

# 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—Great Fast Begins!!!

(19/21Mar) Wed/Fri, Presanctified Liturgy, **6PM**  
Saturday 22Mar Soul Saturday Liturgy, **10AM**; Vespers, **6PM**  
Sunday, 23Mar, **10AM**, Divine Liturgy; Vespers, **5PM** @ St. Elia/Akron

16Mar25

St. Gregory Palamas—Tone 5

## Messages Inside the Great Fast

One of the calendar listed readings from this past Thursday was from Isaiah Chapter 6. It provides the prophet's vision of heaven. The words of the prophet are in part institutionalized within the Liturgy of St. Basil.

*I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, Holy, Holy is the Lord of Hosts; The whole earth is full of His glory!"*

Picture yourself standing in this place and witnessing what Isaiah was blessed to see!

And yet, you also are so blessed, and perhaps even more so—because you witness this same scene inside of today's Divine Liturgy, but not only becoming witnesses of the Lord's glory, but of His provision to us, to His Bride the Church, and to the whole world (that portion which will accept Him) of His precious Body and Blood!

Isaiah continues: *"The posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke."*

There's nothing more beautiful

than being inside a church on a bright sunny day, with sunbeams shining inside and illuminating the clouds of incense coming from the censer. It provides a visual image of the warmth of our fervent prayer rising towards the light that comes from Heaven.

*So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts."*

The word translated as "undone" is interesting. From the Hebrew it can mean "cut off", "perish", or "destroy". Isaiah is clearly afraid that, because of the holiness of what he has seen, he cannot go on living as a mortal.

*Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. 7And he touched my mouth with it, and said: "Behold, this has touched your lips; Your iniquity is taken away, and your sin purged."*

The faithful seldom get to hear this, but within ANY Divine Liturgy or even a Presanctified Liturgy, when the clergy commune themselves, they partake first of the Body of our Lord, then afterward they

take the Cup and sip three times—*"In the name of the Father (sip), Amen! And of the Son (sip), Amen! And of the Holy Spirit (sip), Amen, Amen, Amen!"*

Immediately after this act, the priest returns the Chalice to the Altar Table with the prayer, *"Lo, this has touched my lips. It shall wash away my iniquity and cleanse me from my sins!"*

If you didn't know before, you now know how intimately tied to Isaiah, to the Prophets, and to the Old Testament much of our regular worship is!

For his part, Isaiah is so overwhelmed with what has just transpired (as are those who partake at the contemporary Altars) that he is ready for the following call:

*I heard the voice of the Lord saying, "Whom shall I send, and who will go for Us?" Isaiah boldly steps forward. Here I am! Send me!!*

Let us show such zeal as our Lord blesses us to receive in its fullness the Holy Eucharist into ourselves, that which Isaiah only received in figure, as a 'type'. Let us leave today's Liturgy, and every Liturgy with hearts crying out, *Here I am! Send me, Lord, send me!!*

**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  
**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	08Mar	6 faithful	not recorded
Sunday	Divine Liturgy	09Mar	32 faithful	17 views
Wednesday	Presanctified Lit	12Mar	16 faithful	10 views

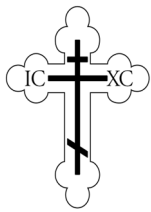
**In the News**

Videos of services can be found at:  
[https://www.youtube.com/channel/UCfAOKICLMmH\\_-FIDe8SoWOW](https://www.youtube.com/channel/UCfAOKICLMmH_-FIDe8SoWOW)

*We're still working on a date for the 2025 Annual Meeting.  
 23Mar is pre-scheduled with a bridal shower.  
 30Mar is the day AFTER clergy return from this year's Clergy Retreat.  
 It's looking like 06Apr might be the best/first opportunity to hold the meeting.  
 Feel free to comment/opine!*

**Lenten Message #2**

*These six things the Lord hates,  
 Yes, seven are an abomination to Him:  
 A proud look,  
 A lying tongue,  
 Hands that shed innocent blood,  
 A heart that devises wicked plans,  
 Feet that are swift in running to evil,  
 A false witness who speaks lies,  
 And one who sows discord among brethren.  
 (Prov 2:3-5)*



*"We shall have to give account of the idle word no less than that of adultery."  
 (St. Jerome Of Stridon)*

