



St. Herman of Alaska Eastern Orthodox Church

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



Important This Week:

Thursday, 05Dec, 6PM, Vespertal Liturgy for Feast of St. Nicholas
Friday Classes CANCELLED This Week

Saturday, 07Dec, 6PM Vigil; Sunday, 08Dec, 10AM, Divine Liturgy

01Dec24

23rd Sunday After Pentecost—Tone 6

Wonderworker (<https://www.stnicholascenter.org/who-is-st-nicholas/stories-legends/traditional-stories/later-miracles/lost-and-found>)

The website "orthodoxwiki.org" is dedicated to providing information related to the Holy Orthodox faith.

One of the pages on the site is dedicated to the category of saints known as "wonderworkers". There are seventy-seven saints so named, some of whom most of us will have knowledge about—our own St. Herman is on the list, as are St. John Maximovitch, St. John Climacus, St. John of Kronstadt, St. John of Rila, St. Mary of Egypt, St. Patrick of Ireland, St. Seraphim of Sarov, and St. Tikhon of Zadonsk.

But we'll focus on this day with St. Nicholas of Myra who is also among those named.

We have heard of so many of the miraculous deeds associated with this blessed saint. But inside of each and every year we encounter yet more of his intercessions for those in need.

This year we'll focus on one from Ukraine. The account comes from "stnicholascenter.org." It doesn't give a date for this event, but we all know that a date is not relevant.

The story is about a young man who has a strong devotion to St. Nicholas as well as to the first Ukrainian saints, Sts. Boris and

Gleb.

At one time he made a pilgrimage with his wife and baby, traveling up the Dneper River to the city of Vyshgorod to celebrate the feast day of Sts. Boris and Gleb at their tomb.

As they were returning to their home by boat, the mother fell asleep, and in this state the baby fell from her arms, and into the river. The panicked parents looked into the water where they saw a whirlpool, into which their precious child was pulled, and drowned.

Grief stricken, the two prayed: "Holy Wonderworker Saint Nicholas, you are the swift deliverer of all in times of distress. We call to you now, hear our prayer and save our innocent child from death."

That evening, St. Nicholas went to the river, lifted up the child, and he bore the child's dead body to the St. Sophia Cathedral in Kyiv. There, he placed the baby, now alive and well, in front of his own icon which was located in a place known as "the women's gallery".

Early the next morning, the church sacristan (one who is responsible for the sacred items within a church) arrived early and he heard a child crying inside. He ac-

cused the church guard of letting in a woman and child, but the guard defended himself saying that indeed he had not. As the two went to the building, they found all the doors locked as they should be, assuring that no one had entered during the night.

As they entered, they found a child, still dripping wet and laying before the icon of St. Nicholas. Not knowing what to think, they went to the Metropolitan, who sent them with the child into the city market to find out whose child this was.

People flocked to see the child, but the father was there, too. He recognized his child, but was afraid to say anything. He returned home and told his wife of what had happened at the cathedral. "Don't you know?" she asked, "It is a miracle of St. Nicholas!"

The mother ran to the church. When she saw her child, she fell down before the icon of St. Nicholas, giving thanks for the rescue of her child.

As word of the event spread, the whole city gathered, offering glory to God for His gift of the Wonder-working Saint Nicholas!

This Week's Prayer Requests

For Health—St. Herman's: Met. Joseph, Pat, Sandra, Richard, Sam, Judy, Mitchell, Joe, Christian, Al, Sam, Fr.Dn.Basil, Nikandra, Don, Nora & Bob
For the Departed: Patriarchs Maxim and Neofit, Metropolitans Theodosius and Maximos, Archpriest Stephan, Popadia Marika, Matushka Illaria, Nun Theophania, Matushka Theodora, Stephen, Reader Charles, Betty Lou, Lainey Kay, Katherine, Jeanne, Margaret, Lenni

Weekly Statistics

Saturday	Vigil	23Nov	12 faithful	6 views
Sunday	Divine Liturgy	24Nov	31 faithful	14 views

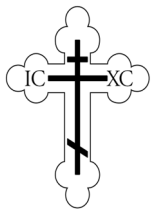
In the News

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

Please continue to bring items to support the needy in Akron—For men, women, and yes, also for children. Any types of clothes, shoes, jeans. Also blankets are still in need.

The same applies to bringing items in support of Zoe for Life. Please continue to drop your change, and to bring diapers, wet wipes, etc. as can be found on the “Needs List” on the window in the social hall.

Just What the World Needs



We cannot fully acquire the virtue of purity unless we have first acquired real humility of heart.

(St. John Cassian)

‘Tis the Season....

