

THIS WEEK'S SERVICES

September 13 – 20

Mon. Sept 14 – 9:30am: Akathist to the Mother of God, Nurturer of Children, followed by Knitting Group from 10-Noon

Tue. Sept 15 – 7:00pm: Daily Vespers

Sat. Sept 19 – 6:30pm: Great Vespers

Sun. Sept 20 – 9:00am: Matins

Sun. Sept 20 – 10:00am: Divine Liturgy

CHRISTIAN EDUCATION – TUESDAY SEPTEMBER 15

5:30-6:00pm: Dinner - \$3/person or \$12/family

6:00-7:30pm: Catechesis of the Good Shepherd (ages 3-9)

6:00-7:30pm: Youth Group (ages 10-19)

6:00-7:00pm: Adult Education

7:00-7:30pm: Daily Vespers

PARISH ANNOUNCEMENTS

- ❖ **WELCOME** to all who are visiting with us today! We hope you will feel at home here and, if you do not already have a church home, will consider becoming a part of the Saint Herman Church community.
- ❖ **TUESDAY SEPT. 15 – PRETEENS MEET AT 5:15pm for family night.**
- ❖ **THE BOOKSTORE HAS NEW ITEMS** including St. Herman icons and St. Raphael of Brooklyn icons. The bookstore will be open during coffee hour on Sundays.
- ❖ **THE KNITTING GROUP MEETS TOMORROW.** At 9:30am they will say the Akathist to the Mother of God, Nurturer of Children. Then from 10am-Noon the knitting group will meet for coffee, fellowship, knitting and crochet. All are invited. If you have any questions, contact Gloria Dittbrender.
- ❖ **EVANGELISM TRAINING – SUNDAY SEPT. 27 FROM 12-2PM following coffee hour.** “Becoming Truly Human” Evangelism involves listening, asking questions, and truly caring about the person you encounter rather than trying to “convince them” to come to church. All adults are invited to this training. Please tell Fr. Matthew if you will attend the training so that he can plan to have enough food for lunch. Please see the insert for more information.

SAINT HERMAN

ANTIOCHIAN ORTHODOX CHURCH

*Antiochian Orthodox Christian Archdiocese of North America
Diocese of Los Angeles and the West*

PRIMATE and DIOCESAN HIERARCH

His Eminence, the Most Reverend Metropolitan JOSEPH

PASTOR

Rev. Fr. Matthew Howell

DEACON

Rev. Dn. Thomas Ross

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*Transfer of the
Feast of the
Exaltation of the
Holy Cross
September 13, 2015*

A NOTE REGARDING HOLY COMMUNION

Welcome! In the Orthodox Church, reception of the Holy Eucharist is reserved for baptized, chrismated Orthodox Christians who have *prepared by prayer, fasting and a recent confession*. If you are visiting from a non-Orthodox church or otherwise are not prepared to commune today, you are welcome to receive some of the unconsecrated, blessed bread which the acolytes are holding. We pray for all to be united in the Body and Blood of Christ! If you would like to learn how you can enter into communion with the Orthodox Church, please speak with our clergy.

THE EPISTLE

Exalt ye the Lord our God. The Lord reigneth; let the people tremble.
The Reading from the First Epistle of St. Paul to the Corinthians.
(1:18-24)

Brethren, the word of the Cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

THE GOSPEL

The Reading from the Holy Gospel according to St. John.
(19:6-11, 13-20, 25-28, 30-35)

At that time, the chief priests and the elders of the people took counsel against Jesus to put Him to death. And they came to Pontius Pilate saying, "Crucify Him, crucify Him!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no crime in Him." The Jews answered him, "We have a law, and by that law He ought to die, because He has made Himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where art Thou from?" But Jesus gave no answer. Pilate therefore said to Him, "Wilt Thou not speak to me? Knowest Thou not that I have power to release Thee, and power to crucify Thee?" Jesus answered him, "You would have no power over Me unless it had been given you from above.

