



St. Herman of Alaska Eastern Orthodox Church

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"An Orthodox Presence in Northeastern Summit County"

www.sainthermanchurch.org



Important This Week—Holy Week!!!

Sunday, 13Apr, Bridegroom Matins, 6PM

Tuesday, 15Apr, Presanctified, 430PM; Bridegroom Matins, 6PM

Thursday, 17Apr, St. Basil's Liturgy, 10AM; 12 Passion Gospels, 6PM

Saturday, 19Apr, St. Basil's Liturgy, 10AM; Nocturnes to Liturgy 1130PM

Monday, 14Apr, Presanctified, 430PM; Bridegroom Matins, 6PM

Wednesday, 16Apr, Presanctified, 430PM; Holy Unction, 6PM

Friday, 18Apr, Royal Hours, 10AM; Vespers, 3PM; Lamentations, 6PM

Sunday, 20Apr, Agape Vespers, 1130AM

13Apr25

Palm Sunday—Tone I

"By Raising Lazarus From the Dead Before Your Passion...."

These words form the Troparion for both the Liturgy of Lazarus Saturday and also for Palm Sunday, the Lord's Triumphal Entry Into Jerusalem. And so we find the week of our Lord's Passion beginning with as well as ending with resurrection!

Liturgical texts describe the feasts of Lazarus Saturday and Palm Sunday as "the beginning of the Cross." And so it is important for us to understand this joint Feast as it relates to Holy Week. The words that follow on from the title of this piece say, *You confirmed the universal Resurrection, O Christ our God.* As difficult as we find the darkness of Holy Week, the fact remains that the week begins filled with Light, and ends with the most brilliant Light of all time! The Light of the Resurrection has the ability to dispel every darkness.

On Lazarus Saturday we find something that is peculiar in Orthodox worship. Saturdays throughout the year are reserved for the commemoration of the departed. But on this day, the focal point of "the departed" returns! And so the nature of Saturday's Divine Liturgy is not on the departed but rather it itself is Resurrectional! The joy

that permeates this Liturgy focuses us beyond the restoration of life to the Lord's friend. Jesus shows His authority over death by raising Lazarus. Those who were witnesses could not deny what had happened before their very eyes. But there was no frame of reference for that same crowd to project this authority to apply to the Lord's own life. We know that is coming, and so we see in Lazarus Saturday the Lord's ultimate victory not just for Lazarus, not even 'only' for Himself, but as the Troparion says, for the **universal** resurrection—a resurrection of every soul that ever lived, a resurrection that leads to ultimate judgment and the separation of the sheep from the goats.

With Lazarus' resurrection, death itself and Hades in particular begin to fear their own end. The final 'duel' between Life and death is before us, and in that duel we find the meaning of Pascha.

One week from Lazarus Saturday, as we stand and sing the hymns of Holy Saturday, we find the first announcements of our Lord's own Resurrection. The Stichera on Lord I Call resound with the words, *Today Hell cries out groaning....* to begin the Ves-

peral Liturgy. And the Holy Saturday Liturgy proceeds with additional announcements of what lay ahead, *Arise, O God, judge the earth, for to You belong all the nations.* We stand in prayer as with one voice as we emulate the awe-filled angels of Heaven and sing, *Let all mortal flesh keep silent, and in fear and trembling stand, pondering nothing earthly minded, for the King of kings and the Lord of lords comes to be slain, to give Himself as food to the faithful.* We produce in our own minds images of these angels standing before the Cross, marveling how it is that God in the flesh is giving His body over to death! And in response, we find ourselves in tears standing beside and with these same angels.

Saturday's raising of Lazarus begins our walk with our Lord to Gethsemane, to the Sanhedrin, to Pilate, to Golgotha, and to the tomb. May all of our walks in the coming week find us seeking only our Lord's will, and may He find us to be worthy of seeking to be witnesses of all that He comes to Jerusalem to endure for our salvation.

Glory to Jesus Christ!

