

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, 02Dec—7PM Adult Study
Saturday, 04Dec at 6PM—Vespers
Sunday, 05Dec, 1000AM—Divine Liturgy

28Nov21

23rd Sunday After Pentecost/Tone 6

All His Adversaries Were Put to Shame...

Within the Gospels, we encounter two major components related to our Lord's ministry: 1) parables/teaching; 2) healings.

In today's Gospel, we encounter the later. We find Jesus in a synagogue.

In the time of Christ, synagogues were places in local communities where pious Jews would gather for prayer and study. As with most things in Israel, there were rules. To establish a synagogue there had to be at least 10 active male members, age 13 or older who established a *minyán* (quorum) of worshippers to attend the services that were held three times each day. The members elected a board of elders who in turn appointed teachers (rabbis), and who directed the finances related to the synagogue. Each synagogue determined its own needs and practices, even though the worship was loosely patterned after the worship in the Jerusalem Temple. During our Lord's ministry, there were likely hundreds of synagogues even within the city of Jerusalem. Some scholars suggest that the local synagogues and the faithful within them saw their local communities as centric to their worship and faith, and that animal sacrifice at the Temple was in decline because people felt alienated from the Temple priests and Levites. In the synagogue, no 'priest'

was required to conduct the services. Anyone who was deemed by the synagogue's elders to be of above average learning and character could qualify as rabbi or teacher.

It is within this framework that we study the happenings in the synagogue in today's Gospel. For what do we find? Jesus is present in one such place, and it is the Sabbath. There the Lord is present when a woman who has been crippled and unable to stand straight for 18 years comes to pray. We have no indication that she knows that Jesus will be there. We have no indication that she might know who Jesus is by name. All we know is that God the Word is moved with compassion when He sees this unfortunate soul, and He says to her, "*Woman, you are loosed from your infirmity.*"

As soon as the Lord touched her, she stood straight as an arrow, and she began to offer glory to God.

Given the explanation that precedes, the 'ruler' of the synagogue (perhaps the chief of the elders, perhaps the rabbi, we do not know) chides the woman (not Christ) for coming to be healed on the Sabbath.

The 'rules' for Sabbath were strict. There were thirty-nine activities that were prohibited, but fundamentally they all relate to a prohibition of any activity that 'creates' or exercises

control or dominion over one's environment.

Jesus rebukes this man for his lack of understanding God's compassion for His creation. Jesus calls him a hypocrite. And in the process, St. Luke records that the people who witnessed all of this were astonished. He says, "*all His adversaries were ashamed.*" The word for 'adversaries' also carries the meaning of those who 'lie in the opposite direction,' and are figuratively repugnant with respect to the teaching.

In this week of Thanksgiving in our country, it is good to have a focus today on the healed woman's immediately offering glory to God. Glory goes hand-in-hand with thanksgiving.

Lord, I too am bent over for most of my life, crippled by seeking my own will instead of Yours, harmed and maimed by walking selfishly a path I've chosen for myself, one I've selected without asking first for Your blessing and guidance. Now, show mercy on me as you did to this woman. Give me a blessing to be straightened in my walk toward Your heavenly Kingdom. Wash my hypocrisy from me, and let me be found worthy to call myself by Your name—a Christian!

This Week's Prayer Requests

For Health—St. Herman's: Betty Migyanko, Pat Blazosky.
Others: Metropolitan Joseph, Nikandra, Fr.Dn.Basil, Terah, Judy, Barry, Karen, Charles
For the Departed: Patriarch Maxim, Metropolitans Theodosius and Maxi-

mos, Archpriest Stephan, Popadia Marika, Matushka Illaria, Nun Theophania, Anne, Mary, Addyson, Paul, Anne, Mary, Richard, Joanne, Matushka Theodora, Stephen, Alex, Eleanor, child Sophia, Steve, Tina, Helen, Paul, Reader Charles

