

THIS WEEK'S SERVICES

November 29 – December 6

Mon. Nov. 29 – 9:30am: “Akathist to the Mother of God, Nurturer of Children” followed by Knitting Group from 10:00am-Noon

Tue. Dec. 1 – 6:30pm: Paraklesis

Sat. Dec. 5 – 6:30pm: Great Vespers with Litia for St. Nicholas

Sun. Dec. 6 – 9:00am: Matins

Sun. Dec. 6 – 10:00am: Divine Liturgy (Acolyte Team 2)

Confessions are heard following Vespers and by appointment

CHRISTIAN EDUCATION

On break – classes resume Tuesday January 12, 2016.

PARISH ANNOUNCEMENTS

- ❖ **WELCOME** to all who are visiting with us today! We hope you will feel at home here and, if you do not already have a church home, will consider becoming a part of the Saint Herman Church community.
- ❖ **“INTRODUCTION TO ORTHODOX THEOLOGY”**, a class offered by Fr. Matthew on Sundays during Advent at noon *starts today*. Classes will be Nov. 29, Dec. 13, and Dec. 20. This will be an introduction to basic theological terms and principles based on St. John the Damascene’s *Fount of Knowledge*. All are invited.
- ❖ **SAINT NICHOLAS VESPERS** will be Saturday Dec. 5. Leave your shoes in the narthex when you arrive so that St. Nicholas can leave a gift for you during the service.
- ❖ **BAPTISM OF ADRIAN JOHN COLEMAN** will be Dec. 6 during liturgy.
- ❖ **TEEN SOYO – SPECIAL SANTA WISH LIST** filling will occur Wednesday Dec. 9 from 6-8pm in Palmer. More details will follow. This is for teens ages 13-19. If you want to go please tell Fr. Matthew *asap*.
- ❖ **SAINT HERMAN DAY BONFIRE** will be Sunday December 13 after liturgy, during coffee hour.

SAINT HERMAN

ANTIOCHIAN ORTHODOX CHURCH

Antiochian Orthodox Christian Archdiocese of North America

Diocese of Los Angeles and the West

PRIMATE and DIOCESAN HIERARCH

His Eminence, the Most Reverend Metropolitan JOSEPH

PASTOR

Rev. Fr. Matthew Howell

DEACON

Rev. Dn. Thomas Ross

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*26th Sunday
after Pentecost*

November 29, 2015

A NOTE REGARDING HOLY COMMUNION

Welcome! In the Orthodox Church, reception of the Holy Eucharist is reserved for baptized, chrismated Orthodox Christians who have *prepared by prayer, fasting and a recent confession*. If you are visiting from a non-Orthodox church or otherwise are not prepared to commune today, you are welcome to receive some of the unconsecrated, blessed bread which the acolytes are holding. We pray for all to be united in the Body and Blood of Christ! If you would like to learn how you can enter into communion with the Orthodox Church, please speak with our clergy.

THE EPISTLE

(For the Twenty-Sixth Sunday after Pentecost)

Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

The Reading from the Epistle of St. Paul to the Ephesians. (5:8-19)

Brethren, walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore it is said, "Awake, O sleeper, and arise from the dead, and Christ shall give you light." Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore, do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart.

THE GOSPEL

(For the Thirteenth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (18:18-27)

At that time, a man came testing Jesus and asking, "Good Teacher, what shall I do to inherit eternal life?" And Jesus said to him, "Why do you call Me good? No one is good but God alone. You know the commandments: 'Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor your father and mother.'" And the man said, "All these I have observed from my youth." And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when the man heard this he became sad, for he was very rich. Jesus, seeing him sad, said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Those who heard it said, "Then who can be saved?" Jesus said, "What is impossible with men is possible with God."

SAINTS & FEASTS OF THE DAY

Twenty-sixth Sunday after Pentecost & Thirteenth Sunday of Luke;
Martyr Paramonos and the 370 Martyrs in Bithynia;
Martyr Philoumenos of Ancyra; Venerable Akakios of Sinai;
Hieromartyr Dionysios, bishop of Corinth;
Urban, bishop of Macedonia; Nicholas, archbishop of Thessalonica

A GOOD WORD

When one undertakes to examine Scripture in an idle, intellectual way, he creates hatred and quarrelling. Why? Because the intellectual approach to Scripture does not help us to turn and reflect on our sins, but instead makes us focus on problems and concepts related to the study of Scripture, with the result that our logical and intellectual faculties are aroused to no real purpose. "Knowledge" by itself does not add anything. On the contrary, it encourages the cultivation of the individual and his private sense of things; it fosters the self-sufficiency of his personal opinions, which he then seeks to justify and impose on others. This kind of approach to Scripture immediately places you in conflict with others...prompting you to disagree and argue with them, and to make enemies of your brothers. Filled as I am with my own opinions about things, I am not able to receive anything from God.

The correct way is to read Scripture with simplicity and to allow God to tell us what He wants to tell us. It's one thing to read Scripture because you want to collect information, and another thing to read it because you want to acquire its true content, that is, the Holy Spirit. This kind of knowledge is the life of God (cf Jn 17:3), the entry and extension of God into our life; it is God's descent and dwelling among us. We can judge whether or not our study of Scripture is authentic based on the number of tears we shed when we study. To be sure, I can also read Scripture without shedding tears, and without a strong sense of my sins, but with the hope that God's grace, through my reading of Scripture, will break open my hardened heart. Read Scripture, then, but don't forget about your sins and reduce Scripture to an object of intellectual inquiry, for at that point it ceases being the word of God and you start seeing it as something human. The criterion for your study should be this: the way you read the Bible should bring peace to your heart, communion with God, love of neighbors, and the consciousness of your own sinfulness: the recognition of how unworthy and ill-prepared you are to stand before God.
-- Elder Aimilianos, *On Abba Isaiah*