

# 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](http://www.sainthermanchurch.org)



**Important This Week:**  
Wednesday, 14Oct, Virtual Adult Study  
Saturday, 17Oct, Vespers, 600PM  
Sunday, 18Oct, Divine Liturgy, 1000AM

11 Oct20

**Eighteenth Sunday After Pentecost/3rd Luke**

## We Will Reap What We Sow

In today’s epistle to the people of Corinth, St. Paul offers a totally clear explanation of how we, as Christians, should view the successes God gives to us as gifts in our lives.

*“He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.”* The word St. Paul uses for *sparingly* is *phaidomenos*, which means to be stingy. The word he uses for *bountifully* is *eulogia*, which carries the meaning of supplying a blessing through the largess of the gift.

With these two perspectives already placed at odds with one another, St. Paul continues his exhortation to the Corinthians, and by extension, to us.

*“Let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.”*

The word translated as *purposes* carries the meaning of making a choice to put one thing as important before another. It is developing an intention to act. And so St. Paul is teaching us that from pure hearts will come pure intentions, pure purposes, and from

pure purposes will come godly actions, or put another way, actions that will be pleasing to God.

St. Paul then continues.

*“God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.”*

What is St. Paul saying here? If the intentions are pleasing to God, He will bless the actions that result. If the actions required that we exert effort, labor, even blood, sweat and tears to acquire something, when we purpose this “thing” to do good, to share God’s bounty (His giving to us MORE than we need) with those who have LESS than they need, then God will bestow upon us yet greater grace. As St. John teaches, *“And of His fullness we have all received, and grace upon grace.”* (John 1:16) God will take note of our willingness to share from the overabundance of His gifts to us, and His blessings will abound to even greater levels!

Continuing from St. Paul, *“Now may He Who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of*

*your righteousness.”*

While we should not consider ourselves to be righteous (again from St. Paul, *“by the deeds of the law no flesh will be justified in His sight”*, Rom 3:20), God can bless our efforts and find them pleasing to Him, and therefore the efforts indeed can be categorized as righteous. It is proper for us to seek God’s blessing before we undertake any task, and in so doing, we seek through His blessing our efforts that He will indeed find our labors pleasing to Him!

St. Paul’s ending to today’s epistle says, *“while you are enriched in everything for all liberality, which causes thanksgiving through us to God.”*

When we receive “grace upon grace” as the reward for faithfully following our Lord’s example and His commandments, then He will be faithful to ‘enrich’ us liberally. This doesn’t mean a full account at the local bank. It means joy and peace in our lives, and accounts in heaven that indeed are filled, a situation which cannot help but foster thanksgiving to God!

**This Week's Prayer Requests**

**For Health—St. Herman's:** Charlie Migyanko, Pat Blazosky, Betty Migyanko, Kade, Elijah  
**Others:** Metropolitan Joseph, Nikandra, Jacqui, Jorge and Stephanida, Fr.Dn.Basil, Terah, Barry, Isaiah  
**For the Departed:** Patriarch Maxim,

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

**Weekly Statistics**

Saturday,	03Oct	Vespers	6 faithful, 1 view
Sunday,	04Oct	Divine Liturgy	14 faithful, 12 views
Monday,	05Oct	Vespers/StThom	3 faithful, not broadcast
Wednesday,	07Oct	Adult Study	4 faithful

**In the News**

If you can't be with us IN the church, you can still be with us electronically. Remember to access services here, and "share the information" with others who might benefit:

<https://www.youtube.com/channel/UCfAOKICLMmH-FIDe8SoWOW>

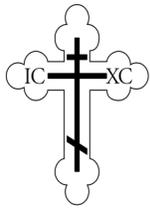
Our next in the series of Virtual Adult Study sessions will be this coming Wednesday at 7PM. Our next study session will be from the book, "Diary of a Russian Priest," by Fr. Alexander Elchaninov. It's available from Amazon and other sources. Do a Google search on the title.

In order to allow time for books to arrive without excessive expediting charges, and then to actually read a portion of the book, we'll not begin in this book until the NEXT session on 21Oct.

