

# St. Herman of Alaska Eastern Orthodox Church

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“An Orthodox Presence in Northeastern Summit County”  
[www.sainthermanchurch.org](http://www.sainthermanchurch.org)



## Important This Week:

Saturday, 06Aug, 10AM—Divine Liturgy, Feast of Transfiguration, Blessing of Fruit  
6PM—Vespers  
Sunday, 07Aug, 930AM—Divine Liturgy

3 | Jul 22

7th Sunday After Pentecost/Tone 6

## The Dormition Fast

The Holy Orthodox Church has four (4) ‘formal’ fasting seasons during the Liturgical year. The Dormition Fast is the final one, essentially ‘ending’ the ecclesiastical year by our focus on the Mother of God, and at the end of the month, the ‘greatest born of woman,’ St. John the Forerunner.

On the Dormition Fast, Fr. Valery Dukhanin writes this: *Usually we ask the Most Holy Theotokos for various mercies and help, and we want her to ever protect and cover us. But what are we ready to do for the sake of the Mother of God? After all, true love is always expressed by some kind of sacrifice, in which for the sake of the one we love we do not hesitate to give something of our own. What can we bring as a gift to the Most Holy Theotokos? She has no need of anything earthly, or of any sort of earthly sacrifices, and that means that we should work on ourselves, cut off from our souls everything that is not pleasing to God. How wonderful it would be if during the Dormition Fast one would for the sake of the Mother of God renounce at least one sinful habit! How good it would be if we were to strive to manifest at least some semblance of the humility and obedience to God that the Most Holy*

*Virgin had!*

We’ve spoken in the past about the concept that we possess nothing of value to God except for repentance. This is indicated by the following parable also offered by Fr. Valery: *One man wanted very much to thank God for all his blessings, and he prayed, ‘Lord, what shall I give You?’ God suddenly answered, ‘I don’t need anything. Everything you have is Mine already—I gave it all to you.’ But the man insisted, ‘How can I thank You, what can I offer?’ God replied, ‘If you love Me, give Me your sins.’*

THIS is the essence of **every** fasting effort, but especially of this season of the Dormition Fast. The Holy Church teaches so much within this hymn: *If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like the evil demons, who never eat.*

The Dormition Fast falls second in the hierarchy of the four fasting seasons, *after* the Great Fast, but *before* the Apostles’ and the Nativity fasts. During this Fast, in monasteries each Monday, Wednesday and Friday the rubrics prescribe *xerophagy*,

or “dry eating” of uncooked food (without oil). Tuesdays and Thursdays permit use of cooked food, but still without oil.

With our Lord’s Transfiguration falling at the middle of this Fast, even fruits are to be abstained from. Since fruits are blessed on the Feast of Transfiguration, their consumption on the Feast is permitted. Also, because the Feast of Transfiguration is a major feast of the Church, fish, as well as the first fruits of the harvest, are permitted.

In another article by Fr. Dimitry Shishkin, he offers this advice: *Each of us can and should choose his or her own measure of strictness, because in the final analysis it is not so important how many points of the typicon we’ve observed, but how much we have personally labored and made efforts to come closer to God, to partake in His Grace. In this is the meaning of the fast.*

As we together enter this current opportunity for change in our lives, let us make the most of the time, attempting at each step to draw closer to the place to which our Lord calls us—that place of *seeking first the kingdom of God and His righteousness.*

**This Week's Prayer Requests**

**For Health—St. Herman's:** Met. Joseph, Pat Blazosky  
**Others:** Fr.Dn.Basil, Nikandra, Judy, Barry  
**For the Departed:** Patriarch Maxim, Metropolitans Theodosius and Maximos, Archpriest Stephan, Popadia

Marika, Matushka Illaria, Nun Theophania, Matushka Theodora, Stephen, Reader Charles, Betty Lou, Matthew

**Weekly Statistics**

|          |                |       |             |         |
|----------|----------------|-------|-------------|---------|
| Saturday | Vespers        | 23Jul | 5 faithful  | 3 views |
| Sunday   | Divine Liturgy | 24Jul | 24 faithful | 4 views |

REMEMBER:  
 VOLUNTEER AS A CHURCH SCHOOL TEACHER!  
 USE YOUR GOD-GIVEN TALENTS TO HELP A CHILD!!!

