



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, 25Jul, 6PM Vespers

Sunday, 19Jul, 930AM Divine Liturgy

19Jul26

7th Sunday After Pentecost

Unlimited Healing

Do you believe that I am able to do this? This is the question that the Savior poses back to two blind men. They come in hopes of being healed. But their plea to the Lord does not call out that request explicitly. Their request is far more broad based than, "Will You heal our blindness?"

What is their plea, then?

Son of David, have mercy on us! The Name they use, "Son of David," indicates a spiritual vision not displayed by the Pharisees. The title is indicative of their recognition of our Lord's rightful claim to being labeled "King of the Jews", and one might go so far as to attach their use of the reference to David as extending to their recognizing Jesus as Messiah.

Once again, we scripturally encounter "The Jesus Prayer".

But let's move forward to the healing.

In response to the Lord's question, *Do you believe...*, the blind men's response is simple. *Yes, Lord.* St. Matthew records that Jesus *touched their eyes*. But then hear the humility of God the Son. He does not call attention to

Himself with an exclamation such as "I heal you – go in peace." Rather the Lord 'reflects' the miracle back onto the blind men. *According to your faith let it be to you.* Putting this another way, the Lord is saying, "You say you believe. Prove your belief by showing that you are healed.

Isn't this intuitively backwards from how we approach our prayers of need?

When we're ill, our prayer may take many different forms. It may begin as did these blind men with the Jesus Prayer. It may begin with thanksgiving – "Thank you, Lord, for blessing me with adversity, for it places me at Your feet seeking Your intercession." It may begin with desperation – "Lord, I have no other help but You...."

Whatever form our prayer takes, we offer it and then sit back and wait for the Lord to answer.

I think this might be rooted in some sort of misplaced humility. "I don't know the Lord's will..." Remember two instances from scripture.

The first is from the Gospel of St. Mark (9:23-24) where Jesus

encounters the man with the epileptic son. Our Lord's words? *If you can believe, all things are possible to him who believes.* And we know the man's reply. *Lord, I believe; help my unbelief!*

The second is from the Gospel of St. Luke (5:12-13) where a leper comes to the Lord and says, *Lord, if You are willing, You can make me clean.* St. Luke records that Jesus *put out His hand and touched him, saying, "I am willing; be cleansed.*

It is not the Lord Who is slow to answer our prayers. It is we who are slow to exhibit faith in His providence and His love for us.

Today's lesson ends with yet more healing. *Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people.* Notice this does not say "some disease," nor even "many diseases." The word is EVERY, meaning ALL MANNER of sickness. Today's Gospel focuses on blindness, leprosy and demon possession. But there's truly no limit to our Lord's healing.

Prayer Requests

Health: Met Joseph,
Pat, Richard, Judy,
Sue, Fr. Jerome, Nora

Departed: Matushka
Elizabeth

Weekly Statistics

Saturday	Vespers	11Jul	CANCELLED
Sunday	Liturgy	12Jul	35 faithful 16 views

In the News

Videos of services can be found at:

<https://www.youtube.com/channel/UCfAOK1CLMmH-FIDe8SoWOW>

It's now the middle of July. We have about 6 weeks before we'll need to re-start our church school program. This year we'll need more help than in previous years, in that we're blessed to have a grouping in the pre-K years. We'll need a volunteer for each of the three classes to be conducted. Please prayerfully consider helping out. Our young people need us!!!!

Time is Relative

A turtle is crossing the road when he's mugged by two snails. When the police show up, they ask him what happened. The shaken turtle replies, "I don't know. It all happened so fast."



The earth is a
country of
weeping. Heaven
is a country of joy.
Heavenly joy grows
from seeds sown
on earth. These
seeds are prayer
and tears.

*(St. Ignatius
Brianchaninov)*

A Nation Gone Mad [Abbot Tryphon]

We have moved from a period in which little Samuel said, "speak, Lord, for Your servant hears," to one in which we now say, "Listen, Lord, because Your servant speaks" Our American culture has become so enamored, even consumed, with the importance of "self" that we've made idols out of personal gain and fulfillment. Americans are ever seeking after "the things of this world," to the degree, in fact, that we have as a culture forgotten the basic truths that our ancestors took for granted. We have forgotten the importance of living altruistic lives, of living for the ultimate good of all, rather than the limiting scope of our personal materialistic needs.

