



# 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

Sunday, 27Sep, 10AM Divine Liturgy

Thursday, 01Oct, 7PM Adult Study / Friday, 02Oct, NO Enquirer's Class

Saturday, 03Oct, NO Vespers

27Sep26

17<sup>th</sup> Sunday After Pentecost

## Awestruck

Today we encounter the "Lukan Jump" wherein the Gospels read at Sunday Liturgies shift from the Gospel of St Matthew to that of St Luke.

In today's account we find our Lord preaching to a crowd from Peter's fishing boat. How many people were there we do not know. St Luke records simply that *the multitude pressed about Him*, which prompted the Lord to arrange the encounter such that those to whom He was preaching were in fact in front of Him.

Jesus completes His teaching of the crowd, and now He turns His attention to the teaching of those who will be His Apostles. He requests of Peter, *Launch out into the deep and let down your nets for a catch*.

All of the time that the Lord preached to the multitudes, we can picture Peter and the others simultaneously being attentive to the Lord's words but also giving due attention to cleaning their nets and preparing their boats for the following day's work.

And so our Lord's request to Peter takes him aback. He's tired.

The day's labor hasn't borne the fruit a fisherman might hope for. *We've toiled all night and caught nothing!* It's almost as if to say, "If You've not noticed, Lord – there's nothing out there..." But that's not what Peter says. Instead, he replies as we might hope a true apostle would. *Nevertheless at Your word I will let down the nets*.

St Theophan's teaching about this Gospel is priceless: *They toiled all night and caught nothing. But when the Lord entered the boat and commanded them to cast their net, they caught so many that they could not pull them out and the net broke. This is an image of all work done without God's help, and of work done with God's help. When someone works, wanting to achieve something through his strength alone, everything falls apart. But when the Lord draws near to him, one good thing after another flows in. In the spiritual-moral sense, the impossibility of success without the Lord is tangibly evident: 'Without Me you can do nothing' (John 15:5). And this law acts in all things. Just as a branch that is not grafted onto a tree not only does not bear fruit,*

*but dries up and loses its life as well, neither can people bring forth fruits of truth valuable for eternal life if they are not living in communion with the Lord. They might sometimes have some good, but it is good in appearance. In reality it is of poor quality, like a wild apple that appears red but is sour to the taste. It is also tangibly clear in an external, worldly sense: someone struggles and struggles, but it all comes to no good. When God's blessing descends, you do not even know where everything comes from. Those who are attentive toward themselves and the paths of life know these truths from experience.*

Peter is overwhelmed at what has just occurred before him. Jesus makes him an active participant in the miracle, as he would in so many instances to come. But he is awestruck to such an extent that he looks inward. *Lord, depart from me, for I am a sinful man*. He doesn't really want Jesus to leave. But he knows that righteousness doesn't mingle with sin. It's a lesson that I need to learn, as well!

## Prayer Requests

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

**Departed:** Matushka  
Elizabeth, Fr. Jerome

## Weekly Statistics

|          |           |       |    |          |    |       |
|----------|-----------|-------|----|----------|----|-------|
| Saturday | Vespers   | 19Sep | 08 | faithful | 65 | views |
| Sunday   | Liturgy   | 20Sep | 49 | faithful | 53 | views |
| Thursday | AdultStdy | 24Sep | 06 | faithful |    |       |

## In the News

Videos of services can be found at:

<https://www.youtube.com/channel/UCfAOK1CLMmH - FIDe8SoWOW>

We've restarted the Adult Study and Enquirer's Classes effective THIS Thursday and Friday!!

Adult study is working from "Christ in the Psalms" by Father Patrick Henry Reardon.

Adult Sessions are on Thursdays at 7PM.

Enquirer's meet on Fridays at 7PM.

See y'all then!

## Bad Pun??

I have a fear of speed bumps....

But I'm slowly  
Getting over it!



The Holy Spirit  
teaches us to love  
our enemies in  
such a way that we  
pity their souls as if  
they were our own  
children.

*(St. Silouan the  
Athonite)*

## Holy Images [Abbot Tryphon]

The Old Testament God was revealed to us by Christ Jesus. Prior to the incarnation of the Logos, God's people were forbidden to make any image of Him, for no one had seen His face. Yet when Christ said to His disciples, "he who has seen Me has seen the Father", the fullness of this loving God was revealed to His creation.

