

# St. Herman of Alaska Eastern Orthodox Church

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"An Orthodox Presence in Northeastern Summit County"  
[www.sainthermanchurch.org](http://www.sainthermanchurch.org)



## Important This Week:

Tuesday, 21 June, 6PM, Group Church Cleaning  
Saturday, 25 June, 6PM—Vespers  
Sunday, 26 June, 9:30AM—Divine Liturgy

19 Jun 22

All Saints/Tone 8

## Saints, A Vocation That ALL Are Called To

*vocation—n, 1) a regular occupation for which a person is suited or qualified; 2) an inclination or aptness for a certain kind of work; 3) a calling of an individual by God*

We have all been given our own vocations by the Lord. And He has distributed talents to each sufficient to permit us, through our own efforts and labor, to accomplish the things He commissions us to do. It requires commitment. It requires diligence. It often requires sacrifice. But it always points to that vocation to which He calls all of us by our own individual and separate paths, even while He joins us collectively into His one Body—the Church.

This vocation to which we are called is sainthood.

We could offer many definitions for saint. From the Latin *sanctus* it points to one who is holy. But then we need to define holy.

Instead, let us view saintliness as being set apart to serve the Lord. Saintliness requires the person who seeks such heights to cooperate with the teachings and commandments of the Lord. But even

more importantly, it requires submission to the direction of the Holy Spirit. It points to one who lives in and for God's grace.

Who are these people, and how would we recognize them as saints?

St. Paul teaches in today's Epistle that these people were/are those who worked miracles (*they subdued kingdoms, worked righteousness, stopped the mouths of lions, became valiant in battle, raised the dead to life...*), who were reviled and persecuted (*they had trials of mockings and scourgings, chained, imprisoned, stoned, slain by the sword...*), who gave up this world in favor of life in the world to come (*wandered about in skins, destitute, afflicted, tormented...*).

But do not all of these descriptions suggest that such people are not **OF** this world? They are certainly **IN** it, but not **OF** it! St. Paul ends his description of these blessed ones by saying, "*of whom the world was not worthy.*"

Picture what St. Paul is explaining to us. The world sees these saints as the lowest form of life. No one wants a life as he describes these saints lived. They had

NOTHING to which the world would assign any value.

Now, let me look at MY life. I seek "things". I covet "things". I want more than I already have, even while recognizing that I have more than I need.

I eat more food than I need. I do so to such an extent that it harms my physical well-being.

I judge neighbor and brother. I keep for myself all He has provided in plenty without concern about the needs of the destitute who literally surround me.

And yet, He calls even me to the vocation of becoming a saint!

The tools and talents He provided may have been squandered until now, but as with the Prodigal, through repentance He gives me a path to return. By prayer and fasting He gives a path to saintliness. By showing true love for those who have no one to love them He provides a means of fulfilling the vocation He laid out for me from the time before He blessed me to be conceived.

If only I act now to call on Him to help me to labor to be worthy of His love...

**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**

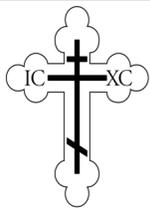
Saturday	Vespers	11Jun	3 faithful, 1 view
Sunday	Divine Liturgy	12Jun	32 faithful, 8 views

**In the News**

Videos of services can be found at:  
[https://www.youtube.com/channel/UCfAOKICLMmH\\_FIDe8SoWOW](https://www.youtube.com/channel/UCfAOKICLMmH_FIDe8SoWOW)

Please remember the re-institution of our monthly cleanup group this TUESDAY evening at 6PM in the church. The more people we have, the sooner the work will be completed. It's our chance to "leave our mark" on the building in a good way, by removing as many marks as we can!

**Think of Cooler Times....**



*It is better to pray devoutly for your neighbor than to rebuke him every time he sins.*

**(St. Mark the Ascetic)**

**Fear Based Communities (Abbot Tryphon)**

There are a lot of fear based communities in our world. Some are religious and some are political. All are guilty of missing the mark when it comes to the message of the Church. We Christians were not programmed to be victims, living in fear. For the Christian the True Self is the one that is created in the image and likeness of God. As children of the Most High we are meant to live, not in fear, but in a joyful state, knowing and experiencing the love of God. Our God is not a god of anger and vengeance, but one Who invites us into a relationship based in loving communion. God is not waiting to send down fire upon our heads as an angry parent, but rather a loving Father Who desires that we connect with our true selves and put off the false

self.

When we live as problem centered people we miss the mark. If we focus on those things in our lives that are negative, such as struggles with a particular sin, or negative thinking, we fail to live up to the true self.

Many therapists keep their patients in a codependent state by giving them labels that speak of mental illness. Political parties often keep themselves in power by playing to the negative labels they've created for the opposition. Religions often do the same thing, even with their own adherents, keeping them hooked in a negative pattern that disallows a spiritual growth that leads to healing and spiritual well being.

Fear based communities

use abuse to keep their people in line, leaving them in a state of perpetual infancy, unable to reach their full potential and preventing them from realizing their true self. Such institutions, political or religious, prevent people from flourishing.

