



# St. Herman of Alaska Eastern Orthodox Church

5107 Darrow Road  
Hudson, OH 44236

330 608-8896

*"An Orthodox Presence in Northeastern Summit County"*

[www.sainthermanchurch.org](http://www.sainthermanchurch.org)



## Important This Week

Monday, 07Sep, **6PM** Vespertal Liturgy, Nativity of Theotokos

Saturday, 12Sep, **6PM**, Vespers

Sunday, 13Sep, **10AM** Divine Liturgy; **6PM** Vespers, Feast of Elevation of the Cross

**06Sep26**

**14<sup>th</sup> Sunday After Pentecost**

## The Queen of Heaven is Born!

There are none of the Major Feasts that can be separated from the others, for the fullness of our salvation as it is worked by God is revealed in them as a total and complete work. There is no Resurrection without the Lord's birth. There is no ministry without His Theophany. There is no humanity associated with the God-Man Jesus without His flesh being 'woven' from the flesh of His Mother. And so literally every one of the Twelve Major Feasts of the Church is part of a tapestry, completing the image of our salvation gifted to humanity through the love of the Holy Trinity for God's crowning of creation—humanity.

In beginning the Church year with today's Feast, the Church reveals to us the importance of the Mother of God in that complete plan of salvation.

*Today God, Who rests upon spiritual thrones, has prepared for Himself a holy throne on earth. He, Who in wisdom established the heavens, has fashioned a living heaven in His love for mankind; for, from a barren root He has made a life-bearing branch spring up for us, even His Mother. O God of wonders and Hope of the hopeless, O Lord, glory to You!*

It is with these words that we usher in our praise of God's love for us through the Nativity of the Theotokos. Within this one short hymn we hear how the Church refers to Her with

loving and reverent words, giving Her names beyond those used for people. In this one hymn we call Her *"a living heaven"* and *"a life-bearing branch."*

When we sing of and to Her in the context of an Akathist, we give Her other names. Therein we call Her *"Heavenly ladder, bridge from earth to heaven, wonder of angels, wound of demons, cornland yielding a rich crop of mercies, torment of invisible enemies, opening of the gates of Paradise, shelter of the world, sustenance that replaces manna, tree of shining fruit, container of the Uncontainable, all-holy chariot of Him Who sits on the Cherubim."* All of these ignore the names we most often ascribe to Her, *"More honorable than the Cherubim, and more glorious beyond compare than the Seraphim."* And the supreme of names we ascribe to Her must also be given note—Theotokos, Mother of God!

We must pray these names, but in the process we must never let them pass in prayer without pondering their incredible meaning. And this is demonstrated in the words of our Lord Himself. As He was teaching the multitudes about Saint John the Forerunner, He said, *"Assuredly I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he."* (Mat 11:11) Our Lord is not diminishing the greatness of the Forerunner,

but in a veiled way He is pointing to His Mother—SHE is *"the least in the kingdom of heaven."* Her humility can't be overestimated.

How do we know this? At the wedding in Cana, She knows—even before He begins His ministry—His authority over nature, and so she tells the Lord, *"They have no wine."* It is not even a request. It is just a statement of fact, and one that in Her heart She knows the Lord cannot ignore. And so even after a verbal rebuff, Jesus answers Her prayer.

But the supreme view of humility is at the foot of the Cross. Knowing Her Son to be God in the flesh, She watches—without saying a word. She takes note of His suffering, His words, His death. Knowing Him to be the Son of God, She stands and allows His will to be done. She knows that if He chose to do so, He could call the angels and be delivered. But She keeps silent.

Today, this Woman herself is borne from the body of a woman barren until old age. Let us praise Her birth, pay homage to Her godly parents Joachim and Anna, and praise God, Father, Son, and Holy Spirit, for working our salvation through one of us, through a sinless child who will grow up in the Temple, and who in turn will freely accept God's will in her own life by giving Him her flesh!

### Prayer Requests

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

**Departed:** Matushka  
Elizabeth

### Weekly Statistics

|          |         |       |             |          |
|----------|---------|-------|-------------|----------|
| Saturday | VespLit | 29Aug | 11 faithful | 38 views |
|          | Vespers |       | 07 faithful | 33 views |
| Sunday   | Liturgy | 30Aug | 38 faithful | 39 views |

### In the News

Videos of services can be found at:

[https://www.youtube.com/channel/UCfAOK1CLMmH\\_-FIDe8SoWOWw](https://www.youtube.com/channel/UCfAOK1CLMmH_-FIDe8SoWOWw)

We're restarting the Adult Study and Enquirer's Classes effective NEXT Thursday and Friday!!  
Adult study will be working from "Christ in the Psalms" by Father Patrick Henry Reardon.  
Adult Sessions will start on Thursday 17Sep at 7PM.  
Enquirer's will meet on Friday 18Sep at 7PM.  
See y'all then!