**First Saturday of the Great Fast [Fr. Vladimir Berzonsky]**

Why is it that we can take correction from some people, but not from others? Parents usually learn how to criticize in the best meaning of the term, so that we eventually give them at least a grudging appreciation for having helped us to correct a fault. Priests must by definition be able to help by their admonishments, so that we seek them out to find what's wrong with our attitudes. The difference is that we discern who are the persons who truly want

us to succeed in our relationships with others from those who only look to put us down, in order to exult their own egos. How rare are those we know who will soothe and comfort us with healing words; not always do they praise us, because their true praise would be ineffective if they were unable to chastise when we required straightening out; but they discipline with love and truth, and we can see it in their eyes. Would it not be the greatest condemnation

of the Church if a person cannot find there comfort and correction with love, acceptance with discipline, guidance through words that put us back on the narrow path which leads to God, and away from the winding road that leads to destruction? Let us all strive towards making our Orthodox Church such a haven for sinners, and "Half-way House" for those who indeed desire to continue towards the Kingdom of Heaven.

**On the Sunday of St. Gregory Palamas** [*Fr. Philip LeMasters, stvasiliosbrunswick.com*]

If we were not aware already that we have much in common with the paralyzed man in today's gospel reading, the first two weeks of Lent have surely opened our eyes a bit to that truth. The struggle to embrace spiritual disciplines quickly shows us that we typically do not control ourselves very well at all. We find it so hard to turn away from our usual self-centered habits when we seek to give more attention to prayer, fasting, and generosity. We are so weak in our ability to stay focused in opening our hearts to the Lord and guarding them from evil thoughts. We have so little strength to resist our addiction to our stomachs and taste buds, and basically to indulging our desires for pleasure in whatever form we want it. We often feel powerless in our struggle to forgive others and mend broken relationships. Taking even small steps to reorient our lives to God through spiritual disciplines should open our eyes to the paralysis of our souls.

If that is the case for you today, then give thanks that the Lord has shown you a truth that is necessary for your healing. Jesus Christ said "It is not the healthy who need a physician, but the sick. I have not come to call the righteous, but sinners." (Mark 2:17) We must know our own disease in order to receive His healing. We must know our own weakness in order to find His strength. The disciplines of Lent are tools for helping us see that we do not simply need a new set of rules or a list of things to do or believe. No, we need to be restored, to be transformed, to be enabled to rise up from our slavery to decay in order to walk, to move forward in a blessed life of holiness from the depths of our souls.

The salvation to which Christ calls us is not simply a matter of having ideas or feelings about Him, but of participating personally in the divine nature by grace. Today we commemorate St. Gregory Palamas, a great bishop, monastic, and theologian of the 14th century. He is known especially for defending the experience of hesychast monks who, through deep prayer of the heart and asceticism, were enabled to see the Uncreated Light of God that the Apostles beheld at the Transfiguration of the Lord on Mount Tabor. Against those who denied that human beings could ever experience and know God in such ways, St. Gregory taught that we may truly participate in the divine energies as whole persons. He proclaimed that knowing God means being united personally with Him by grace. It is to become radiant with the divine glory like an iron left in the fire in ways that permeate a person's body, soul, and spirit.

That is precisely what we see in the healing of the paralyzed man. Christ raised him up from weakness and misery, enabling Him to move forward in a life of holiness, a life in which he had the strength to live as one created in God's image and likeness. Today we celebrate that the Savior does precisely the same thing for each of us. Through His glorious resurrection, He raises us all from slavery to sin and death. Left to our own devices, we would always be servants of our own corruption. But when we confess from our hearts our own brokenness and take the steps necessary to open ourselves to His healing, He mercifully raises us up to participate personally in the blessed life that He came to bring to sinners like you and me.

The more that we truly humble ourselves before the Lord this Lent, the more open our hearts will be to the infinite healing power of His grace. He does not rest content with forgiving us in a legal sense, but calls us to be permeated by His divine energies, to radiate His holiness as we live and breathe in this world. He strengthens and commands us to manifest His victory over sin and death in our own lives. Perhaps that is just another way of saying that He calls us to "rise, take up your pallet and go home." There is no way to receive His merciful healing without true humility. And there is no way to acquire true humility other than to learn to see ourselves in that paralyzed man whose only hope is in Jesus Christ. Let us use the remaining weeks of Lent to embrace this deep truth through prayer, fasting, generosity, and repentance. That is how we will unite ourselves more fully with the Lord Who came to raise us up with Him into eternal life. That is how we too will be healed.

