

# St. Herman of Alaska Eastern Orthodox Church

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



## Important This Week:

Thursday, 23May, 7PM, Adult Study; Friday, 24May, 7PM, Enquirer’s Class  
Saturday, 25May, 6PM, Vespers  
Sunday, 26May, 10AM, Divine Liturgy

19May24

Holy Myrrhbearers Sunday/Tone 2

## “I Can’t Wait....”

It’s an expression we often use when we’re excited about something. Maybe it’s anticipation waiting for a movie to be released. Maybe it’s for buying the first local grown corn for the season. Sometimes for me it the desire to go out cruising with the top down for the first time. We all have things that we look forward to.

But that’s NOT the perspective we find within the Myrrhbearing women today. They indeed “can’t wait,” but it’s NOT for a task they ever wanted to do. In fact, it’s probably the thing they least wanted to ever have to consider doing—going to anoint the decaying body of their executed Lord.

But even in being something that they didn’t want to have to do, they couldn’t wait to go.

In today’s Gospel from St. Mark, at the end of Chapter 16 he carefully records for us how St. Joseph of Arimathea lovingly buried the body of our Lord. That account ends with these words: *And Mary Magdalene and Mary the mother of Josephes observed where He was laid.*

Note their careful observance of where to find the Lord’s body when they would return. We know that Joseph and Nikodemus lovingly

prepared the body, which means that it took time! Who knows when they finished with the strips of linen and the spices? One estimate places the cost of the spices used (100 pounds according to St. John (Jn 19:39) at between \$100,000-200,000! But the women were there, to see where He was laid!

St. Theophan writes of this day, saying this:

*The tireless women! They would not give sleep to their eyes nor slumber to their eyelids (Ps 131:4) until they found their Lord! But the men dragged their feet. They went to the tomb, saw it empty, and remained in confusion about what it could mean because they did not see Him.*

*Does this mean that they had less love than the women? No, here was a reasoning love which feared making a mistake due to the high price of this love and its Object. When they too saw and touched Him, then each of them, not with his tongue like Thomas, but with his heart confessed, ‘My Lord and my God!’ (Jn 20:28), and no longer could anything separate them from the Lord.*

*The Myrrhbearers and the Apostles are an image of the two sides of*

*our life: feeling and reasoning. Without feeling life is not life. Without reasoning life is blind, it offers little sound fruit, and much is wasted. We must combine both. Let feeling go forward and arouse; let reason determine the time, place, method, and, in general, the practical arrangement of what the heart suggests for us to do.*

“Myrrhbearers” Joseph and Nikodemus gave absolutely no consideration to cost. The “new tomb” itself had to be incredibly expensive. And the spices according to one source were sufficient to embalm 100 men. It didn’t matter to them. The Man whom they at first honored secretly, now they honor Him openly, and unlike His Apostles, show no fear in asking for His body, and caring for Him with such great love.

There was no less love in the women. For their faithfulness, they were rewarded to be the first among all to see the Lord resurrected.

All became witnesses to that once in eternity event of God working our salvation, once for all of humanity, once for all time.

Christ is Risen!  
Indeed, He is Risen!

**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, Natalje & Scott, Nora & Bob  
**For the Departed:** Patriarch Maxim, Metropolitan Theodosius and Maxi-

mos, Archpriest Stephan, Popadia Marika, Matushka Illaria, Nun Theophania, Matushka Theodora, Stephen, Reader Charles, Betty Lou, Lainey Kay, Katherine, Jeanne

**Weekly Statistics**

Saturday	Vespers	11May	5 faithful	4 views
Sunday	Divine Liturgy	12May	28 faithful	11 views
Thursday	Adult Study	16May	— faithful	
Friday	Enquir's Class	17May	— faithful	

