

St. Herman of Alaska Orthodox Church

March 27th 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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Fellowship Hour

March 27 – Fellowship by Team 4
April 3 – Fellowship by Team 1
April 10 – Fellowship Team 2
April 17 – Fellowship Team 3
April 24 – PASCHA POTLUCK

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 30 – Sbn. Aaron Lessin
April 3 – Sbn. Stephen Terrell
April 7 – Rdr. Joseph McLeod
April 10 – Rdr. John Aponte
April 13 – Rdr. Stephen Mirroy
April 16 – Sbn. Aaron Lessin

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

Liturgical Services/Activities:

Wed. March 30/March 17

Venerable Macarius, abbot of Kalyazin
6:00 p.m. Pre-Sanctified Liturgy

Fri. April 1/March 19

Martyrs Chrysanthus and Daria, and those with them at Rome: Claudius, Hilaria, Jason, Maurus, Diodorus presbyter, and Marianus deacon
5:00 p.m. Hours and Pre-Sanctified Liturgy at St. Demetrios Skete

Sat. April 2/March 20

Martyr Photina (Fatima, Svetlana) the Samaritan Woman and her sons
3:00 p.m. Catechumen Class
5:00 p.m. Great Vespers

Sun. April 3/March 21

Sunday of St. John of the Ladder
9:30 a.m. Reading of the Hours
10:00 a.m. Divine Liturgy, Strategic Planning Session following fellowship

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

Sunday 3/27

John 20:1-10 (7th Matins
Gospel)
Hebrews 4:14-5:6
Mark 8:34-9:1

Monday 3/28

Isaiah 14:24-32 (6th Hour)
Genesis 8:21-9:7 (Vespers, 1st
Reading)
Proverbs 11:19-12:6 (Vespers,
2nd Reading)

Tuesday 3/29

Isaiah 25:1-9 (6th Hour)
Genesis 9:8-17 (Vespers, 1st
Reading)
Proverbs 12:8-22 (Vespers, 2nd
Reading)

Wednesday 3/30

Isaiah 26:21-27:9 (6th Hour)
Genesis 9:18-10:1 (Vespers, 1st
Reading)
Proverbs 12:23-13:9 (Vespers,
2nd Reading)

Thursday 3/31

Isaiah 28:14-22 (6th Hour)
Genesis 10:32-11:9 (Vespers, 1st
Reading)
Proverbs 13:19-14:6 (Vespers,
2nd Reading)

Friday 4/1

Isaiah 29:13-23 (6th Hour)
Genesis 12:1-7 (Vespers, 1st
Reading)
Proverbs 14:15-26 (Vespers, 2nd
Reading)

Saturday 4/2

Hebrews 10:32-38
1 Thessalonians 4:13-17
(Departed)
Mark 2:14-17
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.

Beautifying the Church

George Evanisko is looking for volunteers that can develop and beautify the fellowship front lawn. He is just looking for multiple people to help mulch, put some flowers, and install benches in the little space in front of the fellowship hall. Please email gevanisko@gmail.com for more details.

Lawn Mowing

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.

<https://www.signupgenius.com/go/4090a4fa4a623aaf49-parish>

Church Food Pantry

We need volunteers to help stock up the church pantry! Please contact Sue @ srcasablanca@gmail.com if you would like to get involved. This endeavor would help the whole church so please consider helping out.



New Baby Dmitry
Andreevich Petrov!



Sunday March 27 Epistle Reading – HEBREWS 4:14 – 5:6

Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. And no man takes this honor to himself, but he who is called by God, just as Aaron was. So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You." As He also says in another place: "You are a priest forever According to the order of Melchizedek";

SEEING THEN THAT WE HAVE A GREAT HIGH PRIEST... JESUS THE SON OF GOD

What priest could be so righteous and holy as the only Son of God, who had no need to purge his own sins by sacrifice, neither original sins nor additional sins committed during a man's life? And what more suitable offering for men could be taken from men than human flesh? What more fitting for this immolation than mortal flesh? And to cleanse the faults of mortals what offering so clean as flesh that came to life in a virgin womb, and from a virgin womb, without any pollution of lust? And what could be offered as acceptably, and received as readily, as the flesh of our sacrifice, the flesh that made up the body of our priest? In every sacrifice there are four considerations: to whom it is offered, by whom it is offered, what is offered, for whom it is offered. And so the one True Mediator Himself reconciled us to God, and in this he remained one with Him to whom He made the offering, and made one in Himself those for whom He offered, and was Himself one as the offerer and the offering.

