

St. Herman of Alaska Orthodox Church

August 28th 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. 28 – Fellowship Team 4

Sept. 4 – Fellowship Team 1

Sept. 11 – Fellowship Team 2

Sept. 18 – Fellowship Team 3

Sept. 25 – Fellowship Team 4

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.

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Reader Schedule

Aug. 28- Rdr. Stephen Miroy

Sept. 4 – SubDcn Stephen Terrell

Sept 11 – Rdr. Joseph McLeod

Sept 18 – Rdr. John Raccenello

Sept 21 – Rdr. Andrew

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

Liturgical Services/Activities:

Sat. Aug 27/Aug 14

Forefeast of the Dormition

3:00 p.m. Catechumen's Class

4:00 p.m. Confessions

5:00 p.m. Vigil for Dormition

Sun. Aug. 28/Aug. 15

The Dormition of Our Most Holy Lady the Theotokos and Ever-Virgin Mary.

9:30 a.m. Hours

10:00 a.m. Divine Liturgy

Wed. Aug. 31/Aug. 18

Martyrs Florus and Laurus of Illyria (2nd c.)

5:00 p.m. Confession

6:30 p.m. Vespers

7:00 p.m. Adult Education Class

Sat. Sept. 3/Aug 21

Apostle Thaddeus of the Seventy (44)

3:00 p.m. Catechumen's Class

4:00 p.m. Confessions

5:00 p.m. Great Vespers

Sun. Sept. 4/Aug. 22

Synaxis of all saints of Moscow

9:30 a.m. Hours

10:00 a.m. Divine Liturgy

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".

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.

Flower Fund

The Sisterhood has established a donation box to collect money to furnish flowers for our church. The box is in the narthex. Please make checks payable to the Sisterhood of the Myrrh-bearing Women. Thank you to everyone who gave generously last Sunday!

Church Upkeep

We are looking for one family/person to take care of the small front mulched area with benches in front of the hall. All that is required is once a month pulling weeds and making sure the area is clean. Please contact George Evanisko at gevanisko@gmail.com if you are interested.

Church Photographer

We are looking for a person or photographer to take pictures of parishioners. The pictures will be placed on a bulletin board in the hall so people can associate names with faces. Please contact George Evanisko at gevanisko@gmail.com if you are interested.

Church Gift Shop

We are looking for a someone who is interested in running the hall gift shop. Please contact George Evanisko at gevanisko@gmail.com if you are interested.

Parish Assembly

There will be an all Parish assembly on Sunday, September 18 at 1:00 p.m. An agenda will be forthcoming.

5 Volume Set of Elder Ephraim's Life

St. Anthony's Monastery is coming out with a 5 volume set about Elder Ephraim's life.

<https://www.indiegogo.com/projects/sent-by-god-the-life-of-geronda-ephraim#/>



Aquia Fest/Pig Roast

Aquia Church has once again invited us to piggyback on their Annual Fall Festival and Pig Roast, October 1st, between 8 am and 2 pm.

Our church has been part of this event ever since our founding. At first, it was a way to make money for our newly founded church. A couple years after the Sisterhood was formed, we girls decided, since we were doing most of the work, it would be a good fundraiser for the Sisterhood. We usually make \$900 - \$1000, plus or minus in each year.
Not too shabby.!

An email has gone out to the members of the Sisterhood and, Stella Jordan, who is coordinating the event will be making announcements in church as the date gets closer. We will be looking for volunteers to help. Most of all we need food to sell. In the past, the things that sell the best are ethnic foods like, spinach pies, baklava, cabbage rolls, perogis, and stromboli, and the usual, but not limited to, fudge, cream puffs, and cookies. Please, if you know how to make something that you believe will sell, please do. There will be electricity if needed.

The Sunday before, Stella will need help with the containers and tables designated for the Sisterhood, brought upstairs and put in her van.