**In the News**

Videos of services can be found at:  
[https://www.youtube.com/channel/UCfAOKICLMmH\\_FIDe8SoWOW](https://www.youtube.com/channel/UCfAOKICLMmH_FIDe8SoWOW)

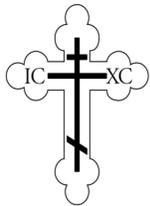
Thanks to all who helped setup, cleanup, work, run, be an ambassador for the Church, tear down, cleanup again, and in short do everything and anything necessary to make yesterday's Craft Show as good of an event as we could make it! Special thanks to Lissa Molchan for again shouldering the burden of organizing and coordinating the event!

Please remember that backpacks for the drive with St. Vincent de Paul must be in TODAY, Sunday 31Jul by end of Liturgy for us to get them where they need to be by the end of the day!!

**Wisdom...**

How to frighten a new generation:

- 1) Put them in a room with a rotary phone;
- 2) Give them an analog watch;
- 3) Give them a TV with no remote;
- 4) Leave directions on how to use 1-3 written in cursive!



*If we wish to pray, then, let us begin by combatting anger, defeating lust, and destroying pride.*

**(Bishop Irenei Steenberg)**

**Godly Friendships (by Abbot Tryphon)**

It is easy to feel trapped by our bad habits. We don't like certain behavioral patterns that have become habitual, and we feel helpless in our attempt to change. Growing as Christians is often fraught with failure, and we find ourselves stuck. Our spiritual progress feels more like a treadmill, only seemingly moving forward, yet noticing the scenery is remaining the same.

Sometimes the only way to move forward is to commit to changing our environment. If we have friendships that keep us from growing, perhaps it is time to leave those friendships behind. Back in the 1960's I hung around with a group of friends, in Berkeley, California, where we'd gather in a coffee house, talking about the poetry books we were going to publish, and the novels we were going to write, but all we did was talk.

One young man shocked the rest of us one day, when he announced he was no longer going to come to the coffee house. He'd decided it was just a waste of

time. If he was going to make something of himself, he had to make the break. He told us he wanted to go to medical school, and was therefore planning to put all his energy into completing his college degree with the best grades he could get. We all tried to convince him that he could accomplish all of that without abandoning the coffee house scene, but he wasn't convinced. That was the last evening he'd ever join the rest of us.

His decision haunted me, for deep down I knew he was right. My life was going nowhere, and I was feeling increasingly unfulfilled, spiritually and intellectually. Within 6 months I made the decision to move to Portland, Oregon, for a fresh start. Abandoning those friends was the best decision I could have made, for none of us was motivated to go beyond that little coffee house ghetto we'd created for ourselves.

Sometimes the only way to make the changes in our lives that are needed for spiritual growth is to walk away from relationships

that are keeping us stuck. As Christians, it does make a difference who we hang out with. If we have friendships with individuals who are simply not interested in things of a spiritual nature, we will find ourselves wasting precious moments in our journey to God.

Having friendships with fellow Christians is the only way we can keep ourselves centered in Christ. If we want to deepen our faith, we need to spend time with people who desire the very same thing. We can build a stronger relationship with Christ by spending time with people whose goals and values are the same as ours. If we waste our time with people who are only pursuing worldly pleasures, we'll end our life doing the same. The time God has allotted us must not be squandered. If we keep company with people whose goals are of a spiritual nature, and whose lives are centered in Jesus Christ, our goals will be the same, and we will grow as a people who are truly part of the Body of Christ

## 7th Sunday (*holycross.org*)

In the Epistle appointed for this Sunday, we hear St. Paul instructing us in a very important truth concerning the Holy Scriptures: “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” Such an understanding of the Scriptures is absolutely foundational to the Christian life: the Divine Scriptures are not merely stories about events that occurred halfway around the world many thousands of years ago, nor are they a collection of abstract and intellectual propositions concerning abstruse systems of theology. No, quite the contrary: every single word written in the Scriptures has a direct and immediate relevance for every human soul. Indeed, each line in Sacred Scripture is far more significant and vital than all the worldly concerns and preoccupations which we so often assume to constitute “real life.”

Yet the true meaning of St. Paul’s saying that “we through patience and comfort of the scriptures might have hope” can only be apprehended by paying attention to what he had just exhorted us to do in the preceding sentence: “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me.” In other words, the comfort and hope of the Scriptures consist precisely in their call to ascetic self-denial and to the patient and joyful bearing of reproaches, in imitation of the radical and self-emptying love shown to us by Christ our True God.

What a striking contrast this is to the wisdom of the world, and to the false and comfortable doctrines of the pseudo-Christianity which we see everywhere around us today. In fact, the modern world can even be summarized as being the systematic effort to maximize pleasure and to eliminate reproach. Nothing could possibly be so scandalous to the modern world as to teach that pleasure is harmful and that reproaches are needful. Yet such is the message of the Gospel. Such is the way of the Cross. And it is precisely through the Cross that joy has come to all the world.

