

# St. Herman of Alaska Eastern Orthodox Church

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*"An Orthodox Presence in Northeastern Summit County"*  
[www.sainthermanchurch.org](http://www.sainthermanchurch.org)



**Important This Week:**  
**Wednesday, 30Sep, Virtual Adult Study**  
**Saturday, 03Oct, Vespers, 600PM**  
**Sunday, 04Oct, Divine Liturgy, 1000AM**

27Sep20

Sixteenth Sunday After Pentecost/1st Luke

## "First Luke"

Today we leave the Gospel of St. Matthew for the season (except for a few special Feast days), and we move to reading Sunday Gospels from the Gospel according to St. Luke. In "Church lingo," this is "the Lukan jump," and it occurs every year in concert with the Feast of the Conception of St. John the Forerunner, which happens on 23Sep, this past Wednesday.

Why does this minor Feast change the Gospel?

To learn about this, it's helpful for us to look at which Gospels are read in which seasons and for which reasons.

The Gospel of St. Matthew is read from the Monday after Pentecost (Spirit Day) until the 'jump' to St. Luke. As you can envision, from year to year this duration varies, and so there are seventeen weeks allocated to the Gospel of St. Matthew, but in some years we read fewer (because Pascha comes late), and in other years we read more (because Pascha comes early). This past year, we read through the 15th Sunday of Matthew, for instance.

The Gospel of St. Luke is divid-

ed over nineteen weeks, beginning on the Monday after the Feast of the Elevation of the Cross.

The Gospel of St. Mark is read during the Great Fast on Saturdays and Sundays, with the exception of the Sunday of Orthodoxy, on which we read the Gospel from St. John.

The Gospel of St. John is read in the Church from the day of Pascha until Pentecost Sunday.

So each of the four Gospels has its place in the yearly cycle of worship in the Church.

But back to the original question. Why is this "jump" related to the Feast of the Conception of the Forerunner?

In the early Church, it was this Feast that marked the beginning of the new Ecclesiastical Year in the Church (now celebrated on 01Sep every year).

The reading of the Gospel of St. Luke is therefore related to the history of our Lord's working salvation for the human race, for the conception of the Forerunner marks God's "first step" towards the New Testament, the new covenant in Christ, as is contained in the hymnology from Matins for the

Feast of the Conception of the Forerunner,

*The sacred Forerunner has been born: the dove that loves the wilderness. He preaches repentance and shows the incarnate Christ! He is the intercessor for all sinners, ever helping all who are tossed by storms! By his prayers, save Your world, O Christ!*

As we see, from his conception, without uttering a voiced word, the Forerunner is already proclaiming the salvation to be wrought by Christ.

"OK, Father, but you still haven't tied the conception to St. Luke."

Search the Gospels. St. Luke is the only one of the four to mention the conception of St. John (Luke 1:5-24), where in that 24th verse we hear, "Now after those days his wife Elizabeth conceived."

As you already knew, there is always a reason for everything in the Church.

Now you can carry the story to others who may not be as informed as you are!

Go ahead, be an evangelist!!!!

**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, 19Sep	Vespers	4 faithful, 5 views
Sunday, 20Sep	Divine Liturgy	16 faithful, 11 views
Wednesday, 23Sep	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:

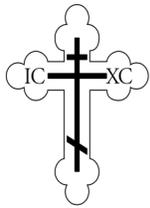
[https://www.youtube.com/channel/UCfAOKICLMmH\\_FIDe8SoWQw](https://www.youtube.com/channel/UCfAOKICLMmH_FIDe8SoWQw)

Our next in the series of Virtual Adult Study sessions will be this coming Wednesday at 7PM. The book being used is "Our Thoughts Determine our Lives" by Elder Thaddeus. We'll be covering "Section 2," Chapters 9 thru 13 in this coming week's session. If you don't have the link for the meeting room and would like to join, go to our web page (sainthermanchurch.org) and find the ADULT STUDY link immediately under the SCHEDULE section. Click it, and when your web page opens, click "Yes, open in web page" and you'll be connected!

Many thanks to Matt Blazosky the donations of not just time by otherwise in getting the back parking lot in tow. Thank him when you see him!! Also to Greg and Julie who have donated to the backfill around the building! It all looks SO wonderful!

**Maybe...**

**Can I lose weight by jumping to conclusions?**



*Actively strive  
for good.  
Harbor an  
equal hatred  
for evil.*

**Saint Ephraim  
the  
Syrian**

**The Ancient Church Alive Today (Abbot Tryphon)**

In an age when many Christian denominations are trying to appear relevant and modern, I am finding that large numbers of people are drawn to the Ancient Faith by the beard and robe. I am constantly thanked for dressing as I do by people who appreciate symbols of faith in the midst of a secular world. Many Orthodox jurisdictions that previously wanted to blend in with their Catholic and Protestant neighbors by having our clergy put off the traditional "look" of Orthodoxy, are now rediscovering the wisdom of these traditions. Now that large numbers of the clean shaven, and modern attired, heterodox clergy have been discredited in the minds of the world, due to theological and moral lapses, is there any logical reason we Orthodox would really want to imitate them?

