St. Herman of Alaska Eastern Orthodox Church

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"An Orthodox Presence in Northeastern Summit County"
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THE ADVENT FAST BEGINS TODAY!

Important This Week

Sunday, 15Nov, **10AM** Divine Liturgy
Thursday, 19Nov, **7PM** Adult Study / Friday, 20Nov, **6PM** Vespers Presentation Theotokos
Saturday, 21Nov, **10AM** Divine Liturgy Presentation Theotokos; **6PM** Vespers

15Nov26 **24th Sunday After Pentecost/8th Luke**

Saint Gregory Nazianzus on the Incarnation

The following is from one of St. Gregory's Theological Orations

The very Son of God, older than the ages, the invisible, the incomprehensible, the incorporeal, the beginning of beginning, the light of light, the fountain of life and immortality, the image of the archetype, the immovable seal, the perfect likeness, the definition and word of the Father: He it is Who comes to His own image and takes our nature for the good of our nature, and unites Himself to an intelligent soul for the good of my soul, to purify like by like.

He takes to Himself all that is human, except for sin. He was conceived by the Virgin Mary, who had been first prepared in soul and body by the Spirit; His coming to birth had to be treated with honor, virginity had to receive new honor. He comes forth as God, in the human nature He has taken, one being, made of two contrary elements, flesh and spirit. Spirit gave divinity, flesh received it.

He who makes rich is made poor; He takes on the poverty of my flesh, that I may gain the riches of His divinity. He who is full is made empty; He is emptied for a brief space of His glory, that I may share in His fullness. What is this wealth of goodness? What is this mystery that surrounds me? I received the likeness of God, but failed to keep it. He takes on my flesh, to bring salvation to the image, immortality to the flesh. He enters into a second union with us, a union far more wonderful than the first.

Holiness had to be brought to man by the humanity assumed by One Who is God, so that God might overcome the tyrant by force and so deliver us and lead us back to Himself through the mediation of His Son. The Son arranged this for the honor of the Father, to whom the Son is clearly obedient in all things.

The Good Shepherd, Who lays down His life for the sheep, came in search of the straying sheep to the mountains and hills on which you used to offer sacrifice. When He found it, He took it on the shoulders that bore the wood of the cross, and led it back to the life of heaven.

Christ, the light of all lights, follows John, the lamp that goes before Him. The Word of God follows the voice in the wilderness; the Bridegroom follows the Bridegroom's friend, who prepares a worthy people for the Lord by cleansing them by water in preparation for the Spirit.

We need God to take our flesh and die, that we might live. We have died with Him, that we may be purified. We have risen again with Him, because we have died with Him. We have been glorified with Him, because we have risen again with Him.

Prayer Requests

Health: Met Joseph, Pat, Richard, Judy, Sue, Nora, Loftyn, Alexandra. Jase

Departed: Matushka Elizabeth, Fr. Jerome

Weekly Statistics

Saturday	Vespers	07Nov	10 faithful	73views
Sunday	Liturgy	08Nov	47 faithful	25views
Thursday	AdultStdy	12Nov	04 faithful	

In the News

Videos of services can be found at:

https://www.youtube.com/channel/UCfAOK1CLMmH_-FlDe8SoWOw

Adult Study and Enquirer's Classes this coming Thursday and Friday!!
Adult Sessions are on Thursdays at 7PM.
Enquirer's meet on Fridays at 7PM.
See y'all then!

2027 Church Calendars are available in the Church Hall!!

More Bad Puns, Anyone?

I received an e-mail
that explained how to read
maps backward.

It was spam.



The Eucharist is like a fire that inflames us, that, like lions breathing fire, we may retire from the altar being made terrible to the devil.

(St. John Chrysostom)

The Garden *[Abbot Tryphon]*

Both my grandfather, and my mother, were avid gardeners, so I grew up surrounded by the beauty of plants and flowers. The cottage garden is a distinct style of garden that is certainly my favorite. The use of traditional materials, in an informal design, together with dense plantings, and a mixture of ornamental and edible plants, is identified the world over as English in origin. The grandeur and formal structure, found in classical English estate gardens, has surrendered to homey and functional gardens that are filled with grace and charm.

The massive plantings of perennials, annuals, vegetables, and plants and flowers of every size and color, display like nothing else, the variety of beauty that bespeaks God's creation. These gardens remind me of people, coming, as we do, in every size and color, all beautiful in our own special way. Some are like climbing roses, reaching to the heavens, and God's glory. Others are like creepers, hugging the ground, and covering large areas like a carpet of green. Some are like cacti, needing little water, while able to live in the ascetic splendor of an Egyptian desert. Others, like water lilies, display beautiful blooms, even while floating in squalid water.

