone present the youth revived.

The Nun Eudocia returned to her monastery, in which she pursued asceticism for 56 years.

After the death of Diogenes the new governor was Vicentius, a fierce persecutor of Christians. Having learned of the fearless confessor of the Christian faith, he gave orders to execute her. The holy nun-martyress was beheaded on 1 March (c. 160-170).

The Monk Agapios

The Monk Agapios, a novice-obedient of an elder of silence at the former Batopedeia skete-monastery Kalitsa, was taken into captivity by Turks that had landed on the shore of Athos, and from there taken him to Magnezia and there he worked in chains for 12 years. But he did not lose hope for freedom and fervently he prayed to the Mother of God. One time the Heavenly Mediatrix manifested Her Mercy to the patient sufferer – in sleep She ordered him "without fear to go to his elder". It turned out, that in reality he had become free of his bounds. Without hindrance the Monk Agapios departed from his master and returned to Holy Mount Athos. But his demanding guide, testing the humility of the novice, in having been liberated so miraculously, and wanting still more to intensify within him faith in the almighty Providence of God, counseled him to return and serve the Turks until such time, as God Himself would have the master in a state of mind to set free the captive. Saint Agapios returned without complaint into servitude. Struck by such humility in a Christian and by his great faith, the master with joy not only set free the Monk Agapios, but also he himself with two of his sons departed with him to the Holy Mountain, and there he was baptised and accepted monasticism and asceticised until his very end.



The Monk James the Faster

The Monk James the Faster asceticised not far from the Phoenician city of Porphyriion. For fifteen years he lived in a cave devoting himself to monastic deeds, and he received a gift of wonderworking from the Lord. Under his influence many of the local inhabitants were converted to the Christian faith. News about the ascetic spread everywhere, and then so as not to fall into temptation, the monk went off to another place. Having found himself a new cave, he dwelt at it for thirty years. The devil set terrible traps for the ascetic. James healed a maiden from demonic-possession, but then fell into sin with her.

Distraught over this sin, he repented what he had done, and for a long time he hid himself away in the wilderness, bereft of shelter and peace, tormented by the pricks of conscience, and he was on the point of forsaking the monastic life and returning back into the world. But the immeasurable mercy of God, which the sins of this world cannot prevail against and which desireth salvation for all mankind, would not permit the ruin of this soul, sincerely having toiled so many years for its Master. The Lord undid the diabolic intent to destroy the ascetic, and returned him through repentance onto the path of salvation. Wandering about the wilderness, James caught sight of a monastery, and entering it, he confessed his sin in front of the hegumen and the brethren. The hegumen urged him to remain with them, fearing that he would ultimately fall into despair. But James went off and again for a long time he wandered the wilderness. And finally the Omni-Beneficent Providence of God brought upon his path a wilderness-dweller, filled with grace and wisdom. Lifting the repentance from him, the wilderness-dweller suggested that James remain with him. But James would not remain with the elder, though encouraged and given hope by him, and he secluded himself in a cave and there for ten years offered repentance to God, weeping and wailing, and asking forgiveness for the sin committed. The Lord hearkened to the prayers of the penitent monk and returned unto him His mercy: James again found his gift of wonderworking. To his very death he remained in his cave, wherein also he was buried.

THE UNCOVERING OF THE VENERABLE CROSS AND NAILS BY THE HOLY EMPRESS HELEN AT JERUSALEM (326)

When there began the reign of Equal-to-the-Apostles Constantine the Great (306-337), the first of the Roman emperors to recognise the Christian religion, he together with his pious mother the empress Helen decided to rebuild the city of Jerusalem and on the place of the suffering and Resurrection of the Lord to erect a new temple, to purify from the foul pagan cults the places connected with memory of the Saviour, and again to consecrate them. The nobleborn empress Helen journeyed to Jerusalem with a large quantity of gold, and Equal-to-the-Apostles Constantine the Great wrote a letter to Patriarch Makarios I (313-323), in which he requested him to assist in every possible way for the task of the renewal of the Christian holy places. Having arrived in Jerusalem, the holy empress Helen destroyed all the idolous pagan temples and had the desecrated places re-consecrated. She was ardent with the desire to find the Cross of our Lord Jesus Christ and she gave orders to dig up the place, where stood the temple of Venus. There they discovered the covered over Sepulchre of the Lord and the place of the Skull, not far from where they found three crosses and nails. In order to determine, upon which of the three crosses lay the Saviour, Patriarch Makarios gave orders to touch alternately against a dead person, whom they happened to be carrying by towards a place of burial. Just as the Cross of Christ touched the dead person, he immediately came alive. With the greatest of joy the nobleborn empress Helen and Patriarch Makarios raised up high the Life-Creating Cross and displayed it to all the people standing about. The account about this event is also located under 13 and 14 September.



