

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:

Saturday, 21 May, 6PM—Vespers
Sunday, 22 May, 10AM—Divine Liturgy

15 May 22

Sunday of the Paralytic/Tone 3

Suffering For A Long Time

Christ is Risen!!!

Today we encounter the paralytic, the man who St. John describes as having had this infirmity for thirty-eight years.

We've all known people who have suffered with infirmities for a long time. This applies to many of us who are members of St. Herman's. How are we to understand our Lord's mercy towards us when we are so preoccupied with our own ailments?

Further to the point, we've all known people who suffer greatly, but do not show their suffering to those around them. They don't "hide" it—they live **through** it as if it were not there, such that others cannot sense their suffering. There are others who seem to complain even when suffering is not present. We all know that person at work who, when we politely ask, "How are you doing?" they respond with a list of troubles, or with the passive-aggressive response, "I'm here..."

Archimandrite Seraphim Aleksiev wrote a short book entitled, "The Meaning of Suffering and Strife and Reconciliation." Within it he teaches the following:

The good Christian should endure to the end with patience the troubles which his enemy brings him. "But he who endures to the end shall be saved." (Mat 24:13), the Savior

teaches us, or, in short, endurance saves. Christ has given us a moving example of endurance and forgiveness when He suffered without complaining on Golgotha and prayed from the Cross for His cruel enemies, "Father, forgive them, for they know not what they do." (Luke 23:34)

He continues pointing to St. Stephen who also asked the Lord not to hold those who stoned him responsible for his martyrdom.

In today's Gospel, the Lord instructs this poor unfortunate suffering man to "*Sin no more, lest a worse thing come upon you.*" (John 5:14)

This "Sin no more" phrase should resonate with each of us, it should become a battle cry to all of us who suffer in so many varied ways. It helps us to recognize that our suffering is tied to our sinful state in this sinful world.

We have the phrase, 'Misery loves company.' Actually, it may be more appropriate to our understanding to find that those who wear their misery on their sleeves attract others who also wish to complain. That person we mentioned earlier who suffers but does not show it—such a person lives in the light of joy in the Lord. One who professes suffering does not find the Lord within complaints!

The man in today's Gospel, laying at the Sheep's Pool, hoping for some

kind Samaritan to help him be first into the troubled waters, even when Jesus asked him, "*Do you want to be healed?*" did not complain. He only stated for the record that his own ability did not permit his faith to be realized in being healed, and he had not yet found one to help. His presence at the pool shows his own continued faith, both in the miracle itself that was present in the troubled waters, but also a faith in the goodness of mankind. Some day, some ONE would come and help him!

Today is that day!! THE "One" Who is mankind's only Help stands before the infirm one.

If we are honest with one another, we must recognize that all of humanity finds itself today rejecting Christ, refusing to acknowledge even the existence of sin, and in this, seeking paths to removal of suffering outside of faith and the Church.

Let it not be so for us. Let us acknowledge our own sins. Let us strive to work through our sufferings, trusting in our Lord to give us exactly what we need to work out our own salvation—even if that is living through suffering for as long as He blesses us with it!

CHRIST IS RISEN! INDEED HE IS RISEN!!!

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

Weekly Statistics

Saturday	Vespers	07May	4 faithful, 3 views
Sunday	Divine Liturgy	08May	22faithful, 10 views

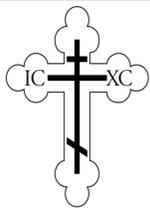
In the News

Videos of services can be found at:
https://www.youtube.com/channel/UCfAOKICLMmH_FIDe8SoWOW

This is the SECOND announcement of our intention to hold our 2022 Annual Meeting after Divine Liturgy on next Sunday, 22May22. Please come and be prepared to guide the operation of St. Herman's into the coming year!

Please plan on bringing a covered dish to share at the Annual Meeting next week!

Finally, A REAL Fortune Teller!



To fall into stony insensibility is the same as to die; so also to be blind in mind is the same as to lose sight of one's bodily eyes.

(St. Gregory of Sinai)

The Disturbed Heart (Abbot Tryphon)

The passions that create a state of unrest in our hearts cause us to forget the real purpose of our life, which is union with God. Saint Basil the Great tells us we cannot approach the knowledge of the truth with a disturbed heart. Conflict, downheartedness, lust, worry, and judging others, are all things that can not be allowed to distract us from the goal. Letting ourselves become troubled, or full of anxiety, does nothing to further our journey into the heart. Giving ourselves over to the passions depletes us, and leaves us waylaid along the side of the narrow path into the Kingdom of God.

