



# 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—Great Fast Begins!!!

(12/14Mar) Wed/Fri, Presanctified Liturgy, 6PM  
Saturday 15Mar Soul Saturday Liturgy, 10AM; Vespers, 6PM  
Sunday, 16Mar, 10AM, Divine Liturgy; Vespers, 5PM @ St. Thomas

09Mar25

Sunday of Orthodoxy—Tone 4

## The 40 Holy Martyrs of Sebaste

After 316, the emperor Licinius decreed a persecution of Christians in the East. He threatened death if they failed to renounce their faith. In 320, forty young Christian Roman soldiers refused to sacrifice to idols and were tried before the tribunal at Sebaste, Cappadocia. The governor tried threats, bribery, and torture to persuade the young men, but they stood firm. He put the forty in prison, where it is said that Christ appeared and encouraged them to persevere.

Incensed by the soldiers' obstinacy, the governor ordered that they be stripped and left to die standing on a frozen lake. He arranged a fire and warm bath on the shore to tempt them to apostatize. All forty signed a will, drafted by St. Meletius, the youngest, that expressed their faith, unity, and courage:

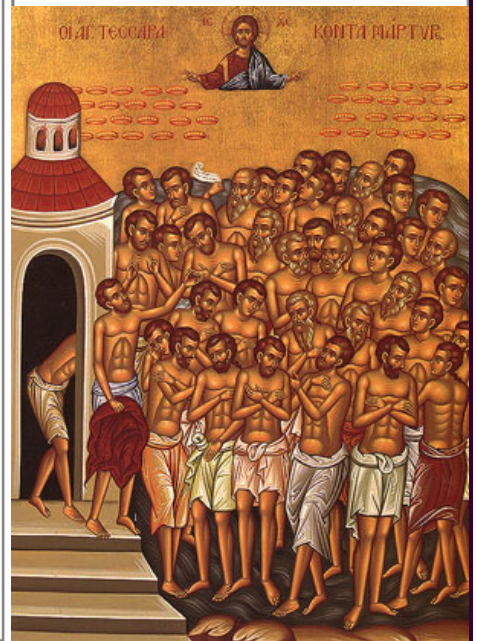
When we by God's grace and the common prayers of all shall furnish the strife set before us, and come to the rewards of the high calling, we desire that then this will of ours may be respected . . . For although we come from different localities, we have chosen one and the same resting-place because we have set before ourselves one

common strife for the prize. These things have seemed good to the Holy Spirit and have pleased us. Therefore we . . . brothers in Christ beseech our honored parents and relatives to have no grief or distress, but to respect the decision of our brotherly fellowship, and to consent heartily to our wishes, so that you may receive from our common Father the great recompense of obedience and of sharing in our sufferings. We pray with our souls and with the Divine Spirit that we may all obtain the eternal good things of God and his kingdom, now and forever and ever. Amen.

The young men did not wait to be stripped, but removed their clothes themselves. And together they prayed, "Lord, we are forty engaged in this contest. Grant that forty may receive crowns and that we may not fall short of that sacred number." After one night's ordeal, however, one soldier caved, but died of extreme heat in the bath, losing his martyr's crown. But an off-duty guard, prompted by the martyrs' courage and a dream, professed himself a Christian and took his place, thus preserving their

number.

After three days the governor had the survivors' limbs broken and their bodies burned. Officials hoped that young Meletius would save himself, but his mother herself lifted him onto the wagon, not wanting him to lose his prize. The governor had the ashes of the forty martyrs scattered into a river, but Christians secured some that became treasured relics, inspiring many throughout the Middle Ages.



**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	01Mar	6 faithful	10 views
Sunday	Divine Liturgy	02Mar	32 faithful	33 views
Monday	Canon of StAndrew	03Mar	10 faithful	24 views
Tuesday	Canon of StAndrew	04Mar	8 faithful	no recording
Wednesday	Presanctified Lit	05Mar	16 faithful	12 views
Thursday	Canon of StAndrew	06Mar	6 faithful	20 views

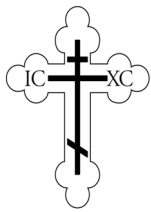
**In the News**

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 #1**

*How much time do I waste on things unimportant to my attaining salvation, to gaining a home in God's eternal Kingdom? The Lenten hymn says, "I have wasted my life in laziness," and a review of my life certifies this to be true! Let me learn from God's own words before it is too late: "If you cry out for discernment, and lift up your voice for understanding, if you seek her as silver, and search for her as for hidden treasures; then you will understand the fear of the Lord, and find the knowledge of God." (Prov 2:3-5)*



*"Be perfect, even as your Father in heaven is perfect." I long to be perfect. Lord, be every perfection for me, for You have also said, "For without Me you can do nothing."*

**(St. John Of Kronstadt)**

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

Jesus reflects the glory of God. The brilliance of Christ's light is the brightness of the Holy Trinity. "We have beheld His glory," St. John wrote (1:14). Yet Christ Himself in the offeratory prayer to the Father affirmed that "I am glorified in them" (John 17:10). His glory is reflected in His disciples, presumably including us. An overwhelming idea, that through you and me the glory of Jesus Christ is made manifest.