We have forgotten the importance of making provision for future generations, whether it be in saving the environment for those who will follow us, or in passing on those beliefs and values that make for a civilized society. Our children are no longer taught a value system that is based on the Christian concept that there is a Truth that should govern our every action. Our educational system has abandoned young people to moral relativism, leaving them rudderless in a sea of too many options.

We do not teach our children the importance of living altruistic lives, where the good of the whole comes first, failing, as we are, to pass on a foundation by which they can govern their lives in the light of the Gospels. Television programming, violent video games, easy access to pornography online, and movies filled with sex and violence, have impacted our nation like the assault of an enemy army, and we've failed to act.

As a nation we are under spiritual attack and have failed to take notice. Our spiritual weapons gather dust, while we hope for the best, but do nothing to prepare our youth for victory. Relativism reigns, while Truth is forgotten, and our nation stands on the brink, having become powerless to withstand a spiritual attack it does not understand.

Today's gospel is a vivid parable about blindness, dumbness, and healing. We can see today's blind men as a metaphor for our own blindness and need for healing. Physical blindness may have been common in Jesus' time. But inner blindness is a much greater handicap. We can be blind to the meaning of life; we can be blind to the nature of our neighbor's suffering. We can be Blind to the ongoing dynamic of God's love in the world. And the blind men cried out to Jesus, recognizing him as, "Son of David (a prophet in the line of Kings), have mercy on us." Though blind, they had the insight to recognize Jesus' authority and his power to heal them. Jesus replied to them, "do you believe that I am able to do this?" As usual, Jesus could not heal them without their cooperation. And then he touched their eyes and proclaimed, "according to your faith, let it be done to you." Instantly the sight of the blind men was restored. Their eyes were opened, both literally and metaphorically. Their faith in God demonstrated a deep and primal trust because spiritual healing can never occur without faith and trust. Jesus asks them not to broadcast his cure in quite stern language. "See that no one knows about this," he said. Jesus feared the burden of popularity. Instead, they went away and spread his fame throughout all that district.

Then a dumb demoniac was brought to Jesus. The Lord was always meeting unending demands from problematic people. This dumb man was mute apparently because of demonic possession. a demon had rendered him unable to speak, but then Jesus cast out the demon, and he was set free from his perversity. The love of Christ pierced his black cloud, leaving astonished, everyone who witnessed his healing. When the demon was cast out, the dumb man spoke, perhaps for the first time, and the crowds marveled. But the Pharisees accused Jesus of casting out demons by the prince of demons. This gospel includes all the greatest hits. But Jesus replied to his accusers that a bad tree cannot grow good fruit.

A word about the crowds: A crowd can arouse excitement. It can feed our pride. It can make us combative. It can quicken a kind of frenzy. But does a crowd fill us with compassion? Well, it did when Jesus looked out at the hungry 5,000 and fed them loaves and fish. Jesus was a healer and he spoke with authority. He embarked on a mission to bring healing and salvation to a wounded world. His compassion implies pain with his love. Jesus saw the people as one without a shepherd. A people who had no one to protect them. The compassion of Christ is so vast and so deep that we are forced to use negative attributes to describe it: it is not patronizing. Jesus' compassion is not shallow or sentimental. Jesus never pretended that money could solve a man's problems. He knew that a starving man cannot really hear the Word of God. We need to be fed before we can hear, but Jesus also knew that a full stomach is no guarantee of grace. Jesus feels the pain of suffering, but he adds a cure. His compassion took him to the cross, where he laid down his life for his sheep. But he was not defeated by death. Only in his shielding strength will his flock safely be fed forever in a Eucharist of thanksgiving and grace.

