



# 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

Thursday, 28Aug, 6PM, Vespertal Liturgy, Beheading of the Forerunner

Saturday, 30Aug, 6PM, Vespers

Sunday, 31Aug, 930 Divine Liturgy (Final Sunday on Summer Schedule!!!)

24Aug25

11th Sunday After Pentecost

## My Debt to the Lord

We don't need to be theologians to know what our Lord is telling us as He opens today's Gospel reading. *A certain King wanted to settle accounts with His servants!*

The "certain King" is God. His is coming again with awesome glory and mighty power to judge the living and the dead—to *settle accounts*.

And my debt is huge.

I know we've done this before, but it bears repeating for the sake of effect. Ten thousand talents of silver is equivalent to roughly 375 tons. The price of silver as this is being penned is \$38.32 per ounce. That 375 tons equates to about 11 million ounces, or a monetary equivalent of just under \$422 billion (with a "b") dollars.

Why does our Lord offer an example such as this? I think there are two reasons.

First: In showing that the "certain King" is willing to forgive such an enormous debt, there is a loud and clear statement about the magnanimity of the King. For someone to NOT be attached to such an incredibly large sum, He would have to be the Possessor of everything. And so without defin-

ing God, the words show clearly that this is in fact God.

Second: In showing the possibility of incurring a debt this large, one cannot ascribe it to the world at large. Who could amass a debt of a half a billion dollars? Countries do. People don't! And so the parable must be pointing to something other than a financial matter.

Remember the third paragraph?

My debt is huge! My sins are beyond numbering. And my repentance is shallow, not commensurate with the sins I have committed.

And so, like today's servant, my only recourse is to fall down before the King, offering the very same words as my own petition—*Master, have patience with me*. In short, "Lord, have mercy on me, a sinner!"

Now here comes the hard part.

Not unlike the servant in today's Gospel reading, I demand recourse for sins associated with my fellow servants. It may not be so much related to what they "owe" me. Typically my failure in dealing with my fellow servants is judgmentalism. "Look at what you've done!" "You deserve to be pun-

ished for that!"

Having received the great blessing, the promise that my sins will be forgiven because of my repentance, I immediately turn on others making myself judge, jury, and hangman.

And for this, I, like today's servant, deserve the same recall before the King and to be re-sentenced to an even greater punishment.

Why is it so difficult to be loving to those who surround us, regardless of how they treat us?

St. John Chrysostom says this. *No one can feel hatred towards those for whom he prays.*

St. Paul speaks in numerous places about this. *Bear with each other and forgive one another if you have any grievance against someone. Forgive as the Lord forgave you.* (Col 3:13) *Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.* (Eph 4:32)

Lord, give to me a heart that is as forgiving as it is repentant, and grant me sincere repentance while You bless me to continue in this life!

**This Week's Prayer Requests**

**For Health—St. Herman's:** Met. Joseph, Pat, Sandra, Richard, Sam, Judy, Mitchell, Joe, Christian, Al, Sam, Fr.Dn.Basil, Nikandra, Fr.Jerome, Nora & Bob, Lori, Bill  
**For the Departed:** Patriarchs Maxim and Neofit, Metropolitans Theodosius

and Maximos, Archpriest Stephan, Popadia Marika, Matushka Illaria, Nun Theophania, Matushka Theodora, Stephen, Reader Charles, Betty Lou, Lainey Kay, Katherine, Jeanne, Margaret, Lenni

**Weekly Statistics**

|          |                |       |             |          |
|----------|----------------|-------|-------------|----------|
| Saturday | Vespers        | 16Aug | 6 faithful  | 09 views |
| Sunday   | Divine Liturgy | 17Aug | 32 faithful | 40 views |
| Thursday | Adult Study    | 21Aug | 5 faithful  |          |

**In the News**

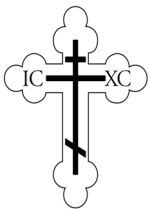
Videos of services can be found at:

[https://www.youtube.com/channel/UCfAOKICLMmH\\_-FIDe8SoWOW](https://www.youtube.com/channel/UCfAOKICLMmH_-FIDe8SoWOW)

This week there will be neither Adult Study nor Enquirer's Classes as we remember the Beheading of St. John with Vespertal Liturgy on Thursday the 28th at 6PM. This Feast Day is a Strict Fast day!

**Love Your Neighbor....**

**On my way to HR again  
for nicknaming my  
coworker "Mastercard"  
because they take  
credit for other people's  
work.**



*Together with prayer, fasting is one of humanity's greatest gifts, carefully cherished by those who once have participated in it.*

**(Tito Colliander)**

**The Garden [Abbot Tryphon]**

Both my grandfather and my mother were avid gardeners, so I grew up surrounded by the beauty of plants and flowers. The cottage garden is a distinct style of garden that is certainly my favorite. The use of traditional materials in an informal design, together with dense plantings and a mixture of ornamental and edible plants, is identified the world over as English in origin. The grandeur and formal structure, found in classical English estate gardens, has surrendered to homey and functional gardens that are filled with grace and charm.

