

St. Herman of Alaska Eastern Orthodox Church

5107 Darrow Road
Hudson, OH 44236
330 608-8896

“An Orthodox Presence in Northeastern Summit County”
www.sainthermanchurch.org



Important This Week:

Wed, 07Sep, 6PM—Vespertal Liturgy, Feast of Nativity of Theotokos
Saturday, 10Sep, 6PM—Vespers
Sunday, 011Sep, 10AM—Divine Liturgy

03Sep22

12th Sunday After Pentecost/Tone 3

“What Must I DO?”

Today’s *young man* is rightly preoccupied with attaining entry to the Kingdom of Heaven. The desire of the heart is to be encouraged and applauded. It is, after all, the entire reason for our existence—finding our way to attaining Theosis, ‘clawing’ our way as necessary to achieve our desired homeland.

The place where the applause and the encouragement must cease is in the young man’s focus what appears to be some ill-conceived idea that some *thing* can be done to gain entry, that God grants entry to those who have some kind of mystical ‘key’, or a secret handshake that permits such entry.

As the man asks our Lord for guidance (again, a totally well-placed request for a righteous desire of the heart), Jesus replies with what the man already knows. Our Lord speaks the Commandments back to him. These are clearly the ‘rules’ with which the young man is familiar. His statement, *All these things I have kept from my youth*, while again being an ill-conceived response, is nevertheless a representation of the man’s commitment to the goal. His heart truly desires eternal life in the Kingdom of Heaven! He wants with all his **mind** to find the

path to be near to God.

But that’s the point. For this young man, the pursuit is an intellectual one, not a spiritual one. In order for the pursuit to become spiritual, it needs to move to another dimension.

The Gospel of St. Mark (Mark 10:21) adds a wonderful dimension to this interplay between Jesus and the young man. St. Mark records, *Then Jesus, looking at him, loved him and said to him...* Our Lord never does anything except from a perspective of love. And so the prescription that follows is wed to the Lord’s love for one so earnestly desiring salvation!

It is for this reason that our Lord gives him “the prescription” that He dispenses—sell all you have and give to the poor. Jesus says, *If you want to be perfect.* The word used for perfect is the Greek *telios*, which means “complete” - finished, the final product, the real deal in contemporary terms. In the expression of the Holy Orthodox Church, we’d say that such a one achieving this ‘perfection’ has reached Theosis!

Unfortunately, it is the man’s intellect, the same one that drives him to seek salvation, which now holds him back from achieving the goal. The mind sees the wealth and won’t

release it, even for the promise of the Kingdom of Heaven! The man’s spirit has lost, perhaps IS lost from this time forth. His “things” own him—spiritually! The possessions prevent the Lord from entering where His love wishes to go.

Is this not the case with me? Perhaps it’s not possessions. Perhaps it’s food, or judgmentalism, or a general lack of love for neighbor. There are so many “things” to which I can point that would have ME “going away sorrowful” because I’m too intellectually (humanly) tied to them.

The reference to “camel” is one over which many have stumbled. This author won’t attest to having the answer. But one perspective is that the original word was “gamala”. The word “gamal” or “gimel” is the word for the animal. “Gamala” is a word for a heavy rope. Ergo the Lord’s example is to point to the difficulty in threading a heavy rope into a needle.

I am that heavy, coarse rope. Before it’s too late, may our Lord grant me the grace to find a way through His needle’s eye.

And from there, into His kingdom!

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	27Aug	2 faithful	12 views
Sunday	Divine Liturgy	28Aug	28 faithful	12 views

REMEMBER: CHURCH SCHOOL STARTS IN 1 MONTH!!!
 VOLUNTEER AS A CHURCH SCHOOL TEACHER!
 USE YOUR GOD-GIVEN TALENTS TO HELP A CHILD!!!

In the News

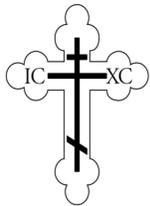
Videos of services can be found at:
https://www.youtube.com/channel/UCfAOKICLMmH_-FIDe8SoWOW

Richard Vaux is finally back home and recuperating there. Sandra is caring for him no doubt with the greatest care!

Peter Bursan is also back home after a couple of days stay in Akron City Hospital after last Sunday's spell here in the church.

In both cases, things are looking bright. But as always, in both cases, let's keep them in our collective prayers!!!

And You Always Will....



Do not be surprised that you fall every day; do not give up, but stand your ground courageously. And assuredly, the angel who guards you will honor your patience.

(St. John Climacus)

Johnny Appleseed (by Abbot Tryphon)

[Ed: This article speaks to the issue of how our appearances can impact our ability to be noticed by others—noticed for the good, not in any prideful way, but in the way of being different, where different IS “good”! Abbot Tryphon is a monk, and so looking different is a matter of record. But what about for the rest of us? How do we present ourselves in public so that we are SEEN (and I mean that both visually AND via overall perception of the person we present ourselves to be) as different. Different how? Different like Christ! Different in showing love to others. Different in being seen to pray without fear. Different in living with that “Christian surname” we discussed a week ago! Read on and enjoy!]

