

St. Herman of Alaska Orthodox Church

March 6th 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 13 – Fellowship Team 2

March 20 – Fellowship by Team 3

March 27 – Fellowship by Team 4

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 13 - Rdr. Stephen Miroy

March 14 – Sdn. Aaron Lessin

March 16 – Sdn. Stephen Terrell

March 20 – Rdr. Joseph McLeod

March 23 – Rdr. John Aponte

March 27 - 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:

Mon-Tues. March 7-8/Feb. 22-23

Clean Monday, Hieromartyr Polycarp Bishop of Smyrna

6:00 p.m. Compline with Canon of St. Andrew

Wed. March 9/Feb 24

Findings of the Precious Head of St. John the Baptist

6:00 p.m. Pre-Sanctified Liturgy

Thurs. March 10/Feb 25

St. Tarasius, archbishop of Constantinople (806)

6:00 p.m. Compline with Canon of St. Andrew

Fri. March 11/Feb 26

St. Photina, the Samaritan Woman

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

Sat. March 12/Feb 27

Venerable Basil the Confessor (747)

10:00 a.m. Liturgy and Ordination

12:00 p.m. Sewing Guild

3:00 p.m. Catechumen Class

5:00 p.m. Great Vespers

Sun. March 13/Feb. 28

Triumph of Orthodoxy- Bring Your Icons!

9:30 a.m. Reading of the Hours

10:00 a.m. Divine Liturgy

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

Sunday 3/6

Luke 24:1-12 (4th Matins Gospel)
Romans 13:11-14:4
Matthew 6:14-21

Monday 3/7

Isaiah 1:1-20 (6th Hour)
Genesis 1:1-13 (Vespers, 1st Reading)
Proverbs 1:1-20 (Vespers, 2nd Reading)

Tuesday 3/8

Isaiah 1:19-2:3 (6th Hour)
Genesis 1:14-23 (Vespers, 1st Reading)
Proverbs 1:20-33 (Vespers, 2nd Reading)

Wednesday 3/9

Isaiah 2:3-11 (6th Hour)
Genesis 1:24-2:3 (Vespers, 1st Reading)
Proverbs 2:1-22 (Vespers, 2nd Reading)

Thursday 3/10

Isaiah 2:11-21 (6th Hour)
Genesis 2:4-19 (Vespers, 1st Reading)
Proverbs 3:1-18 (Vespers, 2nd Reading)

Friday 3/11

Isaiah 3:1-14 (6th Hour)
Genesis 2:20-3:20 (Vespers, 1st Reading)
Proverbs 3:19-34 (Vespers, 2nd Reading)

Saturday 3/12

Luke 7:17-30 Matins Gospel
Hebrews 1:1-12
2 Timothy 2:1-10 (St. Theodore)
Mark 2:23 - 3:5
John 15:17-16:2 (St. Theodore)
2 Corinthians 4:6-15 Forerunner
Matthew 11:2-15 Forerunner
Vespers Forerunner
1) Isaiah 40:1-3,9; 41:17-18; 45:8; 48:20-21; 54:1
2) Malachi 3:1-2,5-7,12,17; 4:4-6
3) Wisdom of Solomon 4:7,16,17,19,20; 5:1-7

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!



Birthdays!

Sophia Evanisko – March 1
Nickolai Petrov – March 4
Anna Geracoulis – March 7
Glen Mine – March 12
Jimmy (Demetrios) Malamas – March 13
Felicity Lowe – March 14
Griffin Dollenger – March 21
Theodore Trifkovic – March 22
Ewan Dollenger – March 25
Nicholas Dollenger – March 25
Fred (Stephen) Porter – March 27
Kristin (Helen) Milligan – March 28

Names Day!

William (Theodore) McLeod – March 2
Felicity Lowe – March 14
Svetlana (Photini) Jenkins – March 20
Blake (Benedict) Pearson – March 27

Anniversaries!

Sbn. Nektarios and Tamara Harrison – March 2
Fred and Jane Porter – March 31



Sunday March 6 Epistle Reading – Romans 13:11 - 14:4

And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Who Are You to Judge Another's Servant?