The massive plantings of perennials, annuals, vegetables, and plants and flowers of every size and color display like nothing else the

variety of beauty that bespeaks God's creation. These gardens remind me of people, coming, as we do, in every size and color, all beautiful in our own special way. Some are like climbing roses, reaching to the heavens and God's glory. Others are like creepers, hugging the ground and covering large areas like a carpet of green. Some are like cacti, needing little water while able to live in the ascetic splendor of an Egyptian desert. Others, like water lilies, display beautiful blooms even while floating in squalid water.

Like plants, we need watering and tending. For Christians, the Waters of Life can be found in baptism, where we are immersed in the Living Waters

that bring us into life, standing us before the Creator Who, like the gardener, tends to our needs that we may grow and bloom to all our potential.

As we tend to our own heart, we must make sure we have guarded ourselves against the weeds that would strangle us and smother our full potential as children of God. We must make sure we avail ourselves to the life sustaining food and water that comes from God as His Uncreated Grace. And as the Body of Christ, the Church ("neither male nor female, Greek nor Jew") we will flower together, making up a garden of beautiful souls, basking in the Light of the Son of Righteousness.

**Eleventh Sunday After Pentecost** [*pravmir.com, Metropolitan Hilarion*]

A certain man owed the king a large sum: 10,000 talents. But when the king wanted to receive this money from him, it turned out that he had nothing with which to pay him, and the king forgave his debt. This man, recognizing the gravity of his financial situation, decided to collect money from his own debtors. Meeting a man who owed him 100 denarii, he began to choke him, demanding repayment of the debt (Matthew 18:23-35).

This parable, which we have repeatedly heard and read, teaches us several things. First is the fact that we are all debtors before God, and the debt of each of us is very large. And the only reason we do not pay back this debt is that the Lord never seeks, in contrast with the king from the parable, to settle accounts with us. If the Lord decided to require that we repay this debt, if it were calculated how many of the talents He has given us we have made use of indeed, and how many we have wasted in vain, then, of course, we would have no excuse for our unpreparedness to fulfill the work of God, for our reluctance to follow the Gospel, for our inability to find what use the received talents have been put to, and for our passivity and laziness.

Second, the Lord's parable shows us that we rarely think of ourselves as being in debt to God. Forgetting that each one of us has received from the Lord a multitude of great and small gifts, and taking these gifts for granted, we are always seeking something more from God and, if we do not receive what we desire, we become insulted or irritated. We consider that, in addition to those 10,000 talents that the Lord has already given us, we should receive from Him yet more talents and, if we do not receive them, we consider ourselves offended and cheated. After all, the problem is not that we have been given little, but that the riches we have been given we have not put into circulation, but have buried them in the ground, and therefore not only do they not make a profit, but they are not enough to make sure that we can pay off our debts.

Third, the parable that we heard today speaks of our relationship with our neighbors. The Lord gives us very much, but we give our neighbors very little. The Lord generously shares with us His grace and His gifts, but we begrudge people money, things, time, and attention; we fear wasting the talents given to us, forgetting that, if we do not put them into circulation, they will lose value, just as money, when withdrawn from real circulation, turns into useless pieces of paper. The Lord has given us talents not so that we would guard their wealth ourselves, but so that we would share them with our neighbors.

The Lord forgives us our debts, but we must forgive our debtors. In the "Our Father" prayer, we daily repeat: "And forgive us our debts, as we forgive our debtors." But if we are to have any right to turn with this request to God, we should forget about the debts of other people to us and remember only our own debts before others. The Lord forgives us all our debts; He has enough generosity, mercy, and love to forgive any sin, but on one condition: that we also will forgive people. Everything is interconnected in life, and therefore if we are awaiting forgiveness and mercy from God, then we should be able to show mercy ourselves, which we should provide to those near and far.

Let us put ourselves before the judgment seat of this parable. And if there is anyone whom we have been unable to forgive, let us forgive him. If someone is our debtor, let us forgive him his debt, that the mercy and grace of God would be with us always.

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 2) When You descended to death, O Life Immortal, You slaid hell with the splendor of Your Godhead. And when from the depths You raised the dead, all the powers of heaven cried out: “O Giver of life, Christ our God, glory to You!”

**Troparion of the Feast:** (Tone 4) Your nativity, O Virgin, has proclaimed joy to the whole universe! The Sun of righteousness, Christ our God, has shone from you, O Theotokos. By annulling the curse, He bestowed a blessing. By destroying death, He has granted us eternal life!

