

St. Herman of Alaska Eastern Orthodox Church

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"An Orthodox Presence in Northeastern Summit County"
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Important This Week

Thursday, 06Nov, 7PM Adult Study/Friday, 07Nov, 7PM Enquirer's Class
Saturday, 08Nov, 6PM Vespers
Sunday, 09Nov, 10AM Divine Liturgy

02Nov25

21st Sunday After Pentecost/6th Luke

Saint Lazarus, Friend of Christ [orthochristian.com/]

St. Lazarus is one of the few who was destined to walk through the valley of the shadow of death (Ps. 22:4) twice. His name translates from Hebrew as "God helped" and accurately reflects the saint's life experience. The Gospel of John calls him a "friend of Christ" and "the one whom the Lord loved" (cf. Jn. 11:5). Christ visited Lazarus' house in Bethany regularly, where He spent time with him and his sisters Martha and Mary.

Before His Passion on the Cross, Christ would preach in Jerusalem during the day, and at night He would go to Bethany, where He probably stayed with St. Lazarus. So the closeness of this family to Christ is absolutely indisputable: St. Lazarus and Christ may have been friends since childhood. According to Church tradition, they were the same age.

At the age of about thirty (shortly before the Resurrection of Christ), St. Lazarus fell seriously ill and died. Christ came to Bethany only on the fourth day after his death. And having planted a seed of hope in Martha's heart with the words, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live (Jn. 11:25), He ordered the tomb to be opened, after which He exclaimed: Lazarus, come forth (Jn. 11:43). And the man who had been dead for four days, whose body had already begun to decay, revived and came out into the light.

This event took place shortly before the Entry of the Lord into Jerusalem, which is why it is marked on the eve of this feast (on Lazarus Saturday). After the Resurrection, St. Lazarus became one of the members of the Christian community in Jerusalem and was persecuted together with it by the Jews.

According to a later tradition, the Jews placed him and other Christians in a boat without oars and cast them adrift at sea. However, they did not die, but eventually landed safely in Cyprus, where the Apostles Paul and Barnabas were preaching at that moment.

Tradition has it that the Apostle Barnabas, a native of Cyprus, consecrated St. Lazarus bishop of the city of Kition (modern-day Larnaca) in the southeast of the island (opposite the Israeli coast).

St. Lazarus lived and served in this city for thirty years. According to Orthodox tradition, the Most Holy Theotokos and the Apostle John the Theologian visited him here during their trip to Ephesus. Around the year 63 A.D., St. Lazarus reposed in the Lord and was buried in the same city where he had served as a bishop. At that time, the city was called Kition, and now it is called Larnaca, because a huge number of tombs and sarcophagi (in Greek, *λάρνακες*) were discovered there.

The saint's grave was lost in the early Middle Ages as a result of the Arab conquest of Cyprus. The remains of Righteous Lazarus were found around 900 A.D. and a marble shrine inside a subterranean cave with the following inscription: "Lazarus the Four Days Dead, a friend of Christ." This event became the reason for the October feast in honor of the saint.

The relics were divided—a portion of them was taken to Constantinople by the Byzantine Emperor Leo VI the Wise (ruled 886–912), and his skull and several bones remained in Kition. 300 years later, the Crusaders captured and plundered Constantinople, and so some of the relics of St. Lazarus ended up in Marseille, France. This fact later gave rise to the Catholic legend that Righteous Lazarus was allegedly the bishop of Marseilles. Now this portion of the relics is kept at St. Lazarus Cathedral in the Burgundian city of Autun.

In the tenth century in Kition/Larnaca a church was built over the saint's grave, which is still a major religious and pilgrimage center. It remains one of the three surviving Byzantine churches in Cyprus to this day. During the reign of the French Crusader Dynasty of Lusignan (the twelfth–fifteenth centuries)

and the Republic of Venice (the fifteenth–sixteenth centuries) in Cyprus, St. Lazarus Church was transferred to the Roman Catholic Church and acquired its modern appearance with characteristic Gothic arches and porticos.

Following the Ottoman conquest in 1571, the church was used as a mosque for several decades, and then the Orthodox were able to buy it back.