This Week's Prayer Requests

For Health—St. Herman's: Met. Joseph, Pat, Sandra, Richard, Sam, Judy, Mitchell, Joe, Christian, Al, Sam, Fr.Dn.Basil, Nikandra, Don, Nora & Bob, Fr. Owen
For the Departed: Patriarchs Maxim and Neofit, Metropolitans Theodosius and Maximos, Archpriest Stephan, Popadia Marika, Matushka Illaria, Nun Theophania, Matushka Theodora, Stephen, Reader Charles, Betty Lou, Lainey Kay, Katherine, Jeanne, Margaret, Lenni

Weekly Statistics

Saturday	Vespers	05Apr	10 faithful	6 views
Sunday	Divine Liturgy	06Apr	34 faithful	21 views
Wednesday	Presanctified Lit	09Apr	24 faithful	10 views

In the News

Videos of services can be found at:
https://www.youtube.com/channel/UCfAOKICLMmH_-FIDe8SoWOW

Thanks to all who with faith and love participated in last week's Annual Meeting! May our Lord bless our plans and efforts to serve Him.

Lenten Message #6

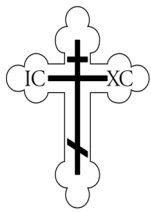
Today Christ's Holy Passion dawns upon the world as a saving light.

For He comes of His goodness to suffer.

He Who holds all things in His hand consents to be hung upon the wood

In order to save mankind.

Kathisma Hymn—Holy Monday



Christ is knocking at the heart, and the devil is at the brains.

(St. Paisios the Athonite)

Call and Response [Fr. Vladimir Berzonsky—from 1977]

“Many are called, but few are chosen,” we read in Holy Scripture, and we would like to have it otherwise. We should like all people to be called, and all of them chosen for God's Kingdom. Why cannot everyone be one in God? Why should even one person be excluded?

The answer lies in God's mysterious gift of free choice. He calls, but the response is ours to make. He invites, but we can choose to accept or decline the invitation. The whole Bible is filled with examples of that process of separation, based on decisions made by humans.

God called Abram to separate himself from his relatives and to depart for another country. Abram almost obeyed. He chose to take his nephew, Lot, along with his own family to the Promised Land. Lot was a good man, but he enjoyed luxury. It didn't matter to him that Sodom and Gomorrah were cities we today would call “liberated,” wallowing in vices and calling it the good life. Lot chose to live there among them. He went all that way from Mesopotamia to a foreign land only to find the same kind of lifestyle, and worse, that he had left behind. The failures of

Lot's family are a sobering lesson in our times; yet we need only reflect on the statistics of our nation's capitol, where in 1975 divorces exceeded marriages, to compare Lot's society with our own.

Christ said that He came to bring a sword of separation within families (Mat 10:34). Some choose God, others choose the world. How we wish we were able to unite all who are baptized into the One Body of Christ; yet we know that each of us, even the tiniest and most shy, ultimately decides where he and she shall spend eternity

Palm Sunday [*orthochristian.com, Fr. Philip LeMasters*]

Human beings are blessed with the ability to focus on what is most important. So much of what we do at work or school, for example, requires that we tune out distractions and give our minds to the task before us.

St. Paul reminds us that we especially need to do so in the Christian life by giving our minds to what is true, noble, just, pure, lovely, virtuous, and praise worthy. Palm Sunday is a time that we all need this reminder as we enter into the mystery of our salvation as Jesus Christ journeys to His cross, descent into Hades, and glorious resurrection.

Nothing about this week comes naturally or easily to us. We understand wanting our enemies to suffer, but not freely suffering for their sake. We understand religious people judging others with self-righteousness, but not loving sinners to the point of dying on their behalf. We understand wanting our side to win, but not that true victory comes by laying aside all that looks like power in this world. We think that we understand a remote God in the heavens who does not understand how hard life is down here, not One who hangs on a cross, occupies a tomb, and descends to Hades.

There are times when what has been cloudy and confused becomes bright and clear, when what has been hidden is made manifest for all to see. Today is one of those times. For Jesus Christ, who revealed that He is the resurrection and the life by raising His friend Lazarus from the dead, now enters Jerusalem as the long-awaited Messiah to the welcoming cheers of the crowd.

But even before He gets to Jerusalem, the forces of darkness had decided to kill Christ because they could tell that someone who could raise the dead was a threat to their power; for He was neither a conquering general nor a Pharisee-like interpreter of the Law; and those nationalistic religious leaders had no use for a Messiah who did not serve their schemes of domination.

On Palm Sunday, it becomes clear that the Savior Who enters Jerusalem today is the Lamb of God who takes away the sins of the world. He is the Passover Lamb whose death and resurrection will conquer death itself. Mary, Lazarus' sister, performed a prophetic act when she anointed Christ with the same kind of costly ointment that was used to anoint the bodies of the dead. This Messiah, this One who is truly anointed to save His people and the whole world, will be rejected by the leaders of the Jews and crucified under the authority of the Romans. And when He is lifted up upon the Cross, He will draw all who believe in Him-- Jew, Gentile, male, female, rich, poor, all nations, classes, and races—to the life of a Kingdom that transcends this world and our petty divisions.

