

Transfiguration & Vigil



Transfiguration & “All Night” Vigil

The Feast of the Transfiguration is celebrated each year on August 6th.

The Transfiguration our Lord is a visible image of **Theosis**.

Theosis is the process of us humans becoming more like God, participating in the Divine Nature, and achieving union with God.

In his homily on the Transfiguration, St. John of Damascus says, “What was human became divine, and what was divine human by mode of exchange and unconfused mutual coinherence and the strictest hypostatic union.”

Through Christ’s Transfiguration, Sts. Peter, James, and John witnessed the Uncreated Light...the Divine Energies of God. This gave us Orthodox Christians hope that one day we might also see God.

“Blessed are the pure in heart, for they shall see God” (Mat 5:8).

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Transfiguration & “All Night” Vigil, Continued...

St. Gregory Palamas emphasized that the Transfiguration of Christ was not merely a temporary display of light, but a revelation of the uncreated, Divine Light inherent in Christ's nature.

St Gregory Palamas further connected this Uncreated Light to Theosis...

What is “Theosis”?

Theosis is the process of deification, or the process of our being elevated to a divine state. This comes through living a life in constant prayer, regular participation in the Sacraments of the Church, fasting, and virtuous living (ie Love of God and Neighbour).

St. Gregory Palamas argued at the Fifth Council of Constantinople (also known as the Hesychast Council) that the Light seen at Christ's Transfiguration was the same Light that would be revealed in the Kingdom of God, and accessible to those who purify their hearts and minds.

As a Segway, I highly recommend that all Orthodox Christians read the very short book ‘Theosis: The True Purpose of Human Life’ by Archimandrite George.

Archimandrite George talks much more on this topic than what I can express in a short Newsletter Article. I am planning a special online class for both Catechumens and Orthodox Faithful this Fall to review this book (and Theosis) in greater detail.

For the Feast of Transfiguration, we will celebrate the “All Night Vigil” on Tuesday August 5th at 6pm. In the Parish Setting, “All Night Vigil” actually only lasts around 2.5 Hours. It is a combination of Great Vespers w/ Litya, Matins, and the 1st Hour. In a Monastic Setting it actually takes all night! Don't worry...we will be finished by 830pm or so...

We will then celebrate Divine Liturgy for the Feast of Transfiguration at 9am on Wednesday August 6th.

As we approach the Feast of Transfiguration, let us remember this quote from St. Seraphim of Sarov:

“The true aim of our Christian life consists of the acquisition of the Holy Spirit of God.”

Fr Gregory

The invitation features a light cream background with a subtle pattern of thin, intersecting orange lines forming a geometric design. In the top-left and bottom-right corners, there are artistic illustrations of green leaves and clusters of small, dried, golden-brown flowers. The text is centered and reads:

Please join us for a

Bridal

S H O W E R

H o n o u r i n g

ALEXANDRA
CAMPBELL

Sunday, July 20th
at 2:30pm

5605 201A Street buzz #0211
(in the amenity room)

RSVP

mariacampbell40@gmail.com
or maria @ 778-245-6024

Notes from the Choir...

The Abundance of August!

Ah, the lazy days of summer!

Time to sit back and relax, take a break from our usual responsibilities and the bustle of our hectic lives. Not so much for us Orthodox Christians!

August, the final month in the Church Calendar, is packed from beginning to end: We jump in on August 1 with a 2-week Fast (the 2nd strictest, after Great Lent) in preparation for the Feast of Dormition (Aug. 15). During this time, we will celebrate the Great Feast of Transfiguration with a Vigil (Vespers and Matins) on the 5th and a morning Liturgy on the 6th.

Then on the 9th, we will celebrate the anniversary of the Glorification of St. Herman, our patron saint, with Vespers and Litya on the 8th and morning liturgy on the feast day. [There are also other important events this month that we have not yet incorporated into our St. Herman's praxis, such as the commemoration of the Holy Cross and the Lesser Blessing of Water, both on Aug. 1.] The Dormition Fast, with its focus on the Theotokos, is also the traditional time to offer a supplicatory Canon to the Theotokos. This service, called Paraklesis, is one of the highlights of the year for Greek Orthodox Christians, and will be served here at St. Herman's on the evening of Tuesday, August 12.