Nevertheless, up to the twentieth century, the saint's relics in Larnaca (the skull and several bones) were hidden. They were uncovered and enshrined for veneration only after a fire in the 1970s.

The original crypt, where the holy relics were uncovered over 1,000 years ago, has survived at St. Lazarus Cathedral. This underground chamber is situated right beneath the altar of the church and is accessible to all visitors. Today, you can still see two carved stone coffins there, one of which is identified as the sarcophagus of St. Lazarus.

The main feast-day of Righteous Lazarus in Cyprus is Lazarus Saturday. In the evening of this day, the bishop of Larnaca with a vast concourse of believers and representatives of the secular authorities walk around the city center in a cross procession, carrying the shrine with the saint's relics and his venerated icon. On this day, pilgrims from all over the world come to Larnaca to take part in these large-scale celebrations.

On the one hand, the veneration of St. Lazarus connects Palestine, Cyprus and France in an amazing way. On the other hand, such an unusual "friendship" did not appear by chance: Christ had many disciples, but not so many real "friends." That is why St. Lazarus can justly be called the patron-saint of Christian friendship, in which God can become a Friend to a person, cry over him when he is ill, and even raise him from the dead.

This Week's Prayer Requests

For Health—St. Herman's: Met. Joseph, Pat, Sandra, Richard, Sam, Judy, Mitchell, Joe, Christian, Al, Sam, Fr.Dn.Basil, Nikandra, Fr.Jerome, Nora & Bob, Lori, Bill
For the Departed: Patriarchs Maxim and Neofit, Metropolitans Theodosius

and Maximos, Archpriest Stephan, Popadia Marika, Matushka Illaria, Nun Theophania, Matushka Theodora, Stephen, Reader Charles, Betty Lou, Lainey Kay, Katherine, Jeanne, Margaret, Lenni, Deaconessa Nana

Weekly Statistics

Saturday	Soul Saturday Lit	25Oct	9 faithful	17 views
	Vespers	25Oct	9 faithful	8 views
Sunday	Divine Liturgy	26Oct	40faithful	23 views

In the News

Videos of services can be found at:

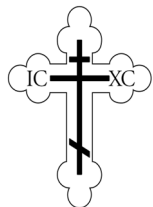
https://www.youtube.com/channel/UCfAOKICLMmH_-FIDe8SoWOW

Back to “regular” Adult Study and Enquirer’s sessions this Thursday and Friday respectively, both at 7PM

One more reminder—PLEASE allow our children who are attending Church School get into line for Communion FIRST, so that they might go together to their respective classes!

We’ve received the blessing from His Eminence and His Grace to schedule this spring’s Clergy Retreat. Details forthcoming shortly! Stay tuned.

Signs of the Times



Cleanse your mind from anger, remembrance of evil, and shameful thoughts, and then you will find out how Christ dwells in you.

(St. Maximos the Confessor)

Standing Before God [Abbot Tryphon]

Standing before God has been the only acceptable posture for Orthodox Christians from the earliest of times. We recognize that a faithful servant would never sit before his master, for the faithful are all servants of the Lord, whom we worship as we stand in our temples. The Holy Apostle Paul tells us, “Watch ye, stand fast in the faith” (I Cor. 16:13); “Stand, therefore, having your loins girt about with truth (Ephesians 6:14).

As Christians we must always be on guard spiritually, ever more so then when attending the divine services. By standing we subject our bodies to the

attention needed to properly and fully worship God with all our mind and soul. We subject ourselves before the Master as His humble servants, being attentive to our God. When we become fatigued during long services we symbolically become offerings to the very God we worship. Saint Paul says: “Present you bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1).

In addition to the ascetic practice of standing in worship, we Orthodox can also add the pious act of prostrations. Prostrations can be done when entering the nave from the narthex, before we venerate an icon in

the temple, or when saying the Jesus Prayer in the privacy of our home. There are times to sit (cf. the Kathismata: the sections of the Psalter read each day: Kathisma means “seated”), and not to sit (the Akathistos: not seated!

Monks commonly perform prostrations while saying the Jesus Prayer, especially when fingering the beads that are spaced throughout one’s prayer rope. Prostrations, like standing, help aid in purifying the heart, for in doing so we bring the mind’s attention back from wandering, and worship God with body and soul united.

