



HOLY RELICS & ICONS



Holy Relics & Miraculous Icons

If you look closely at the two icons depicted above, you will see small reliquaries placed into each of them.

These reliquaries contain small relics of the saints. They may be small portions of their bones, or perhaps a small piece of the clothing that they used to wear.

In the Orthodox Church, we venerate icons. We also venerate the relics of the Saints.

Some ask why do we venerate the relics of Saints?

While in their earthly lives, the Saints grew in the Grace of the Holy Spirit. The Grace of God overflowed through them. We are all called to be saints, but many of us miss the mark. The definition of 'sin' is missing the mark...

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Holy Relics & Miraculous Icons, Continued...

In Chrismation, we all receive the Grace of the Holy Spirit. In fact, we become *Temples* of the Holy Spirit. We are called to grow on this throughout our lives, but many of us fall short. The Saints are here as an example for us as to how we should strive to live our lives.

Generally speaking, the Saints grew in God's Grace through Prayer, Fasting, Good Works, and Regular Participation in Divine Services.

When you look at Miracles which were manifested through the Saints, this came through their Prayer and Intercessions. Saints would pray that God would heal someone. Many times these prayers were answered.

After leaving their Earthly Lives, the Saints now stand before the Throne of God and they continue to intercede and pray for us. This is why it's important for us to build relationships with the Saints through reading their lives, and through asking them to intercede for us in our personal prayers.

While in God's presence in Soul and Spirit, the Saint's earthly bodies remain here with us.

While the Grace of God flowed through the Saints during their earthly lives, this Grace continues to flow through their earthly remains (their Holy Relics).

The Orthodox Church has innumerable accounts of miracles from when the Faithful pray for a Saint's intercessions while venerating the Saint's Holy Relics. Such miracles sometimes include healing from terminal illness, deliverance from demonic possession, healing of blindness, healing from barrenness (unable to conceive) and healing from mental illness just to name a few.

For some exciting news, in the coming weeks we will have Icons with small relics inserted in them (similar to what you saw on the previous page) of St. Herman of Alaska, St. Spyridon, St. Barbara, Sts. Peter & Paul, and St. John Chrysostom. These Icons will be placed in the church in such a way that the Faithful can venerate the Icon & Holy Relics at each Church Service, and ask for the Saint's Prayers and Intercessions

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Holy Relics & Miraculous Icons, Continued...

We will also have the Miraculous 'Self-Revealing' Icon of St. Nicholas permanently available for the Faithful to venerate at our Parish, so all can pray and ask St Nicholas (the Wonderworker) for his Prayers and Intercessions.

One might describe icons as 'Windows into Heaven.' Miraculous Icons may be considered 'Open Windows into Heaven...'

I encourage the Faithful to read the lives of these Saints, to build a relationship with them, and to ask for their Prayers and Intercessions. You can easily find the Lives of these Saints at:

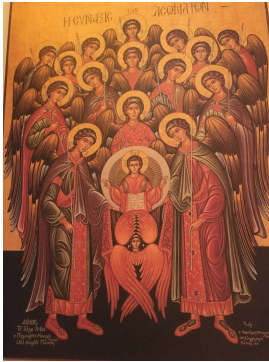
You might ask, 'How do I venerate the Relics of the Saints or Holy Icons?' Simply cross yourself and make a bow from the waist twice, Venerate the Holy Icon (or Holy Relics), Perhaps say a short prayer such as "Holy St Herman of Alaska, Pray to God for me a sinner..." (or just simply ask the Saint to intercede to God for you for help with whatever you are struggling with), then cross your self a third time with a bow from the waist.

Holy Saints, pray to God for us!

Fr. Gregory

<https://www.oca.org/saints/lives>





Notes from the Choir

<https://youtu.be/wTnNdMRzAKw> Our choir leads the singing of the cherubic hymn at Pascha 2022

Tropar "Supreme Leaders of the Heavenly Hosts, we implore you ceaselessly to encircle us unworthy as we are with the shelter of your prayers, and to cover us beneath the wings of your immaterial glory. We fall down before you crying aloud, Protect us from all dangers, O Princes of the Powers on high!"

Have you ever wondered why our church has an icon of the Holy Angels on the south wall behind the choir, looking over our shoulders as we sing?

In the late tenth century AD, emissaries were sent from the then pagan emperor of Kievan Rus to find which religion they should join, and they brought back this report of Orthodoxy:

*"...we knew not **whether we were in heaven or on earth**. For on earth there is no such splendour or such beauty.... God dwells there among men, and their service is fairer than the ceremonies of other nations. For we cannot forget that beauty."*

When our parish was founded in 1987, English language Orthodoxy barely existed. I (Mat.