And then, on the evening of August 14, we will have a Vespereal Liturgy for the Feast of Dormition (Falling Asleep) of the Theotokos, at which it is our custom to bless flowers.

Phew! Once we're halfway through August can we start relaxing? Nope. We will have the joy of celebrating a wedding on Sunday the 24th. And then, we conclude our Church Year on August 29 when we commemorate the Beheading of St. John the Forerunner, with Great Vespers and Litya on the 28th and a morning liturgy on the 29th. The significance of this day is marked by it being both a Feast day and a strict Fast day. (The only other time this occurs is on the Feast of the Exaltation of the Holy Cross on September 14th.)

You may be feeling overwhelmed by all of these "extra" services.

Not everyone will be able to attend every service, but each of us can prayerfully consider and plan to attend at least 1 or 2 of them. It is interesting to note that we have a major Feast of the Theotokos near the beginning of the Church Year (Nativity of the Theotokos, September 8) and right near the end as well (Dormition of the Theotokos, August 15). This reminds us of the vital role the Theotokos played in the history of our salvation and that she is the mother of the church (and thus, all of us) and our most fervent intercessor.

Andrea Rajan, Lead Choir Director

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**

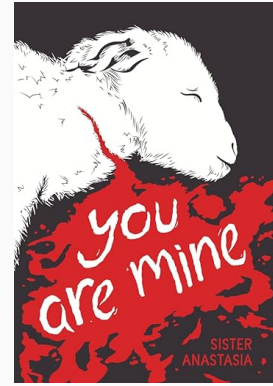


SIGN UP WITH SHERRY AT S.LYNN.100@GMAIL.COM



Book Store Corner...

“You Are Mine” Book Review



Christendom is dead. We're now a culture where a huge percentage of our young, and old, have been raised without any reference to our God, more than that, their parents also haven't been raised with any real reference to God. This has left the West open to influence from other spiritual powers, nature abhors a vacuum and so does the human heart. In our time we have seen the astronomical rise and normalization of pagan practices, and, well, to put it more bluntly: witchcraft. So, with the Tsar martyred and the western confessions largely irrelevant to the mind of modern man, why not?

This is where books like Sister Annastassia's "You are Mine" shine like a hearth in a dark hall. It is the story of a witch who finds Christ. In her former life she was a modern Englishwoman who journeyed all across the world in order to learn the spells and practices from shamen, medicine women, buddhas and the like, to, from her vantage point, heal her many clients. Her story is told as she saw it at each moment leaving us with a sympathetic view of people who engage in these practices, these different ways our fellow citizens interact with the "gods of the nations"(ps 95:5), how they come with innocent and not so innocent intentions.

We are surprised with her as the nuns of the little Jordanian monastery in Arizona offer her a month's stay without asking for anything, something unheard of in the New Age world. We experience with her the heartbreak that often comes when you fall in love with Christ and those around you do not see what you see, or refuse to. We see how horrifying some of our memories of the old man are in the Light that Christ truly has enemies and contenders for the eternity of our souls. Above all, for me, we see the warmth and kindness offered by Our Lord and his servants for sinners (like me).

Sister Anastassia's spiritual father, Father Theophan, and the Abbess of the nunnery she ends up at, offer such holy long-suffering and almost bubbly energy towards the salvation of the soul of a woman who, at least at the beginning, is still caught up in occult practices.

This is a kind book. Written with an open hearted honesty, a monastic's clarity, plenty of quotes from ancient and modern saints, and a received prodigal's joy, this book is a perfect read for both the inquirer into the Orthodox understanding of the spiritual world as well as the seasoned Christian who is looking for a sign of the times.

Sister Annastasia's story, like his eminence Archbishop Benjamin of San Francisco rightly points out in his forward to the book, is a story of her generation.

It is fitting I believe to put it alongside Blessed Augustine's Confessions or the biography of Father Seraphim Rose. Stories of the possibilities of the baptism of a societal soul. Also available on Audible.

Sean Malczewski



CAMP METAMORPHOSIS BRITISH COLUMBIA

Camp Met BC is a non-profit dedicated to the education of youth in the Orthodox Faith. During the week, campers are encouraged to make new friends, experience their faith, and most importantly have fun!