- St. Augustine

LET US... COME BOLDLY TO THE THRONE OF GRACE FOR HELP IN TIME OF NEED

He said, for help in time of need. If you approach now (he means) you will receive both grace and mercy, for you approach 'in due season,' but if you approach then, i.e., at the Day of Judgment, no longer will you receive it. For then the approach is unseasonable.

Until that time He sits granting pardon, but when the end has come He rises up to judgment ..On this account, it is said, 'I have heard you in an accepted time and in a day of salvation have I succored you' (II Cor. 6:2) ...So it is seasonable for us also now to say, Let us draw near' asking boldly: let us only bring Faith and He gives all things.

- St. John Chrysostom

Adoration of the Cross Mark 8:34 – 9:1

When He had called the people to Himself, with His disciples also, He said to them, "**Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.** For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man Or what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels. And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."



WHOEVER DESIRES TO COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME

And you see how He also makes his discourse unexceptionable: not saying at all, whether you will or not you must suffer this, but how? If any man will come after Me.' I do not force, I do not compel, but each one I make lord of his own choice ...For to good things do I call you, not to things evil or burdensome; not to punishment and vengeance, that I should have to compel. No, the nature of the thing alone is sufficient to attract you ...For you ought not, O Peter, because you have confessed Me Son of God, therefore only to expect crowns (Cf. Mark 8:29), and to suppose this enough for your salvation, and for the future to enjoy security, as having done all. For although it be in My power, as Son of God, to hinder you from having any trial at all of those hardships, yet such is not My will for your sake, that you may yourself contribute something, and be more approved.

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

Whosoever will come after me, let him deny himself, and take up his cross, and follow me (Mark 8:34). It is impossible to follow the Lord as a crossbearer without a cross, and everyone who follows Him, unfailingly goes with a cross. What is this cross? It is all sorts of inconveniences, burdens and sorrows—weighing heavily both internally and externally—along the path of conscientious fulfilment of the commandments of the Lord, in a life according to the spirit of His instructions and demands. Such a cross is so much a part of a Christian that wherever there is a Christian, there is this cross, and where there is no such cross, there is no Christian. Abundant privileges and a life of pleasure do not suit a true Christian. His task is to cleanse and reform himself. He is like a sick person, who needs cauterization, or amputation; how can this be without pain? He wants to tear himself away from the captivity of a strong enemy; but how can this be without struggle and wounds? He must walk counter to all practices surrounding him; but how can he sustain this without inconvenience and constraint? Rejoice as you feel the cross upon yourself, for it is a sign that you are following the Lord on the path of salvation which leads to heaven. Endure a bit. The end is just around the corner, as well as the crowns!

DIVINE LOVE

Love for anyone or anything, even love for oneself, can in time grow cold in man, be lost altogether and even be twisted into hatred. But the love of man for God, once gained and established, is more difficult to cool off, unless one loses one's mind. In the first instance man diminishes or eradicates his love either out of a change in himself or because of a change in the objects of his love. In the second instance man can diminish his love toward God only because of a change in himself and never because of a change in God. All of this is neatly and clearly explained by St. Isaac the Syrian: "There is a kind of love that is similar to a brook after a rainfall, which quickly ceases after the rain stops. But there is a love similar to a spring, which erupts through the earth and never ceases. The first love is human love, and the second love is Divine Love." St. Simeon the New Theologian, speaks about Divine Love: "O Holy Love! Thou art the end of the Law. Thou overcomest me; Thou warmest me; Thou inflamest my heart to immeasurable love for God and my brothers. Out of love, God became man. Out of love, He endured His life-giving suffering in order to deliver man from the throes of hades and bring him to heaven. Out of love, the apostles completed their difficult course. Out of love, the martyrs shed their blood in order not to lose Christ."

