



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



Important This Week:

Monday, 20Nov—Vespertal Liturgy Entry Theotokos, **6PM**
Thursday, 23Nov—NO Adult Study; Friday, 24Nov—NO Enquirer's Class
Saturday, 25Nov—Vigil **6PM**; Sunday, 19Nov, Divine Liturgy, **10AM**

19Nov23

24th Sunday After Pentecost/9th Luke—Tone 7

Rich Toward God

When our Lord uses words, there is no doubt that He selects them carefully. He crafts his message, for in His being "the Word of God," His words represent Himself, they show us who He is.

In today's Gospel reading (Luke 12:16-21), there are only six verses, but they are filled with such meaning that hundreds of articles of this size could not possibly explain the fullness of the depths of the parable's meaning.

Let's start at the top. Jesus says, *The ground of a certain rich man brought forth plentifully.* The Greek word used for 'ground' is not indicative of 'dirt', but rather of a field. The word (chora) starts from a perspective of meaning an empty expanse. The Lord then says that this 'ground' *brought forth plentifully.* In the Greek, these words are in fact one word (euphoreo).

Let me pose the question: Where in these words does the Lord say that the certain man has *anything* to do with the ground being fruitful? What's that? You can't find it? That's because it's not there.

God's bounty to the parable's rich man is not associated with his character, his goodness, his slothfulness—it has *nothing* to do with

who he is PRIOR to this blessing, which begins to sound undeserved. That being said, the man is already 'rich', and this too is likely to be God's giving more than the man's industriousness.

I can hear you saying, 'But father, why are you being so hard on a man who is fictional and whom you do not know?' It is precisely because of what follows that we can make these assessments.

The man moves to the observation that he's received more than his existing possessions can bear. *I have no room to store my crops.*

I. Me. Mine.

God has overly blessed the man, and he ascribes nothing to the Source of the blessings. Like the account of the rich man who ignores Lazarus, this man also ignores the source of all that he has that is good, and does not seek to use the blessings God gives him to be a blessing to others. Instead, he plans to spend more, to build more, to store more. He has more than he can ever use himself. To what end does he store it? Clearly, his end game is more self-gratification: *Eat, drink, and be merry!* All of these point to passions—gluttony, drunkenness, and lack of sobriety. Jesus 'judges'

these actions in His closing words for the parable. *So is he who lays up treasure for himself, and is not rich toward God.*

What does the Lord mean when He says *rich toward God*? The word rich in the parable (plouteo) means wealthy, but also means the increase of 'goods'. When we seek to become rich towards God, what are we seeking? If it is things to fill our barns, our homes, or our bank accounts, we've severely missed the point AND the opportunity.

The Word of God is telling us that we need to seek what increases the 'store' of God within our lives in the here and now. Prayerfulness, charity, alms giving, laboring to help the least of His brethren. These are things that lay up treasure in heaven.

A contemporary advertisement asks a question "What do you have in YOUR wallet?" The question points NOT to helping others. It carries the spirit of pulling down barns to build bigger ones!

The real question is, "What do you have in your heart?" Here's a clue to the right answer—it's NOT a piece of plastic!

This Week's Prayer Requests

For Health—St. Herman's: Met. Joseph, Pat Blazosky, Sandra, Richard, Sam, Judy, Mitchell
Others: Fr.Dn.Basil, Nikandra, Don, Hannah, Natalie & Scott, Nora & Bob
For the Departed: Patriarch Maxim, Metropolitan Theodosius and Maxi-

mos, Archpriest Stephan, Popadia Marika, Matushka Illaria, Nun Theophania, Matushka Theodora, Stephen, Reader Charles, Betty Lou, Lainey Kay, Jeanne

Weekly Statistics

Saturday	11Nov	Vespers	5 faithful	12 views
Sunday	12Nov	Divine Liturgy	36 faithful	16 views
Thursday	16Nov	Adult Study	6 faithful	

In the News

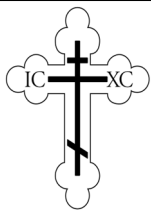
Thanks to those who brought and donated laundry detergent before last Sunday. St. Herman's managed to donate six bottles to the effort.

Remember to bring your jeans, your shoes, and your plastic grocery bags to the project for the needy. Don't necessarily limit your thinking in things to bring. Coats are OK, too! Leave your donations in the plastic bin in the social hall.

Remember that the Advent Fast started this past Wednesday!!!

After Divine Liturgy today, stay and offer your prayers with us as we welcome into the Church Emilia Lewis, daughter of Matt and Danielle!

There are no words....



Through prayer, we flee to God.