- Swimming
- Archery
- Kayaking
- Basketball Court
- Soccer Field
- Tubing
- Orthodox Life
- Group Games
- Church Services
- Bouldering Room

August 24TH-August 29th

GRADES 3-12

REGISTER AT WWW.CAMPMETBC.CA



Hosted at Kawkawa Camp in Hope, BC

Church Etiquette...

Part 3:

Preparation for Divine Liturgy

Every evening before the next day's Divine Liturgy, Great Vespers (or All-Night Vigil) is celebrated in the Church. This is an evening prayer services which helps us to orient our minds and hearts to that which we will be doing the next morning. It contains many prayers and hymns which direct our hearts to the feast or saint that we will be commemorating at the Divine Liturgy the next day.

It helps us to think about the wonderful and awesome mystery that we will be participating in, especially if we intend to receive Holy Communion the next morning.

We continue our preparation for Holy Communion by fasting from all food and drink from the night before. If a physical condition prevents such, then we fast as best we can within our physical limitations.

Also we examine our conscience to be sure it is free from serious sin. If it is not, then we must not receive the Body and Blood of Christ until we have received absolution through the Mystery of Confession.

Our preparation for attendance at Divine Liturgy continues the next morning.

We rise with sufficient time to arrive at Church on time, which is before the Divine Liturgy starts.

We also pray Pre-Communion Prayers, to prepare ourselves for the greatest gift of all...receiving the Precious Body and Blood of our Lord God and Saviour Jesus Christ!



St Barbara's Ministry



In May's newsletter, I introduced the new St. Barbara's Ministry. This ministry is intended to administer an Orthodox culture of care to those in our St Herman family who find themselves 'housebound.' A few Sundays ago, Father Gregory spoke about St Barbara's life during his homily; a Christian martyr who became a Christian while housebound. It was her story that inspired the naming of our new ministry and we now have a beautiful icon of St Barbara residing at the choir side of the solea.

St Barbara lived in Heliopolis and suffered during the reign of the emperor Maximian (305-311). Her father, Dioscorus, was a rich pagan who worshipped idols. After his wife died, he devoted himself to his only daughter, Barbara, who was extraordinarily beautiful, causing Dioscorus to hide her away. He built a tower for St Barbara and only allowed her pagan teachers to see her. The tower had a view that allowed St Barbara by day to gaze upon the hills, rivers and flowered meadows; while at night the harmonious and majestic vaults of the heavens twinkled and provided a spectacle of inexpressible beauty. Soon St Barbara began to ask questions about the Creator of such a harmonious and splendid world. She became convinced that the idols her father and teachers worshipped could not have made the surrounding world. The desire to know the true God consumed her soul and she decided to devote her life to learning about God and to spend her life in virginity.

Continued on next page...

St. Barbara's Ministry...Continued

Many men sought her hand in marriage, but despite the entreaties of her father, she refused all of them. Dioscorus decided that the temperament of his daughter had been affected by her life of seclusion. He therefore permitted her to leave the tower and gave her full freedom in her choice of friends and acquaintances. Thus Barbara met young Christian women in the city, and they taught her about the Creator of the world, about the Trinity, and about the Divine Logos. Through the Providence of God, a priest arrived in Heliopolis from Alexandria disguised as a merchant. After instructing her in the mysteries of the Christian Faith, he baptized Barbara. It was during this time a luxurious bathhouse was being built at the house of Dioscorus. By his orders the workers prepared to put two windows on the south side. But Barbara, taking advantage of her father's absence, asked them to make a third window, thereby forming a Trinity of light. On one of the walls of the bath-house Barbara traced a cross with her finger.

The cross was deeply etched into the marble, as if by an iron instrument and the water of the bathhouse had great healing power. When Dioscorus returned and expressed dissatisfaction about the change in his building plans, his daughter told him about how she had come to know the Triune God, about the saving power of the Son of God, and about the futility of worshipping idols. Dioscorus went into a rage, grabbed a sword and was on the point of striking his daughter. The holy virgin fled, causing her father to rush after her in pursuit. He eventually found Barbara, beat her, placed her under guard and tried to starve her. Finally he handed Barbara over to the prefect of the city, named Martianus. Together, they beat Saint Barbara fiercely: struck her with rawhide, and rubbed her wounds with a hair cloth to increase her pain. By night Saint Barbara prayed fervently to her Heavenly Bridegroom, and the Savior Himself appeared and healed her wounds. This caused her torturers to subject the saint to new, and even more frightful torments.

