



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, 03Dec— 6PM Vigil
Sunday, 04Dec, 10AM—Divine Liturgy

27Nov22

24th Sunday After Pentecost/10th Luke/Tone 7

"And the Multitude Rejoiced..."

There's a curmudgeonly expression in our language that says, "No good deed goes unpunished." If it is true, then our Lord is the most punished person in the history of the world, for all He accomplished were "good deeds".

Think of it. Consider all the myriad of people whom our Lord encountered in the three-year ministry we know of. Can we find one who was harmed?

You will say, "What of the rich young man whom Jesus instructed to sell all that he had? Wasn't he 'harmed'?" The response would be, "Certainly NOT!" He was given the great **blessing** to exchange a small amount of earthly blessings (regardless of how massive his riches might have been) for the promise of eternal and unlimited blessings in becoming a follower of our Lord! He chose to reject a great blessing. He left in sadness, when he was given the opportunity, like today's multitude, to leave rejoicing!

Perhaps the issue is that we live wearing spiritual 'blindness' - you know, those things put on horses' eyes so they can only see what lay ahead, not to the sides. Only in our case, the 'blindness' block our view of what has happened before and

what our Lord has promised us will happen ahead. We see today—only.

We all know people who seem to never have a good day. When we encounter them, we almost fear to ask them, "How are you?", because we don't want to deal with the barrage of complaints that we know will follow. It's likely the reason for our developing a persistent negativity towards such people is summed up on a lyric from a 70's song from Jackson Browne that says, "maybe people only ask you, 'How ya doin?'" because it's easier than letting on how little they could care." Society indicted!

But what of us? Where and when do WE find rejoicing? The question is framed for the days we find ourselves within, because without joy there is no giving of thanks.

Metropolitan Joseph wrote this past week an Archpastoral message to all of us, his spiritual children. He began that message with words from Elder Thaddaeus which teach the following. *"God has given us everything, but we are always unsatisfied and gloomy. Instead of thanking and praising God for everything, we only express our thankfulness with our lips, and our hearts remain cold. Joy is thankfulness, and when we are*

joyful, that is the best expression of thanks we can offer the Lord, Who delivers us from sorrow and sin."

If we are honest with ourselves and if we see ourselves in the light of the Gospels, then in the hierarchy of thankfulness, deliverance from sin has to rank in the number one position. And for one who has been delivered from his (or her) countless sins, how can sorrow, except over our sins, be a part of us? Being delivered from them must result in the greatest joy...

And if this happens to enough of us, then truly, on this day and on all subsequent days, we, the multitudes, will rejoice!

As we prepare for the coming in the flesh of our Lord and Savior Jesus Christ, let us individually and collectively recognize the ever present Reason for rejoicing. For our God has chosen, beyond our human ability to understand the miracle, to assume our flesh, to become one of us, and to deliver us from our sins.

"But let all those rejoice who put their trust in You; Let them ever shout for joy, because You defend them; Let those also who love Your name Be joyful in You." (Ps 5:11)

Happy Thanksgiving 2022!

This Week's Prayer Requests

For Health—St. Herman's: Met. Joseph, Pat Blazosky
Others: Fr.Dn.Basil, Nikandra, Judy, Barry, Anne, Keith
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	Vespers	19Nov	6 faithful	10 views
Sunday	Divine Liturgy	20Nov	32 faithful	8 views

In the News

Videos of services can be found at:
https://www.youtube.com/channel/UCfAOKICLMmH_-FIDe8SoWOW

There's another scheduled Church Cleanup on the horizon, coming soon.

Please observe caution while we're here in the snow/ice season. The church floors take a beating from salt carried in from the entrance. Please attempt as best you can to eliminate salt and salt water from your shoes before entering the nave.

Please plan on staying with us for a short while after Coffee Hour next Sunday as we decorate the Church for the upcoming Nativity Season!

Waistline Savings Time



When someone abandons himself to God, God does not abandon him.

(St. Paisios of Mt. Athos)

Thanksgiving

It has become the practice in America for many Orthodox Christians to gather in their temples for the celebration of the Divine Liturgy on Thanksgiving Day. As we gather together with friends and family, sharing in the traditional turkey dinner, we remember that this great country has set aside Thanksgiving Day, not as a day to overeat, but as a day when we come together as family.

The central service in the Orthodox Church is the Divine Liturgy, and since the word liturgy means the "work of the people", the centrality of this service is all the more important, for it involves us all in a most

intimate way. The people of God, who make up the Body of Christ, come together to celebrate the Eucharist, and receive the very Body and Blood of our Saviour. This very Christ condescended to take on our flesh, and condescends, again, to unite Himself to His creation in each celebration of the Divine Liturgy.

The word Eucharist comes from the Greek by way of Latin, and it means "thanksgiving", and is, by its very nature, a meal of unity. We leave our isolated lives and come together around the table of the Lord. We are mystically joining in the Heavenly Banquet that is ongoing in

Heaven, and celebrated in the heavenly realm. This celebration of the Divine Liturgy is not an isolated event, but a Meal of Unity.

We Orthodox, perhaps more than most, understand the profound importance of the unity of coming together as one, as we set aside, if even for a day, our lives that have been set apart. We come together to celebrate this work of the people, giving thanks to the Lord for yet another year of blessings.

Happy Thanksgiving to all of you.

