



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:

Thursday, 05Sep, 7PM, Adult Study / Friday, 06Sep, 7PM, Enquirer's Class
Saturday, 07Sep, 6PM Vespers
Sunday, 08Sep, 10AM, Divine Liturgy

01 Sep 24

10th Sunday After Pentecost/Tone I

What Am I Missing?

In today's Gospel (Mat 17:14-22), we find our Lord descending from Mount Tabor at His Glorious Transfiguration with Peter, James and John. It is here that we find the man whose son is an epileptic. He came looking for Jesus, who was on the mountain. So he took his son for healing to the remaining nine Apostles, and they were powerless to help.

Why could they not do that which they had accomplished before? Jesus had sent them on their Apostolic mission to the people of Israel. They had been given authority from the Lord to heal, to cast out, to do all those things they had seen Jesus do—including to preach to the people of the coming of the Lord.

But now something is wrong. The authority they once had is missing.

The father in today's Gospel complains to Jesus. *I brought my son to Your disciples, but they could not cure him.*

Blame is a terrible thing! Especially unrighteous blame.

The Lord rebukes the man for his words—and at the same time rebukes His own Apostles. *Faithless and perverse generation, how long shall I be with you? How long shall I bear with you?* And then, the final command—*Bring him to Me.*

But now, one more rebuke. St. Matthew records, *Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour.*

Now, another moment of reckoning, this time for the Apostles. We can sense in their questioning of the Lord a sense of "What did we do wrong? Why has this grace gone from us?"

Note carefully the reply of our Lord.

First—You couldn't do it this time because of your unbelief. Some of the Holy Fathers attribute this lack of faith to the fact that the group was lacking its three leaders, Peter, James and John. Regardless of the source, Jesus tells the nine plainly, "You didn't believe!"

The second reason for failure—*This kind only comes out by prayer and fasting.* Note in the response a segregation of the severity in demonic attacks on humanity. There are "kinds" of possessions, and some are more intense than others.

Jesus then reassures the group. If only you have a little faith—as a *mustard seed*—you can move mountains!

Stay strong. Stay focused, always looking toward the Lord for strength. (Homework assignment—

Read Numbers 21:4-9) How many times has Jesus said to those who come for their miracles and are blessed to receive them, "Go in peace. Your faith has made you well." Hear carefully and understand that blessings from the Lord that come to us as a result of prayer (and fasting helps) more often than not are granted to us because we showed belief.

Not receiving immediate answer to a fervent prayer is not cause for loss of belief! Hear the pleas of David (Ps 69:1-3) *Save me, O God, for the waters have come up to my neck. I sink in the miry depths, where there is no foothold. I have come into the deep waters, the floods engulf me. I am worn out calling for help; my throat is parched. My eyes fail, looking for my God.* One who is in such desperate need is also an ancestor of the Lord!

Believe! Fast! Pray! He who is the Lover of mankind will not abandon those who love Him, those whom He loves.

All that we're missing, any of us who wait on the Lord, is to recognize His authority to accomplish His will with respect to our pleas in His time—not ours.

This Week's Prayer Requests

For Health—St. Herman's: Met. Joseph, Pat Blazosky, Sandra, Richard, Sam, Judy, Mitchell
Others: Fr.Dn.Basil, Nikandra, Don, Hannah, Natalie & Scott, Nora & Bob
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

Weekly Statistics

Saturday	Vespers	24Aug	8 faithful	9 views
Sunday	Divine Liturgy	25Aug	33 faithful	12 views
Wednesday	Vesperal Liturgy	28Aug	11 faithful	6 views

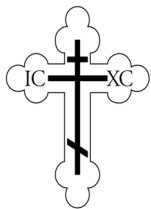
In the News

Videos of services can be found at:
https://www.youtube.com/channel/UCfAOKICLMmH_FIDe8SoWOWw

Summer hours for Liturgy are gone for another year! Soon enough we'll "fall back" into shorter days. Don't let the diminishing "sun" diminish our desire to be with the "Son" who is our God! There are two major Feasts coming up—that of the Nativity of the Mother of God (next Sunday), and that of the Elevation of the Cross (the following Saturday). See you for as many of these services as possible!

Truths...

When I look in the mirror and see gray hair, tiny wrinkles, and dimming eyes I think, "They sure don't make mirrors like they used to."



We should know that nothing makes the demons unhappier than the concealment of shameful thoughts.

