

St. Herman of Alaska Orthodox Church

April 10th 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

April 17 – Fellowship Team 3
April 24 – PASCHA POTLUCK
May 1 – Fellowship Team 1
May 8 – Fellowship Team 2
May 15 - Fellowship Team 3

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

April 13 – Rdr. Stephen Mirroy
April 16 – Sbn. Aaron Lessin
April 17 – Sbn. Stephen Terrell
April 18 – Rdr. Joseph McLeod
April 19 - Rdr. John Aponte
April 20 – Rdr. Stephen Miroy

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

Liturgical Services/Activities:

Wed. April 13/March 31

Rest of St. Jonah, metropolitan of Kiev, Moscow, and all Russia

6:00 p.m. Liturgy of the Pre-Sanctified Gifts

Fri. April 15/April 2

Venerable Titus the Wonderworker (9th c.)

12:00 p.m. Pre-Sanctified Liturgy at **St. Demetrios Skete**

6:00 p.m. Matins of Lazarus Saturday at **St. Demetrios Skete**

Sat. April 16/April 3

Lazarus Saturday

9:30 a.m. Hours and Divine Liturgy

3:00 p.m. Catechumen's Class

5:00 p.m. Vigil for Palm Sunday

Sun. April 17/April 4

Palm Sunday!

9:30 a.m. Hours and Divine Liturgy

Holy Week Schedule will be sent out separately so watch your email for that!

**Readings for the Week of
April 10th**

Sunday 4/10

John 20:19-31 (9th Matins Gospel)
Hebrews 9:11-14
Galatians 3:23-29 (Venerable Mary)
Mark 10:32-45
Luke 7:36-50 (Venerable Mary)

Monday 4/11

Isaiah 48:17-49:4 (6th Hour)
Genesis 27:1-41 (Vespers, 1st Reading)
Proverbs 19:16-25 (Vespers, 2nd Reading)

Tuesday 4/12

Isaiah 49:6-10 (6th Hour)
Genesis 31:3-16 (Vespers, 1st Reading)
Proverbs 21:3-21 (Vespers, 2nd Reading)

Wednesday 4/13

Isaiah 58:1-11 (6th Hour)
Genesis 43:26-31; 45:1-16 (Vespers, 1st Reading)
Proverbs 21:23-22:4 (Vespers, 2nd Reading)

Thursday 4/14

Isaiah 65:8-16 (6th Hour)
Genesis 46:1-7 (Vespers, 1st Reading)
Proverbs 23:15-24:5 (Vespers, 2nd Reading)

Friday 4/15

Isaiah 66:10-24 (6th Hour)
Genesis 49:33-50:26 (Vespers, 1st Reading)
Proverbs 31:8-31 (Vespers, 2nd Reading)

Saturday 4/16

Hebrews 12:28-13:8
John 11:1-45

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.

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.



Sunday March 27 Epistle Reading – HEBREWS 9:11 - 14

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

HE ENTERED THE MOST HOLY PLACE ONCE FOR ALL, HAVING OBTAINED ETERNAL REDEMPTION

If the priesthood established by the law has come to an end, and the priest who is 'in the order of Melchizedek' has offered his sacrifice, and has made all other sacrifices unnecessary, why do the priests of the new covenant perform the mystical liturgy? Now it is clear to those instructed in divinity that we do not offer another sacrifice, but perform a memorial of that unique and saving offering. For this was the Lord's own command: 'Do this in remembrance of me of me' (1 Corinthians 11:24). So that by contemplation new may recall what is symbolized, the sufferings endured on our behalf, and may kindle our love towards our benefactor, and look forward to the enjoyment of the blessing to come.

