



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, 29Aug, 10AM Divine Liturgy; 6PM Vespers

Sunday, 30Aug, 930AM Divine Liturgy (Final Sunday on "Summer Hours")

23Aug26

12th Sunday After Pentecost

The Greatest Born of Woman

It's a glorious Feast!

There are three people whom the Holy Orthodox Church remembers on three occasions each during the Liturgical year. Those occasions are their conception, their nativity, and their death. These three are first our Lord and Savior Jesus Christ (conception on 25Mar, birth on 25Dec, and death on Holy Friday), the Theotokos (conception on 09Dec, birth on 08Sep, and death or Dormition on 15Aug), and Saint John the Forerunner (conception on 23Sep, birth on 24Jun, and death on 29Aug).

Within these three, the time from conception to birth varies, with that of our Lord being the "perfect" nine months, that of the Theotokos being nine months less one day, and that of the Forerunner being nine months plus one day. Holy Tradition holds that this indicates the humanity of both mother and Forerunner, and the divinity of the Lord.

As we commemorate this Feast, we remember that Saint John is described as both prophet and Forerunner, with the later usually capitalized, indicating something indeed very special about the mission of this man. While John indeed filled the mission of being a

prophet, foretelling all that would come in our Lord's ministry, in doing this, and in preparing the nation of Israel for repentance through his baptism of water, his purpose was to prepare the way of our Lord, to soften the hearts of the people to be receptive to the Lord's message of repentance, but more than this, one of forgiveness, one of love, one of God with us!

We tend to think of Pentecost as the day upon which the Holy Spirit appeared in the world, but within the Gospel of Saint Luke is recorded the conversation of the angel with Zachariah, the father of John, foretelling that John would be "filled with the Holy Spirit."

In the Gospel of Saint Matthew (11:11), our Lord says of Saint John, "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist." Our Lord's praise of His servant is not just related to the number of people whom John turned from their wicked ways by his preaching, or by his baptisms. It is also related to the prayers offered by Saint John for the people who came to him in repentance, prayers for the life of the world and of the faithful who would come to follow Christ. And it is related to his being so filled with the Holy Spirit. There are those who

question whether, when John sent his own disciples to our Lord as he was imprisoned to ask Him, "Are You the Coming One, or do we look for another?", (Mat 11:3), he did so doubting that Jesus was the Messiah. But the Holy Fathers teach that this is not the case. Rather, John sent his disciples to Jesus with this question so that they might hear from the Lord's own mouth His mighty works. In so doing, Jesus teaches lovingly the disciples of John that they need to break from their master and follow Him. In Saint John's words, "He must increase, but I must decrease." (John 3:30)

Immediately before this, John bears bold witness to those who try to sew dissent by saying, "A man can receive nothing unless it has been given to him from heaven. You yourselves bear me witness, that I said, 'I am not the Christ,' but rather, 'I have been sent before Him.' He who has the bride is the Bridegroom; but the friend of the Bridegroom, who stands and hears Him, rejoices greatly because of the Bridegroom's voice. Therefore this joy of mine is fulfilled." (John 3:27-29)

In the life of Saint John, the joy of the Church is fulfilled, for he truly is the greatest born of woman.

Prayer Requests

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

Departed: Matushka Elizabeth

Weekly Statistics

Saturday	Liturgy	15Aug	06 faithful	13 views
	Vespers	15Aug	09 faithful	14 views
Sunday	Liturgy	16Aug	49 faithful	21 views

In the News

Videos of services can be found at:

[https://www.youtube.com/channel/UCfAOK1CLMmH - FIDe8SoWOw](https://www.youtube.com/channel/UCfAOK1CLMmH_FlDe8SoWOw)

August draws to a close with the Feast of the Beheading of St. John the Forerunner this coming Saturday, which we'll commemorate with Divine Liturgy on Saturday morning.

This coming Sunday (30Aug) is the LAST Sunday on our Summer schedule of Liturgies starting at 930AM

Actual Want Ad!

**WANTED:
WAITRESS
MUST BE 18 YEARS OLD
WITH 20 YEARS EXPERIENCE**

(I guess it'd also help if you happen to own a time machine.....)



Contain your material needs because they create huge burdens and anxieties.

(St. Paisios the Athonite)

Oxygen [Abbot Tryphon]

Growing up in Northern Idaho, I was surrounded by mountains and forests. I don't remember a time when forests did not tug at my heart and fill my imagination with thoughts of adventure. As a small child my parents took my brother Dwayne, and me, on annual camping trips to a state park on the far northeast side of Lake Pend Oreille. There my dad would make us small toy canoes, complete with sails, out of bark. This state park is virtually unchanged since that time, and I try to visit the campground every summer, when I go fly fishing with my brother.