Have you ever noticed, the closer the saints get to God through prayer and fasting, the further away they realize they are? The more they pray and fast, the more they seem to beg for God's mercy, our most common refrain, having come face to face with their own sin, and their separation from God, from themselves, and from each other. This is in stark contrast to rest of us who blithely wander through life. St. Paul described the law as a curse in Romans because we are not really able to keep it perfectly. The more we attempt to be perfect, the more we realize how far from perfection we are. In fact, St. Paul posited that we cannot really fulfill the law without an intermediary, someone who can fill the gap for us, someone who is willing to sacrifice everything for our sake. This is the meaning of the cross as a bridge from our self-indulgent lives to belonging in a heavenly community.

And this is how today's gospel ends, with a beautiful summary of Jesus' ministry: "He went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and sickness. As a teacher, Jesus guided people to the Kingdom of God. He proclaimed the Good News, offering hope, healing, forgiveness, and eternal life. And he healed the sick, demonstrating his compassion and power by healing every disease and infirmity. But Jesus is not just a physical healer; he also spoke with divine authority. Jesus is the source of all healing and restoration. May we, like him, become beacons of light and hope, reflecting his love and grace to everyone we encounter. Amen.

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 6) *The Angelic Powers were at Your tomb. The guards became as dead men. Mary stood by Your grave, seeking Your most pure Body. You have captured hell, not being tempted by it. You have come to the Virgin granting life. O Lord, Who rose from the dead, glory to You!*

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.*

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.*

Glory to the Father....

Kontakion of the Day: (Tone 6) *When Christ God the Giver of Life raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. He is the Savior of all, the Resurrection, the Life, and the God of all!*

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 15:1-7

Gospel: Mat 9:27-35

Monthly Financial Tracker

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

Web Tracker

Web Searches	553	interacts/28 days
Blog Site Views	162,389	Total Views
Web Site Views	20,877	Total Views
Facebook Views	2,748	views/28 days

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July 2026						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
4th Sunday Divine Liturgy Rom 6:18-23 Mat 8:5-13 930AM	28 T3 Sts Peter and Paul 2Cor 11:21-12:9 Mat 16:13-19	29 Rom 14:9-18 Mat 12:14-16,22-30	30 Rom 15:7-16 Mat 12:38-45	1 Rom 15:17-29 Mat 12:46-13:3	2 Rom 16:1-16 Mat 13:4-9	3 Vespers/Conf Rom 8:14-21 Mat 9:9-19
5th Sunday After Pentecost Divine Liturgy Rom 10:1-10 Mat 8:28-9:1 930AM	5 T4 Rom 16:17-24 Mat 13:10-23	6 1Cor 1:1-9 Mat 13:24-30	7 1Cor 2:9-3:8 Mat 13:31-36	8 1Cor 3:18-23 Mat 13:36-43	9 1Cor 4:5-8 Mat 13:44-54	10 Vespers/Conf Rom 9:1-5 Mat 9:18-26
6th Sunday After Pentecost Divine Liturgy Rom 12:6-14 930AM	12 T5 1Cor 5:9-6:11	13 1Cor 6:20-7:12	14 St. Vladimir Gal 1:11-19	15 1Cor 7:24-35	16 1Cor 7:35-8:7	17 Vespers/Conf Rom 12:1-3
7th Sunday After Pentecost Divine Liturgy Rom 15:1-7 Mat 9:27-35 930AM	19 T6 Prophet Elias James 5:10-20 Luke 4:22-30	20 1Cor 10:5-12 Mat 16:6-12	21 1Cor 10:12-22 Mat 16:20-24	22 1Cor 10:28-11:7 Mat 16:24-28	23 1Cor 11:8-22 Mat 17:10-18	24 Vespers/Conf Rom 13:1-10 Mat 12:30-37
8th Sunday After Pentecost Divine Liturgy 1Cor 1:10-18 Mat 14:14-22 930AM	26 T7 Grt Martyr Panteleimon 2Tim 2:1-10 John 15:17-16:2	27 1Cor 12:12-26; Mat 18:18-22; 19:1-2,13-15	28 1Cor 13:4-14:5 Mat 20:1-16	29 1Cor 14:6-19 Mat 20:17-28	30 1Cor 14:26-40 Mat 21:12-14,17-20	31 Dormition Fast Begins Vespers/Conf Rom 14:6-9 Mat 15:32--39