

# St. Herman of Alaska Orthodox Church

## June 26<sup>th</sup> Weekly Bulletin

60 Clifton Chapel Lane, Stafford, Virginia 22555 –  
Mailing Address: P.O. Box 1295, Stafford, VA 22555 –  
Website: [www.sthermanorthodox.org](http://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 Meal

June 26 – Fellowship Team 4  
July 3 – Fellowship Team 1  
July 10 – Fellowship Team 2  
July 17 – Fellowship Team 3  
July 24 – Fellowship 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 Jo Lu Terrell.

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### Reader Schedule

June 26 – Sbn. Stephen Terrell  
July 3 – Sbn. Aaron Lessin  
July 10 – Rdr. Stephen Miroy  
July 12 – Michael R.

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

### Liturgical Services/Activities:

Wed. Jun 22/Jun 9

St. Cyril, Archbishop of Alexandria (444)

5:00 p.m. Confession

6:30 p.m. Vespers

7:00 p.m. Adult Education Class

Sat. Jun 25/Jun 12

Venerable Onuphrius the Great

3:00 p.m. Catechumen's Class

4:00 p.m. Confessions

5:00 p.m. Great Vespers

Sun. Jun 26/Jun 13

All Russian Saints

9:30 a.m. Hours

10:00 a.m. Divine Liturgy

Wed. Jun 29/Jun 16

St. Tychon, Bishop of Amathus

5:00 p.m. Confession

6:30 p.m. Vespers

7:00 p.m. Adult Education Class

Sat. July 2/Jun 19

Holy Apostle Jude, the Brother of the Lord (80)

3:00 p.m. Catechumen's Class

4:00 p.m. Confessions

5:00 p.m. Great Vespers

## Readings for the Week of

June 22<sup>th</sup>

### Wednesday 6/22

Romans 4:13-25  
Matthew 7:21-23

### Thursday 6/23

John 10:1-9 Matins Gospel  
Romans 5:10-16  
Matthew 8:23-27  
Hebrews 13:17-21 St. Basil  
John 10:9-16 St. Basil

### Friday 6/24

John 21:15-25 Matins Gospel  
Romans 5:17-6:2  
Matthew 9:14-17  
Acts 11:19-26, 29-30 Apostle  
Luke 10:16-21 Apostle

### Saturday 6/25

Romans 3:19-26  
Matthew 7:1-8  
Galatians 5:22-6:2 Venerables  
Matthew 11:27-30 Venerables

### Sunday 6/26

Mark 16:1-8 (2nd Matins Gospel)  
Romans 2:10-16 (Epistle)  
Matthew 4:18-23 (Gospel)  
Hebrews 11:33-12:2 Epistle, Saints  
Matthew 4:25-5:12 Gospel, Saints

### Monday 6/27

Romans 7:1-13  
Matthew 9:36-10:8

### Tuesday 6/28

John 10:1-9 Matins Gospel  
Romans 7:14-8:2  
Matthew 10:9-15  
Hebrews 13:17-21 St. Jonah  
John 10:9-16 St. Jonah



## 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.

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### 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.

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### Church Food Pantry

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

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### Baptismal Gifts

We have been so blessed to have so many baptisms! I wanted to remind you that if you need a baptismal cross, Mother Andrea has many lovely ones in her gift shop. She is acquiring Russian ones while they are still available in places. Her gift shop is stocked full of books, icons, liturgical items, and of course, gifts! Visit her website and visit her in Rochelle, VA at the Queen of All Skete." <https://queenofallskete.org/about-us/>

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### COVID-19 Book

Fr. Alexander's book on COVID-19 is finally available on Amazon, "[Let No One Fear Death](#)". Among the other chapter contributors is Metropolitan Jonah. Also note that this book, after only week on amazon.com, is already the no. 1 "Best Seller" among the 50 best-selling books in the category of "Ecclesiology Christian Theology." Vladyka and Fr. Alexander are willing to sign copies for any parishioners who purchase the book!

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### Jordanville Updates

Congratulations to our two Seminarians at Holy Trinity Seminary for finishing up their first year: Luke Kendrat and Bessarion Grant. Reader Luke Kendrat was acknowledged for his Excellence as a First Year Student in the Bachelor of Theology B.Th.) degree program.

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## 2<sup>nd</sup> Sunday after PENETECOST EPISTLE: Romans 2:10-16

- <sup>10</sup> but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.
- <sup>11</sup> For there is no partiality with God.
- <sup>12</sup> For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law
- <sup>13</sup> (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified;
- <sup>14</sup> for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,
- <sup>15</sup> who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)
- <sup>16</sup> in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.



### **BUT THE DOERS OF THE LAW WILL BE JUSTIFIED**

He makes inquisition, not into the quality of persons, but into the difference of actions. By so saying, he shows that it was not in actions, but in persons only, that the Jew differed from the Gentiles. For it is not because one is a Jew and the other a Gentile, that one is honored and the other disgraced, but it is from the works that either treatment comes. He shows not only the equality of the Jew and the Gentile, but that the Jew was even much burdened by the gift of the Law. For the Gentile is judged without law. But this 'without law' here expresses not the worse plight, but the easier, that is, he does not have the Law to accuse him; he is condemned solely from the reasoning of nature, but the Jew, the greater the attention he enjoyed, the greater the punishment he will suffer. For in that they said they did not need grace, being justified by the Law, he shows that they need it more than the Gentiles, considering they are liable to be punished more.

