

St. Herman of Alaska Orthodox Church

August 14th Weekly Bulletin

60 Clifton Chapel Lane, Stafford, Virginia 22555 –
Mailing Address: P.O. Box 1295, Stafford, VA 22555 –
Website: www.sthermanorthodox.org



✠ Sunday Divine Liturgy 10 a.m. ✠
✠ Saturday Catechumen Class 3 p.m. Vespers and Confessions 5 p.m. ✠
✠ Wednesday Confession, Vespers and Adult Ed. Classes 5 p.m. 6:30 p.m. and 7 p.m. ✠

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Fellowship Meal

Aug. 14 – Fellowship Team 2
Aug. 21 – Fellowship Team 3
Aug. 28 – Fellowship Team 4
Sept. 4 – Fellowship Team 1

If anyone would like to join a team or be put on the list of substitutes, or is interested in hosting a particular Sunday please contact Jo Lu Terrell.

✠ ✠ ✠

Reader Schedule

Aug. 14 - Constantine Wentlandt
Aug. 19 – SubDcn Stephen Terrell
Aug. 21 – SubDcn Aaron Lessin
Aug. 28- Rdr. Stephen Miroy
Sept. 4 – SubDcn Stephen Terrell

If you are interested in assisting with the reading and becoming a tonsured reader please contact Fr. Alexander Laymon.

Liturgical Services/Activities:

Sat. Aug 13/July 31

Forefeast of the Procession of the Precious and Life-giving Cross of the Lord

3:00 p.m. Catechumen's Class
4:00 p.m. Confessions
5:00 p.m. Great Vespers

Sun. Aug. 14/Aug. 1

The Feast to the All-Merciful Saviour and the Most Holy Mother of God

9:30 a.m. Hours
10:00 a.m. Divine Liturgy

Wed. Aug. 17/Aug. 4

Holy Seven Youths (the "Seven Sleepers") of Ephesus

5:00 p.m. Confession
6:30 p.m. Vespers
7:00 p.m. Adult Education Class

Thurs. Aug. 18/Aug. 5

Forefeast of the Transfiguration of our Lord

Look out for potential Vigil Service

Fri. Aug. 19/Aug. 6

The Holy Transfiguration of Our Lord, God and Saviour Jesus Christ

9:30 a.m. Hours and Liturgy

**Readings for the Week of
August 14th**

Sunday 8/14

John 20:19-31 (9th Matins Gospel)
1 Corinthians 3:9-17
Matthew 14:22-34
1 Corinthians 1:18-24
Epistle, Cross
John 19:6-11; 13-20; 25-28;
30-35 Gospel, Cross
Hebrews 11:33-12:2 Epistle, Martyrs
Matthew 10:32-36; 11:1 Gospel, Martyrs
Hebrews 2:11-18 Epistle, At the Lesser Blessing of Waters
John 5:1-4 Gospel, At the Lesser Blessing of Water

Monday 8/15

1 Corinthians 15:12-19
Matthew 21:18-22
Galatians 5:22-6:2 Blessed Basil
Matthew 11:27-30 Blessed Basil
Acts 6:8-15; 7:1-5, 47-60
Protomartyr
Matthew 21:33-42
Protomartyr

Tuesday 8/16

1 Corinthians 15:29-38
Matthew 21:23-27
Galatians 5:22-6:2 Saints
Luke 6:17-23 Saints

Wednesday 8/17

1 Corinthians 16:4-12
Matthew 21:28-32

Thursday 8/18

2 Corinthians 1:1-7
Matthew 21:43-46
Friday Reading
2 Corinthians 1:12-20
Matthew 22:23-33

Friday 8/19

Luke 9:28-36 Matins Gospel
2 Peter 1:10-19
Matthew 17:1-9

Festal Icons

St Herman is blessed to have our very own iconographer in our midst. Matushka Joanna has embarked on a journey to provide the festal icons for our church. Take a moment to look around our church and see the beautiful hand written icons she has provided. St Herman recognizes the value of her labors. The Festal Icons Fund was created to provide recompense to Matushka Joanna for these valuable additions to our church. Please consider supporting her work by making a donation to that fund. We are trying to collect \$2000 for each icon.