Because for all its pleasures, the modern world knows precious little of joy. For all its globalism, multiculturalism, and unprecedented technological interconnectedness, the modern age is nevertheless defined precisely by loneliness and isolation. The more the world has attained to outward and obvious progress and success, the more it has suffered from a hidden and inward decay and death. Everything has come to pass according to the sure and certain word of the Lord: “For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it.”

Here is the one and only way in which “we through patience and comfort of the scriptures might have hope”: in the laying down of our life for the sake of Christ. Our comfort is not in the empty pleasures of this world. Our hope is not in the vain desires of this world. Our comfort is to suffer the sufferings of Christ. Our hope is to die the death of Christ. Our joy is to love with the love of Christ, a love which is totally self-emptying and which holds absolutely nothing back.

So if we find ourselves without comfort, if we find ourselves lacking in patience, if we find ourselves unable to perceive our hope, then let us ask ourselves one simple question: have I truly been striving to serve others, or have I merely been pleasing myself? If we find ourselves depressed or dry or forlorn, let us ask ourselves: have I been following the holy example of our Lord Jesus Christ and bearing patiently and joyfully the reproaches of others, or have I instead been following the example of the world in desiring only honor, love, and praise, no matter how little such is deserved?

In the Gospel appointed for this Sunday, Christ heals two blind men and, in His divine humility, warns them not to speak to anyone about this miracle. Afterward he heals a man who is demon-possessed, only to be slandered by the Pharisees who accuse Him of accomplishing this by being in league with Satan. Thus the Savior by His own life and example perfectly illustrates the teaching given in the Epistle by St. Paul: He labors patiently and lovingly for the sake of others, while avoiding praise and peacefully accepting the vilest and most unjust of reproaches. Let us, then, who wish to participate in His divine life participate also in His deeds and, above all, in His humility.

If we only make a beginning in this, then the Lord will by no means fail to quickly send to us patience, comfort, and hope. And we will realize the truth stated by Abbot Nikon (Vorobiev): “when we have cleansed ourselves with repentance, we shall see that the misfortunes sent to us were actually signs of the Lord’s mercy and love for us. And we shall understand that we need these more than all the good things of the world.” To our God be honor and dominion, always, now and ever and unto the ages of ages.

We welcome you to our humble church, and we pray that your experience here will be spiritually rewarding, calling you back to pray with us at our next scheduled service.

St. Herman of Alaska Eastern Orthodox Church is established with the blessing of His Eminence, Metropolitan JOSEPH of New York, and is one of approximately 30 parishes or missions that are all part of the Bulgarian Eastern Orthodox Diocese of the USA, Canada and Australia, Bulgarian Patriarchate.

Our worship is exclusively in English, and we use “contemporary” English translations of liturgical texts wherever possible. Singing is congregational. The Divine Liturgy is literally “the work of the people”, and as such your presence and participation in the service are essential parts of our worship. The worship of others here present is diminished when you are absent or unable to participate.

Participation in the Eucharist is important to us, and as such we ask you to recognize that it is limited to Orthodox Christians who have prepared for receiving the very Body and Blood of our Lord. Preparation includes fasting from the previous evening and recent confession. If you are not known to our priest, please let him know as you approach that you are Orthodox and prepared to receive! Please do not be offended if the priest so questions your approach—this is important, truly “our Life”!

**Troparion for the Day:** (Tone 6) *The Angelic Powers were at Your tomb. The guards became as dead men. Mary stood by Your grave, seeking Your most pure Body. You have captured hell, not being tempted by it. You have come to the Virgin granting life. O Lord, Who rose from the dead, glory to You!*

**Troparion to Saint Herman:** *O blessed Father Herman of Alaska, / north-star of Christ’s holy Church, / the light of your holy life and great deeds / guides those who follow the Orthodox way. / Together we lift high the Holy Cross / you planted firmly in America. / Let all behold and glorify Jesus Christ, / singing His holy Resurrection.*

**Troparion to Saint Sophia :** *You blossomed in the courts of the Lord as a fruitful olive tree, holy martyr Sophia. In your contest, you offered to Christ the sweet fruit of your womb, your daughters Faith, Hope and Love. Together with them intercede for us all.*

**Glory to the Father....**

**Kontakion of the Day:** (Tone 6) *When Christ God the Giver of Life raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. He is the Savior of all, the Resurrection, the Life, and the God of all!*

**Now and ever....**

**Kontakion to the Theotokos:** *Steadfast Protectress of Christians, constant advocate before the Creator, despise not the entreating cries of us sinners, but in your goodness speedily come to help us who call on you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honor you.*