-St. John Chrysostom



## 2<sup>nd</sup> Sunday after PENTECOST GOSPEL: Matthew 4:18 – 23

- <sup>18</sup> And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.
- <sup>19</sup> Then He said to them, "Follow Me, and I will make you fishers of men."
- <sup>20</sup> They immediately left their nets and followed Him.
- <sup>21</sup> Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them,
- <sup>22</sup> and immediately they left the boat and their father, and followed Him.
- <sup>23</sup> And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.



### HE SAID TO PETER AND ANDREW, FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN

Yet John says that they were called in another manner. Therefore it is evident that this was a second call. One may perceive this from many things. For there it is said that they came to Him when 'John was not yet cast into prison,' but here, after he was in confinement. And there Andrew calls Peter, but here Jesus calls both. And John says, Jesus seeing Simon coming, says, 'You are Simon, the Son of Jona, you shall be called Cephas, which is by interpretation, a stone' (John 1:42). But Matthew says that he was already called by that name. And from the place whence they were called, and from many other things, one may perceive this: such as their ready obedience and abandonment of all.

For now they were well in-structed beforehand ....But mark both their faith and their obedience. For though they were in the midst of their work .. 'They forsook all and followed.' Such is the obedience which Christ seeks of us....We can see this, too, when some other had come to Him and was asking leave to bury his own father: He permitted not even this (Matt.8:21,22).

- St. John Chrysostom

## History of the Apostle's Fast

The fast of the holy Apostles is very ancient, dating back to the first centuries of Christianity. We have the testimony of St. Athanasius the Great, St. Ambrose of Milan, St. Leo the Great and Theodoret of Cyrrhus regarding it. The oldest testimony regarding the Apostles Fast is given to us by St. Athanasius the Great (†373). In his letter to Emperor Constance, in speaking of the persecution by the Arians, he writes: "During the week following Pentecost, the people who observed the fast went out to the cemetery to pray." "The Lord so ordained it," says St. Ambrose (†397), "that as we have participated in his sufferings during the Forty Days, so we should also rejoice in his Resurrection during the season of Pentecost. We do not fast during the season of Pentecost, since our Lord Himself was present amongst us during those days ... Christ's presence was like nourishing food for the Christians. So too, during Pentecost, we feed on the Lord who is present among us. On the days following his ascension into heaven, however, we again fast" (Sermon 61). St. Ambrose basis this practice on the words of Jesus concerning his disciples in the Gospel of Matthew 9:14, 15: "Can the wedding guests mourn as long as the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast."



## Duration of Fast

In the Orthodox Church the Fast of the holy Apostles lasts from the day after the Sunday of All Saints to the 29th of June, the feast of the Apostles Peter and Paul. This fast may be of longer or shorter duration depending upon which day Pascha is celebrated. According to the Old Calendar it could last from as little as 8 days to as many as 42 days depending on the date of Pascha, but this is shortened by the New Calendar which sometimes obliterates the Fast altogether. If the feast of Pascha occurs sooner, then the Apostle's Fast is longer; if Pascha comes later, then the Apostle's Fast is shorter.

## Reflections on the Fast

The Orthodox year has a rhythm, much like the tide coming in and going out – only this rhythm is an undulation between seasons of fasting and seasons (or a few days) of feasting. Every week, with few exceptions, is marked by the Wednesday and Friday fast, and every celebration of the Divine Liturgy is prepared for by eating nothing after midnight until we have received the Holy Sacrament.

It is a rhythm. Our modern world has lost most of its natural rhythm. The sun rises and sets but causes little fanfare in a world powered and lit by other sources. In America, virtually everything is always in season, even though the chemicals used to preserve this wonderful cornucopia are probably slowly poisoning our bodies.

The Scriptures speaks of the rhythms of the world – “the sun to rule by day... the moon and stars to rule by night...”

The rhythm of the Church does not seek to make us slaves of the calendar nor does it treat certain foods as sinful. It simply calls us to a more human way of living. It's not properly human to eat anything you want, anytime you want. Even Adam and Eve in the Garden initially knew what it was to abstain from the fruit of a certain tree.

Orthodox do not starve when they fast – we simply abstain from certain foods and generally eat less. At the same time we are taught to pray more, attend services more frequently, and to increase our generosity to others (alms).

But it is a rhythm – fasts are followed by feasts. The fast of the Apostles begins on the second Monday after Pentecost and concludes on the Feast of Sts. Peter and Paul on June 29. Most of Christendom will know nothing of any of this – that Eastern Christians will have begun a Lenten period while the world begins to think of vacations.

The contemporary God is much the same as the contemporary diet – we want as much of Him as we want – anytime, anywhere. There is no rhythm to our desire, only the rise and fall of passions. There is no legalism in the Orthodox fast. I do not think God punishes those who fail to fast. I believe that they simply continue to become less and less human. We will not accept the limits and boundaries of our existence and thus find desires to be incessant and unruly. It makes us bestial.

For those who have begun the fast – may God give you grace! For those who know nothing of the fast – may God give you grace and preserve from a world that would devour you. May God give us all the mercies of His kindness and help us remember the work of His blessed apostles!

**2022 Finances**  
**The Parish needs TBD/week to meet budget**

<u>Week</u>	<u>Amount Received</u>	<u>Difference from amount needed</u>
May 1	\$ 4,199.00	TBD
May 8	\$ 3,169.00	TBD
May 15	\$ 3,714.06	TBD
May 22	\$ 1,455.00	TBD
May 29	\$ 5,175.27	TBD
June 5	\$ 4,732.56	TBD
Attendance 145		



## 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 Lawrence, Glen & Mich Mine, Sarah Francis, Jeanine Karam, Christina Kendrat

MEMORY ETERNAL: Anita Sanford, Roy Patrick St. Clair