

# St. Herman of Alaska Orthodox Church

## August 7<sup>th</sup> Weekly Bulletin

60 Clifton Chapel Lane, Stafford, Virginia 22555 –  
Mailing Address: P.O. Box 1295, Stafford, VA 22555 –  
Website: [www.sthermanorthodox.org](http://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. 7 – Fellowship Team 1  
Aug. 14 – Fellowship Team 2  
Aug. 21 – Fellowship Team 3  
Aug. 28 – 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. 7 – George  
Aug. 14 - Constantine Wentland  
Aug. 19 – SubDcn Stephen Terrell  
Aug. 21 – SubDcn Aaron Lessin  
Aug. 28- Rdr. Stephen Miroy

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

### Liturgical Services/Activities:

Sat. Aug. 6/July 24

#### Martyr Christina of Tyre

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

Sun. Aug. 7/July 25

#### The Dormition of the Righteous Anna, mother of the Most Holy Theotokos

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

Wed. Aug. 10/July 28

#### Appearance of the "Smolensk" "Directress" Icon of the Mother of God

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

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

**Readings for the Week of  
August 7<sup>th</sup>**

**Sunday 8/7**

John 20:11-18 (8th Matins Gospel)

1 Corinthians 1:10-18

Matthew 14:14-22

Galatians 4:22-31 Righteous Anna

Luke 8:16-21 Righteous Anna

**Monday 8/8**

1 Corinthians 11:31-12:6

Matthew 18:1-11

Tuesday Reading

1 Corinthians 12:12-26

Matthew 18:18-22; 19:1-2; 13-15

**Tuesday 8/9**

Luke 21:12-19 Matins

Gospel

2 Timothy 2:1-10 Great-martyr

John 15:17-16:2 Great-martyr

**Wednesday 8/10**

Luke 1:39-49, 56 Matins

Gospel

1 Corinthians 13:4-14:5

Matthew 20:1-16

Philippians 2:5-11 Theotokos

Luke 10:38-42; 11:27-28

Theotokos

**Thursday 8/11**

1 Corinthians 14:6-19

Matthew 20:17-28

**Friday 8/12**

1 Corinthians 14:26-40

Matthew 21:12-14, 17-20

**Saturday 8/6**

Matthew 10:16-22 Matins

Gospel

Romans 14:6-9

Matthew 15:32-39

Romans 8:28-39 Martyr

Benjamin and those with him

Luke 21:12-19 Martyr

Benjamin and those with him

**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.

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**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.

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**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](mailto: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".

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**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](mailto:lightwriters77@gmail.com)

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**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.

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**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.

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### **August Birthdays!**

Sue (Helen) Diaz – August 7

David Sayre – August 8

Victor Grenier – August 10

Antonio (Longinus) Diaz – August 18

Olesia (Olga) Petrov – August 19

### **Saint's Day!**

Mira (Maria Skoptsova) – August 2

Sinclair (Olympias) – August 7

Melissa (Susanna) McLeod – August 24

## 8<sup>th</sup> Sunday after PENETECOST EPISTLE: 1 Cor. 1:10 – 18

- <sup>10</sup> Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.
- <sup>11</sup> For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.
- <sup>12</sup> Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."
- <sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?
- <sup>14</sup> I thank God that I baptized none of you except Crispus and Gaius,
- <sup>15</sup> lest anyone should say that I had baptized in my own name.
- <sup>16</sup> Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.
- <sup>17</sup> For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.
- <sup>18</sup> For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

### Is CHRIST Divided?

The emphatic force of the word 'schism, I mean the name itself, was a sufficient accusation. For it was not that they had become many parts, each entire within itself, but rather the One Body ...had perished .. That each one of you says, for the corruption did not pervade a part, but the whole of the Church ...By a kind of divine art he does away with their swelling pride on this point, not with the efficacy of baptism, but with the folly of those who were puffed up at having been baptizers: first, by showing that the Gift is not theirs, and secondly by thanking God for it. For Baptism truly is a great thing, but its greatness is not the work of the person baptizing, but of Him who is invoked in the Baptism... Great indeed is Baptism, and without baptism it is impossible to obtain the kingdom.. But prove to me that Peter and Paul were eloquent. You cannot: for they were 'unlearned and ignorant men!'

## 8<sup>th</sup> Sunday after PENTECOST GOSPEL: Matthew 14:14 – 22

- <sup>14</sup> And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick.
- <sup>15</sup> When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food."
- <sup>16</sup> But Jesus said to them, "They do not need to go away. You give them something to eat."
- <sup>17</sup> And they said to Him, "We have here only five loaves and two fish."
- <sup>18</sup> He said, "Bring them here to Me."
- <sup>19</sup> Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes.
- <sup>20</sup> So they all ate and were filled, and they took up twelve baskets full of the fragments that remained.
- <sup>21</sup> Now those who had eaten were about five thousand men, besides women and children.
- <sup>22</sup> Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