The Great Martyr Demetrios [orthodoxpath.org, *Metropolitan Panteleimon*]

As our Lord and Savior Jesus Christ visited the villages of Judaea, he met a man from the village of Gergeseen. Now, this particular man a few years prior became possessed by many demons, who made him suffer in many ways. The possessed man was in a wild condition, the result of the demons' influence. He was ripping off his clothes and was living in the tombs of the dead. Although his relatives were tying him up with chains, in order that he will be unable to harm any other human being, he was breaking his chains and was led by the demons into the wilderness.

In this miserable condition our Lord and Savior Jesus Christ, the Son of God, meets the possessed man. The appearance of the possessed man is pitiable and frightful. Yet, the Merciful Lord walks into the wilderness in order to meet with His troubled creation, man. He meets with him and opens a dialogue with the unclean spirits, which with His Divine authority casts out and banishes them away from His creation.

The Work of Salvation of our Lord and Savior Jesus Christ had as its final goal to free man from the bondage and the tyranny of the evil one, Satan. With man's fall into sin, day after day, year after year, he was drifting far away from God, falling more and more into the traps of the enemy. Mankind became enslaved to the devil. The peak of this tyranny is achieved when man is possessed by evil spirits.

When the evil spirit posses man's soul, then it rules over both his soul and body, in other words man's whole existence. Man does whatever Satan tells him to do, without having understanding. Man's soul and conscience are paralyzed by the evil forces and are unable to react against them. Man lives the greatest misery of his existence.

Our Lord and Savior Jesus Christ, in His love towards man, came to free him. He came to meet with every man. He came to discuss with us and to guide us back to God the Father.

Every man, who lives far away from Christ, lives in the dessert of sin, of slavery, under Satan's tyranny. Far away from Christ, as much as we may be proud of ourselves, there can be no true freedom. Man is tied with chains and the bondage of sinful passions. Man, who lives in sin, deprives himself of the Life-giving Grace of the Holy Spirit. Life, which is far away from Christ, is barren of virtue and the man's spirit is fruitless.

Our Lord and Savior Jesus Christ, the Son of God, in today's Holy Gospel assured us saying that every tree which does not bear fruit is cut down and thrown into the fire, because it is useless and not profitable. He also assured us that if we want to bear fruit we must be united with Him, for only then one bears much fruit, if he remains with Him. For without Christ we cannot achieve anything.

At this point we must speak about the great deception of many Christians, who created a false image of themselves and they live with a false belief, believing that they could be "good Christians" without living a life in Christ, without Church attendance, without Holy Confession and Repentance, without Holy Communion, without the blessing of their marriage. They create a false image of themselves, which satisfies only their egocentric and egotistic personality. And though they boast about themselves, they are deprived from every virtue.

Man, who does not follow Christ, His Holy Orthodox Church, and does not participate in the Holy Sacraments of God, lives in the hell of guilt, anxiousness and is always troubled. Therefore, we see men who are enslaved to sin, to want to find some kind of deliverance from the tyranny of their conscience. They find refuge at night clubs or the casinos believing that they will forget or will not hear the voice of their conscience, which cries out to them saying, "This is not the way and purpose of our life"!

The man who has not met with Christ, in order to ask for his healing from the spiritual illnesses, is like today's demon possessed man who, before being healed by the Savior, was completely in the hands of the demons. How many fellow men, how many of us, how many of our relatives or friends, how many of our children are still under the tyranny of evil spirits and are enslaved in sinful passions of the flesh, bound by hatred, pride, unmerciful, greedy, and so many other passions? How many young people are overcome by the spirit of disobedience and contradiction to their parents, not respecting their own families and social surroundings?

The man who avoids meeting with Christ is like the cemetery which is decorated with beautiful tombs, but is empty and deprived from life. On the contrary, the man who meets with Christ is freed from the catastrophic influence of sin. The bonds of passions are crushed. The tyranny of the demons is abolished and man is healed by God's Love within His Holy Orthodox Church and through the Divine Grace of the Holy Spirit, which is freely offered through the participation of the Holy Sacraments. The man in Christ finds himself. He comes to reasoning and becomes a new man, a new creation. The sinful man is transfigured into a holy man, fulfilling God's Plan for man, to become in His "likeness".