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

**Kontakion:** (Tone 2) Hell became afraid, O almighty Savior, seeing the miracle of Your Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with You, and the world, O my Savior, praises You forever.

**Now and ever....**

**Kontakion of the Feast:** (Tone 4) By your nativity, O most pure Virgin, Joachim and Anna are freed from barrenness, Adam and Eve—from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: “The barren woman gives birth to the Theotokos, the nourisher of our Life!”

**Epistle:** 1Cor 9:2-12

**Gospel:** Mat 18:23-35

### Monthly Financial Tracker

|                        |        |
|------------------------|--------|
| July Total Income      | \$4798 |
| July Total Expenses    | \$3392 |
| July Net Income (Loss) | \$1406 |

### Web Tracker

|                          |                       |
|--------------------------|-----------------------|
| StHerman Google Bus Site | 696 interacts/28 days |
| Blog Site Views          | 77302 Total Views     |
| Web Site Views           | 19034 Total Views     |
| Facebook Views           | 3571 views/28 days    |

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

| August 2025   |                                |   |                              |   |   |   |
|---|--------------------------------|---|------------------------------|---|---|---|
| Sunday  | Monday                         | Tuesday   | Wednesday                    | Thursday  | Friday  | Saturday  |
|   |                                |   |                              |   | Dormition Fast Begins 1   | 2   |
|   |                                |   |                              |   | 1Cor 11:8-22<br>Mat 17:10-18  | Vespers/Conf 6PM<br>Rom 13:1-10<br>Mat 12:30-37                     |
| 8th Sunday 3  | 4                              | Forefeast of Transfiguration 5                            | Feast of Transfiguration 6   | 7   | 8   | 9   |
| After Pentecost T7<br>Divine Liturgy 930A<br>1Cor 1:10-18<br>Mat 14:14-22 | 1Cor 11:31-12:6<br>Mat 18:1-11 | 1Cor 12:12-26; Mat 18:18-22; 19:1-2, 13-15<br>Vespers 6PM | 2Pet 1:10-19<br>Mat 17:1-9   | 1Cor 14:6-19<br>Mat 20:17-28  | 1Cor 14:26-40<br>Mat 21:12, 17-20   | Vespers/Conf 6PM<br>Rom 14:6-9<br>Mat 15:32-39                      |
| 9th Sunday 10   | 11                             | 12  | 13                           | 14  | 15  | 16  |
| After Pentecost T8<br>Divine Liturgy 930A<br>1Cor 3:9-17<br>Mat 14:22-34  | 1Cor 15:12-19<br>Mat 21:18-22  | 1Cor 15:29-38<br>Mat 21:23-27                             | 1Cor 16:4-12<br>Mat 21:28-32 | Forefeast of Dormition<br>Vespers 6PM<br>2Cor 1:1-7<br>Mat 21:43-46 | Feast of Dormition<br>Phil 2:5-11; Lk 10:38-42; 11:27-28                      | Vespers/Conf 6PM<br>Rom 15:30-33<br>Mat 17:24-18:4                  |
| 10th Sunday 17  | 18                             | 19  | 20                           | 21  | 22  | 23  |
| Church Picnic!! T1<br>Divine Liturgy 930A<br>1Cor 4:9-16<br>Mat 17:14-23  | 2Cor 2:4-15<br>Mat 23:13-22    | 2Cor 2:14-3:3<br>Mat 23:23-28                             | 2Cor 3:4-11<br>Mat 23:29-39  | Adult Study 7PM<br>2Cor 4:1-6<br>Mat 24:13-28                       | Engrs Class 7PM<br>2Cor 4:13-18<br>Mat 24:27-33, 42-51                        | Leave of Dormition<br>Vespers/Conf 6PM<br>1Cor 1:3-9<br>Mat 19:3-12 |
| 11th Sunday 24  | 25                             | 26  | 27                           | 28  | 29  | 30  |
| After Pentecost T2<br>Divine Liturgy 930A<br>1Cor 9:2-12<br>Mat 18:23-35  | 2Cor 5:10-15<br>Mark 9:1-15    | 2Cor 5:15-21<br>Mark 1:16-22                              | 2Cor 6:11-16<br>Mark 1:23-28 | Vespers 6PM<br>2Cor 7:1-10<br>Mark 1:29-35                          | Beheading St. John Forerunner<br>STRICT FAST<br>Acts 13:25-33<br>Mark 6:14-30 | Vespers/Conf 6PM<br>1Cor 1:26-29<br>Mat 20:29-34                    |
| 12th Sunday 31  |                                |   |                              |   |   |   |
| After Pentecost T3<br>Divine Liturgy 930A<br>1Cor 15:1-11<br>Mat 19:16-26 |                                |   |                              |   |   |   |