### THEY SAID TO HIM WE HAVE HERE ONLY FIVE LOAVES AND TWO FISH

And why did none of the multitude come near and speak for them? They revered Him exceedingly, and did not even feel their hunger because of their longing to stay with Him. Neither indeed do His disciples, when they had come to Him, say, 'Feed them,' for as yet they were rather in an imperfect state ..But mark, I pray you, the Teacher's skill: how distinctly He summons them on towards believing. For He did not say right away, 'I will feed them.' This would not have been easily received ...He also did not say, 'I will give them,' but, 'You give to them,' for as yet their view of Him was as a man. For this reason Mark also says, 'They did not understand the saying, for their heart was hardened' ...Then at last He brings in His own part ...For although the place was a desert, yet He who feeds the world is here, and although the time was now past, yet He who is not subject to time is discoursing with you ...Why did He look up to heaven, and bless? It was to be believed of Him, both that He is of the Father, and that He is equal to Him. But the proofs of these things seemed to oppose one another ...Why does He not make it of things that are not? ...He makes it out of the materials which they had specifically, so He might lead them to faith ..And another thing, too, we learn, the self-restraint of the disciples which they practiced in necessary things, and how little they accounted of food. For being twelve, they had only five loaves and two fishes ....And not even so little did they hold fast, but gave up even that when asked.

## SAINT ANNA, THE MOTHER OF THE HOLY BIRTH GIVER OF GOD

The Falling-Asleep (Dormition-Uspenie) of Righteous Anna, Mother of the Most Holy Mother of God: The God-wise, God-blest and Blessed Anna was the daughter of the priest Nathan and his wife Mary, from the tribe of Levi by descent of Aaron. According to tradition, she died peacefully in Jerusalem at age 79, before the Annunciation of the Most Holy Virgin Mary. During the reign of the holy Saint Justinian the Emperor (527-565), a church was built in her honour at Deutera. And emperor Justinian II (685-695; 705-711) restored her church, since Righteous Anna had appeared to his pregnant wife. And it was at this time that her body and omaphorion (veil) were transferred to Constantinople. (The account about Righteous Joakim and Anna is located under 9 September).



### REFLECTION

"As virginity is better than marriage, so a first marriage is better than the second."

Thus wrote St. John Chrysostom to the young widow of Tarasius, a deceased nobleman of Constantinople, counseling her not to enter into marriage for the second time. The Church blesses first marriages with joy, but second marriages with sorrow. Eupraxia the elder, the mother of St. Eupraxia, and a relative of Emperor Theodosius the Great, was left a young widow following the death of her husband Antigonus--with whom she had lived as husband and wife for only two years and three months, then one more year as brother and sister by mutual vow. The emperor and empress counseled her to enter into marriage with another nobleman. She would not hear of it, but took her child Eupraxia and fled to Egypt. What then shall we say about St. Olympias and St. Eupraxia the younger?

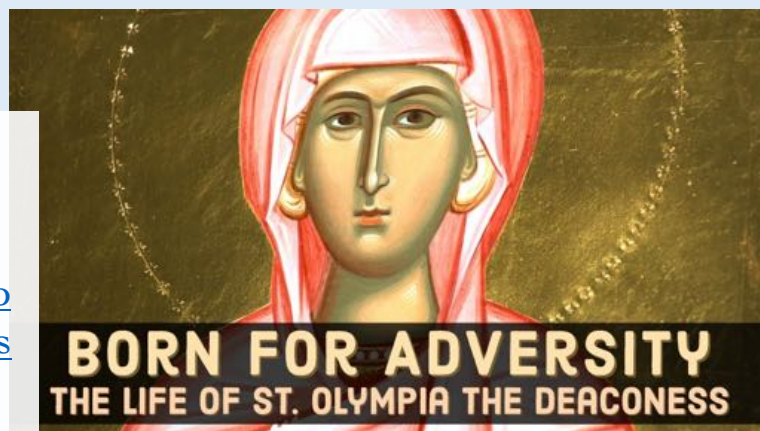
Like St. Macrina, not only were they betrothed as maidens, but when their betrothed died, they considered themselves widows, and would not even permit the thought of entering into marriage. What purity of heart! What fidelity to their betrothed! What fear of God! What clear faith in the future life, in which a betrothed maiden hopes to see her betrothed!