Why do we usurp God's right to judge? It is for God alone to judge to justify or to condemn. He knows the state of each one of us and our capacities, our deviations and our gifts, our constitution, and our preparedness... according to the knowledge that He alone has... And how do you know what tears he has shed about it before God? You may well know about the sin, but you do not know about the repentance.

- St. Dorotheos of Gaza

Saturday of the Holy Fathers – Thoughts for Each Day of the Year

They that are Christ's have crucified the flesh with the affections and lusts (Gal. 5:24).

Nowadays, this order of things has been perverted: people crucify the flesh, but not together with the affections and lusts—rather by means of affections and lusts. How people now torture their bodies with overeating, drunkenness, lustful deeds, dancing and merry-making! The most heartless master does not torture his lazy animal this way. If we were to give our flesh freedom and reason, its first voice would be against its mistress—the soul; it would say that the soul has unlawfully interfered in the flesh's affairs, brought passions alien to it, and tortures it by carrying these passions out in the flesh. Our body's needs are essentially simple and passionless. Look at the animals: they do not overeat, they do not sleep in excess, and having satisfied their fleshly needs at the given time, they remain calm for the entire year. Only the soul, which has forgotten its better inclinations, has by its intemperance developed out of the body's basic needs a multitude of unnatural inclinations, which are unnatural for the body as well. It is necessary to crucify the flesh in every possible way, in order to cut the fleshly passions off from the soul which the latter has grafted onto itself. This can be done only in the reverse—that is, by not giving it enough of what is necessary, or by meeting its needs to a far lesser degree than what its nature demands. – St. Theophan the Recluse

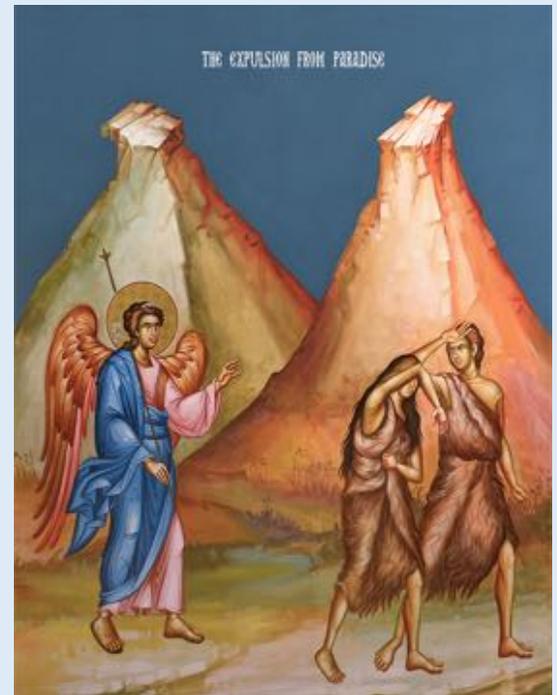
Gospel – Forgiveness Sunday, Matthew 6:14 - 21

For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

For where your treasure is, there your heart will be also.

St. John Chrysostom- WHEN YOU FAST DO NOT BE LIKE THE HYPOCRITES

The actor seems glorious just as long as the audience is sitting; or rather not even then in the sight of all. For the greater part of the spectators know what it is, and what part he is acting .. What He says is like this: Do not bury gold in the earth for you do but gather it for the moth and the rust and the thieves. And even if you should entirely escape these evils, still the enslaving of your heart, the nailing of it to all that is below, you will not escape: For wherever your treasure may be, there your heart is also. As then, laying up stores in heaven, you will reap not only this fruit, the attainment of reward for these things, but from this world you already receive your recompense... you do not only bury your gold, but plant it. For the same is both treasure and seed: or rather it is more than either of these. For the seed does not remain forever, but this abides perpetually. Again, the treasure does not germinate, but this bears you fruits which never die.



St. Maximos the Confessor - LET US CAST OFF THE WORKS OF DARKNESS

The Apostle also prophetically mourned over us and said: "There is none that does good, there is not so much as one' 'Know this also, that in the last days shall come difficult times. Men will be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, savage, with no love of the good' Woe therefore to us, for we have come upon the extreme of evil. Tell me, who of us has no part in the aforesaid evils? Is not the prophecy fulfilled in us?

