



St. Herman of Alaska Eastern Orthodox Church

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



Important This Week:

Tuesday, 28 June, 6PM—Vespertal Liturgy, Feast of Sts. Peter and Paul
Saturday, 02 July, 6PM—Vespers
Sunday, 03 July, 9:30AM—Divine Liturgy

26 Jun 22

All Local Saints/Tone I

Friends

Seems like we've been on a roll recently with definitions. Let's not mess up a good thing.

friend—n, 1) a person whom one knows, likes, and trusts; 2) a person with whom one is allied in a struggle or cause—a comrade.

Aristotle defines three types of friendship. The first type is based on self-interest, friendships centered (for instance) on business relationships, where the parties are trying to improve their own lot by forming alliances. The second type is founded on pleasure, where there are, in contemporary terms, "friends with benefits." The final type he couches as the ideal friendship, appreciating the other person for who they are, caring about them fully and deeply, being a support to and for them, and relying on them when you too need support.

Our Lord spoke to His Apostles in these terms as He said to them, "No longer do I call you servants, for a servant does not know what his Master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you." (John 15:15) What a thing to be able to

consider God as friend!! And certainly He is not referring to Types 1 or 2.

But why this discussion on this day?

Last week, we celebrated the Feast of All Saints. It is a day set aside by the Church immediately following the Descent of the Holy Spirit, Who is the Effector of grace which is the source of saintliness. In setting aside that day, the Church recognizes certainly all saints "known" throughout the ages. But there is also special emphasis on those saints who are unknown, who lived lives pleasing to God, but whose names are not recorded in any books printed by men—they are in God's Book of Life, though! Who are such people? Consider St. Mary of Egypt, whom we know and revere, but only by the providence of God motivating St. Zosimas to go and meet her. If he does not leave his monastery to go the one at Jordan, St. Mary remains unknown to the Holy Church! How many "St. Mary's" remain unknown to us?

But on this week, we remember NOT "all" of the saints, but those who are nearest to each of us in our

own native lands throughout the world. The people of Greece are remembering their saints as the people of Russia are remembering theirs, as we are remembering ours!

Why is this sainthood in our own lands important?

These are our own friends! We know the lives and the works and the words of St. Herman, St. Innocent, St. Raphael, St. Tikhon, St. Peter the Aleut and the others. We recognize their efforts to evangelize US, the American people, their sacrifices and even in some cases martyrdoms for the good of the Church of Christ, and for those who seek to follow His Divine will. These are people whom, in line with the definition, we know and trust. And they are certainly people with whom we are allied in the struggle to attain to the Kingdom of Heaven. They served as living examples to us on how we must seek our own Theosis.

As we remember these saints, let us never fail to call on them—as friends—when we are in spiritual need!

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	18Jun	2 faithful, 1 view
Sunday	Divine Liturgy	19Jun	25 faithful, 8 views

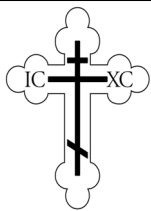
In the News

Videos of services can be found at:
https://www.youtube.com/channel/UCfAOKICLMmH_FIDe8SoWOWw

Thanks to all who came and participated in this week's "Monthly cleanup group" this past Tuesday evening. We didn't get as much done as we'd hoped,, and more hands would have certainly been a help! See you at the next one in July!

Please remember the upcoming OUTSIDE cleanup event scheduled for Saturday, 09Jul. That's only TWO WEEKS away! Also remember the upcoming Craft Show on Saturday, 30Jul!!! All hands on deck are really needed for that one!!!

If Only...



Physical, outward humility is easier to attain than inner humility, humility of the mind.

(Elder Thaddeus of Vitovnica)

Judge Yourself, Not Others *(Metropolitan Jonah Paffhausen)*

There is a temptation to reduce Orthodoxy, especially among young male converts, to a rational system of doctrines and dogmas, canons and rituals. We get all excited about the new things we are learning, and about how far superior they are to the Catholic and Protestant systems of Christian thought, or to secular and non-Christian philosophy. But because we are not mature in the Faith, we are off balance.

