

# St. Herman of Alaska Orthodox Church

## April 24<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.

**Metropolitan Jonah  
(Paffhausen)**  
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Laymon**  
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C. Webster**  
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**Hierodeacon Mark  
(Sanford)**  
[sanfordm@me.com](mailto:sanfordm@me.com)

### Fellowship Hour

May 1 – Fellowship Team 1  
May 8 – Fellowship Team 2  
May 15 - Fellowship Team 3  
May 22 – Fellowship Team 4  
May 29 - POTLUCK

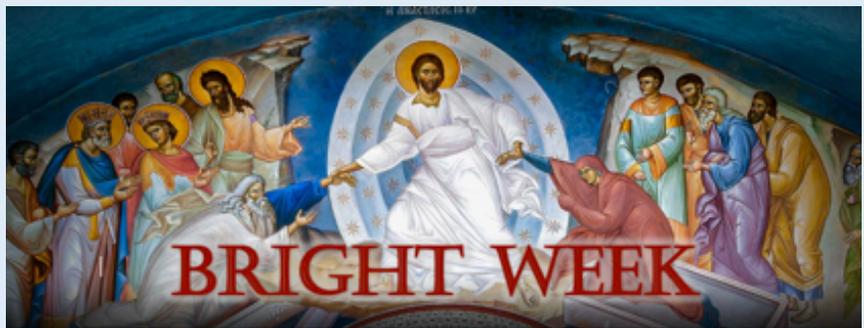
If anyone would like to join a team or be put on the list of substitutes, or is interested in hosting a particular Sunday please contact Brianna Lessin.

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### Reader Schedule

COMING SOON!

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



#### MONDAY

9 AM – PASCHAL MATINS AND LITURGY (MONASTERY)  
5 PM – PASCHAL VESPERS (MONASTERY)

#### TUESDAY

9 AM – PASCHAL MATINS AND LITURGY (MONASTERY)  
5 PM – PASCHAL VESPERS (MONASTERY)

#### WEDNESDAY

9 AM – PASCHAL MATINS (MONASTERY)  
6:30 PM – PASCHAL VESPERS AND BARBECUE (ST. HERMAN'S)

#### THURSDAY

5 PM – PASCHAL VESPERS (MONASTERY)

#### FRIDAY

9 AM – PASCHAL MATINS AND LITURGY (MONASTERY)  
5 PM – PASCHAL VESPERS AND POTLUCK BBQ OPEN HOUSE (MONASTERY)

#### SATURDAY

10 AM – PASCHAL MATINS AND LITURGY (MONASTERY)  
5 PM – GREAT VESPERS FOR THOMAS SUNDAY (ST. HERMAN'S)

**Readings for the Week of  
April 10<sup>th</sup>**

**Sunday 4/24**

Acts 1:1-8  
John 1:1-17  
John 20:19-25 Vespers, Gospel

**Monday 4/25**

Acts 1:12-17, 21-26 (Epistle)  
John 1:18-28 (Gospel)  
Matthew 28:1-20 (Cross  
Procession, 1st Gospel)  
Mark 16:1-8 (Cross Procession,  
2nd Gospel)  
Luke 24:1-12 (Cross Procession,  
3rd Gospel)  
John 20:1-10 (or Luke 24:36-53)  
(Cross Procession, 4th Reading)  
Luke 24:36-53 (or John 20:1-10)  
(Cross Procession, 4th Reading)

**Tuesday 4/26**

Acts 2:14-21  
Luke 24:12-35

**Wednesday 4/27**

Acts 2:22-36  
John 1:35-51

**Thursday 4/28**

Acts 2:38-43  
John 3:1-15

**Friday 4/29**

Acts 3:1-8  
Philippians 2:5-11  
John 2:12-22  
Luke 10:38-42; 11:27-28

**Saturday 4/30**

Acts 3:11-16  
John 3:22-33

**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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**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>

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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.