Continued next page...

St. Barbara's Ministry...Continued

In the crowd where the martyr was tortured was the virtuous Christian woman Juliana. Her heart was filled with sympathy for the voluntary martyrdom of the beautiful and illustrious maiden. Juliana also wanted to suffer for Christ. She began to denounce the torturers in a loud voice, and they seized her. Both martyrs were tortured for a long time. Their bodies were raked and wounded with hooks, and then they were led naked through the city amidst derision and jeers. Through the prayers of Saint Barbara the Lord sent an angel who covered the nakedness of the holy martyrs with a splendid robe. Then the steadfast confessors of Christ, Saints Barbara and Juliana, were beheaded. Dioscorus himself executed Saint Barbara. The wrath of God was not slow to punish both torturers, Martianus and Dioscorus. They were killed after being struck by lightning. Many pious Orthodox Christians are in the habit of chanting the Troparion of Saint Barbara each day, recalling the Savior's promise to her that those who remembered her and her sufferings would be preserved from a sudden, unexpected death, and would not depart this life without benefit of the Holy Mysteries of Christ. Greatmartyr Barbara and Martyr Juliana are commemorated on December 4 (adapted from OCA website, 'Lives of the Saints').

The St Herman team continues to develop a vision and plan for our 'housebound' St Barbara ministry. We take inspiration from St Barbara's life of solitude, her conversion to Christianity and how she remained steadfast in her faith even during times of torture and imprisonment

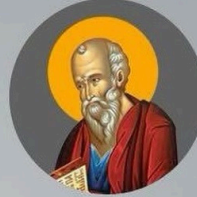
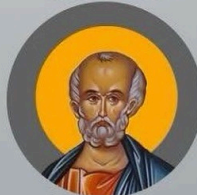
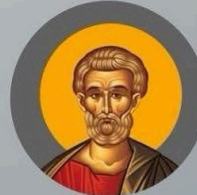
Please continue to keep St Barbara's Ministry in your prayers and pray,
O Holy Great Martyr Barbara, pray unto God for us!

Kim Tully
ministries.kt@saintherman.net

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!



HOW DID THE 12 APOSTLES DIE?			
BASILICA.RO			
St Peter	St Andrew	St James, son of Zebedee	St John the Evangelist
			
crucified upside down	crucified on a X-shaped cross	put to death with stones and sword	exile
St Bartholomew	St Philip	St Thomas	St James, son of Alphaeus
			
crucified, flayed and beheaded	crucified upside down	speared	crucified
St Matthew the Evangelist	St Jude, the brother of the Lord	St Simon the Zealot	St Mathias
			
burned at the stake	crucified and speared	crucified	killed with stones

August 2025

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

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

🐟 **Fish, oil and wine** (No meat, dairy and eggs)

Great Vespers start at 6:30pm
Sunday Matins start at 9:30am
Divine Liturgy starts at 10am
Children's Sunday School 9:30am Sundays (in Church Hall)
Youth Connection- after liturgy during lunch in the youth room/library

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 Fr. Lawrence Farley 604-719-1799 flawrence@saintherman.net

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Dormition Fast Aug. 1-15 August 24 th – Wedding for Alexandra and Ronin						
3 Matins & Liturgy	4 ✙	5 ✙ 6 PM Vigil for Transfiguration	6 🐟 9 AM Liturgy for Transfiguration	7 ✙	8 ✙ 6:30pm Vespers for St. Herman's	9 🍇 9AM Liturgy for St. Herman Great Vespers & Confessions
10 Matins & Liturgy	11 ✙	12 ✙ 6:30pm Paraklesis Theotokos	13 ✙	14 ✙ 6:30pm Vespers Liturgy for Dormition	15 🐟	16 Great Vespers & Confessions
17 Matins & Liturgy Sundae Sunday (details to follow)	18	19	20 ✙	21	22 ✙	23 Great Vespers & Confessions
24 Matins & Liturgy 2pm Wedding	25	26	27 ✙	28 6:30pm Vespers with Litya	29 ✙ 8:30am Liturgy Beheading of St. John	30 Great Vespers & Confessions
31 Matins & Liturgy						