THY LAW IS WITHIN MY HEART

If we fulfill the Law of God in our thoughts, how much easier will it be for us to fulfill it in our deeds? That is, if we do not transgress the Law of God in our thoughts, how much easier will it be not to transgress it in our deeds? Furthermore, if our hearts are with God, then our tongues, hands and feet--our entire body--cannot be against God. Your heart! Your heart! Prepare your heart for God. Consecrate it to God and worship Him, fulfill the Law of God in it, unite it with God, and all the rest will follow and will be governed by the heart. It is not he who holds a spoke of the wheel that steers the wheel, but he who holds its axis. The heart is the axis of our being. Speaking about the commandments of God, the Venerable Hesychius says: "If you compel yourself to fulfill them in your thoughts, then you will rarely have the need to strain yourself to fulfill them in deed." That is, if you set your heart on God, as on an axis, then the wheels will easily and comfortably follow the axis. In other words, the entire man will follow after his own heart. Thy law is within my heart (Psalm 40:9), says the all-wise David



ON CHRIST'S HUMILITY AS WEALTH

"By faith Moses ... esteeming the reproach of Christ greater riches than the treasures of Egypt, ... had respect unto the recompense of the reward" (Hebrews 11: 24-26).

Moses did not want to remain in the palace of Pharaoh nor to be called his adopted son. Desiring more, he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season (Hebrews 11:25). How different was Moses from his descendants, who for reasons similar to Pharaoh's condemned the King of Glory to death! All of them would have rather lived one more year in the decaying court of Pharaoh than to travel with God for forty years in the wilderness. Moses left all honors, riches and vanities, which only the wealth of Egypt could provide. At the command of God, Moses started out through the foodless and waterless wilderness with faith that beyond it lay the Promised Land. All of this also means to hold Christ's humiliation above all the wealth of Egypt.

Christ's humiliation is what worldly men, who exude a powerful stench of the earth, are ashamed of in Christ. That is Christ's poverty on earth: His fasting, His vigil, His prayer, His wandering without a roof over His head, His condemnation, His humiliation, and His shameful death. Christ's humiliation was valued by the apostles, and after them by countless saints, who thought this to be greater wealth than all the riches in the entire world. Following these indignities, the Lord resurrected, opened the gates of heaven and revealed the Promised Land of Paradise, into which He led mankind along the path of His humiliation and through the wilderness of His suffering.

O Lord, glorified and resurrected, help us that we may hold unwaveringly every drop of Thy sweat and Thy blood as a treasure greater than all worldly riches.

To Thee be glory and praise forever. Amen.



WHY ARE WE HERE?

Why are we here on earth? To show our love for God. To learn to love God more than sin. That by our inconsequential love, we may respond to the greater love of God. Only God's love is a great love, and our love is always inconsequential. God abundantly showed and shows His love for man both in Paradise and on earth. We are given this brief earthly life as a school and as an examination, to be examined as to whether we will respond with love to the great love of God.

"Every day and every hour, proof of our love for God is required of us," says St. Isaac the Syrian.

God shows His love for us every day and every hour. Every day and every moment we stand positioned between God and sin. We have either to give our love to God and elevate ourselves among the angels or to choose sin and fall into the gloom of hades. Alexis the Man of God loved God more than he loved his parents, his wife and riches. He spent seventeen years as a beggar far away from the home of his parents, and another seventeen years as an unknown one, scorned in the house of his parents. He did this all for the sake of the love of God. And the merciful God answered love with love: for these thirty-four years of suffering He gave Alexis eternal life and joy among His angels in heaven, and glory on earth.



St. Isaac the Syrian on Gehenna

I also maintain that those who are punished in Gehenna are scourged by the scourge of love. Nay, what is so bitter and vehement as the torment of love?

I mean that those who have become conscious that they have sinned against love suffer greater torment from this than from any fear of punishment.

For the sorrow caused in the heart by sin against love is more poignant than any torment.

It would be improper for a man to think that sinners in Gehenna are deprived of the love of God.

Love is the offspring of knowledge of the truth which, as is commonly confessed, is given to all.

The power of love works in two ways. It torments sinners, even as happens here when a friend suffers from a friend.

