

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, 20Aug, 6PM—Vespers
Sunday, 21Aug, 930AM—Divine Liturgy, followed by Picnic 2022!

14Aug22

9th Sunday After Pentecost/Tone 8

Wonder After Wonder

Last Sunday, we encountered our Lord showing God’s loving provision for His children, and His plan for His creation—mankind—to be involved in His dispensation of that Divine Love to His children. And so we watched as Jesus showed His Disciples that they needed to deny what their eyes and their human experience had taught them was reality, and to see instead with spiritual eyes that God can do as He wills, even when it would appear that any attempt to do so “by human wisdom” would be met with failure. “It’s just not possible to feed thousands of people with five loaves of bread and two fish. It can’t be done.” But He showed His disciples that it could be done, and He had them be the doers of His will!

What a wonder!

Our Lord sends them away without Him. Knowing all things, He sends them into the storm coming upon the sea while He goes away to pray.

With no city lights illuminating the night storm-filled sky, the Lord leaves the mountain, goes to the valley, and walks out onto the sea to find His disciples.

What a wonder!

God only knows the details. All we’re told by St. Matthew is that our Lord finds His disciples *in the fourth watch of the night*, which is some-

where between the hours of 3 and 6AM. We’ve probably not been awake and on a boat under these conditions, but we’ve all been outdoors in these hours. And we know how our eyes can deceive us when they’re deprived of light. We see things that aren’t there. Our imagination takes over. Our brain tries to interpret too little information and make something of it.

It is this situation that causes the disciples to *be troubled* and to think that they were seeing *a ghost*.

But our Lord reaches out with the sense that is not diminished in the dark. He gives them His voice. St. Matthew says He does this *immediately* as they are troubled. From this learn that our Lord reaches to us in our need—AS we need! St. Matthew says the Lord offers the words *be of good cheer*, or as translated from the Greek, **have courage**, as He follows up with the command *do not be afraid*.

What a wonder!

We can imagine the confusion in that boat!

And it is Peter who reaches out to test what it is that they are perceiving, and what they’re being told. *Lord, IF it is You, command me to come to You on the water*. Our Lord’s response to the request is just one word.

Come!

To his credit, Peter uses that good sense of hearing, recognizes in his hearing that this is indeed the voice of his Master (for his eyes still can tell him nothing), and in that limited human recognition, Peter steps out of the boat—in faith—and begins to walk, as our Lord is doing!

What a wonder!

St. Matthew uses a strange set of words now. He records *when [Peter] SAW the wind to be boisterous, he was afraid*. Who is it that can “see” the wind? In the dark? Peter’s faith was shaken by the perception that his mind had taught him that he needed to follow for all the years of his life. Walking on the water? That’s impossible!

He had forgotten the lesson now only hours old that it’s also impossible to feed 5000 with only five loaves. He lost sight (in the dark) that our Lord was clearly DOING the impossible, standing on the water near to the boat.

How difficult it is to find real faith! How easy it is to allow perception of what we’ve been **taught** to supplant what our spirits tell us can be possible, if only we can believe!

But our faith is weak. Thus it is NO wonder that more don’t walk on water!

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, Matthew

Weekly Statistics

Saturday	Divine Liturgy	06Aug	2 faithful	not recorded
	Vespers		3 faithful	4 views
Sunday	Divine Liturgy	07Aug	17 faithful	7 views

REMEMBER:
 VOLUNTEER AS A CHURCH SCHOOL TEACHER!

In the News

Videos of services can be found at:
https://www.youtube.com/channel/UCfAOKICLMmH_FIDe8SoWOW

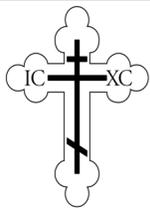
Please keep in your prayers Richard Vaux, who suffered a stroke this past week. We'll update all as we learn more as he enters rehab.

Next Sunday, 21Aug, we will hold our next Annual Parish Picnic. As always, the Church will provide burgers and dogs. We're asking that all sign up to bring a covered dish to share at the event. Bouncy House will return, so bring the kids!!!

So True, It Could ALMOST Be Scriptural

There's no fool like and old fool....

But some young fools
 are showing
 a LOT
 of promise!!!



A man cannot correct himself all of a sudden, but it is like pulling a barge—pull, pull, pull and then let go, let go!

