



St. Herman of Alaska Eastern Orthodox Church

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



Important This Week

Sunday, 11Oct, 10AM Divine Liturgy
Thursday, 15Oct, 7PM Adult Study / Friday, 16Oct, 7PM Enquirer's Class
Saturday, 17Oct, 6PM Vespers

11Oct26

19th Sunday After Pentecost

God's Children

We often describe ourselves in this way. We *"dare to call upon the heavenly God as Father"*, and therefore we are his children.

As children, we have a lot to learn. As children, we often go astray, and we need correction. Just as with our own children, sometimes a "gentle word of correction" is insufficient to get our attention and to turn us around from the behavior that requires correction.

The Book of Proverbs is filled with instruction and 'imagery' related to this issue. And as is typical for Proverbs, some of the instruction is a combination of positive with negative. *"The rod and rebuke give wisdom. But a child left to himself brings shame to his mother."* (Prov 29:15) And some of the instruction is just reinforcing positives. *"Correct your son and he will give you rest; yes, he will give delight to your soul."* (Prov 29:17)

Saint Paul also speaks in similar terms. *"No chastening seems to be joyful in the moment, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it."* (Heb 12:11)

In today's Gospel, Jesus enters the village of Nain, and there in His compassion for His creation, seeing a young man, the only son of his mother, laying dead and being buried, we can only imagine the empathy he feels for the mother. And so by His Word alone, He

restores the young man's life, and returns him to his mother.

What has this to do with "discipline", or being God's children?

If you read further in the 7th Chapter of Saint Luke, we find this incident being reported throughout Judea. It makes it to the ears of the imprisoned Saint John the Forerunner. In his own love for his "spiritual children", his remaining followers, he sends them to Jesus with the question, *"Are You the Coming One, or do we look for another?"* Jesus answers their question by giving them the grace to witness His miracles. Only then does He say, *"Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the Gospel preached to them."* Jesus gives this instruction as John had intended—not for John's benefit, but for the benefit of John's disciples. They are being "taught" by God the Son, brought along as "children" in their understanding.

Jesus then chastises the Pharisees, giving them every chance to repent before it's too late. He says, *"John came neither eating bread nor drinking wine, and you say, 'He has a demon.' The Son of Man has come both eating and drinking, and you say, 'Look—a glutton and a winebibber... But wisdom is justified by all her children.'"*

Children. Yes, we need to be corrected, for we often follow the wrong path. But

don't forget Christ's own praise of children. *"Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven."* (Mat 19:14)

As we consider God's gentle means of bringing our souls into conformance to His will, consider how Chapter 7 of Saint Luke ends. Here we find the woman anointing the Lord's feet with oil, weeping, wiping His feet with her hair. As she does, Simon the Pharisee in his heart judges both her and the Lord for this act. For His part, Jesus explains to Simon the case of the creditor who forgives two unequal debts, one much greater than the other. Simon judges rightly that the one forgiven more will love the more. Jesus turns this on Simon, saying, *"You gave me no water for My feet, no kiss, no anointing. Since I arrived, she has not ceased to kiss My feet, to wash them with her tears, to anoint Me with her fragrant oil. Therefore, her sins, which are many, are forgiven, for she loved much. To whom little is forgiven, these love little."*

For us, here is our lesson as children. Love much! Love God! Love the Church! Love neighbor! Love your enemy! Love those easy to love, and love even more those who are hardest to love.

For this is the example set for us by our Lord. It is an example that shows us the Love of God the Father for us, His children.

Prayer Requests

Health: Met Joseph,
Pat, Richard, Judy,
Sue, Nora

Departed: Matushka
Elizabeth, Fr. Jerome

Weekly Statistics

Saturday	Wedding	03Oct	198 views
Sunday	Liturgy	04Oct	45 faithful 37 views
Thursday	AdultStdy	08Oct	08 faithful

In the News

Videos of services can be found at:

https://www.youtube.com/channel/UCfAOK1CLMmH_-FIDe8SoWOW

We've continuing the Adult Study and Enquirer's Classes
each 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!!

Bad Pun??

I don't play soccer because I enjoy the
sport....

I just do it for kicks!



One who lives
according to God's
will has no worries.

*(Elder Thaddeus of
Vitovnica)*

All Consuming Love [Abbot Tryphon]

It is good to remember that in Orthodox teaching, heaven and hell are not about places, but about relationships. God is everywhere, and He did not create a heaven for some, and a hell for others. We choose how we will experience the presence of God in the afterlife. God can not be absent from anywhere, and those who have chosen, in this life, to ignore God, will, nevertheless, be in His presence for all of eternity.