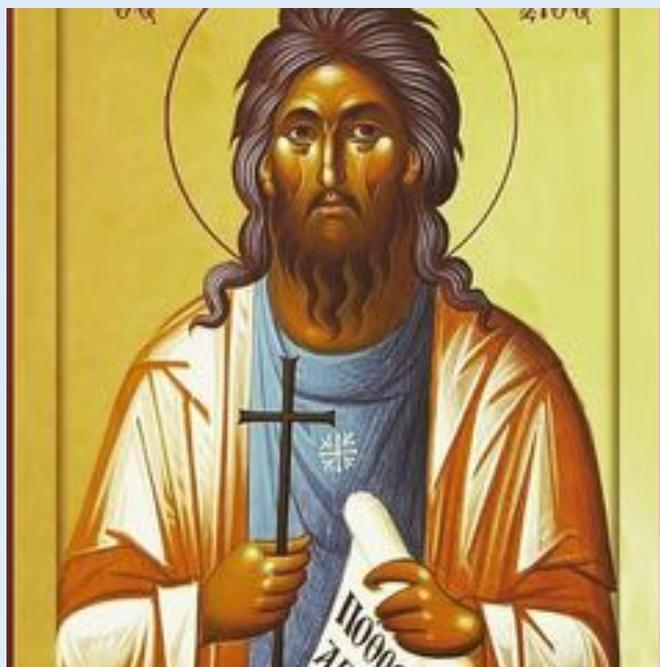
But it becomes a source of joy for those who have observed its duties.

Thus I say that this is the torment of Gehenna: bitter regret.

