



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



Important This Week

06Feb, 7PM, Adult Study; 07Feb, 7PM, Enquirer's Class
Saturday, 08Feb, 6PM Vespers; Sunday, 09Feb, 10AM, Divine Liturgy

02Feb25

Meeting of Our Lord/Zacchaeus Sunday—Tone 7

The Meeting of Our Lord in the Temple

Forty days after Christ was born He was presented to God in the Jerusalem Temple according to the Mosaic Law. At this time as well His mother Mary underwent the ritual purification and offered the sacrifices as prescribed in the Law. Thus, forty days after Christmas, on the second of February, the Church celebrates the feast of the presentation called the Meeting (or Presentation or Reception) of the Lord.

The meeting of Christ by the elder Simeon and the prophetess Anna (Lk 2.22–36) is the main event of the feast of Christ's presentation in the Temple. It was "revealed to Simeon by the Holy Spirit that he would not see death before he had seen the Lord's Christ" (Lk 2.26) and, inspired by the same Spirit, he came to the Temple where he met the new-born Messiah, took Him in his arms and said the words which are now chanted each evening at the end of the Orthodox Vespers service:

Lord, now let Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared in the presence of all peoples, a light for the revelation to the Gentiles, and for glory to Your people Israel (Lk 2.29–32).

At this time as well Simeon predicted that Jesus would be the "sign which is spoken against" and that He would cause "the fall and the rising of many in Israel." He also foretold Mary's sufferings because of her son (Luke 22.34–35). Anna also was present and, giving

thanks to God "she spoke of Jesus to all who were looking for the redemption of Jerusalem" (Lk 2.38).

In the service of the feast of the Meeting of the Lord, the fact emphasized is that Christ, the Son and Word of God through Whom the world was created, now is held as an infant in Simeon's hands; this same Son of God, the Giver of the Law, now Himself fulfills the Law, carried in arms as a human child.

Receive Him, O Simeon, whom Moses on Mount Sinai beheld in the darkness as the Giver of the Law. Receive Him as a babe now obeying the Law. For He it is of whom the Law and the Prophets have spoken, incarnate for our sake and saving mankind. Come let us adore Him!

Let the door of heaven open today, for the Eternal Word of the Father, without giving up His divinity, has been incarnate of the Virgin in time. And as a babe of forty days He is voluntarily brought by His mother to the Temple, according to the Law. And the elder Simeon takes Him in his arms and cries out: Lord now let Your servant depart in peace, for my eyes have seen Your salvation, O Lord, who has come to save the human race—glory to You! (Vespers Verses of the Feast).

The Vespers and Matins of the feast of the Meeting of the Lord are filled with hymns on this theme. The Divine Liturgy is celebrated with the lines from the canticle of Mary forming the prokeimenon and the words of Simeon being

the verses for the Alleluia. The gospel readings tell of the meeting, while the Old Testament readings at Vespers refer to the Law of the purification in Leviticus, the vision of Isaiah in the Temple of the Thrice-Holy Lord, and the gift of faith to the Egyptians prophesied by Isaiah when the light of the Lord shall be a "revelation to the Gentiles" (Lk 2.32).

The celebration of the Meeting of the Lord in the church is not merely a historical commemoration. Inspired by the same Holy Spirit as Simeon, and led by the same Spirit into the Church of the Messiah, the members of the Church also can claim their own "meeting" with the Lord, and so also can witness that they too can "depart in peace" since their eyes have seen the salvation of God in the person of his Christ.

Rejoice, O Virgin Theotokos, Full of Grace! From you shone the Sun of Righteousness, Christ our God, enlightening those who sat in darkness! Rejoice and be glad, O righteous elder; you accepted in your arms the Redeemer of our souls who grants us the resurrection (Troparion).

By Your Nativity, You sanctified the Virgin's womb, and blessed Simeon's hands, O Christ our God. Now You have come and saved us through love. Grant peace to all Orthodox Christians, O only Lover of mankind (Kontakion).

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	25Jan	11 faithful	No Record
Sunday	Divine Liturgy	26Jan	26 faithful	26 views
Thursday	Adult Study	30Jan	7 faithful	
Friday	Enquirer's Class	24Jan	_ faithful	

In the News

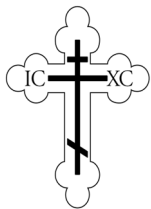
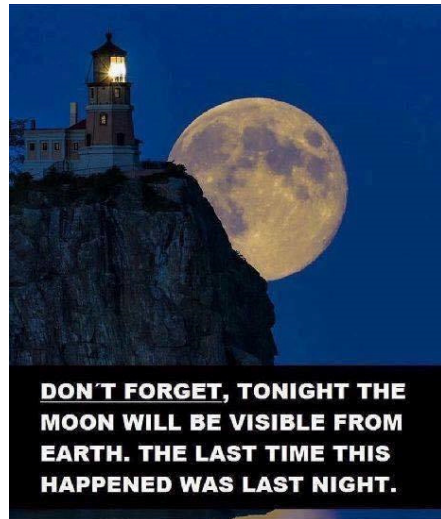
Videos of services can be found at:
https://www.youtube.com/channel/UCfAOKICLMmH_-FIDe8SoWOW

House blessings have begun. Three are completed, With requests for another three to be scheduled.