(Hieromonk Benedict)

Behold the Face of God *(Abbot Tryphon)*

The Old Testament God was revealed to us by Christ Jesus. Prior to the incarnation of the Logos, God's people were forbidden to make any image of Him, for no one had seen His face. Yet when Christ said to His disciples, "he who has seen Me has seen the Father", the fullness of this loving God was revealed to His creation.

Early Christians used icons to depict this truth of the incarnation. The very first icons showing the Holy Virgin and the Christ Child, were painted by none other than the holy Apostle Luke. Since

Christ is revealed in His saints, even the Holy Virgin and the Martyrs were soon depicted in images, worthy of veneration by the early Christians. The icons are not worshiped, nor are the saints worshiped, for adoration is reserved only for God. They are venerated because Christ dwells in His saints.

Christians, from the very first century, have venerated the holy icons as windows into eternity, representing as they do, the deified state of those who've won the good fight and are in Paradise with God. Our icons are

not seen as religious art, but indeed windows into the other world. Perhaps a better description would be to say the icons are doors into the Heavenly Realm, for God infuses into the icons His Divine Energies, whereby we are lifted up into a place where there is neither time nor space. When we venerate the icons, our devotion and love is passed on to the archetypes, where we are connected to the saints who are in the Church Triumphant, together with the heavenly hosts, and Christ is glorified in His Saints.

10th Sunday After Pentecost (Fr. Michael Tkachuk)

Our Gospel reading this morning deals with the topic of faith. Last Sunday St. Matthew told us about Simon Peter's faith and his momentary loss of it when he took his eyes off Jesus. In today's Gospel reading Jesus tells us that the strength of our faith determines our ability to overcome evil. I mentioned last week that even if we have a small particle of faith, it could move mountains. In a similar vein, today Matthew affirms that if we had faith as small as a mustard seed, it would be enough to move mountains.

Christ teaches us that our faith, however small it may be, is very much alive, very active and powerful! He compares the growth of our faith to the raising of a tiny mustard seed. When we plant and nurture that tiny seed, it will produce a tree so tall that the birds of the air will be able to nest in it. That is how our faith must grow and develop. We must never allow it to lie dormant after we have planted it. Christ tells us if we keep it alive and nurture it, we can move mountains with it.

Could there be a hidden meaning in Jesus' words that by our faith we would be able to move mountains from one place to another? We know that no matter how much faith we have we will not be able to physically pick up Mount Everest by our own strength and move it. It's physically impossible! So, let us consider for a moment that Jesus was not talking about physical mountains, but rather the many sins that we amass in our lifetime. These can grow to mountainous size if we don't do something about them. Let's assume that He was talking about those things that separate us from God. If we have faith in God, we can very easily make those mountains move into the abyss of refuse. However, it can happen only with the help of God's grace that we receive every time we attend a Church service. Through confession, reconciliation, and partaking of the Holy Eucharist, we are able to break down these cold and dark mountains of sin and pride and remove the barriers that keep us separated from God.

So, why couldn't the Disciples cure the epileptic boy? They were with Jesus constantly. They watched Him perform miracles and proclaimed He was the Son of God. It's because they were unable to move those huge mountains of sin in their lives. They still had a distance to go before the Holy Spirit, which Jesus would bestow upon them after His Ascension, would be able to move through them without hindrance. So, Jesus gently chastises them when they asked Him why they were unable to cure the boy. Jesus said to them it's, "Because you have so little faith!" (Matthew 17:20 TNJB) He made this comment in order to humble them. Then He tells His disciples about prayer and fasting, the most powerful means to strengthen their faith.

But, what does it mean to have faith? Is faith the same as belief? Is faith something we can manipulate with our minds? St. James writes in his epistle that "...even the demons believe and tremble," (James 2:19). However, this kind of "belief" doesn't lead to salvation because it's not faith. So then, what is faith?

The dictionary defines faith as a "Trust in God and in His promises as made through Christ and the Scriptures by which humans are justified and saved." We have faith when we allow Jesus to come into our hearts not strictly by words and ideas, but by contemplation. St. Basil describes the ascent to God by liberating our thoughts from corporeality and temporality and raise our souls to the One who completely transcends the cosmos. He writes, "Now if you want to say or hear something about God, break free from your body, break free from your sense perceptions, ... Once you have flown past all these things, transcended the entire created order in your thoughts, and raised your intellect far beyond these, ... contemplate the divine nature: uncircumscribed greatness, super eminent glory, desirable goodness, extraordinary beauty that ravishes the soul pierced by it but that cannot be worthily expressed in speech." (Fide 1) In other words, your first step is to unite with God.