But love inebriates the souls of the sons of Heaven by its delectability

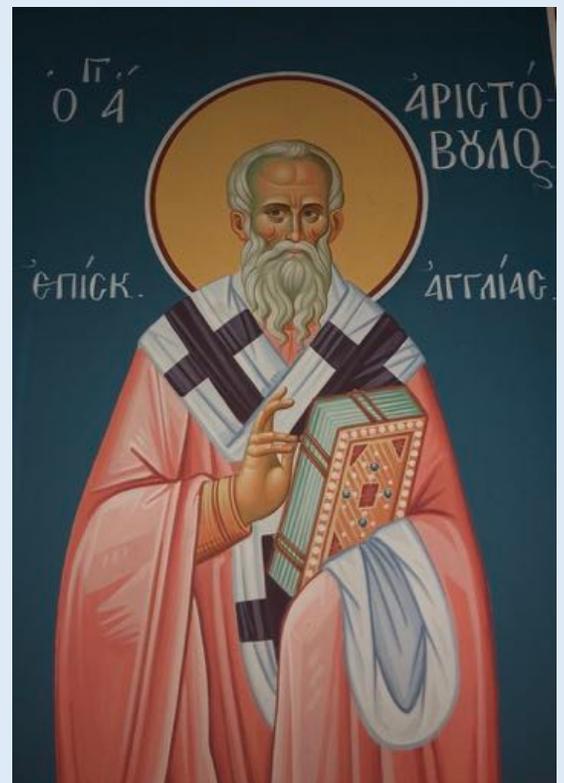
SAINT ALEXIS THE MAN OF GOD

Varied are the paths upon which God leads those who desire to please Him and fulfill His Law. There lived in Rome at the time of Emperor Honorius a high-ranking dignitary, Euphemianus, who was highly respected and extremely wealthy. He and his wife, Aglaïda, led a God-pleasing life. Even though he was wealthy, Euphemianus sat at the table once a day, after the setting of the sun. He had an only son, Alexis, who was compelled to marry when he became an adult. But, on the night of the wedding, Alexis left not only his wife but also the home of his father. He boarded a boat and arrived at the city of Edessa in Mesopotamia, where there was the wondrous image of our Lord, sent there by our Lord Himself to King Abgar. Having venerated this image, Alexis clothed himself in the garb of a beggar. As such, he lived in the city for seventeen years, continually praying to God in the vestibule of the Church of the Theotokos. When it became known that he was a holy man, he became frightened of the praise of men, departed Edessa, boarded a boat, and traveled to Laodicea. According to God's providence, the boat was carried off-course and sailed all the way to Rome. Considering this to be the hand of God, Alexis decided to go to the house of his father and there, unknown, continue his life of self-denial. His father did not recognize him but out of charity allowed him to live in his courtyard in a hut. Alexis remained there for seventeen years, living only on bread and water. Mistreated by the servants in various ways, he endured everything to the end. When his end approached, he wrote a letter, clenched it in his hand, and then lay down and died, on March 17, 411 A.D. At the same time there was a revelation in the Church of the Twelve Apostles. In the presence of the emperor and the patriarch a voice was heard which said: "Seek out the Man of God." Shortly after that, it was revealed that this "Man of God" resided at the house of Euphemianus. The emperor along with the pope and an entire retinue arrived at the home of Euphemianus, and after a lengthy discussion they learned that the beggar was that "Man of God." When they entered his hut, they found Alexis dead, but his face shown like the sun. From the letter his parents learned that he was their son Alexis. And his bride, who for thirty-four years had lived without him, learned that he was her husband. All were overcome with immense grief and pain. Later they were comforted, seeing how God glorified His chosen one. By touching his body, many of the sick were healed, and from his body flowed a sweet-smelling oil [Chrism]. His body was entombed in a coffin of marble and jasper. His head is preserved in the Church of St. Laurus in the Peloponnese.



The Holy Martyr Alexander

Alexander was from the city of Side in Pamphylia. A deputy of the Emperor Aurelius asked Alexander: "Who are you and what are you?" To this Alexander replied that he was a shepherd of the flock of Christ. "And where is this flock of Christ?" further inquired the wicked and suspicious governor. Alexander replied: "Throughout the entire world live men whom Christ God created, and among them are those who believe in Him: they are His sheep. But all such as you, who are fallen away from their Creator and are slaves to creation, to man-made things and dead idols, are estranged from His flock. At the Dread Judgment of God, they will be placed on the left with the goats." The wicked judge then ordered that Alexander first be beaten with bullwhips and then thrown into a fiery furnace. But the fire did not harm him in any way. After that, he was flayed and thrown to the wild beasts, but the beasts would not touch him. Finally, the deputy ordered that Alexander be beheaded. As soon as the judge pronounced the sentence, he became possessed by an evil spirit and went insane. Howling, the judge was led before his gods, the idols, and on the way his evil soul was wrenched from him. St. Alexander suffered between the years 270 and 275 A.D.

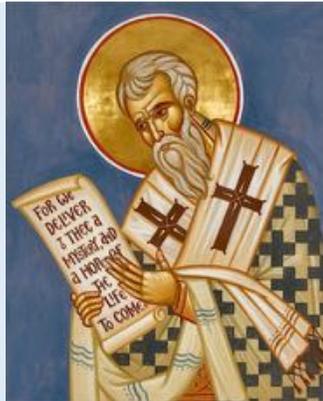


THE HOLY APOSTLE ARISTOBULUS, ONE OF THE SEVENTY APOSTLES

Born in Cyprus, Aristobulus was the brother of the Apostle Barnabas. He followed the Apostle Paul, who mentions him in his Epistle to the Romans: Greet those who belong to the family of Aristobulus (Romans 16:10). When the great Apostle appointed many bishops throughout the various parts of the world, he appointed Aristobulus as bishop for the British, that is, for England. In Britain the people were savage, heathen and wicked. Aristobulus endured many indescribable tortures, misfortunes and evils among them. They struck and beat him mercilessly, dragged him through the streets, ridiculed, and mocked him. Finally this holy man succeeded, by the power of the grace of God. He enlightened the people, baptized them in the name of Christ the Lord, built churches, ordained priests and deacons, and in the end died there peacefully and entered into the Kingdom of the Lord, Whom he had faithfully served.