On the day of the festival, we will be setting up around 6:30 am. We need volunteers with muscle to help with the canopy, banner and tables. We will need ladies to SET UP and price the food. If you plan to bring food, come as early as possible. Mark any food items that contain nuts. We will need volunteers to WORK the festival, selling and packaging up the food that is purchased. Someone to collect the money. After 2 pm we will be taking everything down. We will need muscle again to help with TAKE DOWN.
If there is food left over, we will take it back to the church to sell on Sunday.

I know, if you work, Saturdays are busy, It is quite possible we may have enough volunteers to “man” the tables for the 6 hours we are there. If we do, then just dropping by and purchasing something will be helpful. Quite often, we are our own best customers. I buy cabbage rolls because they are just too hard to make. 😊

Beginning this Sunday Stella will have a signup sheet in fellowship hall. However, an email to stavroulaj@verizon.net. will work just as well. This is such a fun event!!! For me, I always seem to connect with someone I don't get to speak to during fellowship.

Aquia Fest/Pig Roast

As you know the Sisterhood has been given a space at the annual Aquia Episcopal Church fall festival/pig roast on Sat. Oct. 1st,, from 8 a.m. - 2 p.m. and we piggy-back on their day of family fun activities. As our main fund-raiser it is also an opportunity for us to be a witness for St. Herman's and enjoy a morning of fellowship. Besides selling our baked goods we have a "Too Good to Waste Table" where we can sell what-nots.

Since space is very limited to one table and the nearby grass:

- * They should be of high quality, almost-new, clean, smaller items.
 - * You must price them.
- * They must be brought to Aquia early that morning (8:00) or given to someone to bring them for you.
 - * No clothes, large items, furniture, or appliances.

If your items do not sell, please pick them up before 2:00, or ask someone to get them for you. If you like, we can set up a table of anything leftover for purchase during fellowship on Sun. Oct 2nd. Anything left after Sunday will be given to Good Will.

Contact Mat. Joanna Laymon (lightwriters77@gmail.com) if you would like to declutter your home and bring your what-nots. If you do not bake or have clutter to donate, consider donating some time or purchasing some goodies to support our Sisterhood!

11th Sunday after PENETECOST EPISTLE: 1 Cor. 9:2 – 12

² If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

³ My defense to those who examine me is this:

⁴ Do we have no right to eat and drink?

⁵ Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?

⁶ Or is it only Barnabas and I who have no right to refrain from working?

⁷ Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

⁸ Do I say these things as a mere man? Or does not the law say the same also?

⁹ For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about?

¹⁰ Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

¹¹ If we have sown spiritual things for you, is it a great thing if we reap your material things?

¹² If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.



11th Sunday after PENTECOST GOSPEL: Matthew 18:23 – 35

- ²³ Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.
- ²⁴ And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.
- ²⁵ But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.
- ²⁶ The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.'
- ²⁷ Then the master of that servant was moved with compassion, released him, and forgave him the debt.
- ²⁸ But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!'
- ²⁹ So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.'
- ³⁰ And he would not, but went and threw him into prison till he should pay the debt.
- ³¹ So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.
- ³² Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me.
- ³³ 'Should you not also have had compassion on your fellow servant, just as I had pity on you?'
- ³⁴ And his master was angry, and delivered him to the torturers until he should pay all that was due to him.
- ³⁵ So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.

Sermon on Dormition by St. John of Kronstadt

Let us be happy, beloved brothers and sisters that we belong to the Holy Orthodox Church, worthily and rightly glorifying the Most Holy Sovereign Theotokos on this eminent day out of all the days of the year with special solemnity. There exists on earth many societies and entire governments that do not consider the need nor the obligation to call upon and glorify the Queen of heaven and earth, the Mother of Our Divine Lord Jesus Christ, and other saints and angels; to submissively serve Her lovingly, as the true Mother of God. Sadly in Russia nowadays we have heretics (among us) who actively dishonor the Mother of God, the saints, their icons, their relics and their festivals. O, if only they also unanimously with us glorified the worthy Queen of heaven and earth!