Like so many other Orthodox clergy, I can also attest to the fact that my beard, and my way of dress, are a great aid in keeping me, sinner that I am, constantly attuned to my vocation as a monk, and as a priest. It is hard to forget your high calling when you "dress for work" each and every hour of every day. Our appearance is a constant reminder that we, as priests, have been set apart as Guardians of the Mysteries, and

Servants of the Most High.

From personal observation, I have come to believe that Orthodoxy, if it is to thrive into the next century, must adhere to the ancient traditions and roots of the faith that have set her apart from other religions. The Church must proclaim the Good News of Christ in purity, so that the mystical and sacramental core of her very being be clearly seen by a world that so needs this ancient, unchanging faith. The world must see by our differences that Orthodoxy offers the transformational healing that comes through the life of Christ's Church. By clinging to her ancient, God inspired Tradition, the Church takes seriously the mystical and sacramental roots of her divinely founded self.

As we Orthodox look in amazement at the phenomenal resurrection of our Church following the fall of communism, what with the thousands of new churches being reopened, new ones built, and monasteries growing at a phenomenal rate, we will see that the twenty-first century could well be the Age of Orthodoxy. And for this to happen, we must put off everything that has brought down Western Christianity.

Accountability must be foremost in how we operate as religious insti-

tutions. Bishops and priests must be accountable to one another, transgressions against the Body of Christ must be rooted out, and the clergy (including our bishops) must serve others as humble servants of Christ, and as living icons of the Gospel message. Our suffering Savior must be seen in how we serve, and in how we live, and in how we love. The transformational power of Orthodoxy must be allowed to change the world, as the "institutional" church is replaced with the gospel view of the Church as Hospital of the Soul.

The Orthodox Church will thrive in the twenty-first century only if we commit to being the otherworldly people we are called to be, living in the world, but not being of the world. The Church will thrive, not because she adapts to modern styles of dress, and modern trends of moral and theological thought, but because of her willingness to serve the world in imitation of the holy fathers of the Church who have gone on before us, and who refused to conform to the styles and fashions of a world that has always been in need of the unchanging Faith that has the power to transform lives, and usher the human race into communion with the Most High God.

## Finding Christ in Failure *(Fr. Ted Bobosh, frted.wordpress.com)*

In Luke 5:1-11, we see the apostles encountering Christ in the midst of their business failure, but then leaving their success in order to follow Christ.

St. Mark the Ascetic writes that affliction and failure can open our hearts and minds to discover there is at work in the world a will and a way which are not ours. Problems can help us look beyond our limited self to look for meaning, purpose, to seek God.

*“If Peter had not failed to catch anything during the night’s fishing (cf. Luke 5:5), he would not have caught anything during the day. And if Paul had not suffered physical blindness (cf. Acts 9:8), he would have not been given spiritual sight. And if Stephen had not been slandered as a blasphemer, he would not have seen the heavens opened and have looked on God (cf. Acts 6:15;7:56). As work according to God is called virtue, so unexpected, affliction is called a test. God ‘tested Abraham’ (cf. Gen. 22:1-14), that is, God afflicted him for his own benefit, not in order to learn what kind of man Abraham was – for He knew him, since He knows all things before they come into existence – but in order to provide him with opportunities for showing perfect faith.*

*Every affliction tests our will, showing whether it is inclined to good or evil. This is why an unforeseen affliction is called a test, because it enables a man to test his hidden desires. The fear of God compels us to fight against evil; and when we fight against evil, the grace of God destroys it. Wisdom is not only to perceive the natural consequence of things, but also to accept as our due the malice of those who wrong us. People who go no further than the first kind of wisdom become proud, whereas those who attain the second become humble.” (The Philokalia: Volume 1, pp 142-143)*

St. John Chrysostom says this about the account:

*“Every time the Gospel is preached, I see no one else but Peter or Andrew and the whole choir of Apostles spread out the Evangelical Net (or the Net of the Gospel). The spectacle was strange, to see the Savior on the ocean and those who are taught standing on the beach. Really this is strange, the fish on the land and the Fisherman on the ocean. The casting out of that net into the ocean was an icon of the Evangelical Word (or the Word of the Gospel).*

