

## **Parish Prayer List (Living)**

*(Parish)*

Evangelos	Carolyn	Robert	Subdcn Jason
John	Maria	Anamay	Ron
Lawrence	Dianna	Rdr. George	JoAnn
Anthony	Paula	Kathleen	SJ
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Thomas	Gloria	Thecla	Michael
Reader John	Kimberly	Matthew	Susan Mary
Sbdcn Maximus	Emilia	Photini	George
Magdalini	Constanka	Emil	John Howard
Barbara	John	Pam	Grace
Olga	Marina	Hesychios	Elizabeth
Sophia	Danny	John L.	Evdokia
Nicholas	Mary	Rachel	Katherine
Lily	Theodora	Elizabeth	Joseph
Justine	David	Reader Mark	Silouan
Christopher	Crystal	Rosa-Jane	Ian
Gabriel	Marcia	John R.	Johannah
Xenia			

*(non-Parish)*

Alexandra	Rachael	Thomas Pappas	Lillian Pappas
Christopher	Fr. Michael	Paige and Paul	Juan & Jennifer
Gabriella	Josiah	Jacob	Catherine
Hugh	Raymond	Judy	Mike
Ron	Clint	Peter	Maria
Brian	Brian	Sean	Sara
Ruth	Janet H.	Pam	Ana
Roz	Krista	Marty	Margo
Rob	Jera	Vanessa	Emma

## **Parish Prayer List (Fallen Asleep)**

Shawn Visconti (+7/21)

Anastasios Pait (+8/4)

### **Thoughts from the Fathers**

You see, I wish and pray that you would all hold fast to the right order as teachers, that you would not simply be listeners to what is said by us but also transmit it to others, casting your net for those still in error so as to bring them to the way of truth - as Paul says, 'Edify one another,' and, 'With fear and trembling work out your own salvation.' In this way we will have the satisfaction of seeing the Church grow in numbers, and you will enjoy more abundant favor from above through the great care you show for your members. God, you know,

does not wish Christians to be concerned only for themselves but also to edify others, not simply through their teaching but also through their lifestyle and the way they live it; after all, nothing is such an attraction to the way of truth as probity of life - in other words, people pay less attention to what we say than to what we do.

*Saint John Chrysostom, "Homily 8: on Genesis 1:20"*

Do you see that 'the possibility of knowing God is manifested in His creatures' (Rom. 1:19), that it already suffices, then, to show me, from our creation, the being of God and His power without the need for heaven? For to create us like this, to come from a seed; to support us, not to let us fall into dangers is sufficient to show the strength of God and His power, as is the fact of not only preserving a sinner and not punishing him, but also of punishing a righteous man and chastising him.

*Saint John Chrysostom*

Evil thoughts which arise against our will are accompanied by remorse, and so they soon disappear; but when they are freely chosen, they are accompanied by pleasure, and so they are hard to get rid of.

*Saint Mark the Ascetic*

+++++

**THE SPIRIT OF ST. HERMAN'S TEACHING (August 9)**

In order to express the spirit of Father Herman's teaching, we present here a quotation from a letter that was written by his own hand.

"The empty years of these desires separate us from our heavenly homeland, and our Love for these desires and our habits clothe us, as it were, in an odious dress; it is called by the Apostle 'the external (earthly) man.' (I Cor. 15:47). We who are wanderers in the journey of this life call to God for aid. We must divest ourselves of this repulsiveness, and put on new desires, and a new love for the coming age. Thus, through this we will know either an attraction or a repulsion for the heavenly homeland. It is possible to do this quickly, but we

must follow the example of the sick, who wishing for desired health, do not stop searching for means of curing themselves. But I am not speaking clearly."

Not desiring anything for himself in life; long ago when he first came to America having refused, because of his humility, the dignity of hiero-monk and archimandrite; and deciding to remain forever a common monk, Father Herman, without the least fear before the, powerful, strove with all sincerity for God. With gentle love, and disregarding the person, he criticized many for intemperate living, for unworthy behavior, and for oppressing the Aleuts. Evil armed itself against him and gave him all sorts of trouble and sorrow. But God protected the Elder. The Administrator of the Colony, Yanovsky, not having yet seen Father Herman, after receiving one of those complaints, had already written to St. Petersburg of the necessity of his removal. He explained that it seemed that he was arousing the Aleuts against the administration. But this accusation turned out to be unjust, and in the end Yanovsky was numbered among the admirers of Father Herman.

### **THE DEATH OF ST. HERMAN**

The time of the Elder's passing had come. A week later again by his orders the candles were lit, and the Acts of the Holy Apostles were read. Quietly the Elder bowed his head on the chest of his co-laborer Gerasim; the cell was filled with a pleasant smelling odor; and his face glowed, and Father Herman was no more! Thus in blessedness he died, he passed away in the sleep of a righteous man in the 81st year of his life of great labor, the 25th day of December, 1837, according to the Julian Calendar, the 13th of December 1837.

One evening from the village Katani (on Afognak) was seen above Spruce Island an unusual pillar of light which reached up to heaven. Astonished by the miraculous appearance, experienced elders and the creole Gerasim Vologdin and his wife, Anna, said, "it seems that Father Herman has left us," and they began to pray. After a time, they were informed that the Elder had indeed passed away that very night. This same pillar was seen in various places by others. The

night of his death in another of the settlements on Afognak was seen a vision; it seemed as though a man was rising from Spruce Island into the clouds.

The disciples buried their father, and placed above his grave a wooden memorial marker. The priest on Kodiak, Peter Kashevarov, says, "I saw it myself, and I can say that today it seems as though it had never been touched by time; as though it had been cut this day."

Having witnessed the life of Father Herman glorified by his zealous labors, having seen his miracles, and the fulfillment of his predictions, finally having observed his blessed falling-asleep, "in general all the local inhabitants" witnesses Bishop Peter, "have the highest esteem for him, as though he was a holy ascetic, and are fully convinced that he has found favor in the presence of God." In 1842, five years after the passing away of the Elder, Innocent, Archbishop of Kamchatka and the Aleutians, was near Kodiak on a sailing vessel which was in great distress. He looked to Spruce Island, and said to himself, "if you, Father Herman, have found favor in God's presence then may the wind change!" It seems as though not more than fifteen minutes had passed, said the Bishop, when the wind became favorable, and he successfully reached the shore. In thanksgiving for his salvation, Archbishop Innocent himself conducted a Memorial Service (Panikhida) over the grave of the Blessed Elder Herman.

## **Venerating Icons**

When you enter the church, it is traditional to venerate the icons. Usually there are icons at the entrance to the church and many churches have icon stands in the front as well. When venerating (kissing) an icon, pay attention to where you kiss. It is not proper to kiss an icon in the face. You wouldn't go up and kiss the Lord or His mother on the lips, would you? You would kiss their hand, and only if they invited you would you even dare to kiss them on the cheek. Pay attention to what you are doing. When you approach an icon to venerate it, kiss the gospel, scroll, or hand cross in the hand of the person in the icon, or kiss the hand or foot of the person depicted. As you venerate an icon, show proper respect to the person depicted in the icon - the same respect you would show the person by venerating him or her in an appropriate place. And remember, blot off your lipstick before kissing.