Are we not all gluttonous? Are we not all lovers of pleasure? Are we not all mad for, and lovers of, material things? Are we not all savages? Are we not all nurturers of wrath? Are we not all bearers of malice? Are we not all traitors to every virtue? Are we not all revilers? Are we not all fond of scoffing? Are we not all hasty and rash? Do we not all hate our brothers?

Are we not all puffed up? Are we not all haughty? Are we not all proud? Are we not all vainglorious? Are we not all hypocrites? Are we not all deceitful? Are we not all jealous? Are we not all unruly? Are we not all listless? Are we not all fickle? Are we not all slothful? Are we not all neglectful of the Savior's commandments? Are we not all full of evil? Instead of God's temple have we not become the temple of idols? Instead of dwellings of the Holy Spirit are we not dwellings of evil spirits? Is not our calling upon God the Father make-believe? Instead of sons of God are we not become sons of hell? We, who now bear the great name of

Christ, are we not become worse than the Jews? And let no one be vexed at hearing the truth. For transgressors of the law as they were, they said: We have one Father, even God.'

But they heard from the Savior: You are of your father the devil, and the desires of your father you will do,'



Thoughts for Each Day of the Year

St. Theophan the Recluse

For if ye forgive men their trespasses, your Heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses (Matt.

6:14–15). What a simple and handy means of salvation! Your trespasses are forgiven under the condition that you forgive the trespasses of your neighbor against you. This means that you are in your own hands. Force yourself to pass from agitated feelings toward your brother to truly peaceful feelings—and that is all. Forgiveness day—what a great heavenly day of God this is! If all of us used it as we ought, this day would make Christian societies into heavenly societies, and the earth would merge with heaven.

Lenten Reflection – Forgive and You Will Be Forgiven

“Let us all make haste to humble the flesh by abstinence, as we set upon the God-given course of the holy Fast; and with prayers and tears let us seek our Lord and Savior, Laying aside all memories of evil, let us cry aloud, “We have sinned against You, Christ our King; save us like the people of Ninevah in days of old, and in Your compassion mas us sharers in Your heavenly Kingdom.” (First Troparion of Vespers, Forgiveness Sunday)

Fasting is not exclusive to Christianity. People of other religions and even of no religion also fast or abstain from certain foods for a variety of reasons. If

Lent is to be a truly Christian fast, it must be accompanied by love and forgiveness. Thus, before Lent begins, we are called to forgive everyone who has injured or offended us from the bottom of our hearts. Only then can we have a truly Christian Lent. Only then can our fast be pleasing to God. The above hymn calls us to lay aside all memories of evil. The memory of evils or wrongs (*minisikakia*) is something the saints and fathers of the Church constantly warn us against. How often we hear people say things like, "I forgive but I do not forget!" Is this not another way of saying, "I forgive, but not really"? Surely, if we refuse to forget the sins committed against us, we have not truly forgiven them. We are still bearing a grudge in our hearts. Forgiveness IS intimately connected with the love of our enemies. We are to forgive our enemies, which means we are not to bear a grudge or hold their wrongs against them, we are not to return evil for evil; we are to show them mercy and compassion. This divine love and forgiveness is the imitation of God, and our Lord refers to it as spiritual perfection: **"You have heard that it was said, You shall love your neighbor and hate your enemy: But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? Therefore you shall be perfect, just as your Father in heaven is perfect."** (Matt. 5:43-48) Lent calls us to spiritual perfection, which is impossible without love and forgiveness. Thus, before Lent begins, we are called to forgive all those who have wronged us. Only then can we hope to attain perfection, which is the likeness of God.

Lenten Reflection – Return to Paradise

Adam was driven out of Paradise, because in disobedience he had eaten food; but Moses was granted the vision of God, because he had cleansed the eyes of his soul by fasting. If then we long to dwell in Paradise, let us abstain from all needless food; and if we desire to see God, let us like Moses fast for forty days. (Third troparion of the Praises, Matins of Forgiveness Sunday).

