



St. Herman of Alaska Eastern Orthodox Church

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



Important This Week

Saturday, 04Jul, **NO** Vespers
Sunday, 05Jul, **930AM** Divine Liturgy

28Jun26

4th Sunday After Pentecost

Hatred in the World

This is such a bitter subject to deal with, for when we deal with it, it is usually for all the wrong reasons.

Hatred has been responsible for murders of police officers, murders of innocent citizens, murder of people whose only reason for being murdered was their presence inside a church or a synagogue, murder of those dedicating their lives to serving their country (13 at Ft. Hood), murder of 2996 people who simply went to work only to have a plane crash into their offices. But what of Syria, Ukraine, Kosovo, or if you're older (like some of us), what of Northern Ireland, or Watts, or Kent State?

You see, there is never an 'end' to destruction when hatred is involved. Those who hate cannot be satisfied until only their perspective remains. And the number dead, the atrocities committed in maiming and mauling innocents - these things do not matter to those filled with hate.

As followers of our Lord and Savior Jesus Christ, we are called to something greater than this. We are called to love, not only those whom we know and trust, but also those who hate us. We are to return love for hatred, good for evil.

You will ask, "But Father, isn't there a righteous place for hatred?" And the answer is, "Certainly there is!" But if we follow where our Lord leads, we come to the understanding that righteous hatred is directed at evil itself, and not at people. "*You who love the Lord, hate*

evil." (Ps 97:10) Before every Divine Liturgy, the priest offers a prayer to cleanse himself, washing his hands. The prayer is from Psalm 26. But in the text that immediately precedes this prayer, there is wisdom again about hatred, as the Psalmist teaches, "*I have hated the assembly of evildoers, and will not sit with the wicked.*" And then the aforementioned prayer. "*I will wash my hands in innocence, so that I will go about Your altar, O Lord, singing aloud a song of praise, and telling of all Your wondrous works. Lord, I love the beauty of Your house, and the place where Your glory dwells. Do not gather my soul with sinners, nor my life with bloodthirsty men, men whose right hands are full of bribes, whose mouths are full of blood and treachery. As for me, I shall walk in my integrity. Deliver me and save me. My foot stands on level ground. In the churches, I will bless the Lord.*" (Ps 26:2-12)

We are indeed to hate evil. And for this, there is much at which we must direct righteous hatred and indignation within our world. This is not, however, to translate into our hating others. St. John the Theologian taught us exactly because of our Lord's example, "*Do not marvel, my brethren, if the world hates you. We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death. Whoever hates his brother is a murderer...*" (1John 3:13-15)

When hatred is allowed to change the

human heart to bring that passion to bear upon another person, any other person, then we have left the path laid out for us by the Savior. Consider His own path walked to gain our salvation. Those whom He created, His own servants, spat in His face, beat Him with reeds and lashes, mocked Him, scourged Him, nailed His emaciated Body to the Cross, pierced His head with thorns, His hands and feet with nails, His side with a spear. And what response did He give (in order to teach us, at times like this)? "*Father, forgive them, for they know not what they do.*" (Luke 23:34)

There is but one path for us to follow. We cannot teach others the Love of Christ by returning hate for hate. And take note that there is no room in any of these words, either from Scripture or from a sinful priest, for separation of interpretation based on something as insignificant as pigments in the skin or country of origin.

We pray for the souls of those departed, whether of recent or distant memory. And we pray that our Lord will bless us to receive the Spirit of Love for brother and sister from His Holy Spirit, that we might in our lifetime see the abolition, not of racial tension, not of terrorism, or of nationalism, but of their mutual root - the hatred of one person for any other!

"*A new commandment I give to you, that you love each other, even as I have loved you.*" (John 13:34)

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

Weekly Statistics			
Saturday	Vespers	20Jun 06 faithful	08 views
Sunday	Liturgy	21Jun 19 faithful	20 views

In the News


Videos of services can be found at:
[https://www.youtube.com/channel/UCfAOK1CLMmH -FIDe8SoWOW](https://www.youtube.com/channel/UCfAOK1CLMmH-FIDe8SoWOW)

Because the Feast of Saints Peter and Paul falls on a Monday this year, we are unable to celebrate the Feast with its own Vespers Liturgy. As such, we'll commemorate these two great saints during this Sunday's Divine Liturgy.

Blessings to all who share the names Peter or Paul!