For this week, Fr. Basil will send to the Adult Study e-mail group a shorter handout to be discussed.

**Too Puny!**

I LIKE  
 TO COMPOSE SONGS  
 ABOUT SEWING MACHINES  
 I'M A SINGER SONGWRITER  
 OR SEW IT SEAMS



*If a person fantasizes, he is immediately caught in the net cast by the evil spirits. The devil then tells him, "See, you are like me now!"*

**Elder Thaddeus of Vitovnica**

**ER For The Soul (Abbot Tryphon)**

Orthodoxy offers a very precise way to enter into communion with God. It is a way that must be learned, for simply "becoming Orthodox" will not lead the seeker into an inner life that transforms and enlightens. Membership in the Church is not enough, for the Church is not just about beautiful services, icons, and mystical theology.

As a hospital for the soul, it is a place where we can receive healing for what ails us. Yet patients can't simply walk into an emergency room and expect to be healed. They have to submit themselves to examination by the ER staff, who ask them to describe what is going on, where they are hurting. The hospital staff run tests and prescribe the necessary medication or treatment

that will bring about healing.

Within the hospital of the soul, the Church, priests act in the same capacity as ER personnel. They interview the patient (parishioner), and through the Sacrament of Confession, examine the heart to find the sickness, and recommend the cure. The priest serves as the therapeutic guide, and recommends what the parishioner can do to be made whole.

A prayer rule, the daily reading of the Holy Scriptures, and frequent confession and reception of the Holy Mysteries are all part of the Church's medicine that will bring about the cure. Just as the doctor prescribes the proper dosage after getting to know her patient, so the priest prescribes what will help his spiritual son or

daughter.

The spiritual life needs to be learned, perhaps more so now than at any time in history. As godlessness increases, so do obstacles to spiritual progress. The degradation of the whole of our society and the depths of depravity that have become a normal part of our age have made this a dangerous time. Going it alone spirituality can leave one vulnerable to spiritual delusion. We all need a trusted and experienced guide who can help us avoid the pitfalls of the pride and self-will that would lead us down to perdition.

Saint John Chrysostom tells us, "The Church is a hospital, and not a courtroom, for souls. She does not condemn on behalf of sins, but grants remission of sins."

## Sharing Undeserved Mercy (*Fr. Philip LeMasters, blogs.ancientfaith.com*)

I have known people who have been troubled by the question of whether God is primarily characterized by human standards of love or justice. Some of them have worried that a God of love would simply overlook evil and hold no one accountable for their actions. Others have reacted against the view that God is primarily a harsh judge Who is out to get us and to make sure that we pay our pound of flesh for our sins.

Those with time to spare can have a debate about such abstract matters, as though God were a math problem that needed solving. But as Orthodox Christians, our focus must be different, for we humbly embrace God's truth not as a speculative idea, but in the Person of Jesus Christ. He is not a bundle of competing definitions according to the standards of our limited minds, but the Son of God Who became fully human in order to save us out of a divine compassion beyond our understanding. He lowered Himself, taking on the form of a servant to the point of death on the Cross, burial in a tomb, and descent into Hades in order to rise triumphantly over them in His glorious resurrection on the third day. And He did not do so for His own sake, but for ours. In Him, we encounter not merely the best human aspirations, but truly the Lord Himself Who alone is Holy, Holy, Holy.

What does it look like when the Alpha and the Omega of the universe becomes one of us, living in our corrupt world of sin, death, and personal brokenness? In today's gospel text, we have a clear picture of what it means for the Word to become flesh and dwell among us. It means that He gives life to the dead and joy and comfort to those who mourn. Christ had compassion on the widow who had lost her only son. He consoled her, saying "Do not weep," and then touched the coffin, bringing the young man back from death itself.

The Lord's great act of mercy for this woman is a sign or enacted icon of our salvation. For we weep and mourn not only for loved ones whom we see no more, but also for how our own sins, and those of others, have broken, marred, and distorted the beauty of our world, of our souls, of our relationships, and of every dimension of our life. Death, destruction, hatred, fear, and decay in all their forms are the consequences of our refusal to live faithfully as those created in the image and likeness of God. We have worshipped ourselves, our possessions and our pride, and found only despair and emptiness as a result, as well as slavery to our own self-centered desires. So we weep with the widow of Nain both for losing loved ones and for losing ourselves.