- Theodoret of Cyrus

St. Augustine on Pentecost

On the day of Pentecost the Holy Spirit fell on an assembly of one hundred and twenty men. Among them were all the apostles. And, filled with the Spirit, they were speaking in the language of every nation. A goodly number of those who had hated were amazed at the magnitude of the miracle (especially when they perceived in Peter's address so great and divine a testimony borne in behalf of Christ, as that He, who was slain by them and accounted amongst the dead, was proved to have risen again, and to be now alive). They were pricked in their hearts and converted. And so they became aware of the beneficent character of that precious blood which had been so impiously and cruelly shed, because they themselves were redeemed by the very blood which they had shed. For the blood of Christ was shed so efficaciously for the remission of all sins, that it could wipe out even the very sin of shedding it. With this therefore in His eye, the Lord said, They hated me without a cause: but when the Comforter is come, He shall bear witness of me;' saying, as it were, They hated Me and slew Me when I stood visibly before their eyes; but such shall be the testimony borne in My behalf by the Comforter, that He will bring them to believe in Me when I am no longer visible to their sight.

Commemoration of St. Mary of Egypt Mark 10:32 – 45

Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid. Then He took the twelve aside again and began to tell them the things that would happen to Him: Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles; and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again. Then James and John, the sons of Zebedee, came to Him, saying, "Teacher, we want You to do for us whatever we ask." And He said to them, "What do you want Me to do for you?" They said to Him, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory." But Jesus said to them, "You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We are able." So Jesus said to them, "You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared. And when the ten heard it, they began to be greatly displeased with James and John. But Jesus called them to Himself and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."



Whoever Desires to Become Great Among You Shall be Your Servant

But let no man be troubled at the apostles being in such an imperfect state. For not yet was the cross accomplished, not yet the grace of the Spirit given. But if you want to learn their virtue, notice them after these things, and you will see them superior to every passion. For with this object He reveals their deficiencies, that after these things you might know what manner of men they became by grace ..No one will sit on His right hand nor on His left. For that throne is inaccessible to all: I do not say to men only and saints and apostles, but even to angels, and archangels, and to all the powers that are on high ..But for whom is it prepared? For those who could become distinguished by their works. Do you see how they were all in an imperfect state, when these were lifting themselves up above the ten, and those envying the two?... Hear at least how this same John - he who now came to Him for these things - everywhere gives up the first place to Peter, both in addressing the people, and in working miracles, in the Acts of the Apostles. He does not conceal Peter's good deeds, but relates both the confession, which he openly made when all were silent, and his entering into the tomb. And he puts the apostle before himself ...Let us then become lowly, so we may be high. For most utterly does arrogance abase... Abraham says, 'I am dust and ashes' and prevailed over countless barbarians ...bearing a trophy more glorious than the former, and, cleaving to his virtue, grew ever more high.

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

The sinful woman, upon hearing that the Saviour was in the house of Simon, came there with an alabaster box of ointment. Moving toward the feet of the Lord from behind Him, she started to cry and washed His feet with her tears, then wiped them with her hair, kissed them and anointed them with myrrh (cf. Luke 7:36–39). She did not say anything; she only acted, and through her actions revealed a most tender love for the Lord. Because of this it was spoken of her: Her sins, which are many, are forgiven; for she loved much (Luke 7:47). Oh, when will we talk less and act more, and through our actions witness our love for the Lord? You might say, “If He were here I would be ready now to do all for Him.” But He is here, invisible in His person, but visible in all Christians, most of all in the needy. Anoint the invisible Lord with loving prayer of the heart and mind; and, for His sake, do everything possible for the needy, and you will be doing this for God.



Proverbs 19:16 – 25

He who keeps the commandment keeps his soul, But he who is careless of his ways will die. He who has pity on the poor lends to the Lord, And He will pay back what he has given. Chasten your son while there is hope, And do not set your heart on his destruction. A man of great wrath will suffer punishment; For if you rescue him, you will have to do it again. Listen to counsel and receive instruction, That you may be wise in your latter days. **There are many plans in a man's heart, Nevertheless the Lord's counsel – that will stand.** What is desired in a man is kindness, And a poor man is better than a liar. The fear of the Lord leads to life, And he who has it will abide in satisfaction; He will not be visited with evil. A lazy man buries his hand in the bowl, And will not so much as bring it to his mouth again. Strike a scoffer, and the simple will become wary; Rebuke one who has understanding, and he will discern knowledge.