## **APRIL BIRTHDAYS!**

Kayla Smith – April 4  
Mat. Joanna Laymon – April 6  
Svetlana (Photini) Jenkins – April 11  
Brianna (Brigid) Lessin – April 11  
Stella (Stavroula) Jordan – April 12  
Fr. Alexander Webster – April 13  
Lydia Reagan – April 16  
Matthew (Simeon) Weekes – April 18  
Inna (Alexandra) Sayre – April 19  
Mat. Kathleen Webster – April 25  
Brady (Basil) Raccanello – April 27  
Brent (Joseph of Arimathea) Pearson –  
April 30

## **MAY BIRTHDAYS!**

Rdr. Joseph McLeod – May 1  
Rebecca Lowe – May 3  
Matthew Smith – May 7  
May Joy Grenier – May 10  
Loun Antanasov – May 20  
Owen (Samuel) – May 20  
Indiana (John) Raccanello – May 22  
Gabrielle Karam – May 27  
Andrew Sciascia – May 29

## **MAY NAME DAYS**

George(s) Evanisko – May 6  
George Jarvis – May 6  
George Yuschak – May 6  
George Matthews – May 6  
Tamara Harrison – May 14  
Jeremiah Reagan – May 14  
Emmelia McLeod – May 21  
Nikolai Petrov – May 22

## **APRIL NAME DAYS**

Kensie Marie (Mary) McLeod –  
April 2  
Mary Reagan – April 2  
Joseph Milligan – April 13

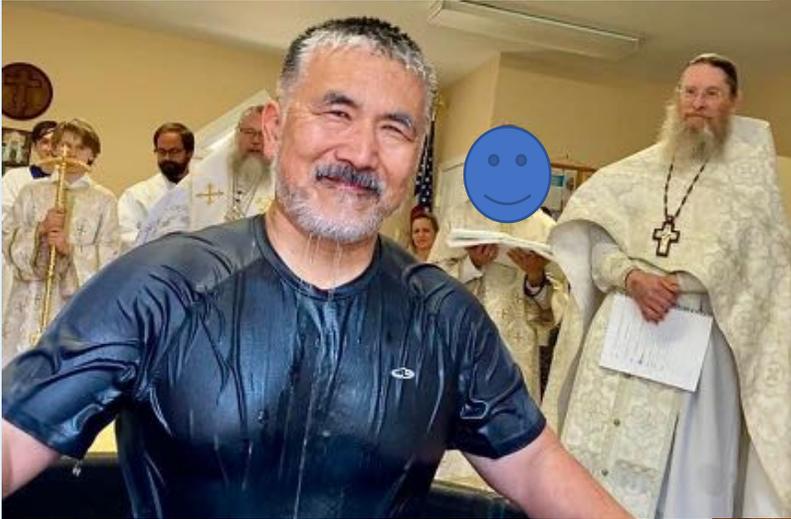


## **MAY ANNIVERSARIES**

Rebecca Lowe – May 16  
Joseph and Melissa McLeod –  
May 27  
Stavroula Jordan – May 28

PICTURES FROM THIS WEEK!









## Renewal and Illumination

**Come, let us drink a new drink, not one wondrously brought forth from a barren rock, but the Source of immortality, which springs forth from the tomb of Christ, in whom we are established. ( Third ode of the Canon of Pascha, Sunday of Pascha)**

THE WEEK FOLLOWING PASCHA IS KNOWN as Renewal Week, since all things have been made new by the Lord's Resurrection. **"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (2 Cor. 5:17).** It is also called Bright Week since the Resurrection has enlightened all things: **Now all things have been filled with light, both heaven and earth and those beneath the earth; so let all creation sing of Christ's rising, by which it is established. (Canon of Pascha, troparion of the third ode)**

The whole of Renewal Week, or Bright Week, is a celebration of Pascha. Yet even now, the theme of Pentecost is already present, particularly in the image of the "spring" or "fountain" of life-reminiscent of our Lord's words to the Samaritan woman, which is the theme of the fifth Sunday of Pascha: **"Whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life" (John 4:14)**