(St. Nektarios of Pentapolis)

The Heavenly Banquet (Abbot Tryphon)

Eternity is an everlasting banquet (the Divine Liturgy) that takes place in the heavenly realm. Every time we participate in the Divine Liturgy we are transported into a place where there is neither time nor space, and participate in that very banquet. As we receive the Holy Mysteries (Christ's very Body and Blood), we receive the healing medicine for that which ails us. Our brokenness in both body and soul are given the healing medicine that we so very much need.

God is everywhere present and fills all things. There is nowhere where He is not. Hell fire is none other than the Fire of God, burning those who are unloving and unresponsive to His invitation to commune with Him. God does not send anyone to hell, for we sentence ourselves. Eternity with God necessitates a transfor-

mation of our souls, that we be purified in order to be engulfed by God's uncreated light. Without transformation the fire of God burns us, not because He desires we be burned, but because our fallen nature can not withstand the presence of God without having been purified.

The Eucharist is the very medicine that God designed for this transformation. Our response should be one of humble submission to this invitation to commune with the very God Who created us. Holy Communion is meant to be the very agent that changes us, making us whole. The Holy Mysteries give us life. Frequent confession and communion are the means we have for change.

The Eucharist is both mystical and symbolic and is understood to be the genuine Body and Blood of Christ,

precisely because bread and wine are the mysteries and symbols of God's true and genuine presence, and His manifestation to us in Christ. The Holy Eucharist defies analysis and explanation in purely rational and logical terms, precisely because it is a mystery. The Eucharist, as is Christ himself, is a mystery of the Kingdom of Heaven which, as Jesus has told us, is "not of this world." The Eucharist, because it belongs to God's Kingdom, is truly free from the earth-born "logic" of fallen humanity.

Saint John of Damascus says, "If you enquire how this happens, it is enough for you to learn that it is through the Holy Spirit ... we know nothing more than this, that the word of God is true, active, and omnipotent, but in its manner of operation unsearchable".

9th Sunday of Luke (*Seminarian Daniel Vanderkolk, svots.edu*)

Today God calls someone a word that no one ever wants to hear: “fool“!

How scary is the thought of being called a fool by God!

Why does God call this man a fool? The man was rich. He worked his land well. He saved his extra crops. God even blessed his soil and gave this rich man good harvests.

So why is this rich man called a fool by God? Is it a sin to work hard, budget for the future, and save our resources?

No. Hard work is the virtue of diligence. Budgeting for the future is the virtue of prudence. Saving our resources is the virtue of frugality. So why is this rich man a fool?

Because this rich man fooled himself into thinking that all he had in life was his own. The man who wisely managed his goods, foolishly managed his thoughts. This rich fool said to himself: “I am the author of my life, my goods are my own”. This rich fool wrote God out of his life.

He separated himself from God who said, through the words of Saint Paul, that those rich in this present age should be rich also in good works. They should be ready to share. They should be generous. They should store up treasure for themselves in heaven.

This rich fool did not see himself as a steward of God’s treasure. He thought that by ignoring God’s command to feed the poor he would have more of the good things in life. He thought that he would have more joy and fulfillment by following his own will and ignoring God’s will.

The rich fool forgot that God gives us all good things in life. The rich fool forgot that God wants us to be filled with joy by accumulating an abundance of virtues. The rich man only sought to please his own stomach, never once thinking about how to please God. His body lacked no physical food, but his soul was starved for virtue.

God gave the rich man treasuries of food so that the rich man would cultivate love in his own heart by being charitable to his neighbor. But the rich man chose the fleeting joy of an overfull stomach rather than the eternal joy of supporting the poor. God wanted this man to be rich in virtue.

This man’s stomach wanted him to be starved for virtue. God knows that we easily love our stomachs more than we love His commandments. Thankfully, God easily loves us more than we love our stomachs.

God loves us so much that He gave His only-begotten Son to a humiliating crucifixion. But Christ’s life did not end with death. Christ conquered death, ascended into Heaven, and reigns at the right hand of the Father.

So too, our lives do not end with death. After death, we will be judged. And after the judgment we hope to behold our Lord in heaven. We hope to feed on the joy that comes from eternal communion with God. As we sing in the Troparion for the Departed: “Give rest to the soul of thy servant O Savior, preserving it in the blessed life which is with Thee, who lovest mankind.”

Because of Christ’s victory over death, we no longer fear death. Because of Christ’s victory over death, we look with joy to the life to come. We steward well the treasures God gives us in this life. We eagerly hoard good deeds and virtues, because they are the only things we can take with us into the next life.

On the 26th of December, 1782, Vassily Drozdov came into this world. He grew up in the town of Kolomna, near Moscow. God gave Vassily many gifts. He was able to study in some of the finest schools in Russia.

He never once thought that he deserved or earned his good things in life. He was grateful to God for all of the treasures he received. Vassily knew that he was partner, with God, in all of his endeavors in life. When God, in His love, gave Vassily learning and understanding, Vassily, with deep gratitude, wanted to return God’s love.