Our actions are means by which the world around us can learn something about the wonders of what God revealed in

the Word, the Second Person of the Holy Trinity. What other answer can there be to the meaning of our lives? Not that we ask for it, certainly not because we in the slightest deserve that awesome responsibility, but because God has so ordained that those who are baptized into Christ wear His glory as a garment, through such circumstance, wherever they may be, and whatever they do.

One more meaning of "glory" to muse on comes from the Church Slavonic term familiar to many of us: "slava". It is the same term some of us are des-

ignated by our background or race [*the Slavic people*]. What does it mean to be a Slav? Is it a special designation to those whose lives are intended to give glory to the Holy Trinity, or is it instead the very opposite, designating a people destined to be enslaved to the world, trapped in despair and meaninglessness, servants of the world and its prince or princes?

Of course the answer to the latter problem is not to be found in sweeping generalities, but in the free choice of each person who bears the name of Orthodox Christian, Slavs or otherwise.

## On the Sunday of Orthodoxy [*St. Ignatius Brianchaninov, orthochristian.com*]

Orthodoxy is the true knowledge of God and reverence of God. Orthodoxy is the worship of God in Spirit and in Truth. Orthodoxy is the glorification of the true God, the knowledge of Him and worship of Him. Orthodoxy is the glorification of God by man, the true servant of God, given to him through the grace of the Holy Spirit. The Spirit is the glory of the Christian (cf. Jn 7:39). [1] Where there is no Spirit, there is no Orthodoxy.

There is no Orthodoxy in human teachings and philosophies; false reason reigns in them—the fruit of the fall. Orthodoxy is the teaching of the Holy Spirit given by God to man for his salvation. Where there is no Orthodoxy, there is no salvation. "Whosoever will be saved, before all things it is necessary that he hold the Catholic [meaning: universal] Faith. Which Faith except every one do keep whole and undefiled; without doubt he shall perish everlastingly" (from the Creed of St. Athanasius[2]).

The teaching of the Holy Spirit is a precious treasure! It was taught in the Holy Scriptures and the sacred traditions of the Orthodox Church. The teaching of the Holy Spirit is a precious treasure! In it is the guarantee of our salvation. Our blessed portion in eternity is precious; nothing can take its place, and it is comparable to nothing. The teaching of the Holy Spirit is just as precious, just as high above all other values, and a guarantee of our blessedness.

In order to preserve this guarantee for us, the holy Church recounts today for all to hear the teachings that were spawned and published by satan—teachings which are an expression of his enmity toward God, and which suggest slander concerning our salvation, robbing us of it. The Church rebukes these teachings as we would rebuke wolves seeking prey, deadly snakes, thieves, and murderers. Guarding us from them and calling back from perdition those who were deceived by them, the Church anathematizes those teachings and all who stubbornly adhere to them.

The word anathema means severance, rejection. When the Church anathematizes a teaching, it means that that teaching contains blasphemy against the Holy Spirit, and for the sake of salvation it should be rejected and removed, as poison is removed from food. When a person is anathematized, it means that he has irreversibly adopted a blasphemous teaching, and through them deprives himself and those near him, to whom he has imparted his line of thought, of salvation. When a person has made the commitment to abandon the blasphemous teaching and to receive the teachings upheld in the Orthodox Church, he is obligated, according to the rules of the Orthodox Church, to anathematize the false teaching that he formerly upheld, which was destroying him, alienating him from God, keeping him locked in enmity against God, in blasphemy against the Holy Spirit and communion with satan.

The meaning of anathema is the meaning of the Church's spiritual cure of an illness in the human soul, which causes eternal death. All human teachings cause eternal death if they introduce their own thinking drawn from reason falsely so-called, from carnal mindedness—that common heritage of fallen spirits and men—into the God-revealed teaching about God. Human philosophies introduced into the teachings of the Christian Faith are called heresies, and adherence to these teachings is called evil belief.[3]

Hearing today the dreadful pronouncement of spiritual cure, let us accept it with the true understanding of it; and pressing it to our souls, let us sincerely and decisively renounce those destructive teachings that the Church will strike down with anathema unto the salvation of our souls. If we have always renounced them, then through the voice of the Church let us confirm our renunciation of them. The spiritual freedom, lightness, and strength that we will unforgetfully feel within ourselves is a testimony to us of the rightness of the Church's action, and the truth of the teaching it proclaims.