HE WHO HAS PITY ON THE POOR LENDS TO THE LORD

Both the poor man who begs and the rich man who gives, place the Lord under an obligation: not only when the poor man begs in the name of the Lord and with humility, but also when the rich man gives in the name of the Lord and with compassion. Everyone who receives must realize that he receives that which is God's; and, when a man gives, he must realize that he gives that which is God's. The giving as much as the receiving both have a value. We all come naked into the world, and naked we leave it. We are all beggars before God, because we have nothing that we have not received from Him. Therefore give to the poor man, your brother, even as God has given to you. You take what is another's and you give to your own when you give alms. The poor man is closer to

you than all your goods, even as God, the Creator of all men, values each man as being far more precious than all his goods. If you have been given wealth, it has been given to you as a test. It is to test your heart; to let God and the hosts of heaven see if you have understood from whom your wealth comes and why it has been given to you. Truly blessed are you if you understand that your wealth comes from God and belongs to God. Blessed are you if you count the poor as your own family, as members of your own household, and share with them that which God has entrusted to you. Oh, how immeasurable is God's love for mankind! Lo, all that you have belongs to God, yet He considers Himself your debtor if you take what is His and give it to the poor, and He will pay you for your good deed. What mercy can equal this? O Lord, Lover of mankind, open our minds that we may comprehend the mystery of Your mercy, and soften our hearts that they may be like wax, and like wax burn and shine with the reflection of Your ineffable mercy. To You be glory and praise for ever. Amen.

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

Thus says the Lord: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea: Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. Under what condition should all this come to pass? Go ye forth out of Babylon (Isa. 48:17–20).

Babylon is an image of all-around sinfulness. Abandon sin, turn to the Lord with all of your heart. He will not remember your transgressions, and will consign all of your unrighteousness to oblivion. You will enter again into mercy with Him—and then you need only to walk the way which He will teach you, and your inner peace will be like a river, the good thoughts of your heart like the sand, and the fruits of your good works like the dust of the ground.



REFLECTION – On the Spiritual World

Spiritists of our day accept every manifestation from the spiritual world as though sent by God, and immediately they boast that God has been "revealed" to them. I knew an eighty-year-old monk whom everyone respected as a great spiritual director. To my question, "Have you ever in your life seen anything from the spiritual world?" the monk answered me, "No, never, praise be to God's mercy." Seeing that I was astonished at this, he said: "I have constantly prayed to God that nothing would appear to me, so that I would not have occasion to fall into deception and receive a fallen devil as an angel. Thus far, God has heard my prayers."

The following recorded example shows how humble and cautious the elders were. The devil, clothed in the light of an angel, appeared to a certain monk and said to him: "I am the Archangel Gabriel, and I am sent to you." To this the brother responded: "Think--were you not sent to someone else? For I am not worthy to see an angel." The devil instantly became invisible and vanished.



Homily - On the miraculous opening of the graves

"The graves were opened; and many bodies of the saints which slept arose" (Matthew 27:52).

Oh, what a great sign! The dead bodies of holy men and women recognized Him, Who had died in torment on the Cross--but the dead souls of the Jewish elders did not recognize Him. The whole of creation trembled, but only the criminal souls of Ananias, Caiphias and Herod did not tremble. Dead saints showed themselves more sensitive than living sinners. How could the dead saints remain indifferent toward their Creator on the Cross when even the dead stones could not remain indifferent? How could it be that during this event, which caused the earth to quake and the sun to hide its rays, that the bodies of the righteous could sleep in the graves--they who had fulfilled His Dispensation of old, who had hoped in Him for life, who had prophesied about Him and had closed their eyes in the hope of His coming?