Minimum Requirements

A teacher was testing the children in her Sunday school class to see if they understood the concept of getting to heaven. She asked them, "If I sold my house and my car, had a big garage sale and gave all my money to the church, would that get me into Heaven?" "NO!" the children answered. "If I cleaned the church every day, mowed the yard, and kept everything neat and tidy, would that get me into Heaven?" Again, the answer was, "NO!" Now she was smiling. Hey, they're getting it, she thought! "Well, then, if I was kind to animals and gave candy to all the children, and loved my husband, would that get me into Heaven?" she asked. Again, they all answered, "NO!" She was just bursting with pride for them. "Well," she continued, "then how can I get into Heaven?" A five-year-old boy shouted out, "YOU GOTTA BE DEAD."



As sight is the best of all senses, so prayer is the most divine of all virtues.

(St. Nilus of Sinai)

The Christ Centered Family *[Abbot Tryphon]*

Any good parent knows that he must love all his children equally. No favoritism should be displayed when raising children if we want them to know they are loved. Troubled children often get more attention from loving parents because mom and dad know this child is in greater need of parental support. One child might be brighter and more successful in school, but the good parent displays no praise at the expense of the child who is struggling with school work. The same goes for the child who excels in sports or music. The child who has less talent in these areas must not feel less valued or less loved. I'm not suggesting that the excelling child should not be praised for a job well done, but rather that the child who is struggling be encouraged, and that recognition be made where the child does do a good job.

A good grounding for any parent/child relationship begins with the family's relationship with God. The old saying, "A family that prays together, stays together" is true. A well balanced family has deep roots in the life of the Church. The father that takes his role seriously as the head of his household, knows that he must be an example of all godliness and holiness for his children. They must see in him a man of prayer, and a man who loves and honors their mother.

When parents give witness to the love that God has for them, the children will in turn feel secure in the knowledge that they, too, are loved by God. The parents who love and support their children by giving them a strong spiritual basis for life will have given them the greatest gift of all, and all will have Christ as their kingdom, light, life, and crown.

Fourth Sunday After Pentecost [holycross.org]

My brothers and sisters, following the Great Feast of Pentecost we have spent the past three Sundays celebrating the saints of our Holy Church: first we kept the feast of All Saints who have shown forth throughout all the world, then afterward we honored our spiritual forefathers on the Sunday of All Saints of Russia, and finally last week we celebrated the beloved saints of our own American land. And today, the Holy Church continues this pattern of offering us a living example of the humility and faith and love that all of us as Christians are striving to make our own, through the grace of the All-Holy Spirit. Yet today, this example comes to us from a most unexpected source: not from the ranks of the clergy or the monastics, nor from those of the martyrs or the ascetics, but from the ranks of the armies of pagan Rome — even as those armies were occupying and oppressing God’s own chosen nation.

Truly, as the Scriptures tell us: “the Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks on the heart” (1 Sam. 16:7). We should all meditate deeply on the Lord’s words as He marveled at this pagan Roman soldier in today’s Gospel: “Verily I say unto you, I have not found so great faith, no, not in Israel” (Matt. 8:10). Often we might be tempted to regard our outward status as Orthodox Christians — or even as monks or as priests — as evidence of some sort of spiritual superiority over those who seem to be less religious than us. But, my brothers and sisters, such an attitude is nothing but Phariseism; if even a shadow of such a thought darkens our heart, then truly we stand in danger of everlasting condemnation, according to the word of Christ which we have just heard: “the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth” (Matt. 8:12).

On the contrary, we must always remember that every single pagan unbeliever we meet is potentially just like the centurion in today’s Gospel passage: needing only a single encounter with Christ for their faith to be awakened — a faith perhaps far stronger and more profound than that to which we ourselves have as yet attained. For truly this centurion’s faith was incredible, causing the Savior Himself to marvel at it. Even the disciples continued to be frequently overcome by doubt, though they had witnessed the divine power of the Lord Jesus Christ made manifest countless times already. Yet this centurion, who had never even met Christ before, immediately had a boundless and implacable faith that no miracle could possibly be beyond His power, and no sickness could possibly be beyond His cure — without even any need for His physical presence.

How was such firm and profound faith possible for a commander of the armies of pagan Rome? How did he attain to that which remained far out of the reach for even the most pious and devout among the children of Israel? The Scriptures tell us nothing of what brought this man to the Sea of Galilee that day two thousand years ago. They tell us nothing of the paths taken by his pagan heart before he fell down at the feet of the Savior and begged for his servant’s life. And truly, we do not need to know that about which the Scriptures have kept silent, for these few brief verses already tell us absolutely everything that we need to know. They tell us how God had begun to mysteriously prepare the centurion for the day when he would finally meet and place his faith in the Lord.