At the age of sixty-six (I can't believe I'm this old), I'm beginning to see a thinning in the ranks of my friends. I've lost a number of close friends, a few younger than myself, as well as both my parents. I've also lost relatives whom I dearly loved, and although my faith has been a very important part of my life since early childhood, I'm aware that some of those whom I've lost to death, were not people who placed any importance whatsoever to having a relationship with God.

Although some of my Evangelical friends would hold to the view that anyone who has not committed their life to Christ, will be damned, I am personally comforted with the knowledge that God is a loving, compassionate, and merciful God, and that He desires all be saved. I rely on His mercy, and I trust in His ever-abiding love. There is comfort in knowing His mercy even extends to those who've ignored Him. I believe God will take into account the hearts of those who have not placed Him as the center of their lives, and that if they love others, and put others before self, God will take that into account.

God's love permeates the cosmos, and some experience His presence as blissful joy, while others experience His presence as a burning fire, and as emptiness. As to how we will feel about those whom we've loved in this life, but who have entered eternal life without a relationship with God, we cannot know. We do know the prayers of the saints are heard by God and are a comfort and support to even those who've died in a state of estrangement. We also know that our loving God hears our prayers, and that our intercessory prayers bring comfort to even those who have passed this life without having developed a relationship with God. Our role as intercessors is just as important as that of the saints, and if I must take my neighbor's salvation as seriously as my own.

All this being said, I am not a proponent of the idea of universal salvation. I am simply sharing my heartfelt gratitude for a personal God Who has been merciful to me, a sinful and unworthy monk of over forty years.

You heard today in the Gospel reading about how our Lord Jesus Christ miraculously resurrected the dead son of a widow from the Palestinian city of Nain. You know that the Lord also resurrected Jairus' daughter, and Lazarus, who had been in the grave for four days. Unbelievers laugh at our belief in the resurrection of the dead, considering it a fable, a legend. But it is strange that at the same time they naively believe that it is possible to resurrect the dead by scientific means.

In Tashkent, they once seriously believed that it was possible to resurrect a boy who had died two years ago, whose corpse was soaked in nitric acid... We, Christians, do not believe in such miracles of science, but we believe that everything is possible for God. And so we hear with fear and delight the story of how the corpse of the only son of an unfortunate widow was carried out of the gates of the small town of Nain, how the Lord Jesus Christ, taking pity on her, stopped those carrying the coffin and said: "Young man! I say to you, get up." And the dead man got up and sat up, looking around in amazement.

With fear and reverence we read about the resurrection of Jairus' daughter, with fear and trembling we listen to how Lazarus was resurrected, we read in the Acts of the Apostles about how Saint Peter resurrected the Christian Tabitha. He sent everyone out of the room, prayed and said: "Tabitha, arise. And she opened her eyes and, seeing Peter, sat up. He gave her his hand, raised her up, and called the saints and widows, and presented her alive before them" (Acts 9:36-41).

We believe with all our hearts that in the name of the Lord Jesus Christ everything can be done, that everything is subject to Him, everything is within His power, everything is possible. So, let none of us ever doubt the authenticity of these miraculous resurrections.

But let us think about why the Lord Jesus Christ raised the dead? What prompted Him to do this? Love and compassion for fallen humanity, doomed to death, prompted Him to do this. We read in the Gospel that before the resurrection of Lazarus He was moved, and tears flowed from His holy eyes... He could not watch how Martha and Mary, Lazarus' sisters, were tormented by grief. Pity and love guided Him then. But was it only pity? Was it only love? There was another reason: it was necessary to show the human race that the Lord Jesus Christ has power over death. This was also necessary so that people, seeing Him crucified on the cross, would not be confused.

It was necessary to show that He could not have died, but voluntarily gave Himself up to death to save us all from eternal death. There was a third reason. The resurrection of Lazarus was to serve as a prototype of our spiritual resurrection, salvation from death in sins for eternal life.

The Holy Apostle Paul testifies that this resurrection of us from death in sins into eternal life was the main goal of the Lord Jesus Christ. For this He came to earth, for this He sacrificed Himself.

Consider the words of the Apostle Paul about Christ: "In Him all the fullness of the Godhead dwells bodily, and you are complete in Him, who is the head of every principality and power. In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ" (Col. 2:9-11).