Why must we, as faithful Orthodox Christians, adhere to a fast when the rest of our world is festive and partying? This is really not a question perhaps (for we all know the reasons) as much as it is a complaint. “Why me?” And yet, severing ourselves from the festivity of the world is exactly what we must do to join ourselves to the feast day, which HAS NOT YET ARRIVED! Some of us will be coerced, cajoled, even required to attend parties sponsored by our employers to celebrate.... to celebrate what, exactly? The birth of our Savior? The beginning of our life in heaven through His working out our salvation? No, instead of celebrating by acknowledging Christ, we instead celebrate the end of a grueling term over which we are forced to compete with

others (our competitors) in an attempt to subdue them. Even in the more benign office environments, our celebrations are focused on the death of another fiscal year, HAVING to buy a gift for that someone who won't acknowledge me or the gift. And how do we celebrate? By imbibing in alcohol, by overeating, by raucous behavior, with dance and song. Meanwhile, our Savior waits. Quietly. Patiently. In divine humility, he comes as King of all and Creator of all to be born of the Virgin in a cave, not surrounded by the finest doctors, but by His mother and Joseph and the lowly of His creation, shepherds and animals. Surrounded by those who, in their silence, can hear the voices of the angels proclaiming His arrival. When we can't hear ourselves

think, how can we expect to hear angelic voices proclaim “Peace on earth, goodwill to all mankind”? When our bellies are full, how will we hunger for His arrival, or His presence in the Eucharist? Let us stand as examples to the world, let us stand as exceptions to the expected behavior, let us stand as servants of the One who is coming to be born, to grow strong, to heal, to love, to teach, and to rise from the dead, raising all of fallen mankind with Him. Let us follow His example and be strong enough to NOT participate in overindulgence, to heal divisions, to love those who mistreat us, to teach others about His love through our behavior, so that when He returns, He will raise us up to be with Him forever!

Eleventh Sunday of St. Luke (*orthodoxsaskatoon.com*)

What's the point? Being free enough to give – that is the gift Jesus gives.

In this story a man comes to Jesus and says, “Good teacher, what shall I do to inherit eternal life?”

Jesus says, “Why do you call me good? No one is good but God alone.”

Who is God in this story? It's Jesus. Jesus IS God. Jesus does not say, “do not call me good because God is the only one who is good.” Jesus says, “Why do you call me good?” Jesus knows that this man suspects Jesus is God himself. And Jesus wants to push the man to go further.

This man who comes to Jesus wants to receive things. He wants the secret code to get eternal life. He wants a backstage pass. He wants into the VIP section, where the cool kids hang out. It's like you might see in the movies a night club and there are like 100 people standing in line to get in, and a celebrity drives up in their limo, and get let in ahead of everyone else. No waiting in line for Beyoncé.

Maybe he was even prepared to pay for it. He knows that Jesus has something special, and this man just wants some of it. But Jesus wants this man to stop thinking about what he can buy or get or inherit. Jesus wants the man to give.

He says sell everything you have. All of it. Jesus wants this man to find freedom from his possessions. He wants to free this man from the loneliness of having something everyone else wants, and never knowing if your friends like you as much as they like your money. He wants to show this man how good a time you can have waiting in line with everyone else. He wants to give this man community, family, brotherhood, self-respect. And above all he wants him to have a purpose in life.

We can all see ourselves in the young rich man. We come to Jesus to get, and not to give. We come to get an experience of a familiar church service on Sunday. But often we don't come prepared to give our time, money, and energy to give to others.

Or we come to church to receive the true facts, the right arguments,

but when we go about our lives during the week, we never give out anything like kind words, prayers and blessings.

A few weeks ago, we read the gospel passage about the rich man and Lazarus. The rich man was the bad guy in the story because he didn't feed Lazarus. Last week the rich guy was the bad guy because he hoarded his wealth. Now the rich man is – kind of – the bad guy in this story because he won't sell his goods and distribute the money to the poor.

“It's easier for a camel to get through the eye of a needle than for a rich man to enter the Kingdom of Heaven.”

So all of these Gospel readings basically say that rich people have to help poor people. There's no way around it. That's what they're saying. I would be lying and hiding the truth from you if I didn't discuss this.

The relationship between rich people and poor people is a really complicated thing. In the earliest church Christians lived in a community that had all possessions and all money in common. That was what was expected. Not only did people give all their money to the church, and live in community with everyone else, they also bought the freedom of slaves. And they took in unwanted children.

In the Roman empire, people would take unwanted children and leave them outside in the woods to die of exposure, or to be eaten by the animals. They reasoned, “if the gods want this child to live, let the gods take care of the child.” This happened more to girls than boys.

Christians would rescue the girls and take on the responsibility of raising the girls. And so there were a large number of women who, ironically, had found their freedom in the church. Because their biological parents gave them up, the women were not under any obligation to marry someone chosen for them. They could choose not to marry, something novel. And in this group of women we see the beginnings of female monasticism.

Salvation for someone who was a slave, and is no longer a slave, or for a child that was rescued from the woods, that kind of salvation is very practical. People felt that God had done a miracle for them. And God had done a miracle for them. But God also did a miracle for the rich people. God freed the rich people in these communities from slavery to their money.

When Jesus says, “it's easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God,” he doesn't mean, “God is going to be sitting at the gate of heaven and refusing entry to all the rich people.” He doesn't say they can't get into heaven. He says it is hard for them to enter the Kingdom of God. But the Kingdom of God within us, in our midst, it is the Church, the redeemed family of God. It's not just about where you end up in the afterlife, it's about what community you enter into now.