What was it about the centurion’s heart that made it possible for such “great faith” (Matt. 8:10) to dwell in him? Above all else, it was his obedience, his humility, and his love. It was precisely obedience that taught the centurion that he could have total faith in the power of the Son of God: “I am a man under authority, having soldiers under me: and I say to this man, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it” (Matt. 8:9). Yet unlike so many others, his authority did not puff the centurion up with pride: note how careful he was to say that he was a man “under authority,” rather than possessing authority. He knew and acknowledged that he was merely a steward of his office, and that others rendered obedience unto him not for his own sake, but for the sake of Caesar whom he served. And his astonishing humility ran even deeper: this commander of the glorious armies of Rome did not consider it beneath him to beg one of his own subjects — and a penniless preacher at that — to grant him his request. And what was this request? He was not begging anything for himself, nor even for his own wife or children or friends. No, he was begging for the life of his servant. Truly, there can be no explanation for a pagan Roman behaving in such a manner other than the sincerity and the profundity of his love.

Ultimately, it was his love that brought the centurion to Christ. It was his humility that enabled him to fall down before Him with a pure heart. And it was his obedience that taught him how to put his absolute faith in the mercy and the power of the Son of God.

And he did all of this as a pagan. How much more, then, ought we — who have been given the grace of the All-Holy Spirit, to “be filled with all the fulness of God” (Eph. 3:19) — strive with all our might to live our lives with just such greatness of faith, founded on just such obedience and humility and love. May God grant us all to imitate the example of this centurion with our whole hearts, to walk — with patience and with hope — the path to faith taught to us in today’s Gospel passage, so that we might one day be accounted worthy to be numbered among those who will “sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven” (Matt. 8:11).

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 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.*

Now and ever....

Kontakion to the Theotokos: *Steadfast Protectress of Christians, constant advocate before the Creator, despise not the entreating cries of us sinners, but in your goodness speedily come to help us who call on you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honor you.*

Epistle: Rom 6:18-23

Gospel: Mat 8:5-13

Monthly Financial Tracker

May Total Income	\$ 6,623
May Total Expenses	\$ 1,475
May Net Income (Loss)	\$ 5,148

Web Tracker

Web Searches	603	interacts/28 days
Blog Site Views	156,339	Total Views
Web Site Views	20,742	Total Views
Facebook Views	3,098	views/28 days

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July 2026						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
4th Sunday 28 Divine Liturgy 930AM Rom 6:18-23 Mat 8:5-13	Sts Peter and Paul T3 29 2Cor 11:21-12:9 Mat 16:13-19	30 Rom 14:9-18 Mat 12:14-16,22-30	1 Rom 15:7-16 Mat 12:38-45	2 Rom 15:17-29 Mat 12:46-13:3	3 Rom 16:1-16 Mat 13:4-9	4 Vespers/Conf Rom 8:14-21 Mat 9:9-19
5th Sunday 5 After Pentecost T4 Divine Liturgy 930AM Rom 10:1-10 Mat 8:28-9:1	6 Rom 16:17-24 Mat 13:10-23	7 1Cor 1:1-9 Mat 13:24-30	8 1Cor 2:9-3:8 Mat 13:31-36	9 1Cor 3:18-23 Mat 13:36-43	10 1Cor 4:5-8 Mat 13:44-54	11 Vespers/Conf 6PM Rom 9:1-5 Mat 9:18-26
6th Sunday 12 After Pentecost T5 Divine Liturgy 930AM Rom 12:6-14 Mat 9:1-8	13 1Cor 5:9-6:11 Mat 13:54-58	14 1Cor 6:20-7:12 Mat 14:1-13	15 St. Vladimir Gal 1:11-19 John 10:1-9	16 1Cor 7:24-35 Mat 15:12-21	17 1Cor 7:35-8:7 Mat 15:29-31	18 DIOCESAN CONVENT NO SERVICES Rom 12:1-3 Mat 10:37-11:1
7th Sunday 19 DIOCESAN CONVENT T6 Typica 930AM Rom 15:1-7 Mat 9:27-35	20 Prophet Elias James 5:10-20 Luke 4:22-30	21 1Cor 10:5-12 Mat 16:6-12	22 1Cor 10:12-22 Mat 16:20-24	23 1Cor 10:28-11:7 Mat 16:24-28	24 1Cor 11:8-22 Mat 17:10-18	25 Vespers/Conf 6PM Rom 13:1-10 Mat 12:30-37
8th Sunday 26 After Pentecost T7 Divine Liturgy 930AM 1Cor 1:10-18 Mat 14:14-22	27 Grt Martyr Panteleimon 2Tim 2:1-10 John 15:17-16:2	28 1Cor 12:12-26; Mat 18:18-22; 19:1-2,13-15	29 1Cor 13:4-14:5 Mat 20:1-16	30 1Cor 14:6-19 Mat 20:17-28	31 1Cor 14:26-40 Mat 21:12-14,17-20	1 Dormition Fast Begins Vespers/Conf 7PM 6PM Rom 14:6-9 Mat 15:32--39