Closing Costs for Clifton Chapel

To complete our purchase of Clifton Chapel the parish will need to pay for legal fees, title search and surveys of the property and the road. If you would like to assist in covering these expenses, please indicate "Clifton Chapel purchase" on your gift. Funds collected in excess of these needs will be added to the Clifton Chapel improvement fund.

Church Food Pantry

The Church Food Pantry is now open in the hall basement, and you can take food from the pantry anytime the hall is open. If you also need monetary assistance for items not in the pantry, such as gas or baby items, please talk to, email, or call Fr. Alexander Laymon at anevsky54@gmail.com or 540.212.1855.

The Pantry will continually be accepting food donations by placing the food in the hall, and accepting monetary donations in the church donation box marked "Food Pantry".

Are You Interested in Writing Icons?

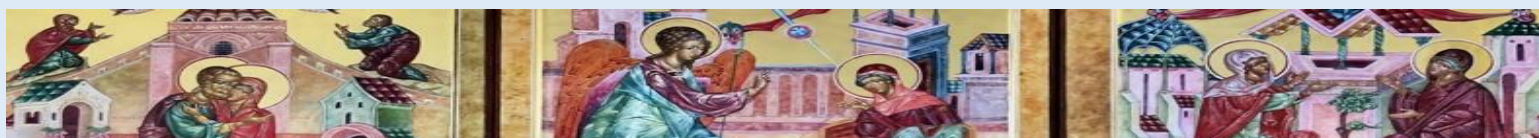
Are you interested in learning how to write icons? We now have two local teachers: Colette Kalvesmaki is leading a one-time iconography 3-day workshop at St. Stephen's Episcopal Church in Culpeper, Sept. 29-Oct.1st. It is hosted by St. Peter and Paul Mission. Students will be writing the icon of St. Peter in the Byzantine style. For more information, on this and future workshops, contact her: <https://www.byzarts.com/iconography-course-st-peter-the-evangelist/>
Mat. Joanna Laymon is available for on-going private iconography lessons in the Russian style at her home studio. Contact her: lightwriters77@gmail.com

Limited Seating

The pews around the nave are placed there primarily for pregnant women, parents with small children, the aged and infirm. If you are young and healthy please be considerate of other parishioners and allow those who need to sit down a place to do so.

During Communion

It is customary in Orthodox Churches for those who commune to approach the chalice with crossed arms and to give their Orthodox name to the priest. Announcing one's name is most helpful to the priest who must then repeat the name when communing the individual.



9th Sunday after PENETECOST EPISTLE: 1 Cor. 3:9 – 17

- ⁹ For we are God's fellow workers; you are God's field, you are God's building.
- ¹⁰ According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.
- ¹¹ For no other foundation can anyone lay than that which is laid, which is Jesus Christ.
- ¹² Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,
- ¹³ each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.
- ¹⁴ If anyone's work which he has built on it endures, he will receive a reward.
- ¹⁵ If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.
- ¹⁶ Do you not know that you are the temple of God and that the Spirit of God dwells in you?
- ¹⁷ If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.



9th Sunday after PENTECOST GOSPEL: Matthew 14:22 – 34

- ²² Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.
- ²³ And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there.
- ²⁴ But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary.
- ²⁵ Now in the fourth watch of the night Jesus went to them, walking on the sea.
- ²⁶ And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear.
- ²⁷ But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid."
- ²⁸ And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water."
- ²⁹ So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus.
- ³⁰ But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!"
- ³¹ And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?"
- ³² And when they got into the boat, the wind ceased.
- ³³ Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God."
- ³⁴ When they had crossed over, they came to the land of Gennesaret.