Early Christians used icons to depict this truth of the incarnation. The very first icons showing the Holy Virgin and the Christ Child, were painted by none other than the holy Apostle Luke. Since Christ is revealed in His saints, even the Holy Virgin and the Martyrs were soon depicted in images, worthy of veneration by the early Christians. The icons are not worshiped, nor are the saints worshiped, for adoration is reserved only for God. They are venerated because Christ dwells in His saints.

Orthodox, from the very first century, have venerated the holy icons as windows into eternity, representing as they do, the deified state of those who've won the good fight and are in Paradise with God. Our icons are not seen as religious art, but indeed windows into the other world. Perhaps a better description would be to say the icons are doors into the Heavenly Realm, for God infuses into the icons His Divine Energies, whereby we are lifted up into a place where there is neither time nor space. When we venerate the icons, our devotion and love is passed on to the archetypes, where we are connected to the saints who are in the Church Triumphant, together with the heavenly hosts, and Christ is glorified in His Saints.

In one of today's two Gospel readings, Christ comes upon several men, Sts. Peter, James, and John who, the Gospel says, had been fishing all through the night and had caught nothing. After spending some time teaching His message, Christ turned his attention to the fishermen. At the Lord's bidding, they returned to their boats and, putting their faith in Christ's words, once again let down their nets. And they caught an abundance of fish, enough to break the net, enough indeed to fill two boats and to cause both nearly to sink. Peter seeing this miraculous catch of fish, confesses to the Lord that he, Peter, is a sinful man. Christ responds that while they now catch fish, soon they shall be catching people.

We note first that after Christ had commanded them to let down their nets once again, Peter, who was certainly an expert in fishing, disputed the possibility that any fish would be caught. They had fished all night, he insisted, and caught nothing. His mastery of his occupation told him that to lower the nets again would be a waste of time. Nevertheless, Christ commanded that he do it, and he did. Christ was teaching his followers that they must put their trust in Him, even when it seemed a waste of time, even when it seemed foolish, even if they thought they knew better. The obedience of these men to Christ command was rewarded by a huge catch of fish. Christ commands us, equally strongly, to put our trust in Him and to obey His commands. Sometimes that seems illogical to us, and yet that we must do. When, for example, illness overtakes us and puts us through pain and suffering and doubt about our future, we must still look to Him, place our trust unconditionally in Him, and believe that in our obedience, we shall eventually find our reward.

The second message is though we try in our lives to accomplish certain things, and fail, we must never cease trying, we must never give up. Peter, after working all night, was ready to give up, to surrender to failure. But he did not, thanks to Christ's insistence. Those disposed to give up, especially in their spiritual endeavors, are truly lost should they give in to their impulses. For those who struggle on, despite all, can only triumph at the end. The Evil One never stops trying to tempt us by discouragement. But we must not listen.

Next note that Peter confesses his sinfulness, but Christ, at that moment, seems rather unconcerned, telling him to "fear not." Christ sees into Peter's heart and He knows each and every sin dwelling there. But Christ also knows, by Peter's own humble confession, that he has already repented and has already resolved to follow a different path. St. Bede, a great seventh-century Saint of the West said that, "The Lord soothes the fears of the unspiritual man so that no man need be fearful in his conscience because of his own past guilt; or, confounded at the sight of the innocence of others, be discouraged in setting out himself on the road to sanctity." Christ loves us all and regardless of our past sins and offenses, wants us all to turn humbly to Him. About sins confessed and repented of, Christ is unconcerned.

We are taught also by this Gospel passage the power of God. God possesses absolute dominion over all of His creation, and can and does work miracles. The Old and New Testaments are filled with stories of the miracles of God. The lives of the Saints are likewise filled. The history of the Christian peoples also records many miracles. Lives thought lost are saved. Suffering and distress are transformed into peace and abundance. Nations threatened by certain catastrophe are saved by God's intervention. Generally, such miracles are a reward for prayer and faith, but a reward that must correspond to God's plan for mankind as a whole, and for each of us as individual souls. We are not promised rewards, necessarily, in this life but must sometimes wait until the next. Nonetheless, the rewards are given. In today's Gospel, Christ rewards the faith of the fishermen with an abundant catch.