We must not be so self-

consumed as to have no compassion for others. Saint Basil the Great tells us that a man who has two coats or two pair of shoes, when his neighbor has none, is a thief. In the Holy Scriptures we read, "The earth is the Lord's and the fullness thereof, the world and those who dwell in it (Psalm 24:1)." No one can be saved, according to Saint John Chrysostom, without giving alms and without caring for the poor. We are stewards of what belongs to God, and now is the perfect time to share the gifts of God's creation with one another as much as we can. To store up earthly possessions, according to Christ, is the

epitome of foolishness, and a rich man shall hardly be saved (Luke 12:15-21).

When we turn our attention towards the needs of others, our focus changes, and we are no longer consumed with self. In this turning of the heart towards those in need, we are turning our hearts to God. "Verily I say unto you, Since you have done it unto one of the least of these my brethren, you have done it unto me (Matthew 25:40)." In our fasting, time spent in prayer, and acts of alms giving (charity), we are energized in our battle against the passions, and our hearts become at rest in Christ.

The Paralytic (*Fr. Robert Miclean, orthodoxanapolis.org*)

I affirm in your presence this day that we're witnesses of a beautiful miracle this morning: through the living word of the Gospel, we see a paralyzed man who cannot walk on his own, healed of his paralysis by God, He who had made his legs in the first place and given this man his first heart-beat in his mother's womb. For, as the Psalmist David says, "I am fearfully and wonderfully made... You formed my inward parts; You covered me in my mother's womb" (Ps. 138). Christ God, as the Logos (Word) of God, through whom all things were made, knew this man and loved this man with a fatherly love even before he was presented to him.

Yes, the paralytic was brought to His Creator, our Creator, and He received healing from the Lord. He was given a new lease on life, a new beginning.

Every miracle, both those past and present, is a testimony of the truth of God, the truth that is God, in that it points us directly to the Kingdom of Heaven, to the restoration of the human race. Every miracle reminds us of God's defeat of sin and death on the cross, His triumphant resurrection from the dead, His harrowing of Hades, His glorious ascension, and His victorious and final Second Coming when all that Christ has assumed, will restore all those who have joined the new race of Adam in Christ and we will see a new heaven and a new earth in which Christ will be all in all. Miracles are a sign of the "eschaton," the reality of the Kingdom of God after the Second Coming of Christ.

The healing of the paralytic alludes to all of these works and promises of God on our behalf, where those who are being saved will be gathered up to join the ranks of heaven in Christ God's near presence, where "sighing and sorrow shall flee away" (Isaiah 51:11).

A greater miracle is at work here in today's Gospel: We read that when Jesus saw the faith of those who had brought the paralytic to him, He instantly healed the man of his paralysis? No! He said to the paralytic, "Son, be of good cheer; your sins are forgiven you." This was not what some were expecting; Christ's words must have come as quite a shock.

These men didn't pull up in a car, an easy drive from the city on modern roads, and carry their friend the last hundred feet to lay him before Jesus. These men must have carried their friend a great distance. Why? Because they had faith that Jesus the Christ, the Messiah, could heal their friend of his condition. They would not have undertaken such an exhausting enterprise as to carry a grown man so many miles on foot without possessing great faith. And Jesus first says to the man not, "take up your bed and walk," but "your sins are forgiven you."

Christ clearly teaches us here the priority of our eternal souls over our decaying bodies. Our souls are eternal. Sin, having entered the world and separated us from Him who is Life itself, means that our bodies wear out "like a garment" (Job 13). It wasn't meant to be so: in Christ, we'll be given resurrected bodies at His Second Coming. And so here we see yet another sign of the eschaton to come.

Christ addresses the ultimate need of the paralytic. Yes, he needs his legs, but more importantly, he needs to be cleansed, purified, forgiven. More important than the healing of his legs is the healing of his soul, of his becoming an adopted son of the living God, a co-heir with Christ. Everything else pales in comparison.

By forgiving the sins of the man, Christ clearly declares Himself to be God for, as the scribes rightly understood, "who can forgive sins but God alone?" (Mk. 2:7; Lk. 5:21) Exactly! Their sinful hearts could not comprehend that the God who lovingly spoke creation into being through His Word (His Logos), would Himself enter into human nature to restore that nature, to restore a path to the Kingdom for His beloved sons and daughters, the pinnacle of His creation, with whom He so dearly desires communion.

The Scribes instantly charge blasphemy. Then Christ, to deepen the faith of all those assembled and silence the actual blasphemers, does two things that reveal Himself to be God: first, He tells them what they are thinking, saying, "Why do you think evil in your hearts? For which is easier to say, 'Your sins are forgiven you,' or to say, 'Arise and walk?' But that you may know that the Son of Man has power on earth to forgive sins..." and then and only then, does Christ say to the man, "Arise, take up your bed, and go to your house." The man arose and departed to his house. Both of these miracles, the revelation of the inner thoughts of others and the healing of the paralysis prove that Christ is God.