Faith is a gift given by God to those who go to confession, and purify their hearts. It comes to those who, like Mary the sister of Lazarus, have learned to sit at the Lord's feet in silence and desire to learn from Him the secrets of life.

Faith is the rising within us of the rivers of living water promised by Christ to those who have, as St. Seraphim of Sarov so beautifully taught, acquired the Holy Spirit. Faith is released in us from the depths of our souls when we have taken out the garbage that obstructs the image and let go of everything that is unhelpful, unloving and unhealthy.

St. Seraphim of Sarov writes: "Faith, according to the teachings of St. Antioch, is the beginning of our union with God... 'Faith without works is dead' (James 2:26). The works of faith (fruits of the Spirit) are love, peace, longsuffering, mercy, humility and bearing one's cross. True faith cannot remain without works. One who truly believes will also surely perform good works." And through prayer and fasting this is what the Disciples were sent out to do. They were dispatched to preach the Good News and they were able to do it.

Not all was lost for Jesus' Disciples. Although they were unable to cure the epileptic boy, eventually, however, they were able to move those mountains of their own personal sins. When that happened, a great change began to take place. By their very ministering of the Gospel about Jesus, and the struggles they went through in their work, they proved their faith and as a result, many people converted to Christianity. Slowly but surely Christianity began to take root and grow to the size it is today. It all began with faith the size of a mustard seed and it grew. By their faith and their good works, the Apostles became saints and secured their proper place in heaven to eternity.

How do we know if a person has faith? Someone once said, "The sign of faith in a person may be miracles or not, but the one sure sign that faith is at work is love and humility. If they are present, then a variety of miracles are already occurring and the eyes of faith can see them."

Let me conclude this sermon with an old proverb that goes like this: "He who loses money loses much, He who loses a friend loses more, But he who loses faith loses all."

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 1) *When the stone had been sealed by the Jews, while the soldiers were guarding Your most pure Body, You arose on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to You, O Giver of Life: ‘Glory to Your Resurrection, O Christ! Glory to Your Kingdom! Glory to Your dispensation, O Lover of mankind!’*

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.*

Glory to the Father....

Troparion to Saint Sophia: *You blossomed in the courts of the Lord as a fruitful olive tree, holy martyr Sophia. In your contest, you offered to Christ the sweet fruit of your womb, your daughters Faith, Hope, and Love. Together with them, intercede for us all.*

Now and ever....

Kontakion of the Day: (Tone 1) *As God, You arose from the tomb in glory, raising the world with Yourself. Human nature praises You as God, for death has vanished. Adam exults, O Master! Eve rejoices, for she is freed from bondage and cries to You: ‘You are the Giver of Resurrection to all, O Christ!’*

Epistle: 1Cor 4:9-16

Gospel: Mat 17:14-23

Monthly Financial Tracker

July Total Income \$5216
 July Total Expenses \$2398
 July Net Income (Loss) \$2818

Web Tracker

StHerman Google Bus Site 705 interacts/28 days
 Blog Site Views 47004 Total Views
 Web Site Views 15558 Total Views
 Facebook Followers 5515 Total

**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/
 St-HermanHudson

**CURRENT WEEK
 HIGHLIGHTED**

September 2024						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
10th Sunday Divine Liturgy T1 Church New Year 10AM 1Cor 4:9-16 Mat 17:14-23	1 2	3	4	5	6	Saturday Before Elevation Vespers/Conf 6PM 1Cor 2:6-9 Mat 10:37-11:1
11th Sunday Divine Liturgy T2 Nativity Theotokos 10AM Phil 2:5-11; Luke 10:38-42, 11:27-28	8 9	10	11	12	13 Forefeast Elevation of Cross Vespers 6PM 2Cor 7:10-16 Mark 2:18-22	14 ElevHolyCross Divine Liturgy 10AM Vespers/Conf 6PM 1Cor 1:18-24; Jn 19:6-11 13-20, 25-35
After Elev of Holy Cross Divine Liturgy 10AM 1Cor 15:1-11 Mat 19:16-26	15 16	17 Saint Sophia	18	19	20 After Elev of Holy Cross Vespers/Conf 6PM 1Cor 1:26-29 John 8:21-30	21
13th Sunday 1st Luke Divine Liturgy 10AM 1Cor 16:13-24 Luke 5:1-11	22 23 Conception St John Forerunner	24	25	26	27	28
14th Sunday 2nd Luke Divine Liturgy 10AM 2Cor 1:21-24 Luke 6:31-36	29 30 Protection Theotokos Gal 2:11-16 Luke 6:24-30	1 2	3	4	5	6