**Epistle:** Rom 15:1-7

**Gospel:** Mat 9:27-36

**Financial Tracker**

June Total Income \$ 3,942  
 June Total Expenses \$ 2,875  
 Month Net Income (Loss) \$ 1,067

**On Facebook @**

<https://www.facebook.com/StHermanHudson/>

**Web Tracker**

StHerman Google Bus Site 2854 views/28 days  
 Blog Site Views 11481 Total Views  
 Web Site Views 228 in past 30 days

**St. Herman of Alaska  
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**CURRENT WEEK  
 HIGHLIGHTED**

| July 2022   |                                 |                                   |                                |                                 |                                 |  |
|---|---------------------------------|-----------------------------------|--------------------------------|---------------------------------|---------------------------------|--|
| Sunday  | Monday                          | Tuesday                           | Wednesday                      | Thursday                        | Friday                          | Saturday   |
|   |                                 |                                   |                                |                                 | 1                               | 2  |
|   |                                 |                                   |                                |                                 | Rom 9:6-19<br>Mat 10:32-36;11:1 | Vespers/Conf 6PM<br>Rom 3:28-4:3<br>Mat 7:24-8:4                                   |
| 3rd Sunday 3  | 4                               | 5                                 | 6                              | 7                               | 8                               | 9  |
| After Pentecos! T2<br>Divine Liturgy 930AM<br>Rom 5:1-10<br>Mat 6:22-33   | Rom 9:18-33<br>Mat 11:2-15      | Rom 10:11-11:2<br>Mat 11:16-20    | Rom 11:2-12<br>Mat 11:20-26    | Rom 11:13-24<br>Mat 11:27-30    | Rom 11:25-36<br>Mat 12:1-8      | Vespers/Conf 6PM<br>Rom 6:11-17<br>Mat 8:14-23                                     |
| 4th Sunday 10   | 11                              | 12                                | 13                             | 14                              | St. Vladimir 15                 | 16   |
| After Pentecos! T3<br>Divine Liturgy 930AM<br>Rom 6:18-23<br>Mat 8:5-13   | Rom 12:4-5,15-21<br>Mat 12:9-13 | Rom 14:9-18<br>Mat 12:14-16,22-30 | Rom 15:7-16<br>Mat 12:38-45    | Rom 15:17-29<br>Mat 12:46-13:3  | Gal 1:11-19<br>John 10:1-9      | Vespers/Conf 6PM<br>Rom 8:14-21<br>Mat 9:9-13                                      |
| 5th Sunday 17   | 18                              | 19                                | Holy Prophet Elias 20          | 21                              | 22                              | 23   |
| After Pentecos! T4<br>Divine Liturgy 930AM<br>Rom 10:1-10<br>Mat 8:28-9:1 | Rom 16:17-24<br>Mat 13:10-23    | 1Cor 1:1-9<br>Mat 13:24-30        | James 5:10-20<br>Luke 4:22-30  | 1Cor 3:18-23<br>Mat 13:36-43    | 1Cor 4:5-8<br>Mat 13:44-54      | Vespers/Conf 6PM<br>Rom 9:1-5<br>Mat 9:18-26                                       |
| 6th Sunday 24   | 25                              | 26                                | GrtMartyr Panteleimon 27       | 28                              | 29                              | 30   |
| After Pentecos! T5<br>Divine Liturgy 930AM<br>Rom 12:6-14<br>Mat 9:1-8    | 1Cor 5:9-6:11<br>Mat 13:54-58   | 1Cor 6:20-7:12<br>Mat 14:1-13     | 2Tim 2:1-10<br>John 15:17-16:2 | 1Cor 7:24-35<br>Mat 15:12-21    | 1Cor 7:35-8:7<br>Mat 15:29-31   | CRAFT SHOW<br>Rom 12:1-3<br>Mat 10:37-11:1   |
| 7th Sunday 31   | Dormition 1<br>Fast Begins      | 2                                 | 3                              | 4                               | 5                               | 6  |
| After Pentecos! T6<br>Divine Liturgy 930AM<br>Rom 15:1-7<br>Mat 9:27-35   | 1Cor 9:13-18<br>Mat 16:1-6      | 1Cor 10:5-12<br>Mat 16:6-12       | 1Cor 10:12-22<br>Mat 16:20-24  | 1Cor 10:28-11:7<br>Mat 16:24-28 | 1Cor 11:8-22<br>Mat 17:10-18    | Feast of Transfiguration Liturgy 10AM<br>Vespers/Conf 6PM<br>2Pet1:10-19;Mat17:1-9 |