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House Seminary in Wisconsin and an honorary Doctor of Business Administration degree from his alma mater, Robert Morris College.

On September 4, 2008, the Holy Synod of Bishops of the Orthodox Church in America granted Metropolitan Herman's request to retire as Primate of the Orthodox Church in America. The election of his successor took place two months later at the 15th All-American Council. During his retirement, Metropolitan Herman quietly resided in a house on the grounds of Saint Tikhon's Monastery until his repose.

Metropolitan Herman is especially remembered by those who were seminarians under his mentorship. Historically, in terms of the development of the Orthodox Church in America, he will be memorialized as the second American-born Primate of the OCA.

May Metropolitan Herman's memory be eternal!

Venerable Theodora of Alexandria Commemorated on September 11

Saint Theodora of Alexandria and her husband lived in Alexandria. Love and harmony ruled in their family, and this was hateful to the Enemy of salvation. Goaded on by the devil, a certain rich man was captivated by the youthful beauty of Theodora and began with all his abilities to lead her into adultery, but for a long time he was unsuccessful. Then he bribed a woman of loose morals, who led the unassuming Theodora astray by saying that a secret sin, which the sun does not see, is also unknown to God.

Theodora betrayed her husband, but soon came to her senses and realizing the seriousness of her fall, she became furious with herself, slapping herself on the face and tearing at her hair. Her conscience gave her no peace, and Theodora went to a renowned abbess and told her about her transgression. The abbess, seeing the repentance of the young woman, spoke to her of God's forgiveness and reminded her of the the sinful woman in the Gospel, who washed the feet of Christ with her tears and received from Him forgiveness of her sins. In hope of the mercy of

God, Theodora said: "I believe my God, and from now on, I shall not commit such a sin, and I will strive to atone for my deed."

At that moment Saint Theodora resolved to go off to a monastery to purify herself by labor and by prayer. She left her home secretly, and dressing herself in men's clothes, she went to a men's monastery, since she feared that her husband would find her in a women's monastery.

The igumen of the monastery, in order to test the resolve of the newcomer, would not even bless her to enter the courtyard. Saint Theodora spent the night at the gates. In the morning, she fell down at the knees of the igumen, and said her name was Theodore from Alexandria, and entreated him to let her remain at the monastery for repentance and monastic labors. Seeing the sincere intent of the newcomer, the igumen consented.

Even the experienced monks were amazed at Theodora's all-night prayers on bended knee, her humility, endurance and self-denial. The saint labored at the monastery for eight years. Her body, once defiled by adultery, now became a vessel of the grace of God and a receptacle of the Holy Spirit.

Once, the saint was sent to Alexandria to buy provisions. After blessing her for the journey, the igumen indicated that in case of a delay, she should stay over at the Enata monastery, which was on the way. Also staying at the guest house of the Enata monastery was the daughter of its igumen. She had come to visit with her father. Attracted by the comeliness of the young monk, she tried to seduce the monk Theodore into the sin of fornication, not knowing that it was a woman standing before her. Meeting with refusal, she committed sin with another guest and became pregnant. Meanwhile, the saint bought the food and returned to her own monastery.

After a certain while the father of the shameless girl, realizing that a transgression had occurred, began to question his daughter about the father of the child. The girl indicated that it was the monk Theodore. The father at once reported it to the Superior of the monastery where Saint Theodora labored in asceticism. The igumen summoned the saint and repeated the accusation. The saint firmly replied: "As God is my witness, I did not do this." The igumen, knowing of ***Con't Next Pg***

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Theodore's purity and holiness of life, did not believe the accusation.

When the girl gave birth, the Enata monks brought the infant to the monastery where the ascetic lived, and began to reproach its monks for an unchaste life. But this time even the igumen believed the slanderous accusation and became angry at the innocent Theodore. They entrusted the infant into the care of the saint and threw her out of the monastery in disgrace.

The saint humbly submitted to this new trial, seeing in it the expiation of her former sin. She settled with the child not far from the monastery in a hut. Shepherds, out of pity, gave her milk for the infant, and the saint herself ate only wild vegetables.

Bearing her misfortune, the holy ascetic spent seven years in banishment. Finally, at the request of the monks, the igumen allowed her to return to the monastery with the child, and in seclusion she spent two years instructing the child.