### **The Church pronounces:**

**As we therefore bless and praise those who have obeyed the divine revelation and have fought for it; so we reject and anathematize those who oppose this truth, if while waiting for their return and repentance, they refuse to turn again to the Lord; and in this we follow the sacred tradition of the ancient Church, holding fast to her traditions.**

**To those who deny the existence of God, and assert that the world is self-existing, and that all things in it occur by chance, and not by the providence of God, Anathema.**

**To those who say that God is not spirit, but flesh; or that He is not just, merciful, wise and all-knowing, and utter similar blasphemies, Anathema.**

**To those who dare to say that the Son of God and also the Holy Spirit are not one in essence and of equal honor with the Father, and confess that the Father, and the Son, and the Holy Spirit are not one God, Anathema.**

**To those who foolishly say that the coming of the Son of God into the world in the flesh, and His voluntary passion, death, and resurrection were not necessary for our salvation and the cleansing of sins, Anathema.**

**To those who reject the grace of redemption preached by the Gospel as the only means of our justification before God, Anathema.**

**To those who dare to say that the all-pure Virgin Mary was not virgin before giving birth, during birthgiving, and after her child-birth, Anathema.**

**To those who do not believe that the Holy Spirit inspired the prophets and apostles, and by them taught us the true way to eternal salvation, and confirmed this by miracles, and now dwells in the hearts of all true and faithful Christians, and teaches them in all truth, Anathema.**

**To those who reject the immortality of the soul, the end of time, the future judgment, and eternal reward for virtue and condemnation for sin, Anathema.**

**To those who reject all the holy mysteries [sacraments] held by the Church of Christ, Anathema.**

**To those who reject the Councils of the holy fathers and their traditions, which are agreeable to divine revelation and kept piously by the Orthodox Catholic Church, Anathema. (From the Service of the Sunday of Orthodoxy).[4]**

Divine Truth became incarnate to save through Himself us who have perished by accepting and adopting a murderous lie. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free (Jn 8:31–32). Only he is faithful to the teachings of Christ who decisively renounces and ever rejects all those teachings once conceived and still being conceived by outcast spirits and lawless people, inimical to Christ's teaching, to God's teaching—slandering its integrity and inviolability. The integrity of the God-revealed teaching is preserved inviolable solely and exclusively in the bosom of the Eastern Orthodox Church.

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 4) *When the women disciples of the Lord learned from the Angel the joyous message of Your Resurrection, they cast away the ancestral curse, and elatedly told the Apostles: “Death is overthrown! Christ our God is risen, granting the world great mercy.”*

**Troparion of the Feast:** (Tone 2) *We venerate Your most pure image, O Good One, and ask forgiveness of our transgressions, O Christ our God. Of Your good will, You were pleased to ascend the Cross in the flesh, and deliver Your creatures from bondage to the enemy. Therefore with thankfulness we cry aloud to You: “You have filled all with joy, O our Savior, for You have come to save the world.”*

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 8) *No one could describe the Word of the Father; but when He took flesh from you, O Theotokos, He accepted to be described, and restored the fallen image to its former state by uniting it to divine beauty. We confess and proclaim our salvation in words and images.*

**Epistle:** Heb 11:24-26;32-12:2

**Gospel:** John 1:43-51

**Monthly Financial Tracker**

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

**Web Tracker**

StHerman Google Bus Site	497	interacts/28 days
Blog Site Views	51964	Total Views
Web Site Views	17432	Total Views
Facebook Followers	5430	Total

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

Phone: 330-608-8896  
5107 Darrow Road  
Hudson, OH 44236  
Email: frbasilr@gmail.com  
Website: www.sainthermanchurch.org  
Facebook: factbook.com/  
StHermanHudson

**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 Isa 2:11-21; Gn 2:4-19; 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>Orthodoxy Sunday</b> 9 Presentation 5P T4 Divine Liturgy 10AM Heb 11:24-26,32-12:2 John 1:43-51	10	11	12 PresanctLiturgy 6PM Isa 5:16-35; Gn 4:16-26; Prov 5:15-6:3	13 PresanctLiturgy 6PM 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 <b>Soul Saturday</b> 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	18	19 PresanctLiturgy 6PM Isa 10:12-20; Gn 7:6-9; Prov 9:12-18	20 PresanctLiturgy 6PM Isa 11:10-12:2; Gn 7:11-8:3; Prov 10:1-22	21 PresanctLiturgy 6PM Isa 13:2-13; Gn 8:4-22; Prov 10:31-11:12	22 <b>Soul Saturday</b> 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 Vesperal Liturgy 6PM Isa 14:24-32; Gn 8:21-9:7; Prov 11:19-12:6	<b>Feast of</b> 25 Annunciation Heb 2:11-18 Luke 1:24-38	26 PresanctLiturgy 6PM Isa 26:21-27:9; Gn 9:18-10:1; Prov 12:23-13:9	27 <b>DIOCESAN CLERGY RETREAT - NO SERVICES!!!</b> Isa 28:14-22; Gn 10:32-11:9; Prov 13:19-14:6	28 Isa 29:13-23; Gn 10:32-11:9; Prov 13:19-14:6	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 37:33-38:6; Gen 13:12-18; Pr 14:27-15:4					