*‘He found,’ He says, ‘the Fisherman cleaning out their nets’ (Luke 5:2), because they had been exhausted from fishing...The Savior found them exhausted from fishing, and the Master of the pursuit stood next to them. What did He do? First of all, He taught them the Word of the Truth, and then He gives them the command to drop the net. [...] The power of the One, who commanded and a multitude of fish assembled, appeared before the net. This was an icon of the Church of the Ecumene [note: civilized world]. The net tore. They waved at the partner ship to come and catch them. Two ships were needed to help in the fishing. Because, truly, if the Prophets did not stand by as helpers of the Apostles and if after the prophecies the appearance of the Apostles did not follow, the Fisherman would not have been able to catch fish. Hence, our Savior wants to show us how the catching of the fish is an icon of the Church; in order to teach Peter even more so with this example, He exhorts Peter towards manliness and says, ‘Do not be afraid; henceforth, you will be catching men’ (Luke 5:10); from now on, He says, from the moment you tried the power and you learned that even illogical things are obedient to My word and all things follow My mere nod. Enough examples, use them now during your hunt (fishing). He did not say, ‘You will fish men,’ but ‘You will catch men.’ The fish, when they are caught, are transported from life to death, but men from death to life.*

*‘From now on,’ He says, ‘You will catch men.’ Why does He tell him, ‘Do not be afraid?’ Let it be; the promise was brilliant. Then why did He say, ‘Do not be afraid?’ Simply, since he remembered the previous sins, He says, ‘Do not be afraid of yourself’ because you are a sinner, but consider yourself as an Apostle, who had received a command to net the ecumene with the word of the Master. ‘Do not be afraid.’ Let every sinner listen to this sentence from Christ. ‘Do not be afraid,’ but from now on show repentance. Therefore, in order to return to the logical sequence of my homily, the net is nothing else than an icon of the Evangelical teaching of the Savior.”*

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 of the Week:** (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.*

**Glorify to the Father....**

**Kontakion of the Week:** (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:** 2Cor 6:1-10

**Gospel:** Luke 5:1-11

Financial Tracker		Facebook Tracker		Web Page Tracker	
August Total Income	\$5155	Page “Likes”	582	As of 17Sep20	6464 Total Views
August Total Expenses	\$3200	Page “Follows”	585	As of 24Sep20	6472 Total Views
Month Net Income (Loss)	\$1955	Total Reach	585	StHerman Google Bus Site	1837 views/28 days

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Eastern Orthodox Church  
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**CURRENT WEEK  
HIGHLIGHTED**

September 2020						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4	5
		2Cor 8:16-9:5 Mark 3:13-19	Adult/Teen Study 7PM 2Cor 9:12-10:7 Mark 3:20-27	2Cor 10:7-18 Mark 3:28-35	2Cor 11:5-21 Mark 4:1-9	Vespers/Conf 6PM 1Cor 2:6-9 Mat 22:15-22
13th Sunday 6 Divine Liturgy 10AM 1Cor 16:13-24 Mat 21:33-42	7	8	9	10	11	12
13th Sunday 6 Divine Liturgy 10AM 1Cor 16:13-24 Mat 21:33-42	Elevation of Holy Cross 2Cor 12:10-19 Mark 4:10-23	Nativity of Theotokos Phil 2:5-11; Luk 10:38-42, 11:27-28	Adult/Teen Study 7PM 2Cor 13:3-4 Mark 4:35-41	Gal 1:1-10, 20:2-5 Mark 5:1-20	Gal 2:6-10 Mark 5:22-24, 35-6:1	Before Elev of Holy Cross Vespers/Conf 6PM 1Cor 4:1-5 Mat 10:37-11:1
13	14	15	16	17	18	19
Before Elev of Holy Cross Divine Liturgy 10AM 2Cor 1:21-2:4 Mat 22:1-14	Elevation of Holy Cross 1Cor 1:18-24; Jn 19:6 11, 13-20, 25-35	Gal 2:21-3:7 Mark 6:1-7	Adult/Teen Study 7PM Gal 3:15-22 Mark 6:7-13	St Sophia and Daughters Gal 3:23-4:5 Mark 6:30-45	Gal 4:8-21 Mark 6:45-53	After Elev of Holy Cross Vespers/Conf 6PM 1Cor 1:26-29 John 8:21-30
20	21	22	23	24	25	26
After Elev of Holy Cross Divine Liturgy 10AM 2Cor 4:6-15 Mat 22:35-46	Gal 4:28-5:10 Luke 3:18-22	Gal 5:11-21 Luke 3:23-4:1	Conception StJohnForerunner Adult/Teen Study 7PM Gal 6:2-10 Luke 4:1-15	Eph 1:1-9 Luke 4:16-22	Gal 4:8-21 Mark 6:45-53	St. John Theologian Vespers/Conf 6PM 1Cor 10:23-28 Luke 4:31-36
27	28	29	30			
16th Sunday 27 1st Luke Divine Liturgy 10AM 2Cor 6:1-10 Luek 5:1-11	Eph 1:22-2:3 Luke 4:37-44	Eph 2:19-3:7 Luke 5:12-16	Adult/Teen Study 7PM Eph 3:8-21 Luke 5:33-39			