All these things, doctrines, dogmas, canons and so forth, are there in order to support one primary purpose: the transformation of our souls in theosis, in short, salvation. Just because you have the right doctrine, pure dogmas and strict observance of the canons does not mean that you are deified. In fact, the great spiritual fathers all say

that knowledge puffs up, inflates our ego, and inflames our passions. These things will not save you. They are the context for the spiritual struggle but are not its content.

If we judge others, condemn others, criticize others and generally exalt ourselves, we are simply the new Pharisees. You can have perfect obedience to all the rules, and if you do not love your neighbor, they condemn you. You can fast perfectly, and if you judge and criticize your neighbor, you condemn yourself.

If you judge and criticize the Roman Catholics or the Protestants and their faith, and decide they are all going to hell, you have condemned yourself. It is not for us to judge anyone else's faith or salvation. We need to worry

about ourselves, and our own salvation. We must not only mercilessly persecute hypocrisy within ourselves, but any kind of arrogance, selfishness, self-centeredness, and egotism. Otherwise, we make the truth into a lie, because we take what is good and holy, and use it not only to destroy others, but to inflate our own egos. If you don't have love, St Paul says, you are a sounding gong or a clanging cymbal.

The Fathers tell us, over and over, that until we have achieved a substantial degree of purification from the passions, we must not touch theology. In the early Church, the three year period of catechesis was primarily devoted to moral teaching from the Old Testament. You have to live Orthodoxy to understand the Faith.

Hear, Follow, and Obey (*Fr. Philip LeMasters, blogs.ancientfaith.com*)

Most of us like to find ways to make things easier on ourselves and harder on others. We enjoy coming up with excuses to justify not fulfilling demanding and inconvenient requirements, even as we judge our neighbors for not meeting them perfectly. That tendency is both common and difficult for many to resist, but it is diametrically opposed to the way of life to which our Lord calls us.

St. Paul wrote to the Christians in Rome that “God knows no partiality.” He taught that it is not those who know God’s requirements who are pleasing to Him, but those who actually obey them. Against his fellow Jews who thought that their ancestry and heritage made them necessarily superior to the Gentiles, he pointed out that all people have God’s law “written on their hearts,” such that God would judge them according to whether they obeyed His law as known through their conscience. “For it is not the hearers of the Law who are righteous before God, but the doers of the Law who will be justified.”

St. Paul strongly challenged the pride of anyone who thought that merely knowing what God requires justifies someone in looking down upon another. Remember also that, in the parable of the Last Judgment, Christ welcomed into His Kingdom those who had cared for Him when they cared for the poor and needy, even though those who did these righteous acts had absolutely no idea that they were serving Him. (Matt. 25) The key matter is not simply how much people know, but how conscientious they are in living faithfully to the measure of God’s truth that they have grasped. Christ taught that “From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.” (Luke 12:14) That means that the clearer our knowledge of what God requires of us is, the more responsible we are. And the temptation to waste our time in evaluating others or looking for excuses for ourselves is precisely that: a temptation that we must resist.

In today’s gospel reading, the Lord made His immediate requirements for Peter, Andrew, James, and John quite clear: “Follow me, and I will make you fishers of men.” They left behind their occupation of fishing and their families in order to follow Christ as “He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.” As we know from elsewhere in the gospels, the disciples did not fully understand who Jesus Christ was until after His resurrection. They did not have a full grasp of His identity, teaching, and mission during the three years that they literally followed Him around. The Lord certainly chastised them for their spiritual confusion and weakness, but He never abandoned them or cast them out. Perhaps it was through their years of doubt and misunderstanding that they were prepared to receive the fullness of the truth of His resurrection with humility, joy, and gratitude.

Those first disciples had nothing like perfect knowledge or understanding when Christ called them, but they were still responsible to respond to the command: “Follow Me, and I will make you fishers of men.” By obeying that instruction, they began the journey that would lead them to become pillars of Christ’s Body, the Church, and martyrs who gave the ultimate witness for their Lord. Throughout the course of their time with Christ, they were given much—and much was required of them.

He says something very similar to teach of us who have put Him on in baptism, been filled with the Holy Spirit in chrismation, and nourished with His own Body and Blood in the Eucharist. We enter mystically into the Heavenly Wedding Banquet in every celebration of the Divine Liturgy. As the God-Man, He has made us participants in the divine life by grace. We are members of one Body with all those from all generations who have become shining examples of holiness. He has provided us with all that we need to follow their path to the Kingdom in His Body, the Church.