The good news of the Gospel, however, is the unfathomable compassion of our Savior. Rather than simply observing human suffering and letting us bear the consequences of our actions, the Father sent the Son to enter into our suffering, into our distorted and disintegrated world, in order to restore us to the blessedness for which He created us. He came to heal us, to stop us from weeping, and even to raise us from the dead into the glory of the heavenly kingdom. He came to unite us to Himself in holiness. The Son touched the coffin of the dead man and he arose. Christ's compassion for us is so profound that He also entered a coffin, a tomb, and even descended to Hades, the shadowy place of the dead because, out of love for humankind, He could not simply stand by and allow us to bear the full consequences of our actions.

No, our faith is not fundamentally about punishment or wrath for sinners. It is not focused on the bad news that we get what we deserve. Instead, we celebrate the good news of the infinite, holy mercy of Christ Who will stop at nothing to bring the one lost sheep back into the fold, Who is not embarrassed to welcome home the prodigal son, and Who will even submit to death on a cross in order to destroy it by rising in glory.

Of course, we have our part to play in responding to His great compassion. If we identify ourselves with Jesus Christ, if we are members of His Body, the Church, and are nourished by His Body and Blood in the Holy Eucharist, then His mercy must become evident in our lives. If we are partakers of the divine nature in Him, then His life must become ours such that, as St. Paul teaches, "it is no longer I who live, but Christ who lives in me." (Gal. 2:2) If we claim to receive Christ's compassion, then we must extend that same compassion to others, suffering with them in love, sharing their burdens as best we can, and going out of our way to show them the mercy that we have found in our Lord.

If we are to live the Christian life with integrity, we too must have the courage to relate to others with true compassion as they suffer, mourn, and live with pain and disorder of whatever kind. Perhaps they brought some of these conditions upon themselves. Like the rest of us, they have not always done the right thing and have suffered the consequences of their own bad choices. In some cases, they may actually believe that what they are doing is good. In other words, they are a lot like you and me. Instead of doing the easy and self-righteous thing by simply leaving them to their allegedly well-deserved misery, we must follow the way of our Lord, Who did not come to show mercy upon those who deserved it. Remember that mercy and grace, by definition, are not deserved. The widow of Nain and her dead son did not deserve the compassion of the Lord, but He showed love to them anyway. The relevance for our lives should be clear. If we have integrity as Christians, we will respond to others with the same compassion that we have experienced in Jesus Christ.

But we need to be clear: Extending Christ's compassion to others is not the same thing as being what our culture calls "a nice person" or making sure that everyone likes us or that we always tell people what they want to hear. It took discipline, strength, and courage for the Lord to show compassion throughout His entire earthly ministry, especially during His journey to the Cross. And every time that He healed the sick or raised the dead, He knew that the Pharisees and perhaps the Romans were watching, noticing Him as a threat to their power. He offended them virtually every step of the way with what He said and did. If we live and speak with holy compassion, we can be sure that some will take offense and think that we are crazy or even dangerous. To be His disciple is not a calling for cowards afraid of their own shadow or for people addicted to the praise of others, for it requires discipline, self-control, and a strength of character beyond our own power. It requires a willingness to be out of step with the dominant ways of the world, whatever they may be in a given time and place.

Unfortunately, it has become second nature to defend our egos by damning others, by building ourselves up as we put others down. Thank God, that is not way of our Lord. If it were, we would have no hope for salvation. If it were, the dead would be left in the tombs and the mourners would sorrow alone. But because the Savior has come to us purely out of love for fallen, broken, sinful humanity, we must share His compassionate love with everyone we encounter, especially those whom we are inclined to ignore or condemn for whatever reason. For we do not relate to Jesus Christ as isolated individuals, but as members of His Body who share a common life. If we are members of His Body and receive His Body and Blood in the Eucharist, how can we disregard Him even in "the least of these" whose hearts and lives are broken, regardless of who is at fault for the circumstances?