Today the Holy Church solemnly glorifies the honorable Dormition or translation of the Mother of God from earth to heaven. A wonderful translation - she died without serious illness, peacefully. Her soul is taken up in the divine hands of Her Son and carried up into the heavenly abode, accompanied by the sweet singing of angels. And then, her most pure body is transferred by the apostles to Gethsemane where it is honorably buried, and on the third day it is resurrected and taken up to heaven. You see this on the icon of the Dormition of the Theotokos. On it is represented the life-bearing body of the Theotokos laying on a bier, surrounded by the apostles and hierarchs, and in the center of the icon the Lord holding in His hands the most pure soul of the Theotokos. The translation of the Mother of God is a paradigm of the translation in general of the souls of Christians to the other world.

We say that our dead have “fallen asleep” or “passed away.” What does this mean? This means that for the true Christian there is no death. Death was conquered by Christ on the cross. But there is a translation, i.e, a rearrangement of his condition, i.e. his soul is in another place, in another age, in another world beyond the grave, eternal, without end, that is what is meant by “falling asleep”. It is as if it were a temporary dream after which, by the voice of the Lord and the fearful yet wonderful trumpet of the Archangel, all the dead shall live and come forth each to his place: either to the resurrection of life or to the resurrection of condemnation (John 5:29). This is what the Christian means by translation. We should be ready for this translation, for the day of the general resurrection and judgment, for this indescribable world event, recorded in the Holy Scriptures.

This preparation for the meeting of the heavenly King before the dread judgment seat, after death, is essentially the person’s preparation throughout the whole of his life. This preparation means a change in all his thoughts, and the moral change of all his being, so that the whole man would be pure and white as snow, washing clean everything that defiles the body and spirit, so that he is adorned with every virtue: repentance, meekness, humility, gentleness, simplicity, chastity, mercifulness, abstention, spiritual contemplation, and burning love for God and neighbor.



The Icon of the Feast of the Dormition of the Theotokos shows her on her deathbed surrounded by the Apostles. Christ is standing in the center looking at His mother. He is holding a small child clothed in white representing the soul of the Virgin Mary. With His golden garments, the angels above His head, and the mandorla surrounding Him, Christ is depicted in His divine glory.



The posture of the Apostles direct attention toward the Theotokos. On the right Saint Peter censes the body of the Theotokos. On the left Saint Paul bows low in honor of her.



Together with the Apostles are several bishops and women. The bishops traditionally represented are James, the brother of the Lord, Timothy, Heirotheus, and Dionysius the Areopagite. They are shown wearing episcopal vestments. The women are members of the church in Jerusalem. In front of the bed of the Theotokos is a candle that helps to form a central axis in the icon. Above the candle is the body of the Theotokos and Ever-Virgin Mary. Standing over His mother is Christ holding her most pure soul. Above Christ the gates of heaven stand open, ready to receive the Mother of God.