Like plants, we need watering and tending. For Christians, the Waters of Life can be found in baptism, where we are immersed in the Living Waters that bring us into life, standing us before the Creator, Who, like the gardener, tends to our needs, that we may grow and bloom to all our potential.

As we tend to our own heart, we must make sure we have guarded ourselves against the weeds that would strangle us, and smother our full potential as children of God. We must make sure we avail ourselves to the life sustaining food and water that comes from God as His Uncreated Grace. And, as the Body of Christ, the Church, ("neither male nor female, Greek nor Jew") we will flower together, making up a garden of beautiful souls, basking in the Light of the Son of Righteousness.

24th Sunday After Pentecost/8th Luke *[Fr. Philip LeMasters, stvasiliosbrunswick.com]*

There are some people who think that worshiping God in beautiful liturgical services distracts us from serving our neighbors and accomplishing His purposes for us in the world. There are those who say that focusing on prayer, fasting, and other spiritual disciplines wastes time and energy that could be better used in helping others. On November 17 we commemorate St John Chrysostom, whose life and ministry demonstrate that we do not have to choose between liturgical life and practical service, for true worship and prayer enable us to make all dimensions of our life in the world an entrance into the heavenly kingdom through Jesus Christ, our eternal High Priest.

St John Chrysostom remains famous for his powerful preaching and interpretation of the Scriptures, his doctrinal and moral soundness, and his association with the Divine Liturgy. Originally from the Church of Antioch, he became the Archbishop of Constantinople, where he imposed needed discipline on the clergy and boldly criticized the abuses of the rich and powerful. He died in exile due to the harsh treatment he received for denouncing the corruption of a Byzantine empress. His life of faithfulness was not easy, and his example of holiness shines all the more brightly as a result.

In a society still influenced by pagan traditions that completely disregarded the needs of poor and suffering people, St John stressed the importance of serving Christ in them. Through his preaching and support of philanthropic ministries, he demonstrated that those commonly viewed as worthless and undeserving were those with whom our Lord identified Himself. He taught that, in the face of unmet need, it was impossible to be in communion with Christ without ministering to His hungry and sick body in daily life. He knew that the Lord calls us all to be neighbors to one another, refusing to pass by on the other side when we can be of help in practical ways.

In this respect, our Savior's ministry was clearly made present in St John's life. Christ refused to allow the lawyer to narrow down the list of people whom he had to love as himself in order to find eternal life, and St John proclaimed the same message. Even as today's parable criticizes the religious leaders who passed by on the other side, St John denounced distorted forms of spirituality that separate true faithfulness from how people live in the world, especially in relation to meeting the urgent needs of others.

The character of the good Samaritan is, of course, an image of Christ in many ways. The same religious leaders who rejected and despised Him ignored the true needs of the people before God. Purely out of love for us, Christ came to bind up our wounds as those corrupted by sin and enslaved to death. Out of compassion, He nourishes us back to health with His own Body and Blood and anoints us with holy oil for forgiveness and strength. He makes us members of the Church, the inn where we continue our recovery through His ongoing grace and mercy through the Holy Mysteries. He Himself forgives our sins every time that we humbly repent in Confession. The only limits to our healing are those which we place on ourselves, for there is no boundary to His transforming love for those He created in His image and likeness

The vocation of a bishop is to manifest the fullness of Christ's ministry. As a bishop, St John was an icon of Christ mostly obviously in presiding as a high priest over the church's celebration of the Divine Liturgy. Our Lord is the true High Priest Who has ascended into heaven at the right hand of the Father, where He ministers eternally in the Heavenly Temple. We participate mystically in that heavenly worship whenever we celebrate the Divine Liturgy. When we do so, we join ourselves to His one offering through the Cross, by which He conquered death and brought us into the blessed eternal life of the Holy Trinity. In Him, we dine as guests at the Heavenly Banquet when we receive the Eucharist. We truly become participants in and communicants of life eternal in His Body, the Church.

As St John made clear through his preaching and witness, we must never think that worship, offering, and communion are somehow limited to what we do during the liturgical services of the Church. If we limit them in that way, then we will not truly worship Christ, offer ourselves to Him, or commune with Him for the healing of our souls. If we do so, we will become like the hypocritical religious leaders in today's parable who failed to see that they encounter our Lord in every needy human being, in every neighbor who bears His image and likeness. Perhaps they ignored the victim of the robbers because they were hurrying off to fulfill their religious duties in the Temple. Perhaps we do even worse by ignoring the needs of our spouses, children, parents, and neighbors due to our own self-centeredness or obsession with our work, hobbies, or routines. Perhaps we do even worse by passing by on the other side because we think that people with this or that problem deserve what they get. Perhaps we do even worse by thinking that other people's difficulties are theirs alone and have nothing to do with us. Perhaps we do even worse by becoming so addicted to satisfying our cravings for pleasure that we find it impossible to serve anyone other than ourselves.