The Dormition fast begins on the feast of the “Procession of the Wood of the Life-Giving Cross of the Lord.”

In the Greek horologion of 1897, the origin of this feast is explained: “Because of the illnesses that occur very often during August, the custom was established in Constantinople of processing the Precious Wood of the Cross through the roads and streets to sanctify places and prevent disease. On the eve of the feast it was carried out of the royal treasury and placed upon the holy table of the Great Church (the Hagia Sophia, dedicated to the Holy Wisdom of God). From that day until the Dormition of the Most Pure Theotokos, lityas were served throughout the city, and the Wood of the Cross was then offered to the people for veneration. This was the procession of the Precious Cross.”

In the Russian Orthodox Church, this feast was linked with the remembrance of the Baptism of Russia in 988. The memory of the day of the Baptism of Russia was preserved in the Chronologies of the sixteenth century, which state that, “Grand Prince Vladimir of Kiev and All Rus was baptized on August 1.” In the Discussion of active rites of the Holy Catholic and Apostolic Church on the Dormition, written in 1627 at the request of Patriarch Philaret of Moscow and All Russia, the feast on August 1 is described: “During the procession on the day of the Precious Cross, there is a blessing of the waters for the enlightenment of the people, throughout the cities and villages.”

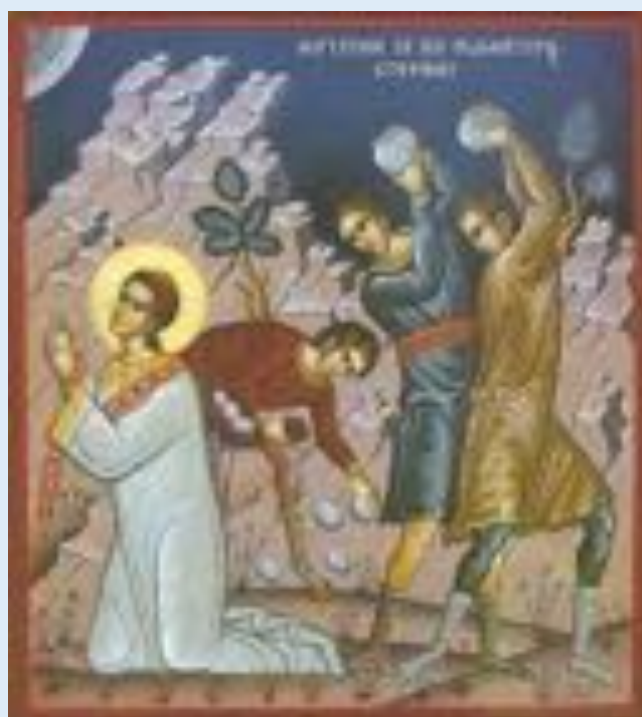
On this day, a feast was established of the All-Merciful Savior Christ God, and of the Most Pure Virgin, in honor of the victory of Grand Prince Andrei Bogolubsky over the Volga Bulgars, and of the Greek Emperor Michael over the Saracens.

According to Orthodox Church tradition, on this day the Cross is venerated (according to the rubrics of the Sunday of the Veneration of the Cross during Great Lent), and a lesser blessing of the waters is served. Together with the blessing of the waters, new honey is also blessed. (This is where the Russian folk name for the feast, “Savior of the honey,” comes from.)