As a high school student I often went hiking in the mountains around Sandpoint, Idaho, with my best friend (now a retired professor of theology and philosophy in Scotland). Jim and I would climb to the highest point of a given mountain, and pray together. We could understand the Prophet Moses meeting God on Mt. Sinai, for we too felt the presence of God on the mountain. To this day I feel closer to God when hiking in a forest, and the grandeur of the mountains that surround the Puget Sound inspire me, and lift up my soul.

When we first cleared the land to build the monastery, we cut down as few trees as possible, desiring as we did to have the buildings appear as though cupped like a kitten in the hands of God. We even named our forest after Saint Seraphim of Sarov, who himself sought solitude in a forest. Our forest not only provides that needed solitude, but gives us oxygen, allowing us to breathe. Like the forests throughout the whole world, ours provides good air to breath, and fills our lungs with the sweet odor that only a forest can provide. Is it any wonder I consider myself a conservationist?

Monks have always had a special place in their hearts for forests. Coptic and Ethiopian monks have been known to plant trees on desert mountains whereupon monasteries have been built, and calling these places, "holy forests". Russian monks sought their solitude in the Northern Thebaid, forests that became their desert.

For me, forests and mountains have always been associated with prayer. My first chapel was at the end of a hidden trail, in a forest that was just a short walk down the beach from our home on Lake Pend Oreille. I'd constructed a small altar out of driftwood, and nailed a cross made out of tree branches on a tree behind the altar. When in college, my first encounter with an icon took place during the very summer I'd visited the Redwood Forest of Northern California, for the first time.

Our temples are like forests in many ways. When we enter into an Orthodox temple we are encompassed in the living presence of God, and our spiritual lungs are filled. It is oxygen for the soul that we breathe in, and the forest that surrounds us is none other than the cloud of witnesses, the saints, who join us in worship before the Throne of God. The oxygen we breathe in is God's Grace that flows out to all who would seek the safety and sanctuary that awaits us in God's Holy Temple.

If we ever find a friend or relative in trouble, we will probably be inclined to help, to do whatever we can. But what about finding a stranger in distress? While it may be relatively easy to care for friends and family in time of need, today the church gives us the parable of the Good Samaritan to remind us of the importance of caring for others, no matter who they are. A certain lawyer asked Jesus what he must do to obtain eternal life. This was the right question, the big question. He did not ask to be strong, smart, fast, rich, popular or beautiful. The answer to this big question is found in the Old Testament – and the answer is love. We are to love God with everything we are, and our neighbor as we rightly love our-selves. Then the lawyer asked Jesus “who is my neighbor?” Or as the question is expressed in Greek – “who is close to me?” Loving those like us is not so hard. Loving those who are different than we are is much more difficult, thus Christ tells the story of the Good Samaritan.

We remember that the Fathers of the Church often used different two ways of understanding Scripture – the allegorical way and the more literal or historical way. In the allegorical approach the man coming down from Jerusalem to Jericho is Adam who represents mankind which falls from grace to sin, as life is controlled by the passions; the robbers are demons and devils who attack the man with temptations and the wounds of sin; the priest and Levite are the Law and the Prophets – the Old Covenant – unable to rescue fallen man; the good Samaritan is Christ himself, who tends to the man’s wounds with oil and wine, representing Holy Chrism and the Holy Eucharist; Christ carries the man on his own beast, as he carried our burdens on his body on the Cross; the inn is the Church, the hospital for our souls; the innkeeper is anyone who will preach the good news and the two coins are the Old and New Testaments, showing us how to live. All of this is helpful, but there is much more for us to consider.

In looking at the literal and historical circumstances – there was great ethnic and religious antagonism between Jews and Samaritans — so our neighbor is not only those close to us – those like us – those who share our beliefs, our interests, our social sphere, and our approach to life — my neighbor is anyone God brings near me, everyone I come in contact with. Whether that person becomes my neighbor or not, largely depends on me – will I make room in my heart for that person, do I wish them good or ill — will I see them as a person, as a child of God, or as an unwanted intrusion in my life, even as something to be ignored or misused. I am to be a good neighbor. I can act in such a way that this person becomes my neighbor, or I can cross over and walk on the other side... sparing myself expenditure of self, time, energy or emotional involvement. Sometimes we avoid getting involved because we don’t think it is our place to do so or because we don’t know what to do or say. Sadly, we also encounter con-men asking for help who try to prey on the goodwill of others, and we also find those who would trade whatever assistance is given for drugs or alcohol, so we cannot simply give money without discernment or thought. But as Christians we are called first to care, then to put that concern into action – to reach out as appropriate – to help bear one another’s burdens. If my brother is hurting then I should suffer with him, for we are members of the same body – the Body of Christ and we are fellow pilgrims charged with helping one another along the way.