God invites us to integrate our lives as His children and utilizing all the gifts He has given us which lead to fulfilled lives. Fear is vanquished for the Christian precisely because we ARE His children. In Orthodoxy the priests and bishops are called upon to encourage the faithful to live lives in faithfulness to God's commandments, not because there will be grave consequences if we don't, but because of the great joy that is ours when we have communion with Him.

## Everyday Holiness (*Fr. Philip LeMasters, blogs.ancientfaith.com*)

If you are like me, sometimes when you read the lives of the saints you shake your head and think, “I could never do anything like that.” Many endured horrible tortures to the point of death because they refused to deny Christ. Others denied themselves food, clothing, and shelter in ways that seem beyond the strength of human beings. Some accepted insult and abuse while forgiving their tormentors and turning the other cheek in a fashion that seems not of this world. As today’s epistle reading reminds us, the Old Testament saints endured such trials purely in anticipation of the coming of the Savior. Most of us, who have received the fullness of the promise in Christ, cannot fathom how we could be nearly as faithful as was this cloud of witnesses who point us by their examples and prayers to commend our lives to Christ.

On this Sunday of All Saints, we commemorate all those who have united themselves to the Lord to the point that they have become radiant with His holiness by the power of the Holy Spirit, including those whose are not formally canonized as saints by the Church. The canonized saints are like the members of the hall of fame who stand as shining examples of obedience to the Lord. We celebrate them because their lives are such vivid icons of what it means for a human being to become a partaker of the divine nature by grace. We do not know the names of all the saints, of course. Not all who are illumined with the divine glory are known publicly as such; of course, the point of holiness is never simply to draw attention to oneself. It is, instead, to be faithful in offering our lives to Christ. Only He knows the names and number of those Who have done that, for He alone knows our hearts.

If we want to join their number, then we must attend carefully to Christ’s teachings today in the gospel reading. “Everyone who acknowledges Me before men, I also will acknowledge before my Father Who is in heaven; but whoever denies Me before men, I also will deny before My Father Who is in heaven.” No doubt, these words concern the importance of remaining faithful to the Lord even in the face of fierce persecution. Martyrs and confessors continue to refuse to deny Him, regardless of the physical abuse they suffer in many countries around the world. But we would let ourselves off the hook by thinking that this teaching refers only to those who lives are literally at risk for being faithful Christians. We must also ask whether we acknowledge Him before our neighbors every day of our lives in what we say and do. It is only our pride that makes us think that true faithfulness must be dramatic and spectacular. Most of us struggle to be faithful even in our routine trials and temptations. We will fail to unite ourselves to Christ in holiness if we fail to see that the most common challenges that we face are our opportunities to acknowledge that we belong to Him, and not simply to ourselves.

The Savior said, “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me; and he who does not take his cross and follow Me is not worthy of Me.” There is nothing wrong, of course with loving our parents or our children, but if we are to become radiant with the holiness of God, we must keep even our strongest loves in proper order. We must remember that our parents, children, and spouses are gifts of God to us. His love is obviously the ground of all love worthy of the name. Our calling is not to worship people or make them ends in themselves, but to relate to them in a way that fulfills God’s gracious purposes for them and us. If we make false gods out of others, we will make them miserable and probably drive them away. And since God created us in His image and likeness, we will learn the hard way that we will never find fulfillment in anyone but Him.

“People pleasing” is quite dangerous because it is ultimately a self-centered form of idolatry in which we crave the approval of others to the point that we will sacrifice anything for it. Instead of offering even our most prized and intimate relationships to the Lord for His healing and blessing, we end up offering ourselves to others, willing to compromise our faithfulness for the sake of giving whomever we want to impress what we think they want. That is not taking up our crosses, but sacrificing our obedience to the Savior in order to serve lesser gods. Since what drives this attitude is our self-centered desire for the approval of others, it is ultimately a way of worshiping ourselves.

The Lord said that, “everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My Name’s sake, will receive a hundred fold, and inherit eternal life.” That is not only a promise for those who have physically given up their families and possessions, but also for those who have made the less dramatic sacrifice of putting Christ first in how they treat and speak to their spouse, children, family members, and friends. It is a promise for those who have denied themselves in order to have more time, energy, and resources to share with the poor, sick, and lonely. It is a promise for those who turn away from self-centeredness by offering themselves to the Lord in daily prayer, regular worship, and conscientious fasting.

Too often we think that holiness occurs only within the context of the four walls of the Church. If we are to take up our crosses and follow Christ, we must also learn to see the infinite opportunities of dying to self out of love for Him and our neighbors in our daily lives. That means we must take a painfully honest look at ourselves. For example, we may enjoy filling our minds with entertainment—such as news, social media, video games, film, etc.—that only inflames passions of worry, fear, hate, envy, and lust. If so, we need to turn away from it as we focus on the words of the Jesus Prayer or at least something else that does not inflame our passions. If we cannot learn to make such small sacrifices, we will never have the strength to make larger ones.