Many years ago one of the young monks from our brother monastic community, Holy Cross Monas-

tery in West Virginia, drove me for a day trip to Amish country in Pennsylvania. While wandering around in a large hardware store that sold Amish supplies, I was mistaken by a little boy, who was with his vacationing parents, as the “King of the Amish”. On another occasion, while traveling by ferry to Orcas Island, in the State of Washington, a young boy thought I was the wizard from Lord of the Rings, Gandalf.

In both cases I saw this mistaken identity as one more reason I am glad we Orthodox clergy wear cassocks, and sport beards. In a society that has become increasingly secularized,

and where Christian religious garb is rarely worn publicly, the identification with popular, and good, images from folklore, becomes a wonderful opening for the sharing of my Orthodox faith.

Such moments allow me to be the most loving, giving, caring, and approachable person these strangers have ever met. In turn it opens the way for the Holy Spirit to draw those persons into an occasion where they connect with the place within their own hearts where God awaits them. It also allows me to be, once again, a Johnny Appleseed of the Orthodox Church as I plant the seeds of faith.

12th Sunday (*Fr. Luke, halifaxorthodox.org*)

This passage starts with a question: What should I do to have eternal life? Then the young rich man asks again: I have fulfilled all the required commandments, what more shall I do to be perfect? Leave everything and follow me, answers Jesus. The disciples listen and are the reverse image of the young man. In the last verses, Peter stresses that they have left everything and followed Christ. And Jesus answers his disciples: those who have left everything will inherit eternal life.

Some commentators have said that this passage is intended for those who have chosen a religious life: virgins, hermits, monastics. It may be interpreted as such in the context of Matthew 19. However, as the vast majority of the Fathers underline it, there is more here. And this more is intended to be heard by all Christians.

The young man represents the religious Jew who has put his trust in the Law. We know also that he is a follower of the Pharisees because he believes in eternal life. To understand why he refuses to obey the Lord, we must remember that in Judaism the kingdom of God is closely linked with material happiness and is inconsistent with poverty (cf. Solomon Schechter. *Aspects of Rabbinic Theology*. 109-110); success in life and wealth are considered as blessings of God. The young man wishes to go beyond the Law, but according to his own will, without being disturbed in his comfort. Protecting the poor was a mitzvah — that is a good deed: the mitzvah of tzedaka — that is justice; but giving away all possessions did not make any sense.

Jesus challenges this idea, as Job, the psalmist and the prophets have done before Him. The poor becomes the just. It is one of the characteristics of the words of the Lord: He shakes us so that we may be deprived from our false securities. What He says is always different from what we expect. There is no rest for those who follow Christ.

In this case, the Lord does not say that success and wealth are bad. He rather implies that what is wrong is to be enslaved to one's own possessions, to be submitted to the power of success and wealth. Being enslaved to it engenders the desire to possess more and more. If the young man abandons his possessions, he will lose his social status. Possessions mean power; they engender vain glory and ultimately pride.

What the Lord is asking is to renounce our selfishness and our own desires in order to better serve the community. It may have a positive connotation: sharing our talents and all that which has been given to us by the Lord; it may have also a negative connotation: renouncing our idols, renouncing our pretenses and the glory of man, so that we may freely look for God who is beyond the God of our representations. If you remember I have preached before on that topic.

In effect, by refusing to renounce his will, the young man shows that he is playing a game; he is being a tourist, choosing, taking only what he likes. He is not expecting anything from Christ: he is not living by faith but according to rules. He refuses to be challenged and to be changed in his heart. When he refuses to follow Christ, he is refusing in effect to be molded by the will of God. In other words, he refuses communion with Christ which is, as St Paul says, participation in His sufferings as well as in His Resurrection.

Sufferings, afflictions or tribulations are the portion of Christians. As you know afflictions are often a sign that we are on the right path. When we live the Gospel and follow Christ, we are bound to experience the Passion of Christ in our own person. For living the Passion of Christ is necessary to have eternal life: the Resurrection cannot be separated from the Cross.

Moreover, as St Paul, St James and all the Holy Fathers teach us: these sufferings, afflictions and tribulations must not only be endured with resignation but accepted with love. We are far from simple resignation. Afflictions are the true blessings of God — not success and possessions according to the world — and as such should give rise to joy and not sadness. Because through afflictions, when the heart is cleansed and our faith purified, we become the image of Christ.