This image becomes apparent on the Friday of Renewal Week, when "we celebrate the consecration of the temple of our most-holy Lady, the Mother of God of the Life-giving Spring": **O Virgin Mother of God, for me you now pour forth grace from the Fount, thus granting me eloquence to praise your Spring, which pours forth life and grace for the faithful; for from you flowed forth the Incarnate Word. (First ode of the Canon to the Mother of God, Friday of Renewal Week)**

**I know you to be a radiant and holy temple of the Master of all, O Maiden, and a Spring whence sprang forth Christ, the Water of immortality, wherefrom we are given to drink. (Third ode of the Canon to the Mother of God, Friday of Renewal Week)**

The Life-giving Spring is an epithet of the Holy Mother of God that originated with her revelation of a sacred spring in Constantinople to a soldier named Leo Marcellus, who later became Byzantine Emperor Leo I (457-474). Leo built the historic Church of St. Mary of the Springover this site, which witnessed numerous miraculous healings over the centuries. The feast reminds us of our due veneration of the Mother of God as the source of that wellspring of life which is Jesus Christ, who ascended to the Father that He might send down the Holy Spirit to us (John 14:15; 15:26).

These three themes of the week after Pascha - water, light, and renewal - bring to mind the words of the ablution said at our baptism:

**You have been justified. You have been enlightened. You have been sanctified. You have been cleansed in the name of our Lord Jesus Christ and by the Spirit of God. You have been baptized. You have been illumined. You have been anointed with myrrh. You have been hallowed. You have been washed clean. In the name of the Father and of the Son and of the Holy Spirit. Amen.**

In remembering these words, we are reminded that our lives should reflect the calling of our baptism to **"become worthy of the incorruptible Kingdom... to be a child of light and heir of eternal blessings . . . a partaker in the death and resurrection of Christ our God,"** and to **"preserve the garment of Baptism and the pledge of the Holy Spirit unblemished and undefiled on the dread Day of Christ our God" (Litany of Holy Baptism).** Have we continued to walk in the light?

**If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. (1 John 1:6-7)**

## AND THE WORD WAS GOD

Through the incarnation of God the Logos, there entered into human nature the all-perfect Divine Wisdom, the all-perfect Divine Logic, and the all-perfect Divine Mind. The Word became flesh, which means: all the transcendental Divine values became internal to human nature, for they are congenial to the essence of man's godlike soul. All the eternal Divine values, incarnated in man, ultimately merge into one immeasurable and in-superable value: the God-man Christ.

Consequently, the God-man is the first, the greatest, the most basic, and the supreme value in the world of man. For nothing is more human than the Lord Christ, who personifies in Himself the most ideal perfection of all that is truly human, truly manlike. Furthermore, He, as the God-man, is the most perfect synthesis of the Divine and the human ..of the natural and the supernatural, of the physical and the metaphysical, of the real and the ideal. In Him, being the God-man, there was created and preserved in the most ideal way an equilibrium between the Divine and the human; and preserved together with this was the autonomy of what is of man and human, as well as the autonomy of what is of God and divine...

What especially makes the God-man Christ the value above all values is the fact that He is the first and only one to solve completely the problem of life and death ...having actually demonstrated in His Divine-human person incarnate, humanized immortality and life eternal. He demonstrated and proved this powerfully indeed by His resurrection from the dead and ascension into the eternal life of the Godhead He came into His own. Yet how are they His people unless by reason of their godlike soul? By acknowledging the God-man, we indirectly acknowledge the Christlikeness of man, the divine descent of man, the divine elevation of man... The struggle for the God-man is the struggle for man. Not humanists, but men of divine-human faith and life are struggling for true man, godlike and Christlike man.

- St. Justin Popovic

Since the exile from paradise and the dispersion of Babel, human language has lost its transparency.

Words have become void of truth... But the Word of God was made flesh, has become human word. It was a becoming which was prepared step by step from the creation right up to the fiat of the Virgin, prepared through continuous and successive revelations. The image of God has never been totally erased from mankind by the primal transgression and fall. In its incarnation, the Word of God - clothed in human flesh and in human language - possesses an efficacy which is both spiritual and sacramental.