St. Cyril of Jerusalem

Cyril was born in Jerusalem during the reign of Constantine the Great and died during the reign of Theodosius the Great (315-386 A.D.) He was ordained a priest in 346 A.D. and succeeded to the throne of Blessed Maximus, Patriarch of Jerusalem, in 350 A.D. On three occasions he was dethroned and sent into exile. Finally, during the reign of Theodosius, he returned but was not reinstated. He lived peacefully for eight years and then gave up his soul to the Lord. He underwent two difficult struggles: one against the Arians, who became powerful under Constantius, the son of Constantine, and the other during the reign of Julian the Apostate, against this traitor and the Jews. During a period of Arian domination, on the day of Pentecost, the sign of the Cross, brighter than the sun, stretched over Jerusalem and the Mount of Olives, lasting for several hours beginning at nine o'clock in the morning. This phenomenon, seen by all the inhabitants of Jerusalem, was reported in writing to Emperor Constantius, and served greatly in establishing Orthodoxy over the heretics. During the time of the Apostate, still another sign occurred. In order to humiliate the Christians, Julian persuaded the Jews to restore the Temple of Solomon. Cyril prayed to God to prevent this. There was a terrible earthquake, which destroyed all that had been newly built. Then the Jews began restoration anew. Again there was an earthquake, which not only destroyed the newly constructed portion but also overturned and scattered the old stones beneath the ground that supported the Temple. And so the words of the Lord came true: There shall not be left one stone upon another, that shall not be thrown down (Mark 13:2; Luke 21:6). Among the many writings of this Holy Father is his Catechetical Discourses, a first-class work preserved to the present, which confirms the Faith and practice of Orthodoxy. This saint was a unique archpastor and a great ascetic. He was meek, humble, exhausted from fasting, and pale in complexion. After a life of many labors and noble struggles for the Orthodox Faith, Cyril peacefully reposed and took up his habitation in the eternal court of the Lord.



Confession of Faith – St. Cyril

There are many vindictive people who think that time brought glorification to Christ, and that, in the early centuries of Christianity, the Lord was not as esteemed as He was in later times. Nothing is easier than to squelch this falsehood. This is how St. Cyril of Jerusalem writes about the Lord Christ: "This is He Who is and He Who was, consubstantial with the Father, the Only-Begotten, equally enthroned, equal in power, Almighty, without beginning, Uncreated, Unchangeable, Indescribable, Invisible, Inexpressible, Incomprehensible, Immeasurable, Unfathomable, Uncircumscribed. He is "the brightness of the Father's glory" (cf. Hebrews 1:13). He is the Creator of the substance of all things created. He is the Light of Light, shining from the bosom of the Father. He is the God of gods (Psalm 48:14), and God of God, Who gives us knowledge of Himself. He is the Fountain of Life (Psalm 36:9), flowing from the Father's Fountain of life. He is the River of God (Psalm 46:4, 65:9), Who comes forth from the infinity of God but is not separated from Him. He is the Treasury of the Father's good gifts and endless blessings. He is the Living Water (John 14:4) that gives life to the world. He is the Uncreated Light that is begotten but not separated from the First Sun. He is God the Word (John 1:1), Who with one word brought forth all things from non-existence into being... This is He Who created us in the image of God and has now made Himself man in our image; man, but at the same time God." Even today, after sixteen centuries since this Confession of Faith was written, the Orthodox Church adheres to this same Faith, word for word and letter for letter.

VENERABLE MACARIUS THE ABBOT AND WONDERWORKER OF KALYAZIN

Saint Macarius of Kalyazin (in the world Matthew) was born in 1400 in the village of Gribkovo (Kozhino), near the city of Kashin, into the family of the boyar Basil Kozha. From youth he yearned for monasticism, but he married at the insistence of his parents.

After a year his parents died, and after three more years his wife Elena also reposed. Having nothing to bind him to his former life, Matthew became a monk at the Nikolaev Klobukov monastery. Desiring solitude, he left the city monastery with the abbot's blessing, and he found a suitable place between two lakes, eighteen versts from Kashin.

Here the monk raised a cross and founded a solitary wilderness monastery.

The boyar Ivan Kolyaga, to whom the nearby lands belonged, began to fear that a monastery would grow up there, and that monks would begin to cultivate the wastelands. The Enemy of our salvation planted such spite and enmity in the boyar, that he decided to kill the saint. Suddenly, he was stricken with a grievous illness. Fear of death awakened repentance in the boyar. Ivan Kolyaga was carried to the saint and told him of his evil intent, asking forgiveness.

"God forgive you", the humble ascetic replied. Wishing to expiate his sin and to help the saint, the boyar gave his lands to the growing monastery. The monks built a temple dedicated to the Most Holy Trinity. Word of the boyar Kolyaga's conversion brought many people to the monk, seeking salvation. Saint Macarius tonsured Kolyaga and named the monastery Kalyazin for him.