Regardless of our age, we likely are close to people whose values and way of life are apparently not consistent with obedience to Christ. Even as we must not condemn them personally, we must resist the subtle temptation to compromise our faithfulness to the Lord in what we say and do in order to gain their approval. It is one thing to show everyone Christ’s love as best we can, but another to fail to acknowledge Him by engaging in conduct and conversation that contradict our primary loyalty to Him. That would be a form of putting other people, and ultimately ourselves, before God, which is a path only to greater weakness for them and us. We must all discern mindfully and prayerfully whether we are acknowledging Christ in situations where it is much easier to act and speak as though He were not our Lord. We must all be willing to take up the cross of obedience to Him even if it means that we will be met with disapproval.

“Many that are first will be last, and the last first.” The Savior’s statement applies to all who have put Him first in their lives, for doing so requires sacrificing much that the world worships. It is obviously the case for martyrs and confessors to this very day, but also applies to everyone who sacrifices, even in small ways, in order to seek first the Kingdom of God. When we direct our time, energy, and attention to serve Christ, His Church, and our neighbors in whom He is present, we take a lower place in the estimation of the world. When we refuse to sacrifice ourselves on the altars of conventional accounts of success and happiness, we embrace the humility of Christ. Even when we do so in seemingly ordinary ways, we take step in running “with perseverance the race that is set before us, looking to Jesus the pioneer and perfection of our faith.” That is how, we too, may join that great cloud of witnesses who have become radiant with the holiness of our Lord. Nothing dramatic or spectacular is required, but only true faithfulness.

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:** (Tone 8) *You descended from on high, O Merciful One. You accepted the three-day burial to free us from our sufferings. O Lord, our Life and Resurrection, glory to You!*

**Troparion—Feast of All Saints:** (Tone 4) *As with fine porphyry and royal purple, Your Church has been adorned with Your martyr’s blood shed throughout all the world. She cries to You, O Christ our God, ‘Send down Your bounties on Your people, grant peace to Your habitation, and great mercy to our souls.’*

**Glory to the Father....**

**Troparion, 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—Feast of All Saints:** (Tone 8) *The universe offers You the God-bearing martyrs as the first fruits of creation, O Lord and Creator. Through the Theotokos and their prayers, establish Your Church in peace.*

**Epistle:** Heb 11:33-12:2

**Gospel:** Mat 10:32-33, 37-38, 19:27-30

**Financial Tracker**

April Total Income \$ 4,826  
 April Total Expenses \$ 8,244  
 Month Net Income (Loss) \$ 3,418

**On Facebook @**

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StHermanHudson/

**Find us on MeWe:**

[https://mewe.com/](https://mewe.com/group/607d8c9f4f460a30da00dbd3)

group/607d8c9f4f460a30da00dbd3

**Web Tracker**

StHerman Google Bus Site 2379 views/28 days  
 Blog Site Views 10508 Total Views  
 Web Site Views 163 in past 30 days

**St. Herman of Alaska  
 Eastern Orthodox Church  
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**CURRENT WEEK  
 HIGHLIGHTED**

June 2022						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			Leave of Pascha 1	Ascension 2		
			Vesperal Liturgy 6PM Acts 18:22-28 John 12:36-47	Acts 1:1-12 Luke 24:36-53	Acts 19:1-8 John 14:1-11	Vespers/Conf 6PM Acts 20:7-12 John 14:10-21
Fathers First 5					Leave of Ascension 10	Soul Saturday 11
Ecumenical Cncl T6 Divine Liturgy 930AM Acts 20:16-18, 28-36 John 17:1-13	Acts 21:8-14 John 14:27-15:7	Acts 21:26-32 John 16:2-13	Acts 23:1-11 John 16:15-23	Acts 25:13-19 John 16:23-33	Acts 27:1-44 John 17:18-26	Divine Liturgy 10A Vespers/Conf 6PM Acts 28:1-31 John 21:15-25
Pentecost 12	Spirit Day 13		NO FAST 15		NO FAST 17	
Divine Liturgy 930AM Acts 2:1-11 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	Vespers/Conf 6PM Rom 1:7-12 Mat 5:42-48
All Saints 19	Apostles' Fast 20				Nativity St. John Forerunner 23	
Divine Liturgy 930AM Heb 11:33-12:2, Mat 10:32-33, 37-38, 19:27-30	Rom 2:28-3:18 Mat 6:31-34; 7:9-11	Rom 4:4-12 Mat 7:15-21	Rom 4:13-25 Mat 7:21-23	Rom 5:10-16 Mat 8:23-27	Rom 13:11-14; Lk 1:1-25, 57-68, 76, 80	Vespers/Conf 6PM Rom 3:19-26 Mat 7:1-8
Regional All Saints 26			Ss Ptr/Paul 28	Synaxis Twelve Apostles 30		
Divine Liturgy 930AM Rom 2:10-16 Mat 4:18-23	Rom 7:1-13 Mat 9:36-10:8	Vesperal Liturgy 6PM Rom 7:14-8:2 Mat 10:9-15	2Cor 11:21-12:9 Mat 16:13-19	Rom 8:22-27 Mat 10:23-31		