Love in Christ,
 Abbot Tryphon

About Thanksgiving *(Fr. Lawrence Farley, oca.org)*

The Christian Faith is all about thanksgiving. Our secular North American society thinks that thanksgiving is moderately important, and so it has a wonderful Thanksgiving Day feast once a year. I love this feast. Every October in Canada—my calendar tells me it is held in November in the US—when the leaves start to turn colour and the days become a little cooler, we gather if possible with our extended families and sit down to a turkey dinner. There are no pilgrims and no Plymouth Rock in sight up north, but the rejoicing in family warmth and domestic coziness is the same, I suspect, both north and south of the border. I do love Thanksgiving Day, even if in many secular households not everyone gives thanks to God for the day's bounty. At least once a year our all-too-often self-entitled culture tells us that it is good to give thanks and to be grateful.

It is otherwise in the Church. In the Church, we are to give thanks not just once a year, but always, so that every day is a thanksgiving day. We are taught this at Vespers: "I will sing praises to my God while I have my being!" (from Psalm 104). We are taught this at Matins: "Let every breath praise the Lord!" (from the Praises). We are taught this at Divine Liturgy: "It is meet and right to hymn You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion" (from the Anaphora). Praise and thanksgiving is what we do as Christians, not just once a year, but all day, every day. Obviously we don't do this as successfully as we should. That is why we need the constant liturgical reminders. But it defines our Christian Faith nonetheless. That is why the main liturgical service, the one that reconstitutes us each week as the Body of Christ and forms the liturgical context for everything else, is called "the Eucharist"—from the Greek *eucharistia*, thanksgiving.

Thanksgiving not only defines us as Christians, but also as human beings—not surprisingly, if the soul (as the second century Christian apologist Tertullian noted) is "naturally Christian." That is, what separates us from the animals is the ability to transcend ourselves and the realm of the senses and appetites through thanksgiving. My cat, lovely thing that she is, was not made in the image of God, and so cannot transcend the realm of the appetites and the senses in which she lives. She might love me (or might not; with cats it's sometimes hard to tell), but even if she does love me, she never expresses it in thanksgiving. When I fill her food dish, she never stops, looks up at me and meows a word of doxology or gratitude. She simply chows down as if I do not exist. That's okay. She's just an animal. But we are not just animals, but strange and glorious amalgams of the animal and the spiritual, a kind of amphibian, living in both of the physical world and the angelic realm. As such we can transcend the merely physical in which we usually live, and rise up to God. Man is, as Father Alexander Schmemmann once reminded us, *homo adorans*—"worshiping man"—and this capacity to worship is what constitutes the divine image in us.

Our annual secular reminder of this in the autumn is wonderful. Yet even more wonderful is our weekly reminder every Sunday. For there we are not simply reminded to give thanks, but through our weekly liturgical *eucharistia* are able to rise above the world, and commune with God, and find healing for our broken and ailing hearts. Family and turkey are great. The Kingdom of God is even better.

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 7) *By Your Cross, You destroyed death! To the thief You opened Paradise. For the Myrrhbearers, You changed weeping into joy, and You commanded Your disciples, O Christ God, to proclaim that You are risen, granting the world great mercy!*

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 7) *The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its power! Hell is bound, while the prophets rejoice and cry: ‘The Savior has come to those in faith! Enter, you faithful, into the Resurrection!’*

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: Eph 2:14-22

Gospel: Luke 13:10-17

Monthly Financial Tracker

October Total Income \$ 4895
 October Total Expenses \$ 3133
 Month Net Income (Loss) \$ 1762

Yearly Financial Tracker

(based on year-to-date income/expenses)
 Projected 12mo Income \$55,594
 Projected 12mo Expenses \$51,455
 Projected Year Income (Loss) \$4,139

Web Tracker

StHerman Google Bus Site 3401 views/28 days
 Blog Site Views 13519 Total Views
 Web Site Views 107 visits/30 days
 Facebook Reach 682 people/28 days

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

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**CURRENT WEEK
 HIGHLIGHTED**

December 2022							
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
24th Sunday 27 10th Luke T7 Divine Liturgy 10AM Eph 2:14-22 Luke 13:10-17	28	29	Apostle Andrew 30 1Cor 4:9-16 John 1:35-51	1	2	Vigil/Conf Gal 1:3-10 Luke 12:32-40	6PM
25th Sunday 4 11th Luke T8 Divine Liturgy 10AM Gal 3:23-29 Mark 5:24-34	5	St. Nicholas 6 Heb 13:17-21 Luke 6:17-23	7	8	Conception of Theotokos 9 Gal 4:22-31 Luke 8:16-21	Vigil/Conf Gal 3:8-12 Luke 13:18-29	6PM
26th Sunday 11 Holy Forefthrs T1 Divine Liturgy 10AM Col 3:4-11 Luke 14:16-24	St Spyridon 12 Vespers Liturgy 6PM Heb 13:17-21 Luke 6:17-23	St. Herman of Alaska 13 1Tim 5:11-21 Mark 8:22-26	14	15	16	Saturday Before Nativity Vigil/Conf Gal 5:22-6:2 Luke 14:1-11	6PM
Sun Bef Nativit 18 T2 Divine Liturgy 10AM Heb 11:9-10,17-23,32-40; Mat 1:1-25	19	20	21	22	23	Nativity Eve Royal Hours 10AM All Night Vigil 11PM Heb 1:1-12 Luke 2:1-20	
Nativity of our Lord and Savio 25 T3 Gal 4:4-7 Mat 2:1-12	Synaxis Holy Theotokos 26 Heb 2:11-18 Mat 2:13-23	First Martyr Stephn 27 Acts 6:8-15, 7:1-5, 47:60; Mat 21:33-42	28	29	30	Nativity Moleben 6PM 1Tim 6:11-16 Mat 12:15-21	