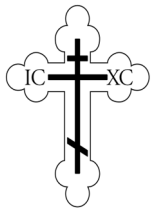
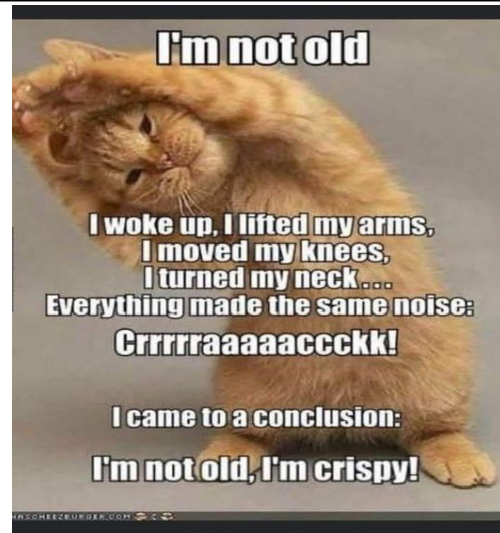
**In the News**

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

This week we continue our two “classes” - Adult Study on Thursday evenings at 7PM, and Enquirer’s Class on Friday evenings at 7PM.

Apologies to all—the Calendar on the rear page has been in error for the past two weeks! It had the wrong date for the Feast of Ascension. It’s now correct (we think....).

**The Truth Hurts—Literally!**



*In our country and all over the world, people are reaping the fruits of their thoughts and wishes. Our desires are not good; neither are our thoughts. How then can the fruit of such thoughts and desires be good? We need to repent and change our way of life.*

**(Elder Thaddeus of Vitovnica)**

**Pascal Miracle—Wonderworking Hawaiian Iveron Icon**

*[Most of you are aware of the fact that St. Herman's was gifted—through Fr. Nektarios—a precious gift when this icon was last in Akron about 18 months ago—a vial of the precious myrrh with which the Mother of God blesses the faithful. Here is an account of Her continued blessings to the Church.]*

The myrrh-streaming and wonderworking Hawaiian Iveron Icon of the Most Holy Theotokos is known throughout the Orthodox world.

With its guardian, Fr. Nektarios Yangston, the Icon continuously travels throughout America and abroad for the consolation of the faithful.

On Pascha, the Icon was

at its home parish of the Holy Theotokos of Iveron Church in Kailua, Hawaii, where it poured forth an abundance of myrrh, reflecting the great joy of the Resurrection of Christ.

Dcn. Seraphim Stojanche Andov writes, “Again the Mother of God this year showed Her abundant love. The Holy Icon was soaked with myrrh from top to bottom. Glory to God!”

After the Holy Fire that descends in the Holy Sepulcher, this is probably the second Paschal miracle that happens every year. Keep our beloved Fr. Nektarios in your prayers!

Christ is Risen!  
 Ua ala hou 'o Kristo!



## Life Goes On (*Archpriest George Zavershinsky, from orthochristian.com*)

*One day, just before the holiday, a young soldier went into town with three other guardsmen of his battalion. They stopped by a busy tavern in the capital. It was filled with light and loud music: they ordered dinner with vodka and kept chatting cheerfully. Semyon kept more to himself. One of them asked him, "Semyon, you keep to yourself; what are you thinking about?"*

*"I reckon that we are sitting here in this tavern eating and drinking vodka, listening to music and having fun, but people on Athos are on prayer vigil right now and they will keep on praying all night long... So, who will receive the better answer at the Last Judgment, them or us?" Then the other fellows said, "You're an interesting one, Semyon! We sit here listening to music and having fun, but you are on Mt. Athos and at the Last Judgment in your mind!" —Archimandrite Sophrony (Sakharov). Elder Silouan*

Anytime a man says something, the only voice he hears inside is his own and he fails to hear what others say, even if they attempt to tell him of something really important. How can one hear the other? It can be quite hard, but it is very important. How much more important it is to hear God's voice—to quit running the rat race of life here on earth, so that in the silence you could hear not a command or an order to "do this or that," but a voice from above.