How tragic it would be for us to think that undeserved blessings are somehow signs that we are special favorites of God and that it does not really matter if we actually obey Him, if we hear and respond to His calling in our lives each day. Had the first disciples congratulated themselves on being told by Christ to follow Him, but then not actually done so, they would not have fulfilled their calling and become great saints. The Virgin Mary became the Theotokos by agreeing freely to obey the message from the Archangel Gabriel that she would be the virgin mother of the Savior: “Behold the handmaiden of the Lord; let it be to me according to your word.” She had prepared for that moment through her childhood in the Temple, and then she lived accordingly, loving and serving her divine Son for the rest of her days.

It is true that God calls and equips particular people for particular ministries, but there is no doubt that He calls us all to embrace the new and holy life that He has brought to the world. He wants us all to shine with holy light as living icons of His salvation. There is no predestination in Orthodox Christianity such that God wants to save some, but not others. As St. Paul taught, “God wants all to be saved and to come to the knowledge of the truth.” (1 Tim. 2:4) There is no partiality in God. He calls each of us to be responsible for the measure of His truth that we have received.

It is up to God, not us, to determine how well those outside the visible boundaries of the Church have served Him. It is very much up to us, however, to make sure that we ourselves respond faithfully to the fullness of God’s truth that we have received in the Church. At the end of the day, no one else can do that for us. And as with most endeavors in life, it is good to start with the most obvious matters, such as prayer. In order to hear and obey the Lord’s calling, we must open our hearts, giving Him our attention in stillness and silence each day. When our minds wander in prayer, as they will, we should simply draw them back to focusing on God and pay no attention to our distracting thoughts. The deeper our communion with the Lord in prayer, the more clarity and power we will have in discerning His will.

Since addiction to self-centered desire challenges our faithfulness in many ways, we also need to practice appropriate forms of fasting and self-denial on a regular basis. The strength that we gain in refusing to gratify every desire for pleasure will help us in turning away from many sins, including the self-centered excuses that we use to rationalize serving ourselves instead of the Lord and our neighbors in whom we encounter Him. As St. James wrote, “Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.” (Jas. 1:27) By denying ourselves, we cultivate the spiritual and material resources necessary to serve Christ in those who struggle, suffer, and mourn. There is no question that we serve Him by sharing our time, energy, and resources with “the least of these.”

Prayer, fasting, and generosity to the needy are not practices reserved for Lent, but basic building blocks of Christian faithfulness. Without them, we will lack the spiritual strength to do what Christ calls us to do. He says “Follow Me” to each of us. We need to pay attention to that call daily and do what is necessary to strengthen ourselves spiritually so that we will be able to respond responsibly to the great blessings that we have been given in His Body, the Church. Remember what St. Paul wrote: “God knows no partiality... it is not the hearers of the Law who are righteous before God, but the doers of the Law who will be justified.” So let us not only hear God’s truth, but actually live it out each day of our lives.

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 1) *When the stone had been sealed by the Jews, while the soldiers were guarding Your most pure Body, You arose on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to You, O Giver of Life: ‘Glory to Your Resurrection, O Christ! Glory to Your Kingdom! Glory to Your dispensation, O Lover of mankind!’*

Troparion—All Saints of North America: (Tone 8) *As the bountiful harvest of Your sowing of salvation, the lands of North America offer to You, O Lord, all the saints who have shone in them. By their prayers keep the Church and our land in abiding peace through the Theotokos, O most Merciful One.*

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—All Saints of North America: (Tone 3) *Today the choir of Saints who were pleasing to God in the lands of North America now stands before us in the Church and invisibly prays to God for us. With them the angels glorify Him, and all the saints of the Church of Christ keep festival with them; and together they all pray for us to the Pre-eternal God.*

Epistle: Rom 2:10-16

Gospel: Mat 4:18-23

Financial Tracker

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

On Facebook @

<https://www.facebook.com/StHermanHudson/>
Find us on MeWe:
<https://mewe.com/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
 VRevFrBasil Rusen, Pastor**

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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 16	
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 Heb11:33-12:2, Mat10:32-33, 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 26			Ss Ptr/Paul 28	Synaxis 30		
All Saints T1 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	Twelve Apostles Rom 8:22-27 Mat 10:23-31		