Donna) joined a mere handful of singers under the determined leadership of Andrea Rajan (nee Hartley). Our membership was tiny, our resources few, and our experience of liturgical music minimal. How could we possibly sing services of such unforgettable beauty that seekers would be convinced to become Orthodox? We needed help!

So who better to call upon than the best singers in the universe, the Holy Bodiless Powers who stand continually before the throne of God in Heaven, and do not rest day or night from singing "Holy, Holy, Holy"? (Rev. 4:8) We therefore took the angels for our choir patrons, and we sing their *tropar* facing their icon at every choir practice.

It is not only for the choir but the entire congregation to take part in the splendor of Orthodox worship. In the Cherubic Hymn (hymn of the cherubim, a high order of heavenly being), as the bread and wine are brought in procession to the altar to be consecrated, we the people of God daringly sing to encourage each other: "Let **us who mystically represent the cherubim**, and who sing the Thrice Holy Hymn to the life-creating Trinity, now lay aside all earthly cares, that we may receive the King of All (ie in the eucharist) who comes invisibly upborne by the angelic hosts."

That the beauty of Orthodox worship we share with the angels is both material and spiritual we affirm in the processional hymn we sing at Pascha: "Your Resurrection O Christ Our Saviour, the angels in Heaven sing! Enable us on earth to glorify You in purity of heart!"

ST.HERMAN OF ALASKA ORTHODOX
CHURCH

*We are looking
for volunteers!*

**Want to help out at church, but
not sure what to do? Join our
garden crew!**

**WHEN? EVERY 4-5 WEEKS BEFORE VESPERS
SNACKS WILL BE PROVIDED**



SIGN UP WITH SHERRY AT S.LYNN.100@GMAIL.COM



Book Store Corner

Money and Salvation Book Review

When you give money to God, God will give you, in both this world and the next, with interest, great blessings.

This truth that's tried throughout the ages, when it's taught does make us cringe a little these days. I'd say this is due to getting taxed about 60% by godless Ottawa, breathing tariffs, and the embarrassing heresies of "preachers" like Joel Osteen and Kenneth Copeland which make giving any substantive amount to the Church seem a sign of cult membership. Osteen's teaching of give and be given to falls into the Chestertonian definition of heresy, the zeroing in on one truth to the neglect of all others. Dr Geleris's book is a great resource for to explain the Church's often neglected teaching on how much grace God wants to give us through our trusting Him enough to give away money.

Money and Salvation is not a fundraising pamphlet or a shame text. As the good doctor says in the opening pages:

"hide your wallet and checkbook in a separate room far from your presence both spiritually and mentally. If anything you read here stirs up guilt or pangs of conscious... immediately stop. "

Money and Salvation is to spiritual growth through almsgiving, what the Way of the Pilgrim is for spiritual growth through prayer. We are not to test God, yes? Mostly yes. But no! God commands us to test Him when it comes to money. To quote the prophet Malachi:

Bring the whole tithe into the storehouse, that there may be food in my house. "Test me in this," says the Lord Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it. (3:10)

When Jesus talks about money, it's true that he's talking about more than money, but in the same way that the Church is not just a school but also a school, He's also very concerned with the way that we spend our money. Parish discussions of money can be tense because we all have different abilities of giving. This book, like St Paul's fundraising in 2 Cor 8, bypasses the number game our treasurers have to play to keep a roof over our head, and takes a soul-centric approach. The poor who long for the acquisition of the Holy Spirit will be greatly rewarded by the two pennies they give even if the St Herman's budget is relatively unaffected.

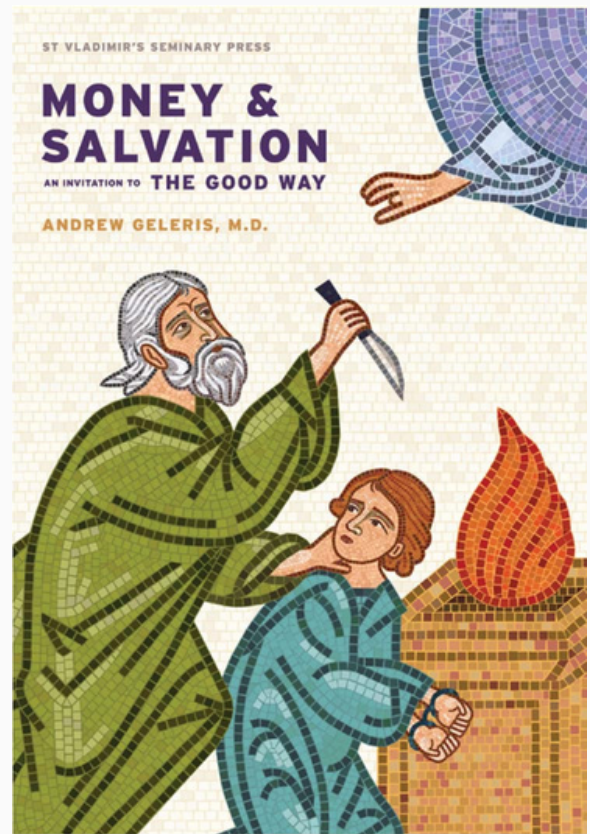
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Book Store Corner

