



St. Herman of Alaska Eastern Orthodox Church

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"An Orthodox Presence in Northeastern Summit County"
www.sainthermanchurch.org



Important This Week

Thursday, 28May, 7PM Adult Study

Friday, 29May, 7PM Enquirer's Class

Saturday, 30May, 10AM Soul Saturday Liturgy; 6PM Vespers; Sunday, 31May, 10AM Divine Liturgy

24May26

Sunday/Fathers 1st Ecumenical Council

Homoousious

I can hear those reading the title already. "Why does the Church have to use words that the average person doesn't understand?"

The answer to the question is rather simple. Words mean things. If you don't understand the word, go and learn what it means. To that end, we'll try to help here.

Homoousious (pronounced hō'mō-oo'sē-əs) was a critically important word to the Fathers of the First Ecumenical Council. In one word, it refuted the entire heretical teaching of the Arians, a teaching that was so dangerous to the Church of Christ, that Saint Nicholas in anger struck Arius at the council, an act for which he could have been executed (for it was unlawful for one to strike another in the presence of the Emperor), but instead was deposed, removed from his episcopal rank—a temporary condition which was miraculously reversed when the council members were all gifted a common dream, seeing Nicholas being handed back his omophorion by the Mother of God, and the Gospel by our Lord Himself.

The word means "same substance" or "same essence". When we recite the Creed, we say, "I believe in the Lord Jesus Christ, the Son of God, the only-Begotten of the Father before all ages. Light of Light. True God of True God. Begotten, not made, of one essence with the Father, by Whom all things were made."

"Of one essence" - homoousious!

In the end, Arius was deposed, anathematized, as were any who refused to refute his teachings.

So, is Arianism dead? Did it exit the world when Arius was anathematized? No!

Remember those "friendly" guys in black trousers, white shirts, and ties who come to your door and knock, wanting to know if you "know" Jesus Christ? The Jehovah's Witnesses are the contemporary remains of Arianism. Their teaching (as in Arianism) is that Jesus is a created being, with a soul much like you and me, and not one deserving of our 'worship', for only God the Father is to be worshipped.

How are we to understand that Jesus Christ is "of one essence" with the Father? How can our minds cope

with the concept that they, the Father and the Son, share in some fashion that which our limited minds can only refer to as "substance"?

In short, we can't understand it! It is our human nature to want to understand, but in the Spirit, we need to come to a place where we simply admit to ourselves that there are things that relate to God in Trinity, and to the Kingdom of Heaven that are too great, too high, too difficult, too marvelous for minds limited by our earthly frame to comprehend.

It is the source of another word that the church uses that bothers a number of people.

Mystery!

Webster says that "mystery" in this context means "a spiritual meaning that is not apparent to the senses." In the Church, we would define it as "that which awaits disclosure or interpretation."


The Fathers who gathered in 325 in Nicea knew the meaning of "mystery." And because of this, they understood the necessity of using words like homoousious!

Prayer Requests	
Health: Met Joseph, Pat, Richard, Judy, Sue, Fr. Jerome, Nora	Departed: Matushka Elizabeth

Weekly Statistics	
Saturday	Vespers 16May 10 faithful 19 views
Sunday	Liturgy 17May 40 faithful 23 views
Wednes	VespLit 20May 11 faithful 18 views

In the News

Videos of services can be found at:
<https://www.youtube.com/channel/UCfAOK1CLMmH-FIDe8SoWOW>

Converse with God
as a son with his
Father.

*(St. Isaac the
Syrian)*

True Peace *[Abbot Tryphon]*

In an age that seems to be forever witnessing wars between nations, and civil wars within nations, peace seems to be something that is about as possible as the alchemy that would turn metal into gold. Peacemakers struggle to find peaceful solutions for the conflicts between nations, political parties, religions, neighbors, and even within families. Peace is something we all hope for, but never seem to see in our lifetime. When peace comes to one part of the world, war breaks out in another part of the world. War seems to always have the upper hand, while peace seems only the dream of pacifists, dreamers, and poets.

In the nineteen-sixties, many had hoped peace was about to reign in our world, for pop philosophers and hippies thought they were ushering in a new age. In preparation for this “Age of Aquarius”, young people grew their hair long, wore flowers in their hair, and embraced a lifestyle that was to last forever. The musical “Hair” even touted that ideal, and a whole generation “tuned in, turned on, and dropped out”.

When the Soviet Union imploded, and with it we saw the end of the Cold War, many believed war would be no more. The West no longer had an enemy, the Soviet Union. It didn’t take long for all to realize peace was still beyond our grasp, and wars between nations and peoples were to continue. We were no longer at war with Communism, but with Islam, or other ideologies. So, peacemakers still struggle for the cause of peace, but on different fronts.

Peace is that evasive goal that still strikes hope in the hearts of men, however improbable its attainment may seem. We Christians have always had the acquisition of peace as a central theme in corporate prayers. The Liturgy of Saint John Chrysostom has petitions for peace throughout, and the first three litanies are petitions for peace. The priest even prays for “an angel of peace, and a guardian of our souls”. An Angel of Peace was assigned as our personal guardian angel at the moment of our baptism.

Peace is such a central theme in the life of the Church that nineteenth century Russian Saint Seraphim of Sarov said, “Acquire inner peace and a thousand around you will be saved”. The personal acquisition of peace begins with repentance, that moment in time when we have a change of heart, and decide to follow the path to wholeness.