Weekly Statistics

Saturday	20Nov	Vespers	5 faithful, Not recorded
Sunday	21Nov	Divine Liturgy	27 faithful, 9 views
Thursday	25Nov	Adult Study	NO Session, Thanksgiving

In the News

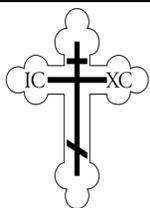
Videos of services can be found at:
https://www.youtube.com/channel/UCfAOKICLMmH_FIDe8SoWOWw

A couple of quick items for all:

- 1) Bring the kids and stick around after Liturgy next Sunday. It's rumored that St. Nicholas will be back.
- 2) On the following Sunday, 12Dec, please remember our Covered Dish celebration of St. Herman's Feast Day. Check the sign-up sheet in the church hall to let all know what types of dishes are being brought.

That's Country

With the proliferation of self-driving vehicles, it's only a matter of time until there's a country song about a guy whose truck leaves him.



Let us avoid overeating, and even satisfaction.

St. Ignatius Brianchaninov

One Race (Abbot Tryphon)

It is important to understand that genetically, all humans are of but one race. Indians, Arabs, Jews, Caucasians, Africans, and Asians, are not different races, but rather different ethnicities of the human race. God created all humans with the same physical characteristics with only minor variations. Furthermore, He created all humans in His image and likeness (Genesis 1:26-27), and has invited all of us to enter into communion with Him. A black man is just as much my brother as a fellow Norwegian with blue eyes like mine.

In the Book of Acts we read that with the coming of the Holy Spirit, diverse expressions of languages were being spoken. And in Revelation we see a glimpse of eternity with men and women from every tongue, tribe, and nation making up the choir of eternal praise (Rev. 7:9). That the writers of Scripture took notice of ethnicity and saw diversity as good makes it impossible for Christians to hold to thoughts of racial superiority or separation of the races.

How can we hold to racist ide-

ologies when even the Apostle John hinted at prejudice concerning Jesus, "Can anything good come out of Nazareth (John 1:46)?" How can we dare hold to racist opinions when the Lord presented parables which even offended the religious leaders of His time? The Parable of the Good Samaritan (Luke 10) and of the Samaritan woman at the well (John 4) make it impossible for us to hold to ideas of ethnic superiority over different races. Even our Orthodox iconography intentionally reflects the full range of skin hues when painting a saint's face in order to stress the interconnectedness and blessedness of all races of humanity.

All forms of racism, prejudice, and discrimination are affronts to the work of Christ on the cross. Jesus Christ died that all men might be saved, be they Jews, Africans, Spanish, Norwegians, Asians, or whatever. In Christ we are united as One Body, and as humans we are all of one race. Ethnicity should mean nothing for the Christian, and our parishes

should demonstrate the truth of the ethnic diversity of the Kingdom of God. If we hold to racist beliefs we only demonstrate how far we have distanced ourselves from the teachings of Our Lord. Can a Christian be a racist? The answer is an emphatic NO!

What matters is not the color of our skin, but how we do our job, how we live our life. That's it; nothing more. Of course, there are cultural and social issues that are problematic, but one part of the solution is to allow space for cultural differences without anyone forcing his own culture on anyone else and not being required to allow his own cultural traditions to be infringed upon.

The final solution, of course, is that we all intrinsically are and need to become of one race, the race of the Orthodox Christians, in which the principles of the Gospel bring us all together in one Orthodox culture, one in essential principle and varied in distinctive traditions that are converted and transformed by the power of the Holy Spirit.

Gospel—Thanksgiving *(by St. Nikolai Velimirovich, preachersinstitute.com)*

Let us now turn our gaze from the East to the far West, i.e., to America.

About 150 years ago Orthodox people of every nationality began to come to this New World, first daring individuals, then small groups, until in our days they have reached, by immigration and by birth, a number equal at least to the number of Episcopalians in the United States.