When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called "The Pavement", and in Hebrew, "Gabbatha." Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." (Cont →)

THE GOSPEL (CONTINUED)

Then he handed Him over to them to be crucified.

So they took Jesus and led him away, and He went out, bearing His own Cross, to the place called the place of a skull, which is called in Hebrew "Golgotha." There they crucified Him, and with Him two others, one on either side, with Jesus between them. Pilate also wrote a title and put it on the Cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

Now standing by the Cross of Jesus were His mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus saw His mother, and the Disciple whom He loved standing near, He said to His mother, "Woman, behold, your son!" Then He said to the Disciple, "Behold, your mother!" And from that hour the Disciple took her to his own home. After this, Jesus, knowing that all was now fulfilled, said, "It is finished"; and He bowed His head and gave up the spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true.

SAINTS & FEASTS OF THE DAY

Transfer of the Feast of the Exaltation (Elevation) of the Holy Cross;
Repose of John Chrysostom, archbishop of Constantinople;
Venerable-martyr Makarios the New of Thessalonica;
Venerable-martyr Joseph of Dionysiou monastery on Athos

A GOOD WORD

- ❖ "Longsuffering is a marvelous thing. It places the soul as in a quiet harbor, freeing it from tossings, and evil spirits."
– St. John Chrysostom



“Becoming Truly Human” is an eight-week course offered by the Antiochian Archdiocese of North America to increase effective and relational evangelism. The program was created to help churches grow both spiritually and physically, and to give them a tangible program which would have a positive impact on the local community. The techniques in the small group discussions help guests to feel loved, heard, and welcomed to return because they are being treated as “truly human.”

TWO FREE TRAINING SESSIONS AVAILABLE:

- *Saturday September 26, 3-5pm at St. John Cathedral*
- *Sunday September 27, 12-2pm at St. Herman Church with lunch provided*

Each training session will be led by the program director, Adam Roberts.

Contact Fr. Matthew Howell at (916)396-6325 or FrMatthewHowell@gmail.com to sign up for the September 27 session (we need a headcount for lunch)

Challenges that parishes face

1. We are not sharing the beautiful faith with our fellow Americans so that we may experience the joy of the Resurrection.
2. People ask hard questions about Orthodoxy and you cannot find the answer, or the answer you give is disliked/disagreed with.
3. People refuse invitations to visit the church or do not respond at all.
4. People visit once but never return, or visit but will not come to coffee hour.

These are common problems for all Orthodox Christians across North America. The “Becoming Truly Human” program was created to help you and your parish overcome these problems.

Solutions this program offers:

1. The program provides a vehicle in a fun and social environment to allow unchurched friends and relatives the opportunity to ask themselves questions about the fundamental questions of life.
2. Instead of focusing on silver bullet answers, the program teaches all of us how to respond with more questions. God has demonstrated the power of this for us throughout the Old and New Testaments.
3. Instead of inviting people to church, invite them to something they can understand or do not have a negative history with. Inviting someone to a dinner, presentation, and small group discussion is more enticing.

Course Outline:

- Lay led with the priest as the spiritual adviser. The lay volunteer and the Archdiocese Program Director will run the course together. The priest is invited to be as involved as desired, but this course should not be a burden to him.
- The first time this course is offered, phase 1, think of it as a “Study Group” for your parish. Only members from the church will attend. Most churches wait until the second running to invite the public, known as phase 2.
- Each weekly session includes a meal (or light refreshments), a presentation, and small group discussion.
- This course is not a replacement for catechesis. The course is a basic introduction to Christianity, with an inquirer’s/catechesis class being offered at the end.
- Week eight (the last week) is a one-day or over-night retreat, a key ingredient in the course for those who are interested in learning more.
- This program is effective at recruiting less active members of the parish.
- The course can be offered at the church, a home, or a public venue such as a restaurant.
- Many people visit an Orthodox Church unprepared. This course prepares the guests for seven weeks before introducing them to the temple. The first introduction is a guided tour by the priest, similar to what you may have seen at festivals.