It is hard for rich people to find themselves truly a part of same family as the poor. Jesus is saying salvation for the rich is when they are freed from the tyranny of their possessions.

It is truly difficult for rich people to break free. It's hard to train your mind to think differently. To truly care about other people. To give up power and influence. To give up comfort. To give up financial security.

Jesus knows it's hard. He is not saying, “you're not good enough, rich person.” He is saying, “I understand that it seems impossible for you to actually follow me to the cross. But my strength is made perfect in weakness. You are not alone in this struggle. I am with you. And with God it is possible!”

But this takes us back to what we said in the beginning – do we really think Jesus is God? When we really do trust in Jesus we trust that investing our time and money in the church is a good investment for our children, just as good as a stock portfolio, or a trust fund or private schools.

The greatest possession you can have is to do the work of Jesus Christ. The greatest financial freedom you can ever achieve is the freedom to give fearlessly. The greatest success you can ever have is to obey Jesus Christ. The richest people in the world are the ones that know they need God.

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 6) *The angelic powers were at Your tomb; the guards became as dead men. Mary stood by Your grave, seeking Your most pure Body. You have captured hell, not being tempted by it. You have come to the Virgin granting life. O Lord, Who arose from the dead, glory to You!*

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....

Kontakion of the Day: (Tone 6) *When Christ God the Giver of Life raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. He is the Savior of all, the Resurrection, the Life, and the God of all!*

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 2:4-10

Gospel: Luke 18:18-27

Monthly Financial Tracker

October Total Income	\$61,392
October Total Expenses	\$ 3,163
September Net Income (Loss)	\$58,229

Web Tracker

StHerman Google Bus Site	561	interacts/28 days
Blog Site Views	49210	Total Views
Web Site Views	16445	Total Views
Facebook Followers	5475	Total

**St. Herman of Alaska
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**CURRENT WEEK
HIGHLIGHTED**

December 2024						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
23rd Sunday 1 11th Luke T6 Divine Liturgy 10AM Eph 2:4-10 Luke 18:18-27	2 1Thes 2:20-3:8 Luke 20:27-44	3 1Thes 3:9-13 Luke 21:12-19	4 Grt Martyr Barbara Gal 3:23-29 Mark 5:24-34	5 Vesperal Liturgy 6PM 1Thes 5:1-8 Luke 21:28-33	6 St. Nicholas Heb 13:17-21 Luke 6:17-23	7 Vigil/Conf 6PM 2Cor 11:1-6 Luke 13:18-29
24th Sunday 8 11th Luke T7 Divine Liturgy 10AM Eph 2:14-22 Luke 17:12-19	9 Conception of Theotokos Gal 4:22-31 Luke 8:16-21	10 2Thes 1:10-2:2 Mark 8:22-26	11 St Spyridon 2Thes 2:1-12 Mark 8:30-34	12 Vesperal Liturgy 6PM Heb 13:17-21 Luke 6:17-23	13 St. Herman 2Thes 3:6-18 Mark 9:33-41	14 Vigil/Conf 6PM Gal 1:3-10 Luke 14:1-11
25th Sunday 15 Holy Forefthrs T8 Divine Liturgy 10AM Col 3:4-11 Luke 14:16-24	16 1Tim 1:7 Mark 9:42-10:1	17 1Tim 1:8-14 Mark 10:2-12	18 1Tim 1:18-20;2:8-15 Mark 10:11-16	19 1Tim 3:1-13 Mark 10:17-27	20 1Tim 4:4-8,16 Mark 10:23-32	21 Saturday Before Nativity Vigil/Conf 6PM Gal 3:8-12 Luke 13:18-29
Sun Bef Nativity 22 Holy Fathers T1 Divine Liturgy 10AM Heb 11:9-10,17-23,32-40; Mat 1:1-25	23 Nativity Vespers 6PM 1Tim 5:1-10 Mark 10:46-52	24 Eve of Nativity Royal Hours 10AM AllNightVigil/Lit 1130P Heb 1:1-12 Luke 2:1-20	25 Nativity of our Lord and Savior Gal 4:4-7 Mat 2:1-12	26 Synaxis Holy Theotokos Heb 2:11-18 Mat 2:13-23	27 First Martyr Stephen Acts 6:8-15, 7:1-5,47-60; Mat 21:33-42	28 Saturday After Nativity Vespers 6PM 1Tim 6:11-16 Mat 12:15-21
Sun Aft Nativity 29 Divine Liturgy 10AM T2 Gal 1:11-19 Mat 2:13-23	30 2:Tim 2:20-26 Mark 12:13-17	31 Leave of Nativity 2Tim 3:16-4:4 Mark 12:18-27	1 Circumcision St Basil Divine Liturgy 10AM Col 2:8-12 Luke 2:20-21,40-52	2 Titus 1:5-2:1 Mark 12:38-44	3 Titus 1:15-2:10 Mark 13:1-8	4 Vespers 6PM 1Tim 3:14-4:5 Mat 3:1-11