Money and Salvation, Continued...

It is a book that challenges us, how much do I trust God? If the old covenant sacrifices were done today, as Dr Geleris points out, everyone would bring in 10% of our weekly earning in paper money, put in a big basket, give it to Father Gregory, who would then put it on the alter and light it on fire. Do we trust God that much? I cannot recommend this book enough, and glory to God, keep your eye on the newsletter because Fr Dn Theadore has bought quite a few copies and is planning on running a book club on it soon. It is also available on Audible.

Sean M.



Alison and Ben Bergens "Gift Card Train"

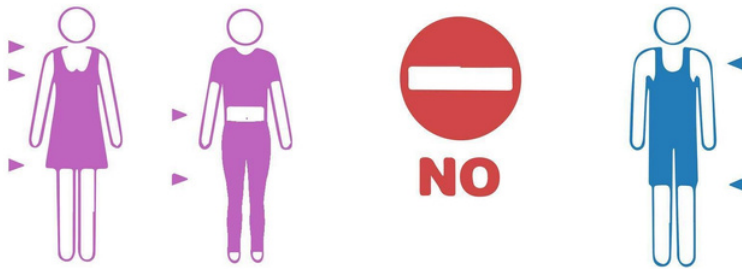
We are so excited to welcome baby Silas Bergen into the world! As a community we are gathering together to support the Bergens during Alison's postpartum time with a "gift card train" in lieu of a food train (due to allergies). If you would like to join the meal train, please bring a Save on Foods or Skip the Dishes gift card to church on one of the following sundays and give it to the designated collector that week. You can sign up on the bulletin to help the collector know who to contact but it is not necessary. There is no limit to the amount of gift cards we can bring to them, but we are aiming for the equivalent of 3 or 4 meals a week for 40 days:

Date:	Collector:
June 15	Noemi
June 22	Tara
Jun 29	Sherry
Jul 6	Kirsten

Church Etiquette...

Part 2: Clothing in Church

PLEASE DRESS MODESTLY



With Summer upon us, I have been asked by several members of our community to give some guidance as to what is considered appropriate attire when coming to Church Services. Doing some research, there seems to be varying standards from Parish to Parish in the OCA.

Some Parishes ask members to wear their 'Sunday Best,' while others maintain that all must dress modestly so as to not draw attention to oneself, while also dressing in such a manner as to honor the fact that we are coming to the Lord's House, to partake of His Sacraments.

Whenever we are preparing to come to church, we should remember that we will be entering the House of God. This requires that we dress modestly and with reverence.

This doesn't mean that we need to go out and buy new wardrobes to come to Church...it means we should use common sense and our best judgement.

For Men, wearing long pants and a shirt that covers your shoulders is appropriate. Graphic Tees with anti-Christian prints are distracting and not appropriate. Shorts and Hats in Church are likewise inappropriate.

For Women, modest dress is called for. Lululemon leggings, short skirts, crop tops, and revealing clothing do not belong inside the Church.

Some women have the pious tradition of covering their heads. Some women choose not to cover their heads. This is a personal choice and there should be no judgement either way.

Our Visitors often do not yet know what is considered appropriate dress. We should welcome them lovingly no matter what they are wearing.

"Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious" 1 Peter:3

Fr. Gregory

Sunday School CORNER

SUNDAY SCHOOL BREAK
JULY & AUGUST
Have a blessed summer!



summer fun children's festivities
JULY 13 AFTER LITURGY

Stay tuned for more details



Youth Happenings

GRADES 7-12



✿ **Post-liturgy Youth Connection
continues through the summer**
IN YOUTH ROOM UNLESS OTHERWISE DETERMINED

✿ **Summer Youth fundraiser coming up:**
"Sundae Sunday" DETAILS TO FOLLOW



✿ **No July -Saturday Youth Night-**
watch for date announcements for future Youth nights

St Mary Magdalene



Arguably St. Mary Magdalene could have used a good publicity agent—at least in the West. That is because classic western Biblical exegesis often identified Mary Magdalene with the “sinful woman” (i.e. the town prostitute) whose story is told in Luke 7:36-50. Mary Magdalene was therefore regarded as “a fallen woman” before she met the Lord, as a penitent prostitute. (That, by the way, is why in the 18th century the Irish laundries worked by such “fallen women”—i.e. girls who were former prostitutes—were styled “the Magdalene laundries”.)