Oh, what a great sign! Oh, what a great comfort it is for us who hope in the Resurrection! For according to our weakness and little faith, we could say: "Truly, Christ is Risen, but will we also be resurrected? Christ resurrected by His own power, but how shall we resurrect? Who knows if God will resurrect us by His own Power?" Here is consolation, here is proof: *The graves were opened; and many bodies of the saints which slept arose.* This means that death was unable to annihilate even ordinary man. This means that those who are much lower than Christ are not dead like stones, but are alive like angels. This means that one day even our bodies will rise from the tombs; that we will live also. All that our Lord said is confirmed by an outpouring of countless proofs. Knowing the weakness of our faith, He proved the prophecy of the resurrection not only by His particular Resurrection, but also by His raising many bodies from the tombs at the time of His own death.

O brethren, not one of us will have the least excuse for not believing in life after death. O Lord All-merciful, confirm the faithful in the Faith and convert the unbelieving to the Faith.

SAINT MARK, CONFESSOR AND BISHOP OF ARETHUSA IN SYRIA

We are told about Mark's suffering by St. Gregory the Theologian and by Blessed Theodoretus. According to these reports, during Emperor Constantine's reign, Mark destroyed a pagan temple and converted many to the Christian Faith. When Julian ascended the throne and shortly thereafter apostatized from the Faith of Christ, some citizens of Arethusa also denied Christ and reverted to paganism. Then they rose up against Mark because he had destroyed their temple, seeking that he either rebuild the temple or pay a large sum of money. Since the aged Mark refused to do either of the two, he was flogged, mocked and dragged through the streets. After that they severed his ears with a fine but strong thread. They then stripped him, smeared him with honey, and left him tied to a tree in the heat of summer to be bitten by wasps, mosquitoes, and hornets. The martyr of Christ endured all without complaint. Mark was very old, but his countenance shone like an angel. The pagans reduced the price for their temple even more and finally sought from Mark an insignificant sum. This he could have easily given, but he refused to give even one coin for this purpose. His patience made an enormous impression on the citizens, gaining him their admiration and pity. They then lowered the cost of the temple to practically nothing, in order to allow him to live. Finally they permitted him to go free, and one by one they all received instruction from him and returned to the Christian Faith. At the same time, in the city of Heliopolis at the foot of Mount Lebanon, the deacon Cyril suffered for a similar act. During the time when Christianity enjoyed freedom, Cyril destroyed some idols, and was later brutally tortured under Julian the Apostate. So embittered were the pagans against him that, when they killed him, they ripped him open with their teeth and tore out his entrails. The same day on which St. Cyril suffered, many others also suffered. The spiteful pagans carved their bodies into pieces, mixed them with barley and fed them to the swine. Punishment reached them swiftly: all of their teeth fell out and an unbearable stench came forth from their mouths.