Peace is not just an idea, but an active force for change. When we pray in the Liturgy for “peace for the whole world”, we are praying not just for this world, but for the entire cosmos. We are praying for peace for people, peace for animals, peace for plants and rocks, peace for the sun and moon and stars. When praying for peace we realize that peace is a gift of grace from heaven, and this peace is beyond comprehension, for it is the peace of Christ. It is “the peace of God, which surpasses all understanding (Philippians 4:7)”.

True peace is bound up in the sacrificial offering of Christ on the cross. Peace is interdependent with sacrifice. The services of the Church bring us into the atmosphere of peace, for this peace comes from God. Peace can enter the world only if it takes root in the hearts of humans, and this peace requires sacrifice. The transformation of the cosmos begins with me. Peace enters the universe when it takes root in my heart.

Our Lord's 'High Priestly' Prayer

In John 17:1-13, Jesus prays for us, His disciples that we may all be one – Christ prayed that we His followers would have a unity of love as exists between the Three Persons of the Holy Trinity.

When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify Your Son that the Son may glorify You . . . And now I am no more in the world, but they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You gave me, that they may be one, even as we are one. . . . But now I am coming to You; and these things I speak in the world, that they may have my joy fulfilled in themselves."

St. Silouan the Athonite (d. 1938) poetically comments:

"The Lord said, 'I am in the Father, and the Father in me, and 'You are in me, and I in you.' Our soul feels the Lord in us, and we cannot forget Him for a single moment. What mercy is this – that the Lord desires us to be in Him and in the Father!

*But what have we done for You, Lord,
in what have we pleased You,
that You do wish to be in us, and for us to be in You? We crucified You on the
Cross with our sins,
yet do You still wish us to be with You?*

*O, how great is Your mercy! I see Your mercy spread over me. I am deserving
of hell and every torment,
yet do You give me the grace of the Holy Spirit.
And if you did vouchsafe to my sinful self
to know You by the Holy Spirit, then I beseech You, O Lord, let all people
come to know You."*

~ St. Silouan the Athonite ~

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 arose from the dead, glory to You!*

Troparion—Feast of Ascension: (Tone 4) *You ascended in glory, O Christ our God, granting joy to Your disciples by the promise of the Holy Spirit. Through the blessing they were assured that You are the Son of God, the Redeemer of the world!*

Troparion—Holy Fathers: (Tone 8) *Most glorious are You, O Christ our God! You have established the Holy Fathers as lights on the earth! Through them You have guided us to the true Faith. O greatly Compassionate One, glory to You!*

Glory to the Father....

Kontakion—Feast of Ascension: (Tone 6) *When You fulfilled the dispensation for our sake, and united earth to heaven, You ascended in glory, O Christ our God, not being parted from those who love You, but remaining with them and crying: ‘I am with you, and no one will be against you!’*

Now and ever....

Kontakion—Holy Fathers: (Tone 8) *The Apostles’ preaching and the Fathers’ doctrines have established one faith for the Church. Adorned with the robe of truth woven from heavenly theology. Great is the mystery of piety which it defines and glorifies!*

Epistle: Acts 20:16-18, 28-36

Gospel: John 17:1-13

Monthly Financial Tracker

March Total Income	\$ 11,569
March Total Expenses	\$ 4,849
March Net Income (Loss)	\$ 6,720

Web Tracker

Web Searches	619	interacts/28 days
Blog Site Views	128,110	Total Views
Web Site Views	20,507	Total Views
Facebook Views	3.442	views/28 days

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May 2026						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Vespers 6PM
3 Sunday of the Paralytic Divine Liturgy 10AM	4	5 Mid Pentecost	6	7	8 Apostle & Evangelist John	9 NO Vespers
FATHER BASIL GOES TO MT. ATHOS						
10 Samaritan Woman Divine Liturgy 10AM	11 Sts. Cyril & Methodius	12	13	14	15	16 Vespers 6PM
17 Sunday of the Blind Man Divine Liturgy 10AM	18	19	20 Leave of Pascha Vespertal Liturgy 6PM	21 Ascension	22	23 Vespers 6PM
24 Fathers 1st Ecum Council Divine Liturgy 10AM	25	26	27	28 Adult Study 7PM	29 Engr's Class 7PM	30 Soul Sat Liturgy Divine Liturgy 10AM Vespers 6PM
31 Holy Pentecost Divine Liturgy 10AM	1 Spirit Day	2 NO FAST	3	4 Adult Study 7PM	5 Engr's Class 7PM	6 Leave of Pentecost NO Vespers
John 17:1-13	John 14:27-15:7	John 16:2-13	John 15:15-23	John 16:23-33	John 17:18-26	John 21:15-25
Acts 20:16-18,28-36	Acts 21:8-14	Acts 21:26-32	Acts 23:1-11	Acts 25:13-19	Acts 27:1-44	Acts 28:1-31
John 7:37-52,8:12	Eph 5:9-19 Mat 18:10-20	Rom 1:1-7,13-17 Mat 4:25-5:13	Rom 1:18-27 Mat 5:20-26	Rom 1:28-2:9 Mat 5:27-32	Rom 2:14-29 Mat 5:33-41	Rom 1:7-12 Mat 5:42-48