Such an exegesis, however, is impossible: the story of the sinful man found at the end of Luke 7 is followed by the introduction of Mary Magdalene in Luke 8. She is described there as “Mary who was called Magdalene, from whom seven demons had gone out”—i.e. as a completely new character, not as someone whose story had just been told. Mary Magdalene was not the prostitute whose story is found in Luke 7 and there is no reason to regard her as a prostitute at all.

She was, nonetheless, in pretty poor shape, being the home of not just one demon, but seven. One imagines from this that she was single, probably young, and from a well-off family since Luke 8 says that she along with other women “contributed to the apostles’ support out of their private means”. Mary was courageous and faithful to her Lord, following Him around the countryside. As such she was with Him at the very end, watching Him being buried by others and determined, along with other women, to anoint His corpse again after burial.

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St Mary Magdalene

That was why she was in the garden in which Christ was buried so that He could appear to her. And He gave her a task: “Go to My brethren and say to them, ‘I ascend to My Father and your Father, to My God and your God’” (John 20:17).

Mary fulfilled this task, preaching the Gospel to the apostles (which is why in the eastern tradition she is styled “Isapostolos”, “equal to the apostles”). But—and here’s the kicker—the apostles did not believe her: her words “appeared to them as nonsense and they would not believe them” (Luke 24:11). And that’s the point for us today.

St. Mary Magdalene reveals that what matters is not success but faithfulness. She was not tasked with convincing the apostles but simply with giving them a message. What mattered was her obedience in performing that task.

It is the same for us in these dark days. St. Mary was following in the footsteps of the prophet Ezekiel who served God in dark days. God said to Ezekiel “You shall speak My words to them whether they listen or not” (Ezekiel 2:7). It is the same with us. Like St. Mary Magdalene we must obey our Lord. We must be as courageous as she was and witness to our faith regardless of whether or not our hearers regard it as nonsense. The one who is equal to the apostles has blazed a path for us.

Fr. Lawrence

Blessing of Chariots!

Following Divine Liturgy on Sunday July 20th (the Feast Day of the Holy, Glorious Prophet Elijah), we will have our annual "Blessing of Chariots". Please bring any wheeled means of transportation to church (Cars, Bikes, Trikes, and Scooters included), and we will ask God's Blessing through Prayer and Sprinkling with Holy Water!



Cordially invites you to celebrate with us our

10th Anniversary

& Feast of Sts. Peter & Paul

Sunday June 29, 2025

Greeting of His Eminence,
Archbishop Irénée at 9:15am with
Hierarchical Divine Liturgy to Follow
After the Divine Liturgy, there will be
a festive Luncheon to follow.

Please RSVP to Fr. Matthew Francis @
orthodoxchilliwack@gmail.com

"Their proclamation
has gone out
to the ends of the earth,
and their words
to the ends
of the universe!"

(Psalm 19.4)

Prokeimenon for the Feast of the Apostles



**HOLY APOSTLES
ORTHODOX CHURCH**
ORTHODOX CHURCH IN AMERICA

8871 School Street, Chilliwack, BC

www.orthodoxchilliwack.org

July 2025

 **Strict Fast** (No meat, fish, wine, oil, dairy, eggs)

 **Wine & Oil** (No meat, fish, dairy, and eggs)

Great Vespers start at 6:30pm
Sunday Matins start at 930am
Divine Liturgy starts at 10am

Children's Sunday School 930am Sundays (in Church Hall)
Youth Connection - after liturgy during lunch in the youth room/library

Fr. Gregory Wright 604-788-7546 frgregory@saintherman.net
Fr. Lawrence Farley 604-719-1799 flawrence@saintherman.net

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Blessing of Chariots will take place right after Liturgy						
6 Matins & Liturgy	7	8	9 	10	11 	12 Great Vespers & Confessions
13 Matins & Liturgy	14	15	16 	17	18 	19 Great Vespers & Confessions
20 Matins & Liturgy Blessing of Chariots	21	22	23 	24	25 	26 Great Vespers & Confessions
27 Matins & Liturgy	28	29	30 	31		