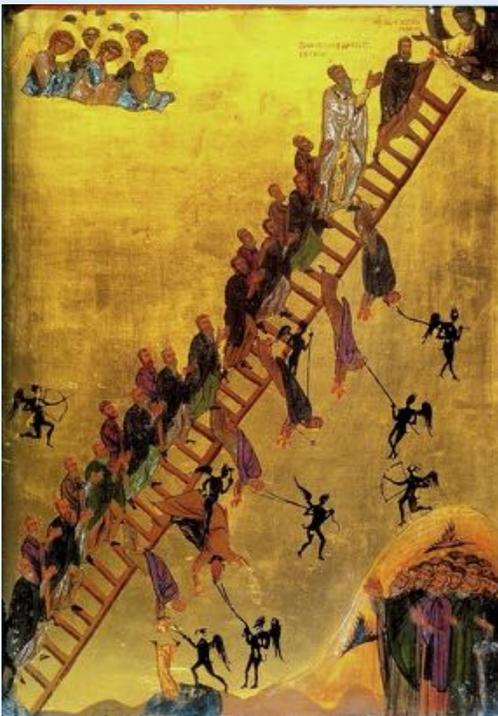


THE VENERABLE JOHN THE HERMIT

John was the son of Juliana, a Christian woman in Armenia. As a young boy, he left his mother and withdrew into the wilderness, completely aflame with love for Christ the Lord. In the wilderness, he first surrendered himself to the guidance of a spiritual director, Pharmutius, who had been found so worthy before God that an angel brought him bread daily. Later, the young John departed and withdrew into solitude. He lowered himself into a dry well, where he spent ten years in fasting, prayer and vigils. St. Pharmutius brought bread from the angel and gave it to him. So that the young John would not become proud, the angel of God did not give bread to him personally, but rather through his spiritual father Pharmutius. After ten years of difficult ascetic labors in the well, St. John reposed in the Lord. His relics revealed themselves to be wonderworking. He lived and was glorified by God and men in the fourth century.

THE VENERABLE JOHN CLIMACUS

John Climacus is the author of *The Ladder of Divine Ascent*. John came to Mount Sinai as a sixteen-year-old youth and remained there, first as a novice, later as a recluse, and finally as abbot of Sinai until his eightieth year, when he reposed, in about the year 649 A.D. His biographer, the monk Daniel, says about him: "His body ascended the heights of Sinai, while his soul ascended the heights of heaven." He remained under obedience to his spiritual father, Martyrius, for nineteen years. Anastasius of Sinai, seeing the young John, prophesied that he would become the abbot of Sinai. After the death of his spiritual father, John withdrew into a cave, where he lived a life of strict asceticism for twenty years. His disciple, Moses, fell asleep one day under the shade of a large stone. John, at prayer in his cell, saw that his disciple was in danger and prayed to God for him. Later, when Moses returned, he fell on his knees and gave thanks to his spiritual father for saving him from certain death. He related that in a dream he had heard John calling him, and that he had jumped up at the moment the stone had fallen. Had he not jumped, the stone would have crushed him. At the insistence of the brotherhood, John agreed to become abbot, and he directed the salvation of the souls of men with zeal and love. Certain people reproached John for talking too much. Not at all angered by this, John nevertheless remained silent for an entire year. He did not utter a word until the brothers implored him to speak, and to continue teaching them his God-given wisdom. On one occasion, when six-hundred pilgrims came to the Monastery of Sinai, everyone saw an agile youth in Jewish attire serving at table, giving orders to other servants and assigning duties. Suddenly, this young man disappeared. When everyone noticed this and began to ask questions, John said to them: "Do not seek him, for that was Moses the Prophet serving in his own place." During his silence in the cave, John wrote many worthwhile books, of which the most glorious is *The Ladder*. This book is still read by many, even today. In this book, John describes the method of raising the soul to God, comparing it to the climbing of a ladder. Before his death, John designated George, his brother in the flesh, as abbot. George grieved much because of his separation from John. Then John said to him that, if he were found worthy to be near God in the other world, he would pray to Him that George would be taken to heaven that same year. And so it came to pass. After ten months George fell asleep and settled among the citizens of heaven as his great brother, John, had done.



COMMEMORATION OF A MONK WHO DIED JOYFULLY AND NEVER JUDGED ANYONE IN HIS LIFE

This monk was lazy, careless, and lacking in his prayer life; but throughout all of his life he did not judge anyone. While dying, he was happy. When the brethren asked him how it was that with so many sins he could die joyfully, he replied: "I now see angels who are showing me a page containing my numerous sins. I said to them, 'Our Lord said: *Judge not, and ye shall not be judged* (Luke 6:37). I have never judged anyone, and I hope in the mercy of God that He will not judge me.'" And the angels tore up the paper. Upon hearing this, the monks were astonished and learned from it.

