ST. HERMAN OF ALASKA ORTHODOX CHURCH

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February 9, 2025 – The Publican and the Pharisee
Beginning of the Lenten Triodion (the first "Pre-Lenten" Sunday)
Leavetaking of the Meeting of the Lord in the Temple

Glory to Jesus Christ! Glory Forever!

Divine Liturgy of St John Chrysostom

Resurrection (Tone 8)

Thou didst descend from on high, O Merciful One! / Thou didst accept the three day burial to free us from our sufferings! // O Lord, our Life and Resurrection, glory to Thee!

Meeting of the Lord (Tone 1)

Rejoice, O Virgin Theotokos, Full of Grace! / From thee shone the Sun of Righteousness, Christ our God, / enlightening those who sat in darkness. / Rejoice and be glad, O righteous Elder, / thou didst accept in thine arms the Redeemer of our souls, // Who grants us the Resurrection!

Publican & Pharisee (Tone 4)

Let us flee from the pride of the Pharisee! / Let us learn humility from the Publican's tears! / Let us cry to our Savior: / "Have mercy on us, // O only merciful One!"

Meeting of the Lord (Tone 1)

By Thy Nativity Thou didst sanctify the Virgin's womb / and didst bless Simeon's hands, O Christ God. / Now Thou hast come and saved us through love. / Grant peace to all Orthodox Christians, // O only Lover of Man!

Instead of "It is truly meet"

O Virgin Theotokos, hope of all Christians, / protect, preserve, and save those who hope in you! /// We the faithful saw the figure in the shadow and the Scriptures: / every male child that opened the womb was holy to God. / Therefore, we also magnify the first begotten Son of the un-originate Father, // the Son firstborn of the unwedded Mother!

Calendar of Services & Events

Sunday, Feb 9, 9:00 a.m. – Divine Liturgy

Saturday, Feb 15 – No Vespers.
Sunday, Feb 16, 9:00 a.m. – *(Prodigal Son)* Divine Liturgy with reserved sacrament (Protodeacon Peter Skoog).

Saturday, Feb 22, 4:30 p.m. – Great Vespers
Sunday, Feb 23, 9:00 a.m. – *(Last Judgment)* Divine Liturgy (Fr John Black). ***ANNUAL PARISH MEETING following the Divine Liturgy.***

On Saturday & Sunday, March 1 & 2, His Eminence, Archbishop Mark will join us in the celebration of the divine services.

Saturday, March 1, 4:30 p.m. – Great Vespers
Sunday, March 2, 9:00 a.m. – *(Forgiveness Sunday)* Divine Liturgy, followed immediately by Forgiveness Vespers. BEGINNING OF GREAT LENT.

Attendance

- Sun, Jan 26, Liturgy – 28 adults, 4 children
  - Communion – 19 adults, 3 children

Announcements (and Greetings from Fr. John Black)

Today's bulletin is missing a few things, as I am still learning how everything works here at St Herman's. THANK YOU SO MUCH to Fr Vjekoslav who has gone above and beyond in helping me "onboard". *I am indebted to your help, Father! May God grant you many years!*

Our **Annual Parish Meeting** is in two weeks, Feb 23. The Annual Meeting is not "just business!" **It is a sacred task!** It is our opportunity to gather **in council** to discuss the various temporal needs of the Church, and to help steer this "ship of salvation" along its course. *It is the duty of everyone who calls St Herman's their home.*

Birthdays & Anniversaries will return shortly. I apologize that I was not able to compile anything yet for the weeks in February. We will catch up soon!

SOCIAL HOUR and CHURCH CLEANUP: Please continue to follow the calendar in the hall downstairs.

Thank you to all of you who have helped in so many ways, especially during these times of transition. Especially ***thank you*** to John Lorchak who has been the "eyes and ears" of the church property and has helped to open/close the Temple and prepare the Altar.

Thank you to Fr. Andrew Stephen Damick who served with us last week!

Prayers

For health of: Archbishop Nathaniel Popp, Archbishop Alexander Golitzin, Matushka Myra Kovalak, Marcia Lutz, Bernard Kusior, Julia Jay.

Memory Eternal: Archbishop Anastasios of Tirana, Durrës and All Albania (Jan 25). Mat. Eugenia Nehrebecki (Jan 2).

St Maximus the Confessor

writing about the mysteries of God, the Church, and the Human Being

... **The holy Church of God is a human being**, which has the sanctuary as its soul, the divine altar as its mind, and the nave as its body. And therefore the Church is as the image and likeness of a human being who was made "according to the image" and "likeness of God." ... And, conversely, he said that **man is a mystical Church**—through the body as through the nave, man virtuously **cleanses** the practical part of the soul **by the outworking of the commandments** according to moral discipline.... Through the mind as through the altar, man summons by means of another kind silence—the often-sung "silence in the inner sanctuaries" of the unseen and unknowable majestic voice of divinity. And, in as far as it is possible for man, he ... becomes such as one who has been made worthy of the visitation of God ought to be, and **is imprinted with his radiant splendor**.

... **All holy Scripture** in its entirety is a human being ... this historical letter of all holy Scripture ... is the body. And **the mind of the Scripture** and the aim towards which it refers **is the soul**.... Scripture in its essence is, and is written, and **is said to be Scripture, when it is engraved in the mind through spiritual grace**.

Concerning the Conclusion of the Mystical Liturgy: After the cleansing comes the imparting of the mystery at the conclusion of all these things. The mystery transforms those who partake in a worthy manner into itself and, by grace and participation, renders them similar to the one who is good as the cause of everything that is good. And they are "lacking in nothing" from him in as far as it is possible and attainable for men, so that even they are able to be and to be called gods by adoption according to grace, because the whole of God fills the whole of them with himself and leaves nothing in them empty from his presence.

– St. Maximus the Confessor, *On the Ecclesiastical Mystagogy* (St. Vladimir's Seminary Press, 2019), 58, 68-70,80.

"Research has proven, that most of the people that show up at a church's door for the first time, do so because **they already have felt a warm welcome**, in the person of the church's parishioners, **out in the community**."

– Fr. Evan Armatas

A Warm Welcome to all visitors who have prayed and celebrated the Divine Liturgy with us this morning! We invite **all of you** downstairs to our parish hall for fellowship following the veneration of the Holy Cross.

Please find the schedule of services and Fr. John's contact info in the bulletin. If you have any questions at all, please reach out any time. *We hope to see you again!*

Please Note:

In the Orthodox Church, the receiving of Holy Communion is the sign of one's **full participation in the mystery of the Faith**, and Orthodox Christians are encouraged to receive it frequently.

For this reason, Communion is given only to those Orthodox Christians that have properly **prepared themselves** to receive it: through **prayer**, **fasting**, and a recent **confession**; and who have attended the Holy Liturgy from the beginning, and are ***at peace with each other***.

Those who partake of the Eucharist normally keep a total fast from food and drink in the morning before the Divine Liturgy.