Therefore, let us follow Christ without any hesitation. Whatever is expected from us, strength will be given. All of us are requested to be the guardians of our brothers and sisters in our community; all of us are requested to show support and fidelity within our community; all of us are offered the blessing to follow Christ in bearing our cross with love; some may even be called to bear the cross of others, ascending the cross with Christ, and thus meeting the ultimate sacrifice. What matters is not so much what we are asked to do — we all have different callings — but the way we do it, submitted to the will of God: we shall be judged on our humility.

Today's Church has gone far away from the early Church. This is not new: already this statement was made in the 3rd and 4th centuries, and has been made regularly since. This is not new but we must have it present in our minds, for it is too easy to forget it. The spirit of adaptation to modern society has taken its toll. Entertainment, pleasure and laughter have made compunction almost impossible. Selfishness and individualism have transformed communion into empty words while the early Christian communities were putting everything in common. Daily avidity and indifference have destroyed charity and compassion. Theology has separated itself from the Fathers and has become a form of intellectualism turned only to the glory of man. Love of business replaces too often the apostolic doctrine. Blindness is even so thick that some people will claim that this is the modern way of Christian involvement in the world. We have become like the young rich man. Let us return to the Lord; let us pour out our heart like water before His face; let us raise our hands to Him. And if we deem it too difficult to follow Christ, let us remember that all is possible for God. Amen.

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 3) *Let the heavens rejoice! Let the earth be glad, for the Lord has shown strength with His arm. He has trampled down death by death. He has become the first-born of the dead. He has delivered us from the depths of hell, and has granted to the world great mercy!*

Glory to the Father....

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.*

Now and ever....

Kontakion of the Day: (Tone 3) *On this day, You arose from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the Prophets and Patriarchs they unceasingly sing the divine majesty of Your power.*

Epistle: 1Cor 15:1-11

Gospel: Mat 19:16-26

Monthly Financial Tracker

July Total Income \$ 4651
 July Total Expenses \$ 4292
 Month Net Income (Loss) \$ 359

Yearly Financial Tracker

(based on year-to-date income/expenses)
 Projected 12mo Income \$57,081
 Projected 12mo Expenses \$57,975
 Projected Year Income (Loss) \$894

Web Tracker

StHerman Google Bus Site 2009 views/28 days
 Blog Site Views 12698 Total Views
 Web Site Views 155 visits/30 days
 Facebook Reach 346 people/28 days

**St. Herman of Alaska
 Eastern Orthodox Church
 VRevFrBasil Rusen, Pastor**

Phone: 330-608-8896
 5107 Darrow Road
 Hudson, OH 44236
 Email: frbasilr@gmail.com
 Website: www.sainthermanchurch.org
 Facebook: factbook.com/
 StHermanHudson

**CURRENT WEEK
 HIGHLIGHTED**

September 2022												
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday						
					1	2	3					
					2Cor 7:1-10 Mark 1:29-35	2Cor 7:10-16 Mark 2:18-22	Vespers/Conf 1Cor 1:26-29 Mat 20:29-34	6PM				
12th Sunday Divine Liturgy 10AM 1Cor 15:1-11 Mat 19:16-26	4 T3 2Cor 8:7-15 Mat 3:16-12	5	6 Forefeast Nativ Theotokos Vesperal Liturgy 6PM 2Cor 9:12-10:7 Mark 3:20-27	7 Nativity of Theotokos 6PM Phil 2:5-11; Luke 10: 38-42,11:27-28	8	9	10 Before Elev of Holy Cross Vespers/Conf 6PM 1Cor 2:6-9 Mat 10:37-11:1					
Before Elev of Holy Cross Divine Liturgy 10AM 1Cor 16:13-24 Mat 21:33-42	11 T4 2Cor 12:10-19 Mark 4:10-23	12	13 Forefeast Elevation Holy Cross Vesperal Liturgy 6PM 2Cor 12:20-13:2 Mark 4:24-34	14 Elevation of Holy Cross 6PM 1Cor 1:18-24; Jn 19:6- 11,13-20,25-35	15	16	17 After Elev of Holy Cross/ StSophia Vespers/Conf 6PM 1Cor 4:1-5 Luke 4:31-36					
After Elev of Holy Cross Divine Liturgy 10AM 2Cor 1:21-2:4 Mat 22:1-14	18 T5 Gal 2:11-16 Luke 3:19-22	19	20 Leave of Elevation Adult/Teen Study 7PM Gal 3:15-22 Luke 4:1-15	21	22	23 Conception St John Forerunner 6PM Gal 4:8-21 Luke 4:22-30	24					
15th Sunday 1st Luke Divine Liturgy 10AM 2Cor 4:6-15 Luke 5:1-11	25 T6 Gal 4:28-5:10 Luke 4:37-44	26	27	28 Adult/Teen Study 7PM Gal 6:2-10 Luke 5:33-39	29	30	0 Protection of Theotokos Vespers/Conf 6PM Eph 1:7-17 Luke 6:17-23 Heb 9:1-7; Luke 10: 38-42,11:27-28					