The igumen of the monastery received a revelation from God that the sin of the monk Theodore was forgiven. The grace of God dwelt upon the monk Theodore, and soon all the monks began to witness to the signs worked through the prayers of the saint.

Once, during a drought, all the wells dried up. The igumen said to the brethren that only Theodore would be able to reverse the misfortune. Having summoned the saint, the igumen bade her to bring forth water, and the water in the well did not dry up afterwards. The humble Theodore said that the miracle was worked through the prayer and faith of the igumen.

Before her death, Saint Theodora shut herself in her cell with the child and instructed him to love God above all things. She told him to obey the igumen and the brethren, to preserve tranquility, to be meek and without malice, to avoid obscenity and silliness, to love non-covetousness, and not to neglect their communal prayer. After this, she prayed and, for the last time, she asked the Lord to forgive her sins. The child also prayed together with her. Soon the words of prayer faded from the lips of the

ascetic, and she peacefully departed to a better world.

The Lord revealed to the igumen the spiritual accomplishments of the saint, and also her secret. The igumen, in order to remove any dishonor from the deceased, in the presence of the igumen and brethren of the Enata monastery, told of his vision and uncovered the bosom of the saint as proof.

The Enata igumen and brethren shrank back in terror at their great transgression. Falling down before the body of the saint, with tears they asked forgiveness of Saint Theodora. News of Saint Theodora reached her former husband. He received monastic tonsure at this same monastery where his wife had been. And the child, raised by the nun, also followed in the footsteps of his foster-mother. Afterwards, he became igumen of this very monastery.

LET US NEVER FORGET



**WORLD TRADE CENTER
NYC
FLIGHTS 11 &
175**



**PENTAGON
WASHINGTON,
DC
FLIGHT 77**



**Stonycreek
Township
Somerset
County, PA
~2 miles north
of Shanksville
FLIGHT 93**

Only hope we find GOD again before it is too late!

This was sent to me in an email. I think it is very interesting coming from a Jewish person!

The following was written by Ben Stein and recited by him on CBS Sunday Morning Commentary.

My confession:

I don't like getting pushed around for being a Jew, and I don't think Christians like getting pushed around for being Christians. I think people who believe in God are sick and tired of getting pushed around, period. I have no idea where the concept came from, that America is an explicitly atheist country. I can't find it in the Constitution and I don't like it being shoved down my throat.

Or maybe I can put it another way: where did the idea come from that we should worship celebrities and we aren't allowed to worship God as we understand Him? I guess that's a sign that I'm getting old, too. But there are a lot of us who are wondering where these celebrities came from and where the America we knew went to.

In light of the many jokes we send to one another for a laugh, this is a little different: This is not intended to be a joke; it's not funny, it's intended to get you thinking.

In light of recent events--terrorists attacks, school shootings, etc. I think it started when Madeleine Murray O'Hare (she was murdered, her body found a few years ago) complained she didn't want prayer in our schools, and we said OK. Then someone said you better not read the Bible in school .

The Bible says thou shalt not kill; thou shalt not steal, and love your neighbor as yourself. And we said OK.

Then Dr. Benjamin Spock said we shouldn't spank our children when they misbehave, because their little personalities would be warped and we might damage their self-esteem (Dr. Spock's son committed suicide). We said an expert should know what he's talking about. And we said okay.

Now we're asking ourselves why our children have no conscience, why they don't know right from wrong, and why it doesn't bother them to kill strangers, their classmates, and themselves.

Probably, if we think about it long and hard enough, we can figure it out. I think it has a great deal to do with, 'WE REAP WHAT WE SOW.'

Funny how simple it is for people to trash God and then wonder why the world's going to hell. Funny how we believe what the newspapers say, but question what the Bible says. Funny how you can send 'jokes' through e-mail and they spread like wildfire, but when you start sending messages regarding the Lord, people think twice about sharing. Funny how lewd, crude, vulgar and obscene articles pass freely through cyberspace, but public discussion of God is suppressed in the school and workplace.

Are you laughing yet?

Funny how when you forward this message, you will not send it to many on your address list because you're not sure what they believe, or what they will think of you for sending it.

Funny how we can be more worried about what other people think of us than what God thinks of us.

Pass it on if you think it has merit. If not, then just discard it. No one will know you did. But, if you discard this thought process, don't sit back and complain about what bad shape the world is in.

My Best Regards, Honestly and Respectfully,

Ben Stein