When people in the 21st century meet with Christ, speak with and relate to Him, such a one departs from the desert of sin, becomes free from the bondage of hatred and discovers spiritual peace and calmness. The Lord has taught us saying: "Learn from Me, that I am meek and humble in heart and you will find peace in your souls".

Let us approach Christ, because the Truth will liberate us from all that makes us suffer and which drags us into deserted places which lack God's Grace.

November 2025											
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday					
20th Sunday 5th Luke Divine Liturgy 10AM Gal 1:11-19 Luke 16:19-31	26 T3 Phil 4:10-23 Luke 10:22-24	27 Col 1:1-2,7-11 Luke 11:1-10	28 Col 1:18-23 Luke 11:9-13	29 NO Adult Study Col 1:24-29 Luke 11:14-23	30 NO Enquirer's Class Col 2:1-7 Luke 11:23-26	31 Sts. Cosmas & Damian Vespers/Conf 6PM 1Cor 12:27-13:8 Mat 10:1, 5-8	1				
21st Sunday 6th Luke Divine Liturgy 10AM Gal 2:16-20 Luke 8:26-39	2 T4 Col 2:13-20 Luke 11:29-33	3 Col 2:20:3:3 Luke 11:34-41	4 Col 3:17:4:1 Luke 11:42-46	5 Adult Study 7PM Col 2:4-9 Luke 11:47-12:1	6 Enquirer's Class 7PM Col 4:10-18 Luke 12:2-12	7 Synaxis Archangels Vespers/Conf 6PM 2Cor 18:18 Luke 9:37-43	8				
22nd Sunday 7th Luke Divine Liturgy 10AM Gal 6:11-18 Luke 8:41-56	9 T5 1Thes 1:1-5 Luke 12:13-15, 22-31	10 1Thes 1:6-10 Luke 12:42-48	11 1Thes 2:1-8 Luke 12:48-59	12 St.John Chrysostom Adult Study 7PM Heb 7:26-8:2 John 10:9-16	13 Enquirer's Class 7PM 1Thes 2:14-19 Luke 13:31-35	14 Nativity Fast Begins Vigil/Conf 6PM 2Cor 8:1-5 Luke 9:37-43	15				
23rd Sunday 8th Luke Divine Liturgy 10AM 1Cor 4:9-15 Mat 9:9-13	16 T6 1Thes 2:20:3:8 Luke 14:12-15	17 1Thes 3:9-13 Luke 14:25-35	18 1Thes 4:1-12 Luke 15:1-10	19 Forefast Entry Vesperal Liturgy 6PM 1Thes 5:1-8 Luke 16:1-9	20 Entry Theotok Heb 9:1-7; Luke 10:38-42, 11:27-28	21 Vigil/Conf 6PM 2Cor 11:1-6 Luke 9:57-62	22				
24th Sunday 9th Luke Divine Liturgy 10AM Eph 2:14-22 Luke 12:16-21	23 T7 Eph 6:10-17 Luke 21:12-19	24 Grt Martyr Catherine 2Thes 1:10:2:2 Luke 17:26-37	25 Leave of Entry 2Thes 2:1-12 Luke 18:15-17, 26-30	26 Thanksgiving 2Thes 2:13:3:5 Luke 18:31-34	27 NO Adult Study 2Thes 3:16-18 Luke 19:12-28	28 Vigil/Conf 6PM 2Cor 11:1-6 Luke 10:19-21	29				
25th Sunday 10th Luke Divine Liturgy 10AM Eph 4:1-6 Luke 13:10-17	30 T8 1Tim 1:1-7 Luke 19:37-44	1 1Tim 1:8-14 Luke 19:45-48	2 1Tim 1:18-20, 2:8-15 Luke 20:1-8	3 Grt Martyr Barbara Adult Study 7PM Gal 3:23-29 Mark 5:24-34	4 NO Enquirer's Class 7PM 1Tim 4:4-8, 16 Luke 20:19-26	5 St. Nicholas Divine Liturgy 10AM Vigil/Conf 6PM Heb 13:17-21 Luke 6:17-23	6				