THE FINDING AND THE TRANSLATION OF THE RELICS OF ST. STEPHEN, THE ARCHDEACON AND PROTO-MARTYR

When the wicked Jews slew St. Stephen by stoning, they left his body for the dogs to consume. However, God's providence intended otherwise. The martyr's body lay in an open place at the foothill of the city for one night and two days. The second night Gamaliel, Paul's teacher and secretly a disciple of Christ, came and removed the body, taking it to Caphargamala, and buried it there in a cave on his own land. Gamaliel later buried his friend Nicodemus, who died weeping over the grave of Stephen, in the same cave. Gamaliel also buried his godson Abibus there; and, according to his own will, he himself was buried there also. Many centuries passed, until no one living knew where the body of St. Stephen was buried. Then, in the year 415 A.D., during the reign of Patriarch John of Jerusalem, Gamaliel appeared three times in dreams to Lucian, the priest at Caphargamala. Gamaliel related everything concerning the burial of himself, Stephen, and the others, showing him the exact spot of their forgotten grave. Affected by this dream, Lucian informed the patriarch, and, with his blessing, went with a group of men and exhumed the four graves. Gamaliel had already told him in the dream whose grave was which. A strong, sweet-smelling fragrance, emanating from the relics of the saints, permeated the entire cave. The relics of St. Stephen were then solemnly translated to Zion, and were honorably buried there. The relics of the remaining three were placed in a church, located on the hill above the cave. Many healings of the sick were occasioned by the relics of St. Stephen. Later on, St. Stephen's relics were translated to Constantinople. Thus the Lord crowned with much glory him who shed his blood for His name.



THE SEVEN HOLY YOUTHS OF EPHEBUS

There was a great persecution of Christians during the reign of Decius. The emperor himself went to Ephesus, and there arranged a boisterous and noisy celebration in honor of the lifeless idols--as well as a terrible slaughter of Christians. Seven young men, soldiers, refrained from the impure offering of sacrifices. They earnestly prayed to the one God to save the Christian people. They were the sons of the most influential elders of Ephesus. Their names were Maximilian, Jamblicus, Martin [Martinian], John, Dionysius, Exacustodianus, and Antonin [Antoninus]. When they were accused before the emperor, they retreated to a hill outside of Ephesus called Celion, and there they hid in a cave. When the emperor learned of this, he commanded that the cave be walled shut. Yet, God--according to His far-reaching providence--caused a miraculous and long-lasting sleep to fall upon the young men. The imperial courtiers Theodore and Rufinus (themselves secret Christians) built a small copper box into the wall. It contained lead plaques on which were written the names of these young men, and which recorded their martyric deaths during the reign of Emperor Decius. More than two hundred years passed. During the reign of Emperor Theodosius the Younger (408-450 A.D.), there was a great dispute about the resurrection of the dead, and there were some that doubted in it. Emperor Theodosius was in great sorrow as a result of this dispute among the faithful, and prayed to God that He, in some way, would reveal the truth to men. Then some shepherds of Adolius, who owned the hill Celion, were building folds for their sheep, using stones from the cave. They removed stone after stone. Suddenly, the youths awoke from their sleep, as youthful and healthy as on the day they fell asleep. The news of this miracle was spread abroad in every direction, so that Theodosius himself came with a great entourage and conversed with the youths, to his delight. After a week, they again fell into the deep repose from which they had awakened, to await the General Resurrection. Emperor Theodosius wanted to place their bodies in gold caskets; but they appeared to him in a dream, and told him to leave them in the earth as they had been laid there.