Our Lord is a Person, not an abstract idea. Prepared by prayer, fasting, and confession, let us unite ourselves to Him in the Eucharist, receiving His compassionate mercy even as we extend the same holy concern to our neighbors, loved ones, and enemies. He came to call sinners to repentance, to heal the sick, and to raise the dead. He came to save, bless, and restore people as broken as you and me. If we receive Him, then we must receive them. For as hard as it is to believe, He works through us to extend His compassion to others. To be in Him is to become a living icon of His mercy, a personal sign of His salvation.

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 1) *When the stone had been sealed by the Jews, while the soldiers were guarding Your most pure Body, You arose on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to You, O Giver of Life: ‘Glory to Your Resurrection, O Christ! Glory to Your Kingdom! Glory to Your dispensation, O Lover of mankind!’*

**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 1) *As God, You arose from the tomb in glory, raising the world with Yourself. Human nature praises You as God, for death has vanished! Adam exults, O Master! Eve rejoices, for she is freed from bondage and cries to You: ‘You are the Giver of Resurrection to all, O Christ!’*

**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 9:6-11

**Gospel:** Luke 7:11-16

**Financial Tracker**

September Total Income \$2521  
 September Total Expenses \$5152  
 Month Net Income (Loss) \$2631

**Facebook Tracker**

Page “Likes” 584  
 Page “Follows” 587  
 Total Reach 346

**Web Page Tracker**

As of 01Oct20 6475 Total Views  
 As of 08Oct20 6478 Total Views  
 StHerman Google Bus Site 1942 views/28 days

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

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

**October 2020**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				Protection of Theotokos 1	2	3
				Heb 9:1-7; Luke 10: 38-42, 11:27-28	Eph 4:17-25 Luke 6:17-23	Vespers/Conf 6PM 1Cor 14:20-25 Luke 5:17-26
17th Sunday 4	5	6	7	8	9	10
2nd Luke Divine Liturgy 10AM 2Cor 6:16-7:1 Luke 6:31-36	Eph 4:25-32 Luke 6:24-30	Eph 5:20-26 Luk e6:37-45	Adult Study 7PM Eph 5:25-33 Luke 6:46-7:1	Eph 5:33-6:9 Luke 7:17-30	Eph 6:18-24 Luke 7:31-35	Vespers/Conf 6PM 1Cor 15:39-45 Luke 5:27-32
18th Sunday 11	12	13	14	15	16	17
3rd Luke Divine Liturgy 10AM 2Cor 9:6-11 Luke 7:11-16	Phil 1:1-7 Luke 7:36-50	Phil 1:8-14 Luke 8:1-3	Adult Study 7PM Phil 1:12-20 Luke 8:22-25	Phil 1:20-27 Luke 9:7-11	Phil 1:27-2:4 Luke 9:12-18	Vespers/Conf 6PM 1Cor 15:58-16:3 Luke 6:1-10
19th Sunday 18	19	20	21	22	23	24
4th Luke/StLuke Divine Liturgy 10AM Col 4:5-9,14,18 Luke 10:16-21	Phil 2:12-16 Luke 9:18-22	Phil 2:17-23 Luke 9:23-27	Adult Study 7PM Phil 2:24-30 Luke 9:44-50	Phil 3:1-8 Luke 9:49-56	Phil 3:8-19 Luke 10:1-15	DemetriusSISa 10AM Divine Liturgy 10AM Vespers/Conf 6PM 2Cor 1:8-11 Luke 7:2-10
20th Sunday 25	26	27	28	29	30	31
5th Luke Divine Liturgy 10AM Gal 1:11-19 Luk e16:19-31	Great Martyr Demetrius 2Tim 2:1-10 John 15:17-16:2	Col 1:1-2,7-11 Luke 11:1-10	Adult Study 7PM Col 1:18-23 Luke 11:9-13	Col 1:24-29 Luke 11:14-23	Col 2:1-7 Luke 11:23-26	Vespers/Conf 6PM 2Cor 3:12-18 Luke 8:16-21

**CURRENT WEEK  
 HIGHLIGHTED**