In the Old Testament, Moses commanded circumcision. In the New Testament, this is abandoned: we do not need fleshly circumcision, for from Christ we receive spiritual circumcision, which has as its goal the removal of the sinful body of the flesh by the circumcision of Christ.

"Having been buried with Him in baptism," says the Apostle Paul, "in which you also were raised with Him through faith in the working of God, who raised Him from the dead. And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross" (Col. 2:12-14). You, who were dead in sins, the Lord called to a spiritual resurrection.

Well, is it clear to you what it means to be dead in sins? Oh, yes! Sin and death are inseparable. Is not life in sins, in the lusts of the flesh, a slow dying? Is not fornication and adultery, often punished by a bad disease, leading to decomposition? Does not drunkenness destroy the body and reduce the soul to a bestial state? Does not lying corrupt a person, as a wormhole saws a tree? Do not pride and arrogance, slander and calumny repel with their moral stench? And the stench is the smell of death. Life in sins, in base service to passions and lusts is not life, but decay. And decay leads to death. Thousands and millions of unfortunate people die from this spiritual decay, die a spiritual death, who have not found Christ, who do not seek salvation from Him from spiritual decay.

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 2) *When You descended to death, O Life Immortal, You slayed hell with the splendor of Your God-head. And when from the depths You raised the dead, all the powers of heaven cried out: ‘O Giver of Life, Christ our God, 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 2) *Hell became afraid, O almighty Savior, seeing the miracle of Your Resurrection from the tomb! The dead arose! Creation, with Adam beheld this and rejoiced with You! And the world, O my Savior, praises You forever.*

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: 2Cor 11:31-12:9

Gospel: Luke 7:11-16

Monthly Financial Tracker

Aug Total Income	\$ 7,391
Aug Total Expenses	\$17,749
Aug Net Income (Loss)	(\$10,358)

Web Tracker

Web Searches	484	interacts/28 days
Blog Site Views	230,077	Total Views
Web Site Views	21,345	Total Views
Facebook Vews	2,456	views/28 days

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October 2026						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				Protection of Theotokos Adult Study 7PM Heb 9:1-7 Luke 10:38-42, 11:27-28	1 NO Enquirer's Class Eph 6:18-24 Luke 6:17-23	2 NO Vespers 1Cor 15:39-45 Luke 5:17-26
18th Sunday 2nd Luke Divine Liturgy 10AM 2Cor 9:6-11 Luke 6:24-26	T1 Phil 1:1-7 Luke 6:24-26	6 Phil 1:8-14 Luke 6:27-28	7 Phil 1:12-20 Luke 6:24-26	8 Adult Study 7PM Phil 1:20-27 Luke 9:37-43	9 Enquirer's Class 7PM Phil 1:27-2:4 Luke 9:37-43	10 Vespers/Conf 6PM 1Cor 15:58-16:3 Luke 6:24-26
19th Sunday 3rd Luke Divine Liturgy 10AM 2Cor 11:31-12:9 Luke 7:11-16	T2 Phil 2:12-16 Luke 7:36-50	12 Phil 2:17-23 Luke 8:1-3	13 Phil 2:24-30 Luke 8:22-25	14 Adult Study 7PM Phil 3:1-8 Luke 9:7-11	15 Enquirer's Class 7PM Phil 3:8-19 Luke 9:12-18	16 Vespers/Conf 6PM 2Cor 1:8-11 Luke 6:1-10
20th Sunday 4th Luke Divine Liturgy 10AM Col 4:5-9,14,18 Luke 10:16-21	T3 Phil 4:10-23 Luke 9:18-22	21 Col 1:1-2, 7-11 Luke 9:23-27	22 Col 1:18-23 Luke 9:44-50	23 Adult Study 7PM Col 1:24-29 Luke 9:49-56	24 Enquirer's Class 7PM Col 2:1-7 Luke 10:1-15	25 4th Sunday Liturgy 10AM Vespers/Conf 6PM 2Cor 3:12-18 Luke 7:2-10
21st Sunday 5th Luke Divine Liturgy 10AM Gal 2:16-20 Luke 16:19-31	T4 2Tim 2:1-10 John 15:17-16:2	26 Col 2:20-3:3 Luke 11:1-10	27 Col 3:17-4:1 Luke 11:9-13	28 NO Adult Study Col 4:2-9 Luke 11:14-23	29 NO Enquirer's Class Col 4:10-18 Luke 11:23-26	30 Vespers/Conf 6PM 2Cor 5:1-10 Luke 8:16-21
22nd Sunday						31