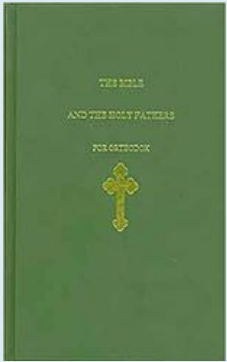
The Monk Job of Anzersk

The Monk Job of Anzersk, in the world John, was born at Moscow in the year 1635. He began his pastoral service in one of the parish churches. He lived strictly, like a monk, in fasting and the constant prayer of: "Have mercy on me, O Lord! Spare me, O Lord!". His love for people was amazing, and he always sought out the opportunity to do good for neighbour. With total commitment, Father John helped all that were needy, he concerned himself about the wronged and innocently suffering, he encouraged the spiritually weak, and the profligate he gently and wisely brought to their senses, and he consoled and gave guidance. His house was always open for the needy – feeding them, giving them a fatherly chat, he would send them off cheered up, clothing them for the road, such as he was able. If he himself unexpectedly offended anyone, he right out regretted it and immediately asked forgiveness.

News about the good pastor reached even tsar Peter I, and the saint was summoned for priestly service to the imperial church, chosen confessor of the tsar and the imperial house. Using his influence at court, the saint strove all the more to be of help to the poor. Visiting captives in the prisons, he had a good influence on criminals through the Word of God, while the innocently condemned he encouraged in patience, and those in debtors prison he helped pay off the debt.

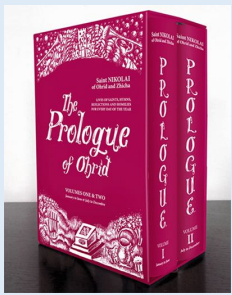
In 1701, falsely denounced before the tsar (allegedly, having learned about some evil intent, "he as a priest would not reveal the source"), the saint was banished to the Solovetsky monastery and tonsured into monasticism with the name Job. After many a tribulation the starets-elder Job was freed of obediences and he lived as an hermit in silence in his cell. Learning about the holy life of the ascetic and having ascertained, that the starets had been slandered, tsar Peter I wanted the priest to return to him, but the Monk Job refused. In 1702 for greater silence he transferred over to the Anzersk skete-monastery of the Holy Trinity. In the pre-death moments of the saint, his cell shone with an extraordinary light, there was a fragrance and the Psalter-song was heard: "For I shalt go forth into a place of wondrous habitation, yea even the house of God, in a voice of rejoicing and confession, of the din of celebration" (Ps. 41 [42]: 4).

ST. HERMAN'S FAVORITE READS



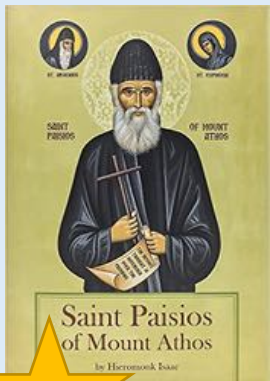
The Bible and the Holy Fathers for Orthodox

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."



St. Paisios of Mount Athos

Saint Paisios of Mount Athos (1994) is perhaps the greatest and most revered Elder of the Orthodox Church of our time. Even though he lived the monastic life in obscurity on the Holy Mountain of Athos in northern Greece, he became a shining light for thousands of faithful who flocked to see him. His life, miracles, and teachings continue to touch the hearts of people throughout the world to this day. Unquestionably, this present biography (written by his spiritual disciple Elder Isaac), which is the most authoritative account of his life, will inspire readers forevermore. **This is a Second Edition of the book originally entitled Elder Paisios of Mount Athos.**

Back in print,
and on Amazon
for only \$47!

2022 Finances
The Parish needs TBD/week to meet budget

<u>Week</u>	<u>Amount Received</u>	<u>Difference from amount needed</u>
Feb 27	\$ 2,767.28	TBD
March 6	\$ 3,675.97	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 Mila, Brody (Anthony) Lessin, Sophia Stylianopoulos, Olga Petrova and the baby, Mary Zupan and the baby, Glen & Mich Mine, Sarah Francis

MEMORY ETERNAL: Anita Sanford, Roy Patrick St. Clair