He also rewards them by making them His Apostles, which brings us to the next lesson in this passage from St. Luke. "From Henceforth thou shall catch men," Christ says. Peter, James, and John become Apostles and spend the remainder of their lives winning multitudes to the Church. From an earthly standpoint, this is a questionable blessing. These men are wrenched from a way of life they have known, and with which they are reasonably comfortable, and charged with the task of bringing whole nations to Christ's banner. These are simple men, unrefined men, ignorant of worldly knowledge. Yet, Christ makes them leaders of His Church. Today's Gospel says that, "having brought their ships to land, leaving all things, they followed Him," they followed Christ. None received material rewards in this life for their trouble. Hardship, toil, hatred, violence, and finally death by martyrdom was the worldly price paid by these men for obedience to Christ. Yet, they obeyed, and they were rewarded with eternal life, adorned with martyr's crowns in the Kingdom of Heaven, and venerated by all the Faithful of the Church as Saints—until the end of time, Christian men and women remember their names, and honor them for, and seek to imitate them in, their absolute fidelity to Christ.

Indeed, these men came to catch men, to catch them in Christ's net so that they might be saved. They still catch men. St. Gregory the Theologian writes that, "The fishermen are Teachers of the Church, who catch us in the net of faith, and, as it were, bring us to the shore, to the land of the living."

We too, as simple Orthodox Christians, are called to catch men for Christ. Consider, for a moment, the state of the world around us. Consider this city we are in, and the cities and towns nearby. Consider the frightful nature of the world, of the overflowing cup of evil all around us. Consider the huge numbers of confused and frightened people, darting this way and that, like frightened fishes in a great dark sea. Some, though perhaps not all, would doubtless find peace and joy if they could but find Christ, in the fullness in which we find Him in Orthodox Christianity. We need only lower our nets, as Christ bids us, and we can catch them for Him. How do we do this?

We can do it by witnessing for Christ through the lives that we lead. If we are kind, patient, and generous towards our neighbors, that in itself is the beginning of our witness. If we are models of Christian piety in our lives, praying, keeping the fasts, attending Liturgy, and remaining close to the Church, that too is a witness and will attract a larger catch. Finally, we must not be ashamed of Christ's Church by hiding it from those around us. If neighbors or friends or acquaintances have no religious life, or if they are dissatisfied in their current religion, we can invite them to attend Liturgy and introduce them to Orthodox Christianity. Some people believe that Orthodoxy is only for Greeks, Russians, Romanians, and so forth. Nothing could be farther from the truth. Orthodox Christianity is not a collection of tribal Churches, it is the universal Church, the Church of all mankind. So, let us not be apprehensive in sharing the beauty of Orthodoxy with others. Let each of us strive to follow in the footsteps of Sts. Peter, James, and John, by becoming catchers of souls for Christ. Let each of us also put aside all those things that distract us from our real purpose in this life, let us leave those things, as the Gospel says, and, like the Apostles, follow Christ.

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 8) *You descended from on high, O Merciful One! You accepted the three-day burial to free us from our sufferings. O Lord, our Life and Resurrection, 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 8) *By rising from the tomb, You raised the dead and resurrected Adam. Eve exults in Your Resurrection, and the world celebrates Your rising from the dead, O greatly Merciful One!*

**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 6:16-7:1

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

### Monthly Financial Tracker

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

### Web Tracker

|                 |         |                   |
|-----------------|---------|-------------------|
| Web Searches    | 583     | interacts/28 days |
| Blog Site Views | 216,652 | Total Views       |
| Web Site Views  | 21,272  | Total Views       |
| Facebook Views  | 2,094   | views/28 days     |

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**Phone: 330-608-8896  
5107 Darrow Road  
Hudson, OH 44236**