By offering Himself on the Cross, rising in glory, and ascending into heaven, our Lord overcame the corruption of the entire creation. He did so as the New Adam Who has made it possible for us all to fulfill our original vocation to become like God, to be perfect as our Heavenly Father is perfect. As the God-Man, He offered every dimension of Himself for our salvation.

Through His eternal High Priesthood, He calls us to ever greater participation in eternal life. While the Eucharistic worship of the Divine Liturgy manifests our communion with Him most profoundly, it should be obvious that so great a salvation may not be limited to any sphere or segment of our lives. No, if we are truly in communion with Christ, then we must bring every dimension of our lives into right relationship with Him. We must offer not only bread and wine, but all our blessings back to Him so that we will faithfully play our part in making His salvation present in the world. We must join our time, energy, resources, and relationships to His High Priestly offering so that they will all become signs of His healing of our corrupt humanity.

We must offer not only bread and wine, but ourselves to the Holy Trinity in union with Christ. He is the true High Priest through whom we become participants in the eternal worship of the Heavenly Kingdom. Such eternal glory is made present in the Divine Liturgy, but He also calls us to make present His blessing and healing of this broken world in all our thoughts, words, and deeds. He calls us all to become like the good Samaritan, binding up the wounds of our neighbors and refusing to narrow down the list of those whom we must learn to love as ourselves. We will do so, not by abandoning the services and disciplines of the Church, but by embracing them for our own healing. By repenting of our sins in Confession and communing with Christ in the Eucharist, we will be strengthened to offer ourselves to Him in daily life and to resist any temptation to pass by on the other side of the needs any neighbor. We will gain the spiritual clarity to see that we are always celebrating a liturgy of one kind or another; we are always offering ourselves to something or someone. Like St John Chrysostom, let us worship our great High Priest in how we live in the world 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 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 10:25-37*

Monthly Financial Tracker

Sept Total Income	$ 4,488
Sept Total Expenses	$ 1,784
Sept Net Income (Loss)	$ 2,704

Web Tracker

Web Searches	497	interacts/28 days
Blog Site Views	279,065	Total Views
Web Site Views	21,551	Total Views
Facebook Views	1,458	views/28 days

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November 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 22nd Sunday 6th Luke Divine Liturgy 10AM 1Cor 12:27-31,13:1-8 T5 Luke 8:26-39	**2** 1Thes 1:1-5 Luke 11:29-33	**3** 1Thes 1:6-10 Luke 11:34-41	**4** 1Thes 2:1-8 Luke 11:42-46	**5** Adult Study 7PM 1Thes 2:9-14 Luke 11:47-12:1	**6** Enquirer's Class 7PM 1Thes 2:14-19 Luke 12:2-12	**7** Vespers/Conf 6PM 2Cor 8:1-5 Luke 9:1-6
8 23rd Sunday 7th Luke Divine Liturgy 10AM Heb 2:2-10 T6	**9** 1Thes 2:20-3:8	**10** 1Thes 3:9-13	**11** 1Thes 4:1-12	**12** Adult Study 7PM 1Thes 5:1-8	**13** St. John Chrysostom Enquirer's Class 7PM Heb 7:26-8:2	**14** Vespers/Conf 6PM 2Cor 11:1-6
15 24th Sunday 8th Luke Divine Liturgy 10AM Eph 2:14-22 T7 Luke 10:25-37	**16** Evangelist Matthew 1Cor 4:9-16 Mat 9:9-13	**17** 2Thes 1:10-2:2 Luke 14:25-35	**18** 2Thes 2:1-12 Luke 15:1-10	**19** Adult Study 7PM 2Thes 2:13-3:5 Luke 16:1-9	**20** Forefeast Entry of Theotokos Vespers 6PM 2Thes 3:6-18 Luke 16:15-18,17:1-4	**21** Entry Theotokos Divine Liturgy 10AM Vespers/Conf 6PM 2Cor 8:1-5 Luke 9:37-43
22 9th Luke Divine Liturgy 10AM Eph 4:1-7 T8 Luke 12:16-21	**23** 1Tim 1:1-7 Luke 17:20-25	**24** Catherine Eph 6:10-17 Luke 21:12-19	**25** 1Tim 1:18-20, 2:8-15 Luke 18:15-17, 26-30	**26** 1Tim 3:1-13 Luke 18:31-34	**27** 1Tim 4:4-8. 16 Luke 19:12-28	**28** Vigil/Conf 6PM Gal 3:8-12 Luke 10:19-21
29 26th Sunday 10th Luke Divine Liturgy 10AM Eph 5:8-19 T1 Luke 13:10-17	**30** Apostle Andrew 1Cor 4:9-16 John 1:35-51					