The primary aim [of Christian language] is to express and describe the mystery of Christ: the mystery of His incarnation, of his redemptive Passover, and of His sacramental presence in the Church for the life of the world, until His second glorious coming... We may affirm quite clearly that the trinitarian revelation in its entirety proceeds from the coming and the presence of Christ, in whom and through whom and by whom we discover the love of the Father and the power of the Spirit. In the first place, all Jesus, the divine Logos. names, titles, attributes of God, all biblical types and figures pertain to Jesus, the divine Logos.

**It is Pascha Every Day for Those, Who are with Christ. Friends and Barbecue Cannot Interfere with That  
Why Do We Need God from Time to Time?**

These questions arise every time it is Passion Week and Pascha, and after that comes the time for barbecue parties, vacations, visiting family and friends, and, as some people say, the time to finally break your fast. There is nothing wrong with that. I have one answer to all of this, "Nothing can prevent a person to abide with Christ".

I believe there is a nuance that all of us do not fully understand. We feel like Lent teaches us to abide with Christ. Yet Lent is about something else. Abiding with Christ in church is not only the time of Lent. Abiding with Christ is the goal of Christian life, our dailiness, our everyday life in accordance with the Gospel.

When a person sets abiding with God as a task, and only for the time of Lent, then its fulfillment is inevitably postponed. Looking into one's life is enough to understand that we need God from time to time. There are times when for some reason He is particularly needed and important for us.

Sometimes, He is not important for us at all. We easily forget about God, but it is terrible to imagine God forgetting about us even for a moment.

Christ will descend into us, because He needs each of us even at the deepest part of hell. Not so long ago in the singing of the "Lamentations" on Good Friday we heard that Christ, having not found Adam on earth, descended into hell to find him there, "Thou hast come down to earth to save Adam, and having not found him on earth, Thou hast descended, searching him, even into Hades".

A person, who needs God from time to time, should not be surprised by what happens to them after Pascha. They should not be surprised that they withdraw from Christ. To live by devoting fasting to God, devoting a separate block of time to Him is wrong, as it is wrong to consider "abiding with God" as an exercise that should be practiced only during Great Lent.

A Christian life is work and desire to abide with God constantly. Yes, we may fail, moreover we may fail at all times, as well as during Bright Week. We will fail doing this. I would go even further, we are generally bad at it. Yet there is nothing wrong with that, it would just be good to understand one day that we need Christ as much as He needs us. It would be nice to try to arrange one's life so that year by year and day by day the thirst for God and desire to abide with Him would become our natural state. Then we will not have to be afraid that we will lose Him if we are having a barbecue outside or relaxing in a pleasant company, for we will still abide with God.

If we always need Him, we are always with Him. If we have a thirst for God in us, we will not go away from Him. If we want to be with Him, we will be. The main question is not about how to stay with Christ, but what does abiding with Him mean for us!

## We Just Do Not Understand that the Church is Our Life

Now I want to ask believers a question. So why do not we take Communion every day during Bright Week? Why do we, Christians, allow ourselves not to take Communion? Who gave us the right to use the Eucharist as a convenient element of church life? Is the Eucharist so small that we allow ourselves to neglect it, use it for ourselves when the need arises? When we answer these questions, it becomes clear: we just do not understand that the Church is our life.

**When we think that it is pious not to take Communion on Pascha if we already took Communion on Great Thursday, then maybe we should not have done it on Thursday? Why take Communion at all if you do not understand that this is LIFE?**

Should we be surprised when “we were so happy on Pascha, and now everything is gone”?

My dears, you cannot believe in the Church, which is a function, you cannot treat Communion as a benefit. You can only believe in the Church that is your life, in the Eucharist that is your Life. Then a question “should I take communion?” should not arise, for if the Eucharist is life, I cannot not live, I cannot avoid being with Christ!

Abiding with Christ is hard, incredibly difficult, and it is always a feat. Yet this is the whole point, after all, every day is Pascha for those, who are with Christ! Christ is Risen!