THE DORMITION

The Lord Who, on Mt. Sinai, gave the Fifth Commandment, Honor your father and your mother (Exodus 20:12), showed by His own example how one should respect one's parents. Hanging on the Cross in agony, He remembered His Mother, and indicating to the Apostle John, He said to her: Woman behold your son (John 19:26). After that, He said to John: Behold your mother (John 19:27). And so, providing for His Mother, He breathed His last. John had a home on Mount Zion, in Jerusalem, in which the Theotokos then lived. She dwelt there to the end of her days on earth. By her prayers, kind guidance, meekness and patience, she greatly assisted Her Son's apostles. She spent most of her remaining time on earth in Jerusalem, often visiting those places that reminded her of the great events and of the great works of her Son. She especially visited Golgotha, Bethlehem and the Mount of Olives. Of her few distant journeys, her visit to St. Ignatius the God-bearer [Theophorus] in Antioch is recorded; as is her visit to Lazarus (whom our Lord resurrected on the fourth day), the Bishop of Cyprus. She also visited the Holy Mountain [Athos], which she blessed; and she stayed in Ephesus with St. John the Evangelist [The Theologian] during the time of the great persecution of Christians in Jerusalem. In her old age, she often prayed to her Lord and God on the Mount of Olives, the site of His Ascension, that He take her from this world as soon as possible. On one of these occasions, the Archangel Gabriel appeared to her and revealed to her that she would find repose within three days. The angel gave her a palm-branch, which was to be carried in her funeral procession. She returned home with great joy, hoping in her heart to see her Son's apostles just once more in this life. The Lord fulfilled her wish, and the apostles, borne by angels in the clouds, gathered together at the house on Mount Zion. With great rejoicing she saw them, encouraged them, counseled them, and comforted them. Then she peacefully gave up her soul to God without pain or physical illness. The apostles took up her coffin, from which a heavenly fragrance arose--and, in the company of many Christians, bore it to the Garden of Gethsemane, to the sepulchre of her parents, Saints Joachim and Anna. By God's providence, the procession was concealed by a cloud from the evil Jews. Even so, Aphthonius [Anthony], a Jewish priest, grabbed the coffin with the intention of overturning it, but an angel of God severed both his hands. He then cried out to the apostles for help, and was healed upon declaring his faith in the Lord Jesus Christ. The Apostle Thomas was absent--again, according to God's providence--in order that a new and all-glorious mystery of the Holy Theotokos would be revealed. On the third day, Thomas arrived and desired to venerate [kiss] the body of the Holy Most-pure One. But when the apostles opened the sepulchre, they found only the winding sheet: the body was not in the tomb! That evening, the Theotokos, surrounded by a host of angels, appeared to the apostles and said to them: "Rejoice, I will be with you always." It is not exactly known how old the Theotokos was at the time of her Falling Asleep, but the overwhelming opinion is that she was over sixty years of age.

THE ICON OF THE LORD JESUS CHRIST, "NOT MADE WITH HANDS"

At the time when our Lord preached the Good News and healed every illness and infirmity of men, there lived in the city of Edessa, on the shore of the Euphrates, a prince named Abgar, who was completely infected with leprosy. He heard of Christ, the Healer of every pain and disease, and sent an artist, Ananias, to Palestine with a letter to Christ in which he begged the Lord to come to Edessa and to cure him of leprosy. In the event that the Lord was unable to come, the prince ordered Ananias to portray His likeness and to bring it to him, believing that this likeness would be able to restore his health. The Lord answered that He was unable to come, for the time of His passion was approaching. Instead, He wiped His face with a towel--and the image of His face remained on the towel. The Lord gave this towel to Ananias with the admonition that the prince would be healed by it, but not entirely--He would send the prince a messenger who would complete the healing of his disease later on. Receiving the towel, Prince Abgar kissed it and the leprosy completely fell from his body, but a little remained on his face. Later, the Apostle Thaddaeus came to Abgar, preached the Gospel, and secretly healed and baptized him. The prince then destroyed the idols which stood at the gates of the city. He placed the towel with the likeness of Christ--with a wooden backing, framed in a gold frame, and adorned with pearls--above the gates. The prince also wrote beneath the icon, directly on the gateway: "O Christ God, no one will be ashamed who hopes in You." Later, one of Abgar's great grandsons restored idolatry, and the Bishop of Edessa came by night and walled up that icon over the gates. Centuries passed. During the reign of Emperor Justinian, the Persian King Chozroes attacked Edessa, and the city was in great hardship. It happened that Bishop Eulabius had a vision of the All-Holy Theotokos, who revealed to him the mystery of the sealed wall and the forgotten icon. The icon was discovered, and by its power the Persian army was defeated.