Jesus Christ will not reign as a soldier, a politician, or a rich man, but as a Suffering Servant, a slaughtered lamb, a despised victim of torture and capital punishment. The crowds are right on Palm Sunday to welcome Him as a conquering King in Whom God's promises will be fulfilled. But they misunderstand what kind of King He is and how He will conquer. For He rules from a cross and an empty tomb; instead of killing Roman soldiers, He kills death by allowing Himself to be killed; in the place of a magnificent stallion fit for a king, He rides a humble donkey that would impress no one.

The crowd is right, "Blessed is He Who comes in the name of the Lord, the King of Israel." They shout "Hosanna," which is a plea for God's salvation to come upon the earth. And it does through the Lord's death and glorious resurrection. But that's not what the crowds expected; it's apparently not what the disciples or anyone else anticipated. For it goes against all our preconceived notions of what it means to be successful, to be powerful, to rule upon the earth, and to be respectable and religious.

And it's still a very hard lesson for us to accept, for there is too much of the world in all of us and the demons never work harder than when we are trying to grow closer to Christ. That's why we need to follow St. Paul's advice to focus on what is truly holy this week, to rejoice always, and to "let your gentleness be known to all men." As St. Paul wrote, "The Lord is at hand" which is never more true than on this feast as He enters Jerusalem to the cheers of the crowds.

In Holy Week, what had been cloudy becomes clear; the truth is out in the open and we cannot ignore it any longer. Jesus Christ is the Passover Lamb, the Lamb of God Who takes away the sins of the world. He is our Champion, our Savior, our King, yet in His humility and love, the incarnate Son of God suffers on the cross as the lowest of the low in order to bring us to the heights of heaven and the joy of life eternal through His empty tomb.

And this week we journey with Him to that cross, becoming participants in His passion. Like Lazarus, we sit at table with Him. Like Mary, we anoint Him for burial. Like those gathered in Jerusalem, we welcome Him with palms and praises. Like the disciples, we eat the Passover with Him; like His mother Mary the Theotokos, the other faithful women, and the Apostle John, we kneel before His cross. Like Joseph of Arimathea and Nicodemus, we bury Him. And like the stunned myrrh-bearers and the doubting apostles, we will marvel at the unspeakable joy of His resurrection. For what looks like complete failure is actually total triumph, as we will see in the early hours of next Sunday.

Holy Week is the climax of Jesus Christ's life and of ours, too. For He goes to the cross for us; He dies and rises for our salvation, to bring us into the unending joy of eternal life, to defeat our ancient foe. So it's time to lay aside our usual distractions, excuses, and obsessions, and enter into the passion of our Lord by worshiping Him in the services of the church, as well as in every thought, word, and deed this week. If we can't attend literally every service, can all pray at home, read the Bible passages for Holy Week, and give less attention to the world and more to God.

It's time to embrace the great mystery of our salvation, of our Savior's infinite love and mercy, and thus share already in the blessedness of the Kingdom of Heaven. Holy Week is the time to enter into the Light that shines brightly even from the terror of the cross and the darkness of the tomb. Yes, our Savior has endured all these evils for us purely out of love; and He will soon rise over them triumphantly.

On Palm Sunday, it is clear who Jesus Christ is: The Lamb of God Who takes away the sins of the world. How will we respond to Him as He goes to the cross for us? Hopefully, with the fear of God and faith and love, we will draw near and not abandon or disregard Him.

Yes, that will take intentional focus and the discipline to turn away from temptations, distractions, and unholy thoughts that become obstacles along our path. Nonetheless, we must follow St. Paul's guidance to "Be anxious for nothing" and allow "the peace of God, which surpasses all understanding...[to] guard your hearts and minds through Christ Jesus."

"Blessed is He who comes in the name of the Lord, the king of Israel. Hosanna in the highest!"

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) *By raising Lazarus from the dead before Your Passion, You confirmed the Universal Resurrection, O Christ God! Like the children with the palms of victory, we cry out to You, O Vanquisher of Death: ‘Hosanna in the Highest! Blessed is He that comes in the name of the Lord!’*

Troparion for the Day: (Tone 4) *When we were buried with You in Baptism, O Christ our God, we were made worthy of eternal life by Your Resurrection! Now we praise You and sing: ‘Hosanna in the Highest! Blessed is He that comes in the name of the Lord!’*

Glory to the Father....