ANOTHER THEME OF CHEESEFARE SUNDAY is the expulsion of Adam from Paradise. The Triodion now brings us to the theme of food as a means of communion with or separation from God. Man's condition before the Fall was one of abstinence: "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die" (Genesis 2:16-17). Man lost Paradise by breaking this abstinence. Furthermore, man's diet before the Fall did not include animals: "And God said, See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food" (Genesis 1:29). Thus fasting is an invitation to return to Paradise, to man's condition before the Fall. Fasting is also presented as a means of cleansing the eyes of the soul to enable us to see God: Moses was granted the vision of God, because he had cleansed the eyes of his soul by fasting.

This refers to Moses' forty days and nights of fasting on Mount Sinai: "So he was there with the Lord forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tablets the words of the covenant, the Ten Commandments" (Exodus 34:28). We are reminded of this every week in Lent at the Liturgy of the Presanctified Gifts:

“ Almighty Master, who have fashioned all creation in wisdom, who through Your ineffable providence and great goodness have led us to these hallowed days for purification of soul and body, for restraint of the passions, and for hope of resurrection; who during the forty days put into the hands of Your servant Moses the tablets inscribed with divine letters; grant to us also, O Good One, to fight the good fight, to complete the course of the fast, to preserve the faith undivided, to crush the heads of invisible serpents, to be shown to be conquerors of sin, and without condemnation to arrive at and to worship the holy Resurrection.” (Prayer Behind the Ambo)

The purpose of our fasting is spiritual. Spirituality must not be viewed as something that does not concern the body, but as something that is made possible through and within the body. We all too often find within ourselves a conflict between body and soul. The desires and needs of the flesh can all too often overpower the spirit. Fasting is a means of restoring the balance between soul and body, a means of bringing the flesh under the control and will of the mind and spirit. In restoring this balance, we turn back to Paradise, to the life of Eden. Then we can have hope that like Moses, we too may see God.

Lenten Reflection – Clean Week , The Virtue of Joy

Let us joyfully begin the all-hallowed season of abstinence; and let us worship with the bright radiance of the holy commandments of Christ our God, with the brightness of love and the splendor of prayer, with the purity of holiness and the strength of good courage. So, clothed in raiment of light, let us hasten to the Holy Resurrection on the third day, which shines upon the world with the glory of eternal life. (Kathisma of Matins, Clean Monday)

One virtue for centuries Christians have been quite suspicious of is joy. During Lent particularly, Christians become very suspicious of this virtue indeed. In fact, it is often viewed as a sin rather than a virtue. Yet St. Paul includes it amongst the fruits of the Holy Spirit (Galatians 5:22). Christians tend to think of Lent as a time of sorrow, but the above hymn refers to it insistently as a time of joy and brightness. Our Lord Himself reminds us that we are to fast joyfully: "**When you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly.**" (Matt. 6:16-18) This lesson is echoed also by the Triodion. "O faithful, with joy let us enter upon the beginning of the Fast. Let us not be of sad countenance, but let us wash our faces in the water of dispassion; and let us bless and exalt Christ above all forever." (Second Canon of Matins, Clean Monday).

Lent is characterized by what the Greek Fathers call harmolypti ("bright sadness" or "joyful sorrow"). This is because Lent, like repentance, is at the same time both sad and bright, both sorrowful and joyful. Thus the purpose of Lent is to lead us into the joy of the Lord. The joy of which we speak is not the joy of the world, which comes and goes and depends on outward conditions. It is deep, spiritual joy that springs from our loving relationship with Christ. Those who think of Lent purely in terms of fasting and obligations can never fully experience the joy of Lent. The joy of Lent is offered to us in Lenten worship, through the services of Great Compline and the Liturgy of the Presanctified Gifts. These solemn services help us gradually to change our hearts and lives by entering into the bright sadness of Lent, through which we are able to make our own the joy of repentance, the joy of returning to God.