THE TRANSFIGURATION

In the third year of His preaching, the Lord Jesus often spoke to His disciples of His approaching passion, and also of His glory following His suffering on the Cross. So that His impending passion would not totally weaken His disciples, and so that no one would fall away from Him, He, the All-wise, wanted to show them a portion of His divine glory before His passion. For that reason, He took Peter, James and John with Him and went by night to Mt. Tabor, and was there transfigured before them: And His face shone as the sun and His garments became white as snow (Matthew 17:2). Moses and Elias [Elijah], the great Old Testament prophets, also appeared beside Him. Seeing this, His disciples were stunned. Peter said: Lord, it is good for us to be here: if You will, let us make here three tabernacles; one for You, one for Moses and one for Elias (Matthew 17:4). While Peter still spoke, Moses and Elias departed, and a bright cloud overshadowed the Lord and His disciples, and there came a voice from the cloud saying: This is my beloved Son, in whom I am well pleased; hear Him (Matthew 17:5). Hearing the voice, the disciples fell face down on the ground as though dead, and remained that way, prostrate in fear, until the Lord came to them and said: Arise, and be not afraid (Matthew 17:7). Why did the Lord take only three disciples onto Tabor, and not all? Because Judas was not worthy to behold the divine glory of the Teacher, Whom he will betray; and the Lord did not want to leave him alone at the foot of the mountain, so that the betrayer would not, because of this, justify his betrayal. Why was our Lord transfigured on a mountain and not in a valley? So as to teach us two virtues: love of labor and godly-thoughts--for climbing to the heights requires labor, and the heights themselves represent the elevation of our thoughts to the things of God. Why was our Lord transfigured at night? Because the night is more suitable than the day for prayer and godly-thoughts; and the night, by its darkness, conceals all the beauty of the earth, and reveals the beauty of the starry heavens. Why did Moses and Elias appear? In order to destroy the Jewish fallacy that Christ was one of the prophets--Elias or Jeremiah or some other. That is why He appeared as a King, above the prophets, and that is why Moses and Elias appeared as His servants. Until then, our Lord had manifested His divine power many times to the disciples; but on Mt. Tabor He manifested His Divine Nature. This vision of His Divinity, and the hearing of the heavenly witness to His being the Son of God, must have served the disciples in the days of the Lord's passion--in the strengthening of a steadfast faith in Him and in His final victory.

REFLECTION

Ask and it shall be given to you, said the Lord (Matthew 7:7). As parents give to their children all that the children ask, and all that is for their benefit, so does God, the Lover of Mankind, give to men all that men ask of God, and what conducive to their salvation. As a monk on Mt. Athos, Cosmas asked two things of God: to preach the Gospel to the people, and to suffer as a martyr for the Faith. For an Athonite monk, who is bound by vows to his monastery, these two desires seem unattainable and unrealistic. But to God, everything is possible. God perfectly fulfilled both desires of Cosmas. The joy of Cosmas was indescribable, when he received the blessing of the patriarch--that he could leave Mt. Athos and go among the people to preach the Gospel [Good News]. Cosmas had a similar moment of joy when the servants of the Turkish Pasha informed him that, by the command of the Pasha, he must die.

Full of joy, the saint sank to his knees, thanking God for fulfilling even this desire. He gave up his body to death, and his soul to the Living God.

REFLECTION ON TRANSFIGURATION

Why did our Lord not manifest His divine glory on Tabor before all the disciples instead of before three of them? First, because He Himself gave the Law through the mouth of Moses: At the mouth of two witnesses or at the mouth of three witnesses, shall the matter be established (Deuteronomy 19:15). Therefore, three witnesses are sufficient. These three witnesses represent three main virtues: Peter-- Faith, for he was the first to confess his faith in Christ as the Son of God; James-- Hope, for, with faith in the promise of Christ, he was the first who laid down his life for the Lord, being the first to be slain by the Jews; John-- Love, for he reclined on the bosom of the Lord, and remained beneath the Cross of the Lord until the end. God is called not the God of many, but rather the God of the chosen. I am the God of Abraham, the God of Isaac and the God of Jacob (Exodus 3:6). God often valued a faithful man more than an entire nation. Thus, on many occasions, He wanted to destroy the entire Jewish nation, but because of the prayers of righteous Moses, He spared that nation so that it could live. God listened more to the faithful Prophet Elias than to the entire unbelieving kingdom of Ahab. Because of the prayers of one man, God saved towns and people. Thus, the sinful town of Ustiug would have been destroyed by fire and hail, had it not been saved by the prayers of the one and only righteous man in it, St. Procopius, the Fool-for-Christ (July 8).

New Festal Icon

Sts. Joachim and Anna, The Conception of the Theotokos

The icon of the Conception of the Theotokos is very simple. Joachim and Anna tenderly embrace, standing before a bed. Without being explicit, it is boldly confessed that, whilst a miracle granted to a barren couple, the conception of St Mary happened through natural means.