What does God say to man? When you reach absolute silence inside and outside, you can discern His assurance inside your soul: "Life goes on!" The Bible says the Lord is in the still small voice (see: 1 Kings 19:12). He cannot be heard in the midst of storms or thunderstorms, or in the chaos of bustling metropolises. God is in the quiet of a human heart, in its humility. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted (Matt. 23:12). God is in the silence of man's heart, in his humility.

How can a man elevate himself if no one sees or hears him? But God knows about this. He comes into contact with our lives in silence and intimate quiet of our hearts. This feeling is more precious than the most precious treasure: gold or a diamond of the highest cut—they mean nothing compared to the grace, the significance and the meaning that fill the life of a man who comes to realize his closeness to God. What is it? Is it another kind of life, new circumstances, time and place? Yes and no.

Even in tempest and thunderstorms, in the midst of the chaos and the noise of the big cities, God is in the silence of the heart, if a man desires it. When we seek Him out and welcome Him, we come to the understanding that, "This is not just my utmost and choice possession; it is also what God wants me to have." He expects and desires that a man hear his inner voice in order to understand his own self, made in His image, for it to become something highly desirable, precious and sought after in his life.

There are certain moments in life when we have to push our way through. The young people have still so much left to do, as they gain knowledge and travel their path in order to rise in the esteem of others. Such is our nature: We go through youth, aspirations, career growth, and then we see how all this becomes irrelevant. We read in the news how, say, the politicians are leaving their leadership positions to give way to the younger generation. Think about it: They were powerful people, everyone paid attention to them, but suddenly they call it a day—still full of energy and knowledge, they begin to live differently, moving away from what they previously considered important. The Lord expects us to withdraw from life this way.

St. Silouan the Athonite, the wondrous saint of our time, held a prominent position since his youth in the village in the Tambov region: He was an energetic, healthy and intelligent young man. When he was in military service, his soul was pierced by faith. Later on, he asked for a blessing from a priest named John Sergiev, the future Holy Righteous John of Kronstadt: "Pray, Father, that the world doesn't stop me from going to a monastery." His ascent began at a young age, and St. Silouan the Athonite spent more than forty years in the monastery.

On the contrary, most of us spend the greater part of our lives actively as we aspire to reach our dreams. We leave other things for later, somehow for some other time, without giving much thought to who we are and where we are heading. Without all that rage of our earlier years, like, "Wow, he's so smart, she's so beautiful!"

But life goes on and we begin to realize that the main thing lying ahead is to find the way to acquire peace and quiet. This is the way of Christ, the way of getting small in the eyes of men, but becoming great in the eyes of the Lord. God places us next to His Son and in Him He reveals man just as he is. So long as a man cuts himself off from God, he does not understand why he needs to spend the remaining part of his life until the very last moment.

St. Silouan is called so because he became like Christ in his life, even though he sinned greatly in his youth. We read in the lives of many saints that they led life differently before changing, and living "in the image and likeness of God." What is important is not how long you lived differently, but what goal you set in your latter part of life. What matters most is that very humbling that elevates man before God and places him next to the Son of God.

Christ walked the path of the passions—through humiliation, insult, banishment from society, scorn, and ridicule. It was done openly, in the most painful way, but He walked this path to the end. All of us encounter in some measure belittlement and humiliation in our lives, and we shouldn't shun it, but greet it trusting in Christ Who bears His cross. If the weight of the cross pins you to the ground, it will immediately elevate you towards heaven and lift you upwards to God, along with Christ. That is why Semyon stayed silent when his friends were having fun at the tavern, while contemplating the Athonite prayer and his answer at the Last Judgment.