THE HOLY MARTYR MAURICE AND THE SEVENTY SOLDIERS WITH HIM

During the reign of Emperor Maximian there was a great persecution of Christians. In the Syrian town of Apamea, Maurice was superior of the local army. The pagans reported him to the emperor as being a Christian and a sower of the Christian Faith among the soldiers. The emperor himself came and conducted an investigation. Along with Maurice seventy Christian soldiers were also brought before the emperor among whom was Photinus, the son of Maurice. Neither the emperor's flattery nor threats could sway these heroes. To the threats of the emperor, they replied: "O Emperor, there is no fear in the sound and powerful souls of those who love the Lord!" When the emperor ordered and removed their military belts and garments, they said to him: "Our God will clothe us with incorruptible garments and belts and eternal glory!" When the emperor rebuked them because they despised the military honor given to them by him, they replied: "Your honor is without honor, for you have forgotten God Who gave you imperial authority!" Then the emperor commanded and the executioner beheaded Maurice's son Photinus before his eyes to instill fear in the father and in the others. But, Maurice said: "You have fulfilled our wish O torturer and have sent Photinus, the soldier of Christ before us." Then the emperor sentenced them to a most inhuman death: they were brought to a muddy place, stripped, bound to trees and rubbed them with honey, in order to be bitten by mosquitoes, wasps and hornets. After ten days under the most painful sufferings, they gave up their souls to God and departed to rejoice eternally with the holy angels in heaven. Christians secretly removed their bodies and honorably buried them. These courageous soldiers of Christ suffered about the year 305 A.D.

Hymn of Praise

Saints Maurice and Photinus, Soldiers of Christ

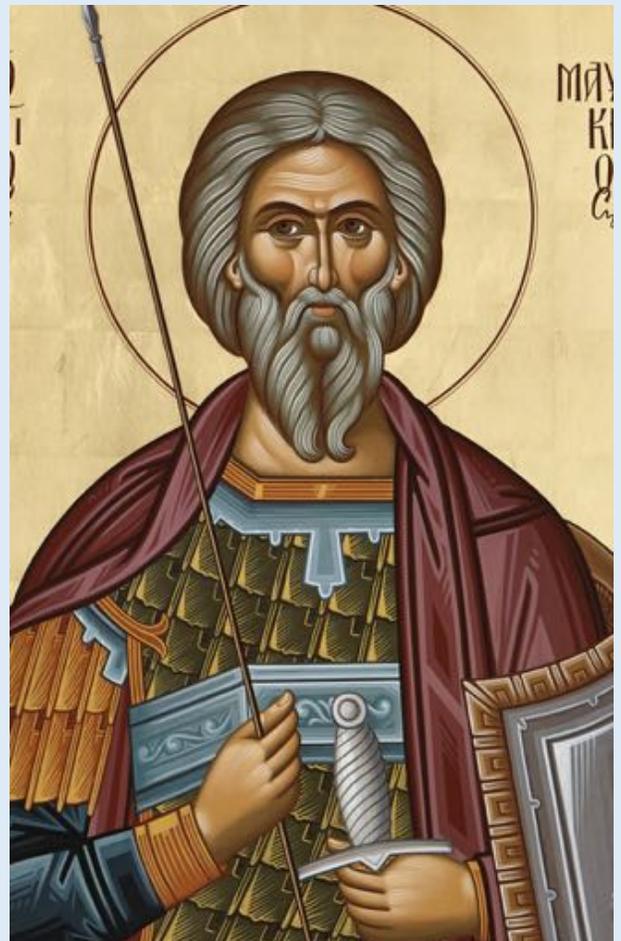
Of noble root - of noble vine The young Photinus; to
God a sacrifice, beautiful and well-pleasing. The father
witness as they beheaded his son, As streams of red
blood poured out Maurice, the father courageous; his
heart overcome, Neither screamed he, nor sorrowed
nor a tear shed.

To me dear God, you gave him, he said: O Good One,
for all of your love what better could I give? Of death,
make me worthy as You did Photinus, You Who, for
us, sacrificed Your only Son!

Maurice, of the heavenly kingdom, glorious soldier,
Does not receive a gift from earthly rulers, But, his
company, legion of pride, he encourages; Before the
soul-less idols not to bend, His company into death he
leads and through death to life, To express this rare
beauty, the tongue is too weak.

On our flesh, let the wasps and hornets feed,
Nevertheless, we are not defeated; we are not, O
soldiers.