St. Jonah, Metropolitan of Moscow

Jonah was born in the province of Kostroma. In his twelfth year he was tonsured a monk, and as such lived for a long time in the Simonov Monastery in Moscow. In the time of Metropolitan Photius, Jonah became Bishop of Ryazan. When Photius died, Jonah was elected metropolitan and sent to the patriarch in Constantinople for approval and consecration. At the same time, Isidore, a Bulgarian by descent, outwitted Jonah, arrived before him in Constantinople and was consecrated as the Metropolitan of the Russians. Jonah returned to his cathedral in Ryazan. The malicious Isidore ended his rule as Metropolitan in an evil manner. Isidore attended the Council of Florence [1439 A.D.] and only after three years did he return to Moscow. Everyone attacked him as an apostate from Orthodoxy, and he was banished. It is unknown where he ended his life. Jonah, the good and wise shepherd, ascended the metropolitan's throne. He was a great worker of miracles, a seer, and a spiritual director. When the Hagarenes surrounded Moscow, Jonah repelled them through his prayers. In his later years he he the desire to be afflicted by an illness so that he could suffer pain and, through this pain, completely purify himself before his departure to the other world. According to his desire, God permitted wounds in his feet, which was foretold in a vision to a certain priest, James. The saint died from these wounds and took up his habitation among the heavenly citizens on March 31, 1461 A.D. Many miracles have occurred over his relics. A certain mute, John by name, was brought before the relics of the saint. John kissed the hand of Jonah and, as he related later, the hand grabbed him by the tongue, and he felt a sharp pain. When the hand released his tongue, John returned to those people who had brought him and began to talk as though he had never been mute.



THE HOLY MARTYR PHERBUTHA, HER WIDOWED SISTER AND THEIR SLAVE

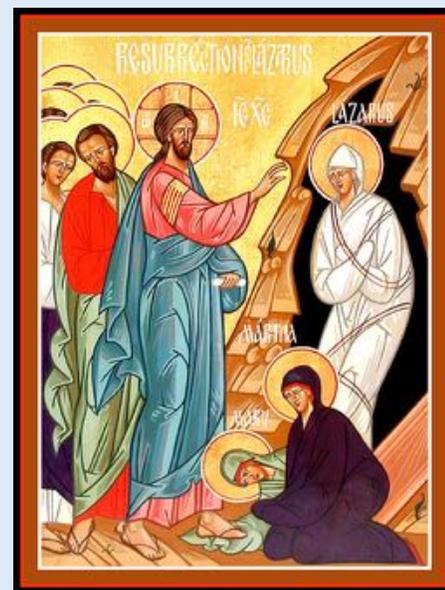
During the reign of the Persian King Sapor (Saborius), St. Simeon the Bishop was slain. Pherbutha, the sister of Bishop Simeon, was taken to the palace at the wish of the queen. Pherbutha was exceptionally beautiful, and many suitors thronged to her, among whom were many pagan priests and soothsayers. Pherbutha rejected them all, provoking much anger against herself. At that time, the queen became ill, and all the pagan priests told the king that the queen had been poisoned by Pherbutha, and as a cure they recommended the following: that Pherbutha, her sister and their slave, all Christians, be sawn asunder and that three parts of their bodies be placed on one side and three parts on the other side and that the queen should be borne between them. The king agreed to the recommendation of these blood-thirsty pagan priests. Pherbutha, together with her sister and their slave, suffered for Christ in the year 343 A.D., thereby earning incorruptible wreaths in the Eternal Kingdom of their Lord.

THE RAISING OF LAZARUS

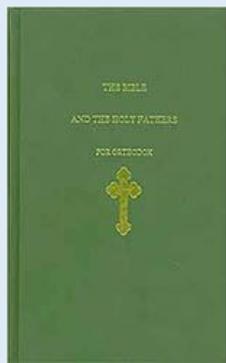
Visible triumphs are few in the earthly life of our Lord Jesus Christ. He preached a kingdom “not of this world.” At His nativity in the flesh there was “no room at the inn.” For nearly thirty years, while He grew “in wisdom and in stature, and in favor with God and man” (Luke 2:52), He lived in obscurity as “the son of Mary.” When He appeared from Nazareth to begin His public ministry, one of the first to hear of Him asked: “Can anything good come out of Nazareth?” (John 1:46). In the end He was crucified between two thieves and laid to rest in the tomb of another man. Two brief days stand out as sharp exceptions to the above—days of clearly observable triumph. These days are known in the Church today as **Lazarus Saturday** and **Palm Sunday**. Together they form a unified liturgical cycle which serves as the passage from the forty days of **Great Lent** to **Holy Week**. They are the unique and paradoxical days before the Lord’s Passion. They are days of visible, earthly triumph, of resurrection and messianic joy in which Christ Himself is a deliberate and active participant. At the same time they are days which point beyond themselves to an ultimate victory and final kingship which Christ will attain not by raising one dead man or entering a particular city, but by His own imminent suffering, death and resurrection. By raising Lazarus from the dead before Thy Passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the palms of victory, we cry out to Thee, O Vanquisher of Death: Hosanna in the highest!