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 Feast:** (Tone 2) *The noble Joseph, when he had taken down Your most pure Body from the tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb. But You arose on the third day, O Lord, granting the world great mercy.*

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

**Troparion for the Feast:** (Tone 2) *The angel came to the Myrrhbearing women at the tomb and said: ‘Myrrh is fitting for the dead, but Christ has shown Himself a stranger to corruption! So proclaim the Lord is Risen, granting the world great mercy!’*

**Now and ever....**

**Kontakion for the Feast:** (Tone 2): *You commanded the Myrrhbearers to rejoice, O Christ! By Your resurrection, You stopped Eve’s lamentations, O God! And You commanded Your Apostles to preach, ‘The Savior is Risen!’*

**Epistle:** Acts 6:1-7

**Gospel:** Mark 15:43-16:8

**Monthly Financial Tracker**

April Total Income \$5367  
 April Total Expenses \$7568  
 April Net Income (Loss) \$2201

**Web Tracker**

StHerman Google Bus Site 569 interacts/28 days  
 Blog Site Views 43184 Total Views  
 Web Site Views 14355 Total Views  
 Facebook Followers 5536 Total

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

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**CURRENT WEEK  
 HIGHLIGHTED**

May 2024													
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday		
Entry of Lord 28 Divine Liturgy T2 BridegrmMatins 10AM Phil 4:4-9 John 12:1-18	Grt&HolyMon 29 Presanctified Lit 430P Bridegroom Mat 6PM Ex 1:1-20, Job 1:1-12 Matt 24:3-35	Grt&HolyTue 30 Presanctified Lit 430P Bridegroom Mat 6PM Ex 2:5-10, Job 1:13-24 Matt 24:36-26:2	Grt&HolyWed 1 Presanctified Lit 430P Holy Unction 6PM Ex 2:11-22; Job 2:1-10 Mat 26:6-16	Grt&HolyThur 2 StBasil's Liturgy 10AM 12 PassionGspIs 6PM 1Cor 11:23-32 Mat 26:2-27:2	Grt&HolyFri 3 RoyalHours 9AM Vesp/Entombm 3PM Matins/Lament 6PM 1Cor 18:2-22; Mat 27:1-61	Grt&HolySat 4 StBasil's Litrgy 10AM Nocturnes 11:30PM ResurMtns/Lit 12AM Rom 6:3-11; Mat 28:1-10	PASCHA! 5 Agape Vespers 130AM	Bright Monday 6 Acts 1:12-17, 21-26 John 1:18-28	Bright Tuesday 7 Acts 2:14-21 Luke 24:12-35	Bright Wednesday 8 Acts 2:22-36 John 1:35-51	Bright Thursday 9 Acts 2:38-43 John 3:1-15	Bright Friday 10 Theotokos of the Lifegiving Font Phil 2:5-11; Luke 10:38-42, 11:27-28	Bright Saturday 11 Saturday Vespers Acts 3:11-16 John 3:22-33
StThomasSund 12 Divine Liturgy 10AM	13	Joy Day 14	15	16	17	18	MyrrhBearing Women T2 Divine Liturgy 10AM Acts 5:12-20 John 20:19-31	20	Sts. Constantine and Helen 21 Acts 26:1-5, 12-20 John 10:1-9	22	23	24	25
Paralytic T3 Divine Liturgy 10AM Acts 9:32-42 John 5:1-15	27	28	Mid Pentecost 29 Acts 14:6-18 John 7:14-30	30	31	1	MyrrhBearing Women T2 Divine Liturgy 10AM Acts 6:1-7 Mark 15:43-16:8	20	Sts. Constantine and Helen 21 Acts 26:1-5, 12-20 John 10:1-9	22	23	24	25
Divine Liturgy 10AM Acts 9:32-42 John 5:1-15	27	28	Mid Pentecost 29 Acts 14:6-18 John 7:14-30	30	31	1	MyrrhBearing Women T2 Divine Liturgy 10AM Acts 6:1-7 Mark 15:43-16:8	20	Sts. Constantine and Helen 21 Acts 26:1-5, 12-20 John 10:1-9	22	23	24	25