**E-mail:**  
[frbasilr@gmail.com](mailto:frbasilr@gmail.com)

**Website:**  
[www.sainthermanchurch.org](http://www.sainthermanchurch.org)

**Facebook:**  
[Facebook.com/StHermanHudson](https://www.facebook.com/StHermanHudson)

| September 2026                                                                           |                                                                                                              |                                                                                     |                                        |                                                                                     |                                                                |                                                                                    |    |  |  |  |  |  |  |
|------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|----------------------------------------|-------------------------------------------------------------------------------------|----------------------------------------------------------------|------------------------------------------------------------------------------------|----|--|--|--|--|--|--|
| Sunday                                                                                   | Monday                                                                                                       | Tuesday                                                                             | Wednesday                              | Thursday                                                                            | Friday                                                         | Saturday                                                                           |    |  |  |  |  |  |  |
| 13th Sunday<br>Divine Liturgy<br>1Cor 16:13-24<br>Mat 21:33-42                           | 30<br>T4<br>930A<br>2Cor 12:10-19<br>Mark 4:10-23                                                            | 31<br>Church New Year<br>2Cor 12:20-13:2<br>Mark 4:24-34                            | 1<br>2Cor 13:3-14<br>Mark 4:35-41      | 2<br>Gal 1:1-10, 20:2-5<br>Mark 5:1-20                                              | 3<br>Gal 2:6-10<br>Mark 5:22-24,35-6:1                         | 4<br>Vespers/Conf<br>1Cor 4:1-5<br>Mat 23:1-12                                     | 5  |  |  |  |  |  |  |
| 14th Sunday<br>Divine Liturgy<br>2Cor 1:21-2:4<br>Mat 22:35-46                           | 6<br>T5<br>10AM<br>Vespers<br>Gal 2:11-16<br>Mark 5:24-34                                                    | 7<br>Nativity of Theotokos<br>Divine Liturgy<br>Phil 2:5-11; Luke 10:38-42,11:27-28 | 8<br>9AM<br>Gal 3:15-22<br>Mark 6:7-13 | 9<br>Gal 3:23-4:5<br>Mark 6:30-45                                                   | 10<br>Gal 4:8-21<br>Mark 6:45-53                               | 11<br>Saturday Before<br>Elevation<br>Vespers/Conf<br>1Cor 2:6-9<br>Mat 10:37-11:1 | 12 |  |  |  |  |  |  |
| 15th Sunday<br>Before Elevation<br>Divine Liturgy<br>Vespers<br>2Cor 4:6-15/Mat 22:35-46 | 13<br>T6<br>10AM<br>Elevation of the Holy Cross<br>Divine Liturgy<br>1Cor 1:18-24; Jn 19:6-11<br>13:20,25-35 | 14<br>Gal 5:11-21<br>Mark 7:15-16                                                   | 15                                     | 16<br>St. Sophia<br>Adult Study<br>Gal 3:23-4:5<br>Mark 6:30-45                     | 17<br>7PM<br>Enquirer's Class<br>Gal 4:8-21<br>Mark 8:1-10     | 18<br>After Elev of Holy Cross<br>Vespers/Conf<br>1Cor 1:26-29<br>John 8:21-30     | 19 |  |  |  |  |  |  |
| 16th Sunday<br>After Elevation<br>Divine Liturgy<br>2Cor 6:11-10<br>Mat 25:1-13          | 20<br>T7<br>10AM<br>Leave of Elevation<br>Eph 1:22-2:3<br>Luke 9:18-22                                       | 21<br>Eph 2:19-3:7<br>Luke 9:23-24                                                  | 22                                     | 23<br>Adult Study<br>Eph 4:14-19<br>Eph 4:22-32                                     | 24<br>7PM<br>Enquirer's Class<br>Eph 4:17-25<br>Eph 4:32-38    | 25<br>Vespers/Conf<br>1Cor 14:20-25<br>Luke 9:21-26                                | 26 |  |  |  |  |  |  |
| 17th Sunday<br>1st Luke<br>Divine Liturgy<br>2Cor 6:16-7:1<br>Luke 5:1-11                | 27<br>T8<br>10AM<br>Eph 4:25-32<br>Luke 4:37-44                                                              | 28<br>Eph 5:20-26<br>Luke 5:12-16                                                   | 29                                     | 30<br>Protection of Theotokos<br>Adult Study<br>Heb 9:1-7<br>Luke 10:38-42;11:27-28 | 1<br>7PM<br>NO Enquirer's Class<br>Eph 6:18-24<br>Luke 6:17-23 | 2<br>Noffsinger Wed<br>Vespers/Conf<br>1Cor 15:39-45<br>Luke 5:17-26               | 3  |  |  |  |  |  |  |