THE HOLY MARTYR ANDREW, STRATELATES [THE TRIBUNE, THE COMMANDER]

Andrew was an officer, a tribune, in the Roman army during the reign of Emperor Maximian. He was a Syrian by birth, and served in Syria. When the Persians menaced the Roman Empire with their military, Andrew was entrusted to command the imperial army in defense against the enemy. Therefore, Andrew was promoted to the rank of general--"Stratelates." Secretly a Christian, even though he was not baptized, Andrew trusted in the Living God and chose only the best of the many soldiers to enter into battle. Before the battle, he told his soldiers that if they would call upon the help of the one, true God--Christ the Lord--their enemies would scatter as dust before them. Truly, all the soldiers were filled with zeal for Andrew and his faith, and invoked Christ for assistance; then they made the assault. The Persian army was utterly destroyed. When the victorious Andrew returned to Antioch, envious men accused Andrew of being a Christian, and the imperial deputy summoned him to court. Andrew openly confessed his unwavering faith in Christ. After bitterly torturing him, the deputy threw Andrew into prison and wrote to the emperor in Rome. Knowing the respect in which the people and the army held Andrew, the emperor ordered the deputy to free Andrew, and to seek another opportunity and reason to kill him. Through God's revelation, Andrew learned of the emperor's command, and, taking with him his faithful soldiers, 2,593 in number, he departed to Tarsus in Cilicia, where all were baptized by Bishop Peter. Persecuted even there by the imperial authorities, Andrew and his detachment withdrew further into the Armenian Mount Taurus. The Roman army caught up with them there while they were at prayer in a ravine, and all of them were beheaded. None of them tried to defend themselves, but all were desirous of a martyr's death for Christ. On this spot, where the stream of the martyr's blood flowed, a spring of healing water burst forth, which cured many people of every disease. Bishop Peter secretly brought his people and honorably buried the bodies of the martyrs where they had been slain. Dying honorably, they were all crowned with the wreath of glory and took up their habitation in the Kingdom of Christ our Lord.



REFLECTION ON TRADITION

The Orthodox Church surpasses all other Christian groups in the richness of her Tradition. The Protestants want only to adhere to Holy Scripture. But Holy Scripture cannot be interpreted outside of Tradition. The Apostle Paul himself commands: Therefore, brethren, stand fast and hold the traditions which you have been taught, whether by word or our epistle (2 Thessalonians 2:15). The tradition of Prince Abgar, without doubt, is of Apostolic Tradition, even though the apostles do not mention him in their writings. The Apostle Thaddaeus did not write anything at all (and according to Protestant thinking, that would mean he did not say anything and or teach the faithful). According to what, then, was he an apostle of Christ? St. John Damascene cites the tradition of Prince Abgar in his defense of the veneration of icons. How wonderful and touching is the letter of Abgar to Christ! He wrote, first of all, that he had heard of His miraculous power--that Christ cured the sick. Then he implored Him to come and to heal him, and continued on to say: "I also hear that the Jews hate You, and that they are preparing some evil against You. I have a city, not large, but beautiful and bountiful in every good; come to me and live with me in my city, which is sufficient for the both of us for every need." Thus wrote a heathen prince, while the princes of Jerusalem were preparing death for the Lord, the Lover of Mankind.

REFLECTION

Each one of the faithful can learn much--indeed, very much--from the life of the Virgin Theotokos. I would like to mention only two things. First, she frequently went to Golgotha, the Mount of Olives, the Garden of Gethsemane, Bethlehem, and other places redolent [reminiscent] of her Son. She prayed on bended knees at all of these places--especially at Golgotha. Thus she gave the first example and impetus to the faithful of visiting holy places out of love toward Him Who by His presence, His passion and His glory made these places holy and significant. Second, we learn how she prayed for a quick departure from this life, so that, when separated from her body, her soul would not encounter the prince of darkness and his horrors, and hidden from the dark regions would not see the punishment of those darkened by sin. Do you see how terrible it is for the soul to pass through the toll-houses [mitarstva]? When she--who gave birth to the Destroyer of hades, and who herself has tremendous power over demons--prayed thus, what then is left for us? Out of extreme humility, she commended herself to God, and did not trust in her own deeds. So much less should we trust in our deeds, and even more we should commend ourselves into the hands of God, crying out for His mercy, especially at the time of the departure of the soul from the body.

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
Aug 14	\$ 1,467.00	-\$ 2,662.49
Aug 21	\$ 2,702.00	-\$ 1,427.49

Attendance 110

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