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.*

Now and ever....

Kontakion of the Day: (Tone 6) *Sitting on Your throne in heaven, carried on a foal on earth, O Christ God, accept the praise of angels and the songs of children who sing: ‘Blessed is He that comes to recall Adam!’*

Epistle: Phil 4:4-9

Gospel: John 12:1-18

Monthly Financial Tracker

March Total Income	\$5880
March Total Expenses	\$4143
March Net Income (Loss)	\$1737

Web Tracker

StHerman Google Bus Site	483	interacts/28 days
Blog Site Views	55030	Total Views
Web Site Views	17873	Total Views
Facebook Followers	5415	Total

**St. Herman of Alaska
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VRevFrBasil Rusen, Pastor**

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**CURRENT WEEK
HIGHLIGHTED**

April 2025							
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
St. John Climact 30 St. George 5P T7 Divine Liturgy 10AM Heb 6:13-20 Mark 9:17-31	31 --MARCH-- Isa 37:33-38:6; Gen 12-18; Prov 14:27-15:4	1 APRIL--> Isa 40:18-31; Gen 15:1-16:15; Prov 15:7-19	2 Presanctified Lit 6PM Isa 41:4-14; Gen 17:1-9; Prov 15:20-16:9	3 Isa 42:5-16; Gen 18:20-33; Prov 16:17-17:17	4 Presanctified Lit 6PM Isa 45:11-17; Gen 22:18; Prov 17:17-18:5	5 Vespers/Conf 6PM Heb 9:24-28 Mark 8:27-31	
St Mary of Egypt 6 St. Nicholas 5P T8 Divine Liturgy 10AM Heb 9:11-14 Mark 10:32-45	7 Isa 48:17-49:4; Gn 27:1-41; Prov 19:16-25	8 Isa 49:6-10; Gen 31:3-16; Prov 21:3-21	9 Presanctified Lit 6PM Isa 58:1-11; Gen 43:26-31; Prov 21:23-22:4	10 Isa 65:8-17; Gen 46:1-7; Prov 23:15-24:5	11 Presanctified Lit 6PM Isa 66:10-24; Gen 49:33-50:26; Prov 31:8-31	12 Soul Saturday Divine Liturgy 10AM Vespers/Conf 6PM Heb 12:28-13:8 John 11:1-45	
Entry of Lord 13 Divine Liturgy 10AM BridegrmMatins 6PM Phil 4:4-9 John 12:1-18	Grt&HolyMon 14 Presanctified Lit 430P Bridegroom Mat 6PM Ex 1:1-20, Job 1:1-12 Matt 24:3-35	Grt&HolyTue 15 Presanctified Lit 430P Bridegroom Mat 6PM Ex 2:5-10, Job 1:13-22 Matt 24:36-26:2	Grt&HolyWed 16 Presanctified Lit 430P Holy Unction 6PM Ex 2:11-22; Job 2:1-10 Mat 26:6-16	Grt&HolyThur 17 StBasil'sLiturgy 10AM 12 Passion Gspls 6PM 1Cor 11:23-32 Mat 26:2-27:2	Grt&HolyFriday 18 Royal Hours 10AM VespersEntmb 3PM Lamentations 6PM Mat 29:1-20	Grt&HolySatrdy 19 StBasil'sLiturgy 10AM Midnight Office 1130 Rom 6:3-11 Mat 29:1-20	
PASCHA! 20	Bright Monday 21	Bright Tuesday 22	Bright Wednesday 23	Bright Thursday 24	Bright Friday 25	Bright Saturday 26	
Agape Vespers 1130A Acts 1:18 John 1:1-17	Acts 1:12-17,21-26 John 1:18-28	Acts 2:14-21 Luke 24:12-35	Acts 12:1-11 John 15:17-18:2	Acts 2:38-43 John 3:1-15	Phil 2:5-11; Lk10:38-42, 11:27-28	Vespers 6PM Acts 3:11-16 John 3:22-33	
Thomas Sunday 27 Divine Liturgy T2 BridegrmMatins 10AM Phil 4:4-9 John 12:1-18	28 Acts 3:19-26 John 2:1-11	29 Acts 4:1-10 John 3:16-21	30 Acts 4:13-22 John 5:17-24				