Out of love for God, Vassily chose to use his intellectual gifts to pursue virtue, for God’s glory. Vassily taught at seminary, considering the professional duties of a teacher of utmost importance. He cared for his seminarians, spent time with them, prayed for them, and loved them.

Vassily also used his intellectual gifts to feed the sheep outside of his seminary. Late at night, when Vassily was tempted to eat, drink, and be merry, he called his own stomach a fool and chose to be rich toward God. He labored at night, writing edifying words for his Orthodox brothers and sisters.

Vassily loved his neighbor. Vassily loved God. Vassily loved virtue.

On the 6th of November, 1808, Vassily, the seminary professor was tonsured Philaret, the monk. “Philaret” means “he who loves virtue”. Truly, St. Philaret, the Metropolitan of Moscow, loves virtue with all his heart.

Emulate his love. Practice the virtue of thankfulness today. As you sit down to eat dinner tonight, pause for a moment.

Think of all the hard work that went into your meal. Think of the people who labored over your food. Think of the good favor God showed you in allowing the farmer’s crops to grow and produce the food that you are now eating.

Think of God’s love in supporting our economy, the economy that allows you to purchase such good food. Think to yourself that although God implants in us the need to nourish ourselves with food, He also allows us to enjoy our food and derive pleasure from fulfilling our daily needs.

And then say aloud: “The poor shall eat and shall be filled. Those who seek the Lord shall praise Him; their hearts shall live forever.”

And as you eat your dinner, fill your mind with nutritious thoughts. Think of how St. Philaret enjoyed eating food but did not obsess over his stomach. Think of how St. Philaret loved virtue more than he loved food. Think of how St. Philaret was a good steward of the treasures God gave to him, because St. Philaret knew that all good things in life come from 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 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 12:16-21

Financial Tracker

Sep Total Income \$ 4,268
 Oct Total Expenses \$ 12,293
 Mnth Net Income (Loss) \$ —

On Facebook @

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

Our Blog:

<https://sainthermanchurchhudson.blogspot.com/>

Web Tracker

StHerman Google Bus Site	551	views/28 days
Blog Site Views	32,953	Total Views
Web Site Views	12,589	Total Views
Facebook Followers	5527	following

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

5107 Darrow Road
 Hudson, OH 44236
 Phone: 330-608-8896
 Email: frbasilr@gmail.com

**CURRENT WEEK
 HIGHLIGHTED**

November 2023							
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
21st Sunday 6th Luke Divine Liturgy 10AM Gal 2:16-20 Luke 8:26-39	29	30	31 Sts. Cosmas & Damian 1Cor 12:27-13:8 Mat 10:1,5-8	1	2 Adult Study 7PM Col 4:2-9 Luke 11:47-12:1	3 Enquirer's Class 7PM Col 4:10-18 Luke 12:2-12	4 Vespers/Conf 6PM 2Cor 5:1-10 Luke 9:1-6
22nd Sunday 7th Luke Divine Liturgy 10AM Gal 6:11-18 Luke 8:41-56	5	6	7 Synaxis of the Archangels Heb 2:2-10 Luke 10:16-21	8	9 Adult Study 7PM 1Thes 2:9-14 Luke 13:1-9	10 Enquirer's Class 7PM 1Thes 2:14-19 Luke 13:31-35	11 Vespers/Conf 6PM 2Cor 8:1-5 Luke 9:37-43
23rd Sunday 8th Luke Divine Liturgy 10AM Eph 2:4-10 Luke 10:25-37	12 St. John Chrysostom	13	14 Nativity Fast Begins 1Thes 4:1-12 Luke 15:1-10	15	16 Evangelist Matthew Adult Study 7PM 1Cor 4:9-16 Mat 9:9-13	17 Enquirer's Class 7PM 1Thes 5:9-13,24-28 Luke 16:15-18,17:1-4	18 NO Vigil This Night 2Cor 11:1-6 Luke 9:57-62
24th Sunday 9th Luke Divine Liturgy 10AM Eph 2:14-22 Luke 12:16-21	19 Forefeast Entry	20 Entry of Theotokos Vesperal Liturgy 6PM 2Thes 1:1-10 Luke 17:20-25	21	22	23 Thanksgiving 2Thes 2:13-3:5 Luke 18:31-34	24 Grt Martyr Catherine Eph 6:10-17 Luke 21:12-19	25 Leave of Entry Theotokos Vigil/Conf 6PM Gal 1:3-10 Luke 10:19-21
25th Sunday 10th Luke Divine Liturgy 10AM Eph 4:1-6 Luke 13:10-17	26	27	28	29 Apostle Andrew Adult Study 7PM 1Cor 4:9-16 John 1:35-51	30	1 Enquirer's Class 7PM 1Tim 4:4-8,16 Luke 20:19-26	2 Vigil/Conf 6PM Gal 3:8-12 Luke 12:32-40