### Gluttony??

"I accidentally went grocery shopping  
on an empty stomach.

Now I'm the proud owner of Aisle  
Seven."



When we pray,  
we are all  
beggars before  
God!

*(St. Augustine  
of Hippo)*

### Announcing a September Schedule Change....

Our calendar for September highlights the Feast of the Elevation of the Cross for NEXT Monday, 14Sep, but lists no services.

The reason is that we considered moving the celebration to Sunday, 13Sep.

But doing so forces strict fasting for Sunday.

And what to do about fasting (also!) on Monday?

So please adjust your expectation for services here in the Church to be as follows for next week:

Sunday, 13Sep, 10AM, Sunday Divine Liturgy (as usual, NO fasting)

Sunday, 13Sep, 6PM, Vespers, Feast of Elevation of the Cross.  
The Cross will be brought out in procession for veneration at this service!

Monday, 14Sep, 9AM, Divine Liturgy, Feast of Elevation of the Cross.

The Cross will REMAIN out for veneration until Monday, 21Sep, which is the Leavetaking of the Feast!

We have just heard the Lord's parable about those bidden to the wedding feast (Matthew 22:1-14), a parable about how God calls people to His supper, but people – for one reason or another – refuse to respond to God's call.

Like the other parables of Jesus, it has several levels of meaning. It relates first of all to the Jewish people, to whom God from century to century sent prophets, whom they rejected, and who later rejected the Beloved Son of God, Who came to save this nation. But in a broader sense this parable speaks of many other nations. God called not only the Jewish nation, but in various periods He also called other nations, whom he wanted to make God-bearing nations, but they either did not respond to God's call or turned out to be unworthy of this call. But a nation is not an abstract concept: a nation is all of us, each one of us. And everything that happens in a nation reflects on each one of us; and, vice versa, everything that happens to us reflects on the nation as a whole. From this follows another meaning of the parable: it is addressed to every specific person, to each one of us.

We are very often incapable of responding to God's call. Sunday comes around, and either out of laziness and negligence, or out of coldness and hardness of heart, we do not want to go to church, putting off going to church until the next Sunday. We reject God's call when, coming to the Divine Liturgy, we do not commune of the Holy Mysteries, likewise out of laziness and negligence, or because we have not prepared for Communion, not having read the required rule. But preparation for receiving Christ's Holy Mysteries is not simply a matter of reading prayers. We need to prepare for participation in the Lord's Trapeza our entire lives. The Apostle Paul says: "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). And preparation for receiving the Holy Mysteries of Christ lies precisely in each one of us having this mind. This is the "wedding garment" of which the parable speaks. The Lord calls each one of us, but we should not simply respond to this call and come to the wedding feast in just any old way. We need to spend our whole lives in fulfilling Christ's commandments, in good deeds, in prayer and repentance preparing for Communion.

We have no right to receive Christ's Holy Mysteries if we do not have that mind that was in Christ Jesus. It is Christ that is the image that we must follow. We do not have the right to approach Christ's Holy Mysteries if we carry a grudge against someone or if we ourselves have offended someone. The Lord says: "Therefore if you bring your gift to the altar, and there remember that your brother has something against you; Leave your gift there before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift" (Matthew 5:23-24). Every time that Sunday approaches, we should ask ourselves: do we approach God with peace of conscience and at peace with our neighbors? Are we ready to approach Christ's Holy Mysteries or not? Do we bear within ourselves the mind that was in Jesus Christ, that is, to what extent is our life an imitation of the life of Christ, God Incarnate? If we receive Christ's Holy Mysteries without having been reconciled with God, with ourselves, and with our neighbors, then the same thing can happen to us that happened to the man who came to the supper without a wedding garment. The king, seeing this man, said to his servants: "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matthew 22:13).

Our eternal fate depends upon how we commune and how we approach God: will we be cast into "outer darkness," where there is "weeping and gnashing of teeth," or will we be found worthy of the promised Heavenly Kingdom? Our fate is decided when we, having heard God's call, respond to it or not, and care for our "wedding garment" or not. And this call sounds unceasingly. Every minute, every hour, and every day of our lives we hear God's call, and at any given moment we make choices between good and evil, between God and the devil, between light and darkness – a choice upon which our future depends. 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 5) *Let us, the faithful, praise and worship the Word, coeternal with the Father and the Spirit, born for our salvation from the Virgin, for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection.*

**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.*

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

**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.*

**Now and ever....**

**Kontakion for the Day:** (Tone 5) *You descended into hell, O my Savior, shattering its gates as Almighty, resurrecting the dead as Creator, and destroying the sting of death. You have delivered Adam from the curse, O Lover of Man, and we all cry to You: “O Lord, save us!”*

**Epistle:** 2Cor 1:21-2:4

**Gospel:** Mat 22:1-14

### Monthly Financial Tracker

|                        |          |
|------------------------|----------|
| July Total Income      | \$ 6,051 |
| July Total Expenses    | \$ 1,297 |
| June Net Income (Loss) | \$ 4,754 |