The first settlers were very simple people, hard workers, farmers. They were just the kind of people who were authentic bearers of that threefold Christian ideal, i.e., of spiritual vision, of moral discipline and of competition in doing good. This was the backbone of their souls, inherited from their fathers in the old countries. They lived up to it as much as they could in this country under changed circumstances. And that was, and still is, their greatest contribution to building American civilization, along with their other contributions of sweat and blood—of sweat in mines and factories, and of blood on Americas battlefields.

They never got rich in this rich country, for they had to divide their modest earnings into three parts: one part for their subsistence and the education of their children, a second part they sent to their families in the old country, and the third they gave to church, school, insurance, and charities.

They built churches and called priests from the old country....They preserved their religious traditions. They cultivated the ancient virtues. They delighted in their national music and songs, in their national costumes and dramatic performances. Personally, I have a deep admiration for these old Orthodox generations in America, both for those who passed away in the Faith, and for those who are still living by their faith. They have been a spiritual and constructive component of the New Worlds humanity. I dare say that in their own way they have been heroic generations no less than other national groups, now blended into one great American nation. In their modesty these humble people never expected a poet to laud them or a historian to describe them.

Alas, the last of these old Orthodox generations is rapidly passing away. Their sons and grandsons, and their daughters and granddaughters are now coming to the field. And this new generation is American born. They speak good English but little or no Greek, Serbian, Russian, Rumanian, Syrian or Albanian. And no wonder: They attended American schools, many of them served in the US army, they have grown in conformity with the American standard of living, their hearts are not divided between two countries. They are naturally Americans, and they intend to remain American. Accordingly, they have some demands respecting the Church of their fathers.

They want English to replace national languages in church services. They desire to hear sermons in English. This is a legitimate desire. Our wise priests of every national Orthodox Church in this country are already preaching in both English and in their respective national tongue. They are in a difficult position at present, for they have on one hand to be considerate of the elderly (elderly generations of Moms and Pops) who do not understand English well, and on the other hand they are willing to respond to the desire and need of the younger generations. In this matter I think evolution is better than revolution, for the Church is the mother of both the old and the young.

The time may not be far off when there will be a united Orthodox Church in America, which will include all the present Eastern national Churches in this country, a Church with one central administrative authority. I see a tendency toward such an end in each of our now individual Churches. ... And when by God's Providence the time is ripe for the accomplishment of such a unity, I dare not doubt that the venerable heads of all our Orthodox Churches in Europe, Asia, and Africa, always led by the Holy Spirit, will give their blessing for the organization of a new and autonomous sister Church in America.

And now let me make an appeal to all our American Orthodox youth.

America is your cradle and your earthly motherland. It is a wonderful Gods country, and you are expected to be wonderful Gods people in this country. Remember that our greatest contribution to America is of a spiritual and moral nature. And that is precisely what America needs today. That is what every Christian country today needs most of all—in boundless measure. For all nations, especially the Christians nowadays traveling as if in a wilderness of confusion created by senseless materialism and its blind daughter atheism. I offer this to what leading American men and women are saying: "The only hope for us and for the world is to return to religion."

Again I say: "Our hope is in the Church." You ought to listen to these words, too, and to ponder them. We live in very tragic times, which are made more tragic by easy-going and self-indulgent people who have never read the story of Sodom, of Laish, or of Capernaum. If I am correct in my observations, the greatest struggle of America these days is the struggle for the priority and superiority of spiritual and moral values over techniques and technological lordship: in other words, for predominance of the spiritual over the material, of goodness over cleverness. The Serbs often say of a clever man: "He is clever as the devil." They never say: "He is good as the devil."

America is constantly sounding the sympathetic watchwords: "dignity of man" and "liberty of men and nations." But the deepest meaning of these watchwords can be found in the sacred teaching of Him without Whom we can do nothing. That meaning is found most explicitly in the threefold program of our Orthodox Church: spiritual vision, moral discipline, and competition in doing good. For the dignity of man—in other words, the superior value of man—has real and eternal meaning only if you know and acknowledge the Kingdom of Heaven as the true fatherland of all men, from which we originated and to which we are returning as children of one common Father, Who is in heaven. And freedom is most useful, joyful, and sacred if you exercise moral discipline over yourself and practice competition in doing good.