It became necessary to choose an igumen. Saint Macarius was then fifty-three years of age, but he considered himself unworthy of this dignity and he asked each of the older men coming to him to become the monastery's priest and igumen. Yielding to the common will, the saint was made igumen by Bishop Moses of Tver.* The new igumen prepared for his first service at the altar of God with long solitary prayer, and then communed all the brethren with the Holy Mysteries.

In the rank of igumen, Saint Macarius labored to guide the brethren. The monastery had two chalices, a diskos and two plates fashioned by Saint Macarius on a lathe. He guided not only the monks, but also laypeople coming to the monastery, dealing with both the educated and the simple.

Despite his noble origin and his position of igumen, the saint wore ragged, frayed and patched clothing. In his conduct and his way of life Saint Macarius was so simple that the haughty heretic Vassian, sneeringly called him the "peasant of Kalyazin." The saint preferred to hear himself mocked rather than praised. He went to solitary places, delighted to be alone with nature. Wild animals, sensing his holiness, walked with him like sheep, they submitted to him, and sometimes took food from him.

The spiritual stature of Saint Macarius was close to the spiritual stature of Saint Paphnutius of Borov (May 1, 1477).

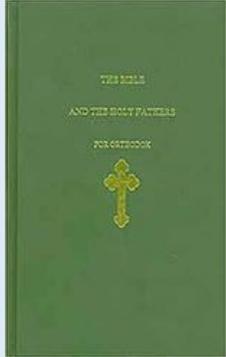
Not by chance did Saint Paphnutius' disciple, Saint Joseph of Volokolamsk (September 9, 1515), visit Saint Macarius in 1478 and write down his impressions of him: "When I arrived at this place," said Saint Macarius, "seven Elders came with me from the monastery of Klobukov. They were so excellent in virtues, fasting and monastic life, that all the brethren came to them to receive instruction and benefit. They enlightened all and taught them for their benefit. They affirmed the virtuous life, and censured those inclined to misconduct, and neither did they seek to do their own will."

Though the humble igumen was silent about his own efforts, they were not hidden from Saint Joseph. Perceiving the holiness of the igumen, he accounted him blessed and spoke about the life of the monastery: "Such piety and decorum were in that monastery, where everything was done in harmony with the patristic and communal traditions, that even the great Elder Metrophanes Byvaltsev was amazed. He had just come from Mount Athos, where he spent nine years, and said to the brethren: "My efforts and my journey to the Holy Mountain were in vain, because one can find salvation in the Kalyazin monastery. Life here is similar to life in the cenobitic monasteries of the Holy Mountain."

From the moment Saint Macarius settled in the wilderness, he did not abandon his strict Rule because of old age. Even during his lifetime the saint repeatedly healed the paralyzed and the demon-possessed.

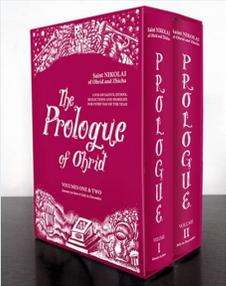
The saint reposed on March 17, 1483. At the time of his death they found heavy chains on him, about which no one knew. The incorrupt relics of Saint Macarius were uncovered on May 26, 1521 when ditches were dug for a new church. A Council of 1547 established his local festal celebration.

ST. HERMAN'S FAVORITE READS



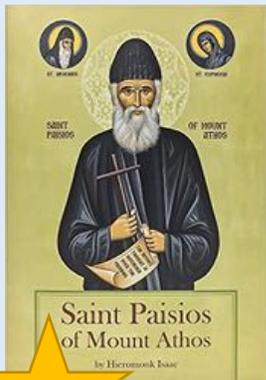
The Bible and the Holy Fathers for Orthodox

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>
March 6	\$ 3,675.97	TBD
March 13	\$ 2,610.59	TBD

Attendance: 136



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, Presbyteria Cindy, Priest George, Presbyteria 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, Jeanine Karam

MEMORY ETERNAL: Anita Sanford, Roy Patrick St. Clair