### Web Tracker

|                 |         |                   |
|-----------------|---------|-------------------|
| Web Searches    | 505     | interacts/28 days |
| Blog Site Views | 190,294 | Total Views       |
| Web Site Views  | 21,144  | Total Views       |
| Facebook Views  | 2,549   | views/28 days     |

**St. Herman of Alaska  
Eastern Orthodox  
Church**

**Phone: 330-608-8896  
5107 Darrow Road  
Hudson, OH 44236**

**E-mail:**  
[frbasilr@gmail.com](mailto:frbasilr@gmail.com)

**Website:**  
[www.sainthermanchurch.org](http://www.sainthermanchurch.org)

**Facebook:**  
[Facebook.com/StHermanHudson](https://www.facebook.com/StHermanHudson)

### September 2026

| Sunday                                                                           | Monday                                                       | Tuesday                                                                                                  | Wednesday                                                | Thursday                                                                             | Friday                                                                   | Saturday                                                                                   |
|----------------------------------------------------------------------------------|--------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|----------------------------------------------------------|--------------------------------------------------------------------------------------|--------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| 13th Sunday<br>Divine Liturgy<br>1Cor 16:13-24<br>Mat 22:35-46                   | 30<br>T4<br>930A<br>2Cor 12:10-19                            | 31<br>Church New Year<br>2Cor 12:20-13:2                                                                 | 1<br>2Cor 13:3-14                                        | 2<br>Gal 1:1-10, 20-2:5                                                              | 3<br>Gal 2:6-10                                                          | 4<br>Vespers/ Conf<br>1Cor 4:1-5                                                           |
| 14th Sunday<br>Divine Liturgy<br>2Cor 1:21-2:4<br>Mat 22:35-46                   | 6<br>T5<br>10AM<br>Gal 2:11-16<br>Mark 5:24-34               | 7<br>Vespertal Liturgy<br>Feast Nativity of the Theotokos<br>6PM<br>Phil 2:5-11; Luke 10:38-42, 11:27-28 | 8<br>Nativity of Theotokos<br>Gal 3:15-22<br>Mark 6:7-13 | 9<br>Gal 3:23-4:5<br>Mark 6:30-45                                                    | 10<br>Gal 4:8-21<br>Mark 6:45-53                                         | 11<br>Saturday Before<br>Elevation<br>Vespers/ Conf<br>6PM<br>1Cor 2:6-9<br>Mat 10:37-11:1 |
| 15th Sunday<br>Before Elevation<br>Divine Liturgy<br>2Cor 4:6-15<br>Mat 22:35-46 | 13<br>T6<br>10AM<br>1Cor 1:18-24; Jn 19:6-11<br>13-20, 25-35 | 14<br>Elevation of the Holy Cross<br>Gal 5:11-21<br>Mark 7:5-16                                          | 15<br>Gal 6:2-10<br>Mark 7:14-24                         | 16<br>St. Sophia<br>Adult Study<br>Gal 3:23-4:5<br>Mark 6:30-45                      | 17<br>St. Sophia<br>7PM<br>Enquirer's Class<br>Gal 4:8-21<br>Mark 8:1-10 | 18<br>After Elev of Holy Cross<br>Vespers/ Conf<br>6PM<br>1Cor 14:20-25<br>John 8:21-30    |
| 16th Sunday<br>After Elevation<br>Divine Liturgy<br>2Cor 6:1-10<br>Mat 25:14-30  | 20<br>T7<br>10AM<br>Eph 1:22-2:3<br>Luke 3:19-22             | 21<br>Leave of Elevation<br>Eph 2:19-3:7<br>Luke 3:23-4:1                                                | 22<br>Eph 3:8-21<br>Luke 4:1-15                          | 23<br>Adult Study<br>Eph 4:14-19<br>Luke 4:16-22                                     | 24<br>7PM<br>Enquirer's Class<br>Eph 4:17-25<br>Luke 4:22-30             | 25<br>Vespers/ Conf<br>6PM<br>1Cor 14:20-25<br>Luke 4:31-36                                |
| 17th Sunday<br>1st Luke<br>Divine Liturgy<br>2Cor 6:16-7:1<br>Luke 5:1-11        | 27<br>T8<br>10AM<br>Eph 4:25-32<br>Luke 4:37-44              | 28<br>Eph 5:20-26<br>Luke 5:12-16                                                                        | 29<br>Eph 5:25-33<br>Luke 5:33-39                        | 30<br>Protection of Theotokos<br>Adult Study<br>Heb 9:1-7<br>Luke 10:38-42; 11:27-28 | 1<br>NO Enquirer's Class<br>Eph 6:18-24<br>Luke 6:17-23                  | 2<br>Noffsinger Wed<br>Vespers/ Conf<br>3PM<br>1Cor 15:39-45<br>Luke 5:17-26               |