(St. Ambrose of Optina)

Noise and Silence (by Abbot Tryphon)

We are addicted to noise. We find it impossible to drive our vehicles without the radio on or a CD playing. Our televisions are running from the moment we've returned from work. We take our runs with earphones filling our minds with music. We even walk with our friends while listening to our own music. We live as though we are afraid of silence, as little children who have to sleep with a night light.

Our reasons for filling our hours with noise are varied. Some find silence disturbing and a reminder that they are alone. Others use noise as a way of keeping out the sounds of the city, or the voices of their children. There are those who use

noise as a way to keep from having to communicate with others. Some even use noise to avoid themselves.

Whatever the reason, noise keeps us from connecting with our inner self, wherein we have the opportunity for communion with God. Without silence we are unable to hear the voice of God speaking in the stillness of our heart.

It is not just monks who should be seeking out moments throughout the day where solitude and silence allow us to enter into communion with God, for the humble soul and a penitent heart are fed by solitude and silence. The human heart is open to the voice of God when in silence and solitude.

[Ed: Scripture and the teachings of the Holy Fathers are filled with instruction related to silence.

In the book 'Unseen Warfare', we find the following wisdom:

We have five forms or modes of speech; the vocative, when we speak with someone; the interrogative, when we ask a question; the desiring or soliciting form, when we express a desire or request; the defining, when we express a decisive opinion on something; and the commanding, when we masterfully and authoritatively express a command. Of these five, use the first three freely; the fourth as rarely as possible; and the fifth—not at all.]

On the Dormition (*St. John of Kronstadt*)

Let us be happy, beloved brothers and sisters that we belong to the Holy Orthodox Church, worthily and rightly glorifying the Most Holy Sovereign Theotokos on this eminent day out of all the days of the year with special solemnity. There exists on earth many societies and entire governments that do not consider the need nor the obligation to call upon and glorify the Queen of heaven and earth, the Mother of Our Divine Lord Jesus Christ, and other saints and angels; to submissively serve Her lovingly, as the true Mother of God. Sadly in Russia nowadays we have heretics (among us) who actively dishonor the Mother of God, the saints, their icons, their relics and their festivals. O, if only they also unanimously with us glorified the worthy Queen of heaven and earth!

Today the Holy Church solemnly glorifies the honorable Dormition or translation of the Mother of God from earth to heaven. A wonderful translation – she died without serious illness, peacefully. Her soul is taken up in the divine hands of Her Son and carried up into the heavenly abode, accompanied by the sweet singing of angels. And then, her most pure body is transferred by the apostles to Gethsemane where it is honorably buried, and on the third day it is resurrected and taken up to heaven. You see this on the icon of the Dormition of the Theotokos. On it is represented the life-bearing body of the Theotokos laying on a bier, surrounded by the apostles and hierarchs, and in the center of the icon the Lord holding in His hands the most pure soul of the Theotokos. The translation of the Mother of God is a paradigm of the translation in general of the souls of Christians to the other world.

We say that our dead have “fallen asleep” or “passed away.” What does this mean? This means that for the true Christian there is no death. Death was conquered by Christ on the cross. But there is a translation, i.e. a rearrangement of his condition, i.e. his soul is in another place, in another age, in another world beyond the grave, eternal, without end, that is what is meant by “falling asleep”. It is as if it were a temporary dream after which, by the voice of the Lord and the fearful yet wonderful trumpet of the Archangel, all the dead shall live and come forth each to his place: either to the resurrection of life or to the resurrection of condemnation (John 5:29). This is what the Christian means by translation. We should be ready for this translation, for the day of the general resurrection and judgment, for this indescribable world event, recorded in the Holy Scriptures.

This preparation for the meeting of the heavenly King before the dread judgment seat, after death, is essentially the person’s preparation throughout the whole of his life. This preparation means a change in all his thoughts, and the moral change of all his being, so that the whole man would be pure and white as snow, washing clean everything that defiles the body and spirit, so that he is adorned with every virtue: repentance, meekness, humility, gentleness, simplicity, chastity, mercifulness, abstention, spiritual contemplation, and burning love for God and neighbor.