The one who stopped to help was a Samaritan, one whose faith was less than Orthodox. This reminds us that right faith alone is not enough. We also need to love. We are called to love God and love our neighbor. To love means in part to give of ourselves. Some people, even some Christians, only ask what’s in it for me?, choosing relationships and many other things for selfish motives. Our relationships with one another should be modeled in many ways on our relationships with God. For example: we need to be in Church in order to worship, to give of ourselves to God, to give of our praise and thanks – to give of our time and talent – to give of our energy and resources. Likewise we are to be in human relationships for what we can receive and what can give. In both worship and in our relationships we find that in giving we receive so much in return. St. Paul said to the Corinthians – he who sows sparingly will reap sparingly; he who sows bountifully will reap bountifully. Love requires giving of ourselves, thus it always costs us something: time, energy, the work of communication. We are to love others as we love our self – this tells how much – this tells us our goal – and we know how often we miss the mark. So we must keep trying with God’s help, which we know is sufficient for all things.

Our Lord Jesus Christ shows us the way. He has been our Good Samaritan. He has given of himself, He has stopped to care, tended our wounds and healed our injuries. God was not too busy to care for us, nor too preoccupied to love us. He calls us to health, that we in turn, may care for others. We look at the life of Christ and there see how we are to love. Love is not just a feeling or an emotion but an active concern for the good and welfare of the other – love requires that we do what we can, even when we would like to do more. We must strive to love God and to love our neighbor – for this constitutes real life, the way to life with God for eternity. Jesus asked “Which of the three proved to be a neighbor? The answer? The one who showed mercy. Jesus said “go and do likewise.”

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
						Dormition Fast Begins NO VESPERS!! Rom 14:6-9 Mat 15:32-39	1
9th Sunday After Pentecost Divine Liturgy 1Cor 3:9-17 Mat 14:22-34	2 930A 1Cor 15:12-19 Mat 21:18-22	3 1Cor 15:29-38 Mat 21:23-27	4 Forefeast of Transfiguration Vespertal Liturgy 1Cor 16:4-12 Mat 21:28-32	5 6PM Feast of Transfiguration 2Pet 1:10-19 Mat 17:1-9	6 2Cor 1:12-20 Mat 22:23-33	7 Vespers/Conf Rom 14:6-9 Mat 15:32-39	8 6PM
10th Sunday After Pentecost Divine Liturgy 1Cor 4:9-16 Mat 17:14-23	9 930A 2Cor 2:4-15 Mat 23:13-22	10 2Cor 2:14-3:3 Mat 23:23-28	11 2Cor 3:4-11 Mat 23:29-39	12 Leave of Transfiguration 2Cor 4:1-6 Mat 24:13-28	13 2Cor 4:13-18 Mat 24:27-33,42-51	14 Feast of Dormition Vespers/Conf Phil 2:5-11; Lk 10:38-42,11:27-28	15 10AM 6PM
11th Sunday After Pentecost Divine Liturgy 1Cor 9:2-12 Mat 16:28-29	16 T2 930A 2Cor 5:10-15 Mat 16:28-29	17 2Cor 5:15-21 Mat 16:28-29	18 2Cor 6:11-16 Mat 16:28-29	19 2Cor 7:1-10 Mat 16:28-29	20 2Cor 7:10-16 Mat 16:28-29	21 Leave of Dormition Vespers/Conf 1Cor 1:26-29 Mat 16:28-29	22 6PM
12th Sunday After Pentecost Divine Liturgy 1Cor 15:1-11 Mat 19:16-26	23 T3 930A 2Cor 8:7-15 Mark 3:6-12	24 2Cor 8:16-9:5 Mark 3:13-19	25 2Cor 9:12-10:7 Mark 3:20-27	26 2Cor 7:1-10 Mark 1:29-35	27 2Cor 11:5-21 Mark 4:1-9	28 Beheading St. John Forerunner Vespers/Conf Acts 13:25-33 Mark 6:14-30	29 10AM 6PM
13th Sunday After Pentecost Divine Liturgy 1Cor 16:13-24 Mat 21:33-43	30 930A 2Cor 12:10-19 Mark 4:10-23	31 Mark 4:10-23					