Blessed is He that comes in the name of the Lord! (Troparion of the Feast, sung on both Lazarus Saturday and Palm Sunday) Lazarus Saturday. In a carefully detailed narrative the Gospel relates how Christ, six days before His own death, and with particular mindfulness of the people “standing by, that they may believe that thou didst send me” (John 11:42), went to His dead friend Lazarus at Bethany outside of

Jerusalem. He was aware of the approaching death of Lazarus but deliberately delayed His coming, saying to His disciples at the news of His friend’s death: “For your sake I am glad that I was not there, so that you may believe” (John 11:14). When Jesus arrived at Bethany, Lazarus was already dead four days. This fact is repeatedly emphasized by the Gospel narrative and the liturgical hymns of the feast. The four-day burial underscores the horrible reality of death. Man, created by God in His own image and likeness, is a spiritual-material being, a unity of soul and body. Death is destruction; it is the separation of soul and body. The soul without the body is a ghost, as one Orthodox theologian puts it, and the body without the soul is a decaying corpse. “I weep and I wail, when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb dishonored, disfigured, bereft of form.” This is a hymn of Saint John of Damascus sung at the Church’s burial services. This “mystery” of death is the inevitable fate of man fallen from God and blinded by his own prideful pursuits. With epic simplicity the Gospel records that, on coming to the scene of the horrible end of His friend, “Jesus wept” (John 11:35). At this moment Lazarus, the friend of Christ, stands for all men, and Bethany is the mystical center of the world. Jesus wept as He saw the “very good” creation and its king, man, “made through Him” (John 1:3) to be filled with joy, life and light, now a burial ground in which man is sealed up in a tomb outside the city, removed from the fullness of life for which he was created, and decomposing in darkness, despair and death. Again as the Gospel says, the people were hesitant to open the tomb, for “by this time there will be an odor, for he has been dead four days” (John 11:39). When the stone was removed from the tomb, Jesus prayed to His Father and then cried with a loud voice: “Lazarus, come out.” The icon of the feast shows the particular moment when Lazarus appears at the entrance to the tomb. He is still wrapped in his grave clothes and his friends, who are holding their noses because of the stench of his decaying body, must unwrap him. In everything stress is laid on the audible, the visible and the tangible. Christ presents the world with this observable fact: on the eve of His own suffering and death He raises a man dead four days! The people were astonished. Many immediately believed on Jesus and a great crowd began to assemble around Him as the news of the raising of Lazarus spread. The regal entry into Jerusalem followed.



ST. HERMAN'S FAVORITE READS



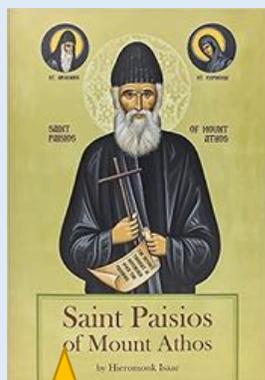
The Bible and the Holy Fathers for Orthodox

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 27	\$ 6,638.28	TBD
April 3	\$ 4,638.19	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, 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 Lawrence, Glen & Mich Mine, Sarah Francis, Jeanine Karam, Christina Kendrat

MEMORY ETERNAL: Anita Sanford, Roy Patrick St. Clair