Our blood, let the mosquitoes suck; let them be fed,
On that other side, O my brothers, we shall soon be,
Where all of those reign who fought for the Cross,
We did not betray You! To Christ the God, we shall
say.



FIRST AND SECOND FINDING OF THE HONORABLE HEAD OF THE HOLY GLORIOUS PROPHET, FORERUNNER, AND BAPTIST OF THE LORD, JOHN

After the Beheading of the Holy Prophet, Forerunner and Baptist John (August 29), his body was buried by disciples in the Samarian city of Sebaste, and his venerable head was hidden by Herodias in an unclean place. Saint Joanna (June 27), the wife of King Herod's steward Chuza (Luke 8:3), secretly took the holy head and placed it into a vessel and buried it on the Mount of Olives in one of Herod's properties.

After many years, this property passed into the possession of a government official who became a monk with the name of Innocent. He built a church and a cell there. When they started to dig the foundation, the vessel with the venerable head of John the Baptist was uncovered. Innocent recognized its great holiness from the signs of grace emanating from it. Thus occurred the First Finding of the Head. Innocent preserved it with great piety, but fearful that the holy relic might be abused by unbelievers, before his own death he again hid it in that same place, where it was found.

Upon his death the church fell into ruin and was destroyed.

During the days of Saint Constantine the Great (May 21), when Christianity began to flourish, the holy Forerunner appeared twice to two monks journeying to Jerusalem on pilgrimage to the holy places, and he revealed the location of his venerable head.

The monks uncovered the holy relic and, placing it into a sack of camel-hair, they proceeded homewards. Along the way they encountered an unnamed potter and gave him the precious burden to carry. Not knowing what he was carrying, the potter continued on his way. But the holy Forerunner appeared to him and ordered him to flee from the careless and lazy monks, with what he held in his hands. The potter concealed himself from the monks and at home he preserved the venerable head with reverence. Before his death he placed it in a water jug and gave it to his sister. From that time the venerable head was successively preserved by devout Christians, until the priest Eustathius (infected with the Arian heresy) came into possession of it. He beguiled a multitude of the infirm who had been healed by the holy head, ascribing their cures to the fact that it was in the possession of an Arian. When his blasphemy was uncovered, he was compelled to flee. After he buried the holy relic in a cave, near Emesa, the heretic intended to return later and use it for disseminating falsehood. God, however, did not permit this. Pious monks settled in the cave, and then a monastery arose at this place. In the year 452 Saint John the Baptist appeared to Archimandrite Marcellus of this monastery, and indicated where his head was hidden. This became celebrated as the Second Finding. The holy relic was transferred to Emesa, and later to Constantinople.



MARTYR PHOTINA (SVETLANA), THE SAMARITAN WOMAN, AND HER SONS

The Holy Martyr Photina (Svetlana) the Samaritan Woman, her sons Victor (named Photinus) and Joses; and her sisters Anatola, Phota, Photis, Paraskeva, Kyriake; Nero's daughter Domnina; and the Martyr Sebastian: The holy Martyr Photina was the Samaritan Woman, with whom the Savior conversed at Jacob's Well (John. 4:5-42).

During the time of the emperor Nero (54-68), who displayed excessive cruelty against Christians, Saint Photina lived in Carthage with her younger son Joses and fearlessly preached the Gospel there. Her eldest son Victor fought bravely in the Roman army against barbarians, and was appointed military commander in the city of Attalia (Asia Minor). Later, Nero called him to Italy to arrest and punish Christians.

Sebastian, an official in Italy, said to Saint Victor, "I know that you, your mother and your brother, are followers of Christ. As a friend I advise you to submit to the will of the emperor. If you inform on any Christians, you will receive their wealth. I shall write to your mother and brother, asking them not to preach Christ in public. Let them practice their faith in secret."

Saint Victor replied, "I want to be a preacher of Christianity like my mother and brother." Sebastian said, "O Victor, we all know what woes await you, your mother and brother." Then Sebastian suddenly felt a sharp pain in his eyes. He was dumbfounded, and his face was somber.