## ST OLYMPIAS, THE DEACONESS

Olympias was born in Constantinople of very distinguished parents. Her father, Anysius Secundus, was a senator, and her mother was the daughter of the famous nobleman Eulavius, who is mentioned in the life of St. Nicholas the Wonderworker. When Olympias reached maturity, she was betrothed to a nobleman who died before the marriage took place. The emperor and her other relatives pressured Olympias to marry another, but in vain. She in no way desired this, and devoted herself to a God-pleasing life, giving great offerings to the churches and alms to the needy from her inherited estate. She served as a deaconess in the Church during the time of Patriarch Nectarius and, after his death, during the time of St. John Chrysostom. When Chrysostom was exiled, he counseled Olympias to remain in the church and to serve as before, regardless of who the patriarch after him would be. Immediately after the banishment of this great saint, someone started a fire in the Great Church [The Church of the Divine Wisdom, Hagia Sophia], and the fire consumed many prominent buildings in the capital. The enemies of St. John Chrysostom accused this holy woman of maliciously starting the fire. Olympias was banished from Constantinople to Nicomedia, where she died in the year 410 A.D. She had requested in her last testament that her body be placed in a box and cast into the sea, and that she was to be buried wherever the waves brought it ashore. The coffin was cast ashore in the city of Vrochthoi, where there was a church dedicated to the Apostle Thomas. Throughout the centuries, her relics have had the power of great healing miracles. The exiled Chrysostom wrote beautiful letters to the exiled Olympias, which even today serve as a great comfort to all those who suffer for the sake of God's justice. Among other things, Chrysostom wrote to Olympias: "Now I am very happy, not only because you have been delivered from infirmity, but even more because you are nobly enduring all difficulties, referring to them as trivialities, which is characteristic of a soul full of strength and abounding in the rich fruits of courage. For not only are you courageously enduring misfortune, but you do not even notice it when it comes and, without exertion, without labor and disturbance, do not even inform others, but rejoice and triumph over it. This serves as proof of the greatest wisdom" (Letter VI).

CLICK FOR  
VIDEO OF  
SAINT

<https://www.youtube.com/watch?v=fSfsjY4RVLg>



## THE HOLY GREAT MARTYR PANTALEON [PANTELEIMON]

Panteleimon was born in Nicomedia of a Christian mother and a pagan father. His mother was named Eubula and his father Eustorgius. As a young man, he studied the science of medicine. The priest Hermolaus befriended him, and taught him the Christian Faith and baptized him. Panteleimon miraculously cured a blind man whom other doctors had treated in vain; he healed him by the name of Christ and baptized him. The doctors, full of envy, accused Panteleimon of being a Christian, and he went before the Emperor Maximian to stand trial. "He stood before the earthly king in body but in mind he stood before the heavenly King." He freely declared to the emperor that he was a Christian, and in his presence healed a paralytic of his long-standing illness. This miracle drew many pagans to the Christian Faith. The emperor subjected Panteleimon to torture, but the Lord appeared to him on several occasions, and delivered him whole and unharmed. Then Saint Hermolaus, along with Hermippas and Hermocrates suffered. Sentenced to death, Saint Panteleimon knelt in prayer. At that moment, the executioner struck him on the neck with a sword, but it broke as though it were made of wax. The executioner was unable to execute Panteleimon until the saint completed his prayer and gave him permission to do so. His relics possess the ability to heal. Panteleimon was executed under an olive tree which was thereafter adorned with much fruit. "Panteleimon" means "all-merciful," or "all compassionate." The All-merciful God received his righteous soul and glorified him among His great saints. This wonderful martyr suffered honorably for Christ in his youth, on July 27, 304 A.D. Saint Panteleimon is invoked during prayers of the Blessing of Waters and in the Sacrament of Holy Unction, together with Saint Hermolaus and the other unmercenary and wonder-working saints. A most beautiful church dedicated to this saint is located on Holy Mount Athos.

ST. PANTALEON  
AND OUR  
SPIRITUAL  
HEALTH  
ARTICLE

<https://orthochristian.com/81236.html>





## REFLECTION ON ALMSGIVING

If you give alms to the poor, know that inasmuch as you do good works for your neighbor, so much and more do you do for yourself. St. Anthony says: "Both life and death come to us from our neighbor." St. Peter Damascene writes: "As the poor should give thanks to God and love the rich who do them good, even more should the rich give thanks to God and love the poor; for they are saved by the providence of God, both now and in the future age, because of their alms. For without the poor, they not only cannot attain the salvation of their souls, but they also cannot avoid the temptations of wealth." Alms which are given out of vanity or with disdain are of no benefit. In earlier times, the wealthy would bring gold to the hermits and beg them to accept it. It was a rare occurrence for the hermits to accept alms gladly, and when they did, it was out of compassion for the rich. The most destitute of men received alms out of compassion!



## REFLECTION ON KINDNESS

Concerning kindness, St. Nilus of Mt. Sinai writes: "My son, always strive to be simple and kind. Do not have one thing in your heart and another thing on your tongue, for this is a ruse and a lie. Be truthful and not false, for falsehood is of the evil one. Do not return evil for evil, but if someone does you evil forgive him, that God may also forgive you. If you are tormented by the remembrance of wrongs, pray to God for that brother (the evil doer) with your whole heart, and the remembrance of evil thoughts will flee from you."

It is told how a young man decided to serve a very petulant elder, so that God would forgive him his own sins. He endured twelve years in this most torturous service and went to God. A great spiritual father saw the soul of the young man in Paradise as he was praying to God for the evil elder: "Lord, as You had mercy on me because of him, have mercy on him according to Your great goodness, and because of me, Your servant." After forty days this petulant elder died and, again, that spiritual father saw the soul of that elder reposing in the Kingdom of Heaven. What beautiful and wondrous kindness this patient youth showed--in truth, miraculous!

## 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

Attendance 122

## 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