What a joy! Can you feel it? Can you see it on the faces of this man and his friends? Their load has been taken from them. They walk home together, rejoicing, glorifying God. But the greatest joy is that this son of Adam has been forgiven, reconciled to God.

Before our baptism and the possibility of the renewal of that baptism through confession, we too are paralyzed by sin. Even in the life of an Orthodox Christian who has become part of the new creation, a beloved child of the eschaton, this world and all its confusion and hedonism may take hold of the unwary soul and paralyze it with addictions and habitual sins.

Those beset by any passions, repeated sins that paralyze our souls from progressing in our deification, our journey further up and further in the Kingdom of God and communion with the only Lover of mankind, here the words of our Lord, "Arise, take up your bed, and go unto your house." With the Lord, there is forgiveness, there is new life, there is renewal. Fittingly, the title given to this story in the Orthodox Scriptures is "the Paralytic Restored."

Christ God will restore us to if we come before His presence with faith, with the hope of restoration, of growth, of renewal in Him who is Life itself, the Great Physician of our souls. He alone is God, the only One who can forgive our sins, renew our baptism, and help us to progress in our participation in His life. Call on Him in time of need, entrust yourself to His grace and mercy. His grace is sufficient and His strength is perfected in weakness.

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.*

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....

Kontakion of the Feast: (Tone 3) *By Your divine intercession, O Lord, as You raised up the paralytic of old, so raise up my soul, paralyzed by sins and thoughtless acts, so that being saved I may sing to You: ‘Glory to Your majesty, O bountiful Christ!’*

Now and ever....

Kontakion for 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 praise the divine majesty of Your power.*

Epistle: Acts 9:32-42

Gospel: John 5:1-15

Financial Tracker

March Total Income \$ 4,450
 March Total Expenses \$ 3,765
 Month Net Income (Loss) \$ 685

On Facebook @

<https://www.facebook.com/StHermanHudson/>

StHermanHudson/

Find us on MeWe:

<https://mewe.com/group/607d8c9f4f460a30da00dbd3>

Web Tracker

StHerman Google Bus Site 3087 views/28 days
 Blog Site Views 10361 Total Views
 Web Site Views 184 in past 30 days

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

5107 Darrow Road
 Hudson, OH 44236
 Phone: 330-608-8896
 Email: frbasilr@gmail.com

**CURRENT WEEK
 HIGHLIGHTED**

May 2022						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
STThomasSund 1 AT ST THOMAS T1 Divine Liturgy 930AM Acts 5:12-20 John 20:19-31	2 Acts 1:12-17,21-26 John 1:18-28	3 Acts 2:14-21 Luke 24:12-35	4 Acts 4:13-22 John 5:17-24	5 Acts 4:23-31 John 5:24-30	6 Theotokos Lifegiving Font Acts 5:1-11 John 5:30-6:2	7 Acts 5:21-33 John 6:14-27
8 Myrrhbearers T2 Divine Liturgy 10AM Acts 6:1-7 Mark 15:43-16:8	9 Acts 6:8-7:5,47-60 John 4:46-54	10 Acts 8:5-17 John 6:27-33	11 Sts Cyril & Methodius Acts 8:18-25 John 6:35-39	12 Acts 8:26-39 John 6:40-44	13 Acts 8:40-0:19 John 6:48-54	14 Vespers/Conf 6PM Acts 9:20-31 John 15:17-16:2
15 Paralytic T5 Divine Liturgy T3 Acts 9:32-42 John 5:1-15	16 Acts 10:1-16 John 6:56-69	17 Acts 10:21-33 John 7:1-13	18 Mid Pentecost Acts 14:6-18 John 7:14-30	19 Acts 10:34-43 John 8:12-20	20 Acts 10:44-11:10 John 8:21-30	21 Sts Constantine and Helen Vespers/Conf 6PM Acts 26:1-5, 12-20 John 10:1-9
22 Myrrhbearers T2 Divine Liturgy 10AM Acts 6:1-7 Mark 15:43-16:8	23 Acts 6:8-7:5,47-60 John 4:46-54	24 Acts 8:5-17 John 6:27-33	25 Acts 8:18-25 John 6:35-39	26 Acts 8:26-39 John 6:40-44	27 Sts Constantine and Helen Acts 26:1-5,12-20 John 10:1-9	28 Vespers/Conf 6PM Acts 9:20-31 John 15:17-16:2
29 Samaritan Woman T4 Divine Liturgy 10AM Acts 11:19-26,29-30 John 4:5-42	30 Acts 12:12-17 John 8:42-51	31 Acts 12:17:19-28 John 8:51-59				