For three days he lay there blind, without uttering a word. On the fourth day he declared, "The God of the Christians is the only true God." Saint Victor asked why Sebastian had suddenly changed his mind. Sebastian replied, "Because Christ is calling me." Soon he was baptized, and immediately regained his sight. Saint Sebastian's servants, after witnessing the miracle, were also baptized.

Reports of this reached Nero, and he commanded that the Christians be brought to him at Rome. Then the Lord Himself appeared to the confessors and said, "Fear not, for I am with you. Nero, and all who serve him, will be vanquished." The Lord said to Saint Victor, "From this day forward, your name will be Photinus, because through you, many will be enlightened and will believe in Me." The Lord then told the Christians to strengthen and encourage Saint Sebastian to persevere until the end.

All these things, and even future events, were revealed to Saint Photina. She left Carthage in the company of several Christians and joined the confessors in Rome.

At Rome the emperor ordered the saints to be brought before him and he asked them whether they truly believed in Christ. All the confessors refused to renounce the Savior. Then the emperor gave orders to smash the martyrs' finger joints. During the torments, the confessors felt no pain, and their hands remained unharmed.

Nero ordered that Saints Sebastian, Photinus and Joses be blinded and locked up in prison, and Saint Photina and her five sisters Anatola, Phota, Photis, Paraskeva and Kyriake were sent to the imperial court under the supervision of Nero's daughter Domnina. Saint Photina converted both Domnina and all her servants to Christ. She also converted a sorcerer, who had brought her poisoned food to kill her.

Three years passed, and Nero sent to the prison for one of his servants, who had been locked up. The messengers reported to him that Saints Sebastian, Photinus and Joses, who had been blinded, had completely recovered, and that people were visiting them to hear their preaching, and indeed the whole prison had been transformed into a bright and fragrant place where God was glorified.

Nero then gave orders to crucify the saints, and to beat their naked bodies with straps. On the fourth day the emperor sent servants to see whether the martyrs were still alive. But, approaching the place of the tortures, the servants fell blind. An angel of the Lord freed the martyrs from their crosses and healed them. The saints took pity on the blinded servants, and restored their sight by their prayers to the Lord. Those who were healed came to believe in Christ and were soon baptized.

In an impotent rage Nero gave orders to flay the skin from Saint Photina and to throw the martyr down a well. Sebastian, Photinus and Joses had their legs cut off, and they were thrown to dogs, and then had their skin flayed off. The sisters of Saint Photina also suffered terrible torments. Nero gave orders to cut off their breasts and then to flay their skin. An expert in cruelty, the emperor readied the fiercest execution for Saint Photis: they tied her by the feet to the tops of two bent-over trees. When the ropes were cut the trees sprang upright and tore the martyr apart. The emperor ordered the others beheaded. Saint Photina was removed from the well and locked up in prison for twenty days.

After this Nero had her brought to him and asked if she would now relent and offer sacrifice to the idols. Saint Photina spit in the face of the emperor, and laughing at him, said, "O most impious of the blind, you profligate and stupid man! Do you think me so deluded that I would consent to renounce my Lord Christ and instead offer sacrifice to idols as blind as you?"

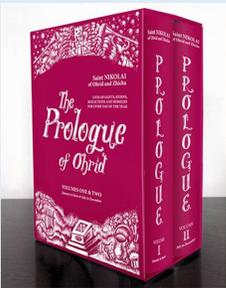
Hearing such words, Nero gave orders to again throw the martyr down the well, where she surrendered her soul to God.

ST. HERMAN'S FAVORITE READS



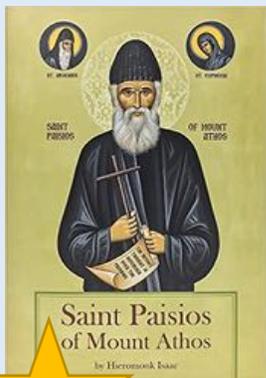
The Bible and the Holy Fathers for Orthodox

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.**

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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 20	\$ 3,548.88	TBD
Feb 27	\$ 2,767.28	TBD

Attendance: 147



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

MEMORY ETERNAL: Anita Sanford, Roy Patrick St. Clair