These are the fundamentals upon which you can build your individual and communal happiness. And you have received these fundamentals as a glorious heritage, never to part with. By practicing this spiritual heritage in your daily life, you will become an adornment to America. And through you all Americans will come to know and appreciate our ancient Church of the East and her spiritual heroes, whom we are praising today.

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.*

Troparion of the Feast: (Tone 4) *Today is the prelude of the good will of God, of the preaching of the salvation of mankind. The Virgin appears in the Temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: 'Rejoice, O fulfillment of the Creator's dispensation!'*

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....

Troparion of the Feast: (Tone 4) *The most pure Temple of the Savior; the precious Chamber and Virgin; the sacred Treasure of the glory of God, is presented today to the House of the Lord. She brings with her the grace of the Spirit, therefore the Angels of God praise her: 'Truly this woman is the abode of Heaven!'*

Epistle: Eph 2:4-10

Gospel: Luke 13:10-17

Financial Tracker

October Total Income \$ 5,260
 October Total Expenses \$ 2,576
 Month Net Income (Loss) \$ 2,684

We've Left Facebook!

Find us on MeWe:
<https://mewe.com/group/607d8c9f4f460a30da00dbd3>

Web Tracker

StHerman Google Bus Site 1761 views/28 days
 Blog Site Views 9162 Total Views
 Web Site Views 93 in past 30 days

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

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**CURRENT WEEK
 HIGHLIGHTED**

November 2021						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Sts. Cosmas & Damian 1Cor 12:27-13:8 Mat 10:1, 5-8	2 Phil 2:17-23 Luke 11:34-41	3 Phil 2:24-30 Luke 11:42-46	4 Phil 3:1-8 Luke 11:47-12:1	5 Phil 3:8-19 Luke 12:2-12	6 Vespers/Conf 6PM 2Cor 1:8-11 Luke 9:1-6
7 2th Sunday 7th Luke Divine Liturgy 10AM Gal 1:11-19 T3 Luke 8:41-56	8 Synaxis of the Archangels Heb 2:2-10 Luke 10:16-21	9 Col 1:1-2, 7-11 Luke 12:42-48	10 Col 1:18-23 Luke 12:48-59	11 Col 1:24-29 Luke 13:1-9	12 Col 2:1-7 Luke 13:31-35	13 St. John Chrysostom Vespers/Conf 6PM Heb 7:26-8:2 John 10:9-16
14 21st Sunday 8th Luke Divine Liturgy 10AM Gal 2:16-20 T4 Luke 10:25-37	15 Nativity Fast Begins Col 2:13-20 Luke 14:12-15	16 Evangelist Matthew 1Cor 4:9-16 Mat 9:9-13	17 Col 3:17-4:1 Luke 15:1-10	18 Col 4:2-9 Luke 16:1-9	19 Col 4:10-18 Luke 16:15-18, 17:1-4	20 Forefeast Entry Vigil/Conf 6PM 2Cor 5:1-10 Luke 9:57-62
21 22nd Sunday Entry of Theotokos Divine Liturgy 10AM Heb 9:1-7, Lk 10:38-42 11:27-28	22 1Thes 1:1-5 Luke 17:20-25	23 1Thes 1:6-10 Luke 17:26-37	24 Grt Martyr Catherine Eph 6:10-17 Luke 21:12-19	25 Leave of Entry Theotokos 1Thes 2:9-14 Luke 18:31-34	26 1Thes 2:14-19 Luke 19:12-28	27 Vigil/Conf 6PM 2Cor 8:1-5 Luke 10:19-21
28 23rd Sunday 10th Luke Divine Liturgy 10AM Eph 2:4-10 T6 Luke 13:10-17	29 1Thes 2:20-3:8 Luke 19:37-44	30 Apostle Andrew 1Cor 4:9-16 John 1:35-51				