In the corners, Joachim and Anna are shown separately. According to the Protoevangelium, in his grief Joachim retired to the desert in fasting and prayer for forty days, whilst Anna remained lamenting at home. An angel was sent to each of the holy couple announcing that their entreaties had been heard by God and that they should return to each other to conceive: the main scene shows the happy meeting.

In the background are the walls of Jerusalem, with the bed placed before the Royal Gates. The gates are a prefiguration of Mary, who by being the Mother of God is the royal gates through which the King of Kings, Jesus Christ, enters the world
<https://iconreader.wordpress.com/2011/12/08/conception-of-the-theotokos-by-joachim-and-anna/>



2022 Finances

The Parish needs \$4,129.49/week to meet budget INCLUDING transfer to Building Fund

<u>Week</u>	<u>Amount Received</u>	<u>Difference from amount needed</u>
May 1	\$ 4,199.00	\$ 69.51
May 8	\$ 3,169.00	-\$ 960.49
May 15	\$ 3,714.06	-\$ 415.43
May 22	\$ 1,455.00	-\$ 2,674.49
May 29	\$ 5,175.27	\$ 1,045.78
June 5	\$ 4,732.56	\$ 603.07
June 12	\$ 3,775.00	-\$ 354.49
June 19	\$ 5,173.00	\$ 1,043.51
June 26	\$ 1,887.00	-\$ 2,242.49
July 3	\$ 2,887.00	-\$ 1,242.49
July 10	\$ 1,879.00	-\$ 2,250.49
July 17	\$ 2,740.28	-\$ 1,389.21
July 24	\$ 1,540.00	-\$ 2,589.49
July 31	\$ 7,145.28	\$ 3,015.79
Aug 7	\$ 5,047.28	\$ 917.79

Attendance 130

Intercessory Prayer List

Metropolitan Jonah requests that you send him the full name and general reason for intercessory prayer (such as health or illness, unemployment, family issues, military deployment to Afghanistan, etc.) for his pastoral care. Only the names of the living (and recently deceased) will be included in the prayer list in the weekly bulletin. He also requests that the faithful who have requested intercessory prayers for various persons let him know when there is no longer a specific need for prayer, so that we may keep the list current.

LIVING: Sarah, Emmanuel, Mark, Claudia, Katherine, Erika, Victoria, Michael, Tate, Renate, Dieter, Rebekah, Sofia, Ioannis, Anastasia, Elizabeth, Georgia, John, Elena, Alice, Matthew, Boris, Elizabeth, Davis (Columba), Moses, Emma, Kristin, Monk Sergius, Priest John, Priest David, Priest Costa, Priest Michael, Presbyteria Cindy, Priest George, Presbyteria Areti, Nun Aimiliane, Priest Charalambos, Monk Serapheim, Elizabeth, Katje, Rachel, Mandi, Clive, Claire, Rebecca, Janis, Paisley, George, Archpriest Alexander, Steven, Millicent, Archpriest Victor, Matushka Masha, Pdn. Patrick, Matushka Joanna, Matushka Sophia, Mother Theodora, Archpriest Alexander, James, Leonidas, Sophia, Maria, Larry, Bill, Modestos, Ephraim, Reader Moses, Jo Ann, Sarah, Paul, Brianna, Robert, Baby Nina, Charley & Alexandra, Irina & baby, Rebecca, Priest Alexander Laymon, Archpriest Michael Sekela, Fr. Filipe and his family, Irene and John, Inna and Emma, Ronin O'Neill, Anastasia and Mila, Brody (Anthony) Lessin, Sophia Stylianopoulos, Olga Petrova and the baby, Mary Zupan and Lawrence, Glen & Mich Mine, Sarah Francis, Jeanine Karam, Christina Kendrat

MEMORY ETERNAL: Roy Patrick St. Clair