Our preparation for meeting the heavenly King, and for the inheritance of eternal life in heaven, should consist of these things. The heavenly King desires souls adorned with immutable virtue, souls prepared so that the Very Lord Himself could abide in them. Do not marvel that the Very Lord wants to live in us. In fact the human soul is more spacious than the heavens and the earth, for it exists in the image of God. And if one removes sins from the soul, the Lord of all will settle in it and will fill it with Himself. “We will come to him and make our dwelling with him” (John 14:23), says the Lord about the souls who love Him.

And so, ye participants in the Christian feasts, and especially the present feast of the Dormition of the Mother of God, ye who are brightly adorned with every virtue and translated to the heavenly kingdom, to Her Son and God, proclaim to each and every one about preparing their souls to be the dwelling place of the Lord, about continual repentance, and about the incorruptible adornment of Christian virtue. Let your death also be unashamed and peaceful, serving as the pledge of a good answer at the dread judgment seat of Christ. 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 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 of the Feast: (Tone 1) *In giving birth you preserved your virginity. In falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers you deliver our souls from death.*

Glory to the Father....

Troparion of Saint Herman: (Tone 4) *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 of the Feast: (Tone 2) *Neither the tomb nor death could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life by the One Who dwelt in her virginal womb.*

Epistle: 1Cor 3:9-17/Phil 2:5-11

Gospel: Mat 14:22:34/Lk 10:38-42, 11:27-28

Financial Tracker

June Total Income \$ 3,942
 June Total Expenses \$ 2,875
 Month Net Income (Loss) \$ 1,067

On Facebook @

<https://www.facebook.com/StHermanHudson/>

Web Tracker

StHerman Google Bus Site 3479 views/28 days
 Blog Site Views 11567 Total Views
 Web Site Views 444 in past 30 days

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

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**CURRENT WEEK
 HIGHLIGHTED**

August 2022						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	DormFastBegin 1 1Cor 9:13-18 Mat 16:1-6	2 1Cor 10:5-12 Mat 16:6-12	3 1Cor 10:12-22 Mat 16:20-24	4 1Cor 10:28-11:7 Mat 16:24-28	5 Forefeast of Transfiguration 1Cor 11:8-22 Mat 17:10-18	6 Feast of Transfiguration Vespers/ Conf 6PM 2Pet1:10-19 Mat 17:1-9
8th Sunday 7 After Pentecost T7 Divine Liturgy 930A 1Cor 1:10-18 Mat 14:14-22	8 1Cor 11:31-12:6 Mat 18:1-11	9 1Cor 12:12-26; Mat 18:18-22, 19:1-2, 13-15	10 1Cor 13:4-14:5 Mat 20:1-16	11 1Cor 14:6-19 Mat 20:17-28	12 1Cor 14:26-40 Mat 21:12-13, 17-20	13 Leave of Transfiguration Vespers/ Conf 6PM Rom 14:6-9 Mat 15:32-39
9th Sunday 14 Divine Liturgy 930A 1Cor 3:9-17 Mat 14:22-34	15 Feast of Dormition T8 Phil 2:5-11; Lk 10:38-42, 11:27-28	16 1Cor 15:29-38 Mat 21:23-27	17 1Cor 16:4-12 Mat 21:28-32	18 2Cor 1:1-7 Mat 21:43-46	19 2Cor 1:12-20 Mat 22:23-33	20 Vespers/Conf 6PM Rom 15:30-33 Mat 17:24-18:4
10th Sunday 21 After Pentecost T1 Divine Liturgy 930A 1Cor 4:9-16 Mat 17:14-23	22 2Cor 2:4-15 Mat 23:13-22	23 Leave of Dormition T3 2Cor 2:14-3:3 Mat 23:23-28	24 2Cor 3:4-11 Mat 23:29-39	25 2Cor 4:1-6 Mat 24:13-28	26 2Cor 4:13-18 Mat 24:27-33, 42-51	27 Vespers/Conf 6PM 1Cor 1:3-9 Mat 19:3-12
11th Sunday 28 Divine Liturgy 930A 1Cor 9:2-12 Mat 18:23-35	29 Beheading St John T2 Acts 13:25-33 Mark 6:14-30	30 2Cor 2:14-3:3 Mat 23:23-28	31 2Cor 6:11-16 Mat 1:23-28	1 Ecclesiastical New Year 2Cor 7:1-10 Mark 1:29-35	2 2Cor 7:10-16 Mark 2:18-22	3 Vespers/Conf 6PM 1Cor 1:26-29 Mat 20:29-34