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 5) *Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection.*

**Troparion of the Feast:** (Tone 8) *O light of Orthodoxy, teacher of the Church, its confirmation, O ideal of monks and invincible champion of theologians, O wonderworking Gregory, glory of Thessalonica and preacher of grace, always intercede before the Lord that our souls may be saved!*

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 4) *Now is the time for action! Judgment is at the doors! So let us rise and fast, offering alms with tears of compunction and crying: “Our sins are greater in number than the sands of the sea; but forgive us, O Master of all, so that we may receive the incorruptible crowns!”*

**Epistle:** Heb 1:10-2:3; Heb 7:26-8:2

**Gospel:** Mark 2:1-12; John 10:9-16

### Monthly Financial Tracker

February Total Income	\$3944
February Total Expenses	\$1523
February Net Income (Loss)	\$2421

### Web Tracker

StHerman Google Bus Site	470	interacts/28 days
Blog Site Views	52544	Total Views
Web Site Views	17586	Total Views
Facebook Followers	5422	Total

**St. Herman of Alaska  
Eastern Orthodox Church  
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**CURRENT WEEK  
HIGHLIGHTED**

March 2025						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Meatfare</b> 23 Last Judgment T2 Divine Liturgy 10AM 1Cor 8:8-9:2 Mat 25:31-46	24	25	26	27	28	1 Vespers/Conf 6PM 2Tim 3:1-9 Luke 20:46-21:4
<b>Cheesefare</b> 2 Sunday T3 Divine Liturgy 10AM Rom 13:11-14:4 Mat 6:14-21	<b>Great Fast</b> 3 Begins Canon St Andrew 6PM Isa 1:1-20; Gen 1:1-13; Prov 1:1-20	4 Canon St Andrew 6PM Isa 1:19-2:4; Gn 1:14-23; Prov 1:20-33	5 PresanctLiturgy 6PM Isa 2:3-11; Gn 1:24-2:3; Prov 2:1-22	6 Canon St Andrew 6PM Prov 3:1-18	7 PresanctLiturgy 6PM Isa 3:1-14; Gn 2:20-3:20; Prov 3:19-34	8 Vespers/Conf 6PM Heb 1:1-12 Mark 2:23-3:5
<b>OrthodoxySunday</b> 9 Presentation 5P T4 Divine Liturgy 10AM Heb 11:24-26,32-12:2 John 1:43-51	10 Isa 4:2-5:7; Gen 3:21-4:7; Prov 3:34-4:22	11 Isa 5:7-16; Gn 4:8-15 Prov 5:1-15	12 PresanctLiturgy 6PM Isa 5:16-35; Gn 4:16-26; Prov 5:15-6:3	13 Isa 6:1-12; Gn 5:1-24 Prov 6:3-20	14 PresanctLiturgy 6PM Isa 7:1-15; Gn 5:32-6:8; Prov 6:20-7:1	15 Soul Saturday DivineLiturgy 10AM Vespers/Conf 6PM Heb 3:12-16 Mark 1:35-44
<b>St Gregory</b> 16 St Thomas 5P T5 Divine Liturgy 10AM Heb 1:10-2:3 Mark 2:1-12	17 Isa 8:13-9:7; Gn 6:9-22 Prov 8:1-21	18 Isa 9:9-10:4 Gn 7:1-5 Prov 8:32-9:11	19 PresanctLiturgy 6PM Isa 10:12-20; Gn7:6-9 Prov 9:12-18	20 Isa 11:10-12:2; Gn7:11-8:3; Prov 10:1-22	21 PresanctLiturgy 6PM Isa 13:2-13; Gn8:4-22; Prov10:31-11:12	22 Soul Saturday DivineLiturgy 10AM Vespers/Conf 6PM Heb 10:32-38 Mark 2:14-17
<b>Cross Veneration</b> 23 St. Elia 5P T6 Divine Liturgy 10AM Heb 4:14-5:6 Mark 8:34-9:1	<b>Forefeast</b> 24 Annunciation Vespersal Liturgy 6PM Isa14:24-32; Gn 8:21-9:7; Prov11:19-12:6	<b>Feast of</b> 25 Annunciation Heb 2:11-18 Luke 1:24-38	26 PresanctLiturgy 6PM Isa26:21-27:9; Gn 9:18-10:1; Prov12:23-13:9	27 DIOCESAN CLERGY RETREAT - NO SERVICES!!! Isa28:14-22; Gn10:32-11:9; Prov13:19-14:6	28 Isa29:13-23; Gn10:32-11:9; Prov13:19-14:6	29 Heb 6:9-12 Mark 7:31-37
<b>St. John Climacus</b> 30 St. George 5P T7 Divine Liturgy 10AM Heb 6:13-20 Mark 9:17-31	31 Isa 37:33-38; Gn13:12-18; Pr 14:27-15:4					