## How Not to Forget Christ among Everyday Cares

The end of Lent is not an appeal to spiritual lassitude. I think there is only one way to never forget Christ, and that is what the Old Testament calls “walking before God,” when a person dedicates his whole life to God. It is as if we say, “Let us commit all our life unto Christ, our God.”

To have just one sovereign goal before our eyes no matter what we are doing, no matter what we are thinking, no matter who we are talking to – to perceive everything we do as serving Christ. This applies not only to clergy, but to every Christian.

How can we view for example making eggs for breakfast as serving Christ?

I think that cooking eggs may be associated with simply worldly concerns, yet, it may also become a person’s sacrifice to God. Everything depends on the person’s inner disposition and inner state of mind. It may also depend, for example, on whether or not the person prays before beginning to cook the eggs, whether he is praying while they’re cooking and whether he’s praying after he’s finished. If prayer coexists with a person’s life, then no matter what he does, even the simplest, most day-to-day tasks are dedicated to God.

## Christ is Risen in Different Languages

**Albanian:** Krishti Ungjall! – Vertete Ungjall!

**Arabic:** Al Maseeh Qam! – Haqqan Qam!

**Armenian:** Christos harjav i merelotz! – Orhniale harutjun Christosi!

**Byelorussian:** Khristos Uvoskros! – Zaprowdu Uvoskros!

**Chinese:** Helisituosi fuhuole! – Queshi fuhuole!

**Coptic:** Pikhirstof aftonf! – Khen o methni aftonf!

**Czech:** Kristus vstal zmrtvy'ch! – Skutec ne vstal!

**Danish:** Kristus er opstanden! – Ja, sandelig opstanden!

**Dutch:** Christus is opgestaan! – Hij is waarlijk opgestaan!

**English:** Christ is Risen! – Indeed, He is Risen!

**Estonian:** Kristus on surnuist ülestõusnud! – Tõesti ülestõusnud!

**Finnish:** Kristus nousi Kuolleista! – Totisesti Nousi!

**French:** Christ est Ressuscité! – En Vérité, Il est Ressuscité!

**Gaelic:** Erid Krist! – G'deya! n erid she!

**Irish Gaelic:** Tá Críosa ar éirigh! – Go deimhin, tá e ar éirigh!

**Scots' Gaelic:** Tha Crìosa air èiridh! – Gu dearbh, tha e air èiridh!

**Georgian:** Kriste aghsdga! – Cheshmaritad aghsdga!

**Greek:** Christos Anesti! – Alithos Anesti!

**Hebrew:** Ha Mashiyach qam! – Ken hoo qam!

**Hungarian:** Krisztus feltámadt! – Valóban feltámadt!

**Italian:** Cristo è risorto! – È veramente risorto!

**Japanese:** Harisutosu Fukkatsu! – Jitsu Ni Fukkatsu!

**Latin:** Christus resurrexit! – Vere resurrexit!

**Norwegian:** Kristus er oppstanden! – Han er sannelig opstanden!

**Polish:** Khristus Zmartvikstau! – Zaiste Zmartvikstau!

**Portuguese:** Christo Ressuscitou! – Em Verdade Ressuscitou!

**Romanian:** Hristos a Inviat! – Adevarat a Inviat!

**Russian:** Khristos voskres! – Voistinu voskres!

**Serbian:** Hristos Vaskrese! – Vaistinu Vaskrese!

**Slavonic:** Christos Voskrese! – Voistinu Voskrese!

**Slovak:** Kristus vstal zmr'tvy'ch! – Skutoc ne vstal!

**Spanish:** Cristo ha resucitado! – Verdaderamente ha resucitado!

**Swedish:** Kristus är upstånden! – Ja, Han är sannerligen uppstånden!

**Syriac:** Meshiha qam! – Bashrira qam!

**Ukrainian:** Kristus Voskres! – Voistinu voskres!

**Welsh:** Atgyfododd Crist! – Atgyfododd in wir!

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

<u>Week</u>	<u>Amount Received</u>	<u>Difference from amount needed</u>
April 3	\$ 4,638.19	TBD
April 10	\$ 3,186.00	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