If you're in this later group, expect Father Basil To contact you this week to set up a time to visit.

This is the first announcement of our plan to hold the 2025 Annual Meeting after Divine Liturgy on Sunday, 16Feb25. Chicken will be provided by the Church Bring a Covered Dish to share!

The Kind of "News Flash's" We Get



Freedom belongs to God. When a person is free from the tyranny of thoughts, that is freedom. When he lives in peace, that is freedom. He is always in prayer, he is always expecting help from the Lord—he listens to his conscience and does his best.

(Elder Thaddeus)

Zacchaeus

The paschal season of the Church is preceded by the season of Great Lent, which is also preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man, and how his life was changed simply because he "sought to see who Jesus was" (Luke 19:3). The desire and effort to see Jesus begins the entire movement through Lent towards Pascha. It is the first movement of salvation.

Our lenten journey begins with a recognition of our own sinfulness, just as Zacchaeus recognized his. He promised to make restitution by giving half of his wealth to the poor, and by paying to those he had falsely accused four times as much as they had lost. In this, he

went beyond the requirements of the Law (Ex. 22:3-12).

The example of Zacchaeus teaches us that we should turn away from our sins, and atone for them. The real proof of our sorrow and repentance is not just a verbal apology, but when we correct ourselves and try to make amends for the consequences of our evil actions.

We are also assured of God's mercy and compassion by Christ's words to Zacchaeus, "Today salvation has come to this house" (Luke 19:9). After the Great Doxology and Trisagion at Sunday Matins (when the Tone of the week is in Tone 1, 3, 5, or 7) we sing the Troparion of the Resurrection: "Today salvation is come to the world, let us sing praises to Him Who arose from the tomb, and is the Author of our life. For having destroyed death by death, He has given us the victory and great mercy."

Zacchaeus was short, so he climbed a tree in order to see the Lord. All of us have sinned and come short of the glory of God (Rom. 3:23). We are also short in our spiritual stature, therefore we must climb the ladder of the virtues. In other words, we must prepare for spiritual effort and growth.



Zacchaeus [*pravmir.com*]

Once again, we are asked by our Church to prepare ourselves to make a journey. The actual trip will begin four weeks from tomorrow. We call this journey “The Great Fast”. If we take this expedition of our soul seriously, we shall find that when we reach our destination; the week of the Passion, Death and Resurrection of our Lord and Savior Jesus Christ, we shall feel closer to Him than we did before Great Lent began. This is the purpose of this adventure: to get to know the Lord a little better and to understand a little more that “God so loved the world that He gave His only-begotten Son that whoever believes in Him should not perish but have everlasting life” (John 3:14-15).

Most people who have a problem with Great Lent complain that it begins too quickly and that before they are prepared to start it, they have already failed in fasting and prayer. The solution to that problem is quite simple. As with any major undertaking in our life, we have a need to get ready, to prepare for the long haul. And so the Church helps us by giving us a few weeks before the Fast to get our hearts, our minds and our souls focused on where we are to go during the Fast. The first thing that we need to prepare for Lent we learn from Zacchaeus: we must desire to see Christ and become closer to Him in our lives.

Have you ever tried to picture the scene in today’s Gospel? Zacchaeus is a rich man who would have held at least the same status of a director of a bank in a small town. Zacchaeus was wealthy in material goods but yet had an empty spot in his soul. He decides that he wants to see Jesus. In spite of living a life against his own religion and a life perhaps even unworthy of him as a man, he still had a yearning to search out that which is true, that which is good.

In his passionate desire to see Jesus, Zacchaeus meets with two obstacles. First, he must catch the eye of Jesus. This will be no easy task since he was a very short man. Surely he would be hidden by the throng of the crowds. Secondly, if he openly seeks Jesus, he will be criticized by his fellow men.

What should he do? He makes the decision. He will climb a sycamore tree. Can you imagine a director of the bank in which you do business climbing a tree in order to see a passing preacher? He was whistled at, laughed at, jeered at, mocked and then it got ugly! Zacchaeus did not care. His mind was made up. He was going to see Jesus. This was the most important thing in his life.

Let us ask ourselves, what would we have done if we were in the position of Zacchaeus? Would our desire to see Jesus, to be with Jesus have been so great that we would have tried to overcome any obstacle that stopped us from doing so, even at the expense of being a laughing-stock to our friends and neighbors?

Being afraid of ridicule is probably what stops most people from building a closer relationship with God. The Fathers of the Church tell us that it is not often the attraction of evil nor the opposition that we encounter that prevents us from starting a new life – it is the fear of being ridiculed – to be laughed at that stops us.

There are only two possible choices for overcoming this vanity to public opinion: pride or humility. There is no third choice. The person who is vain becomes the slave of others. The conscience becomes silent before the voice of the crowd. God’s laws are out – the will of the people is “in”. The choice to give into peer pressure becomes even more foolish in the respect that the very people whose opinion we hang onto are usually the very people whom we do not even respect. But we are “small men” and would rather not work at trying to lift ourselves up and out of the hole that we dug for ourselves. It’s easier to stay with the crowd.

Zacchaeus was different. In all humility he sat in that tree and waited for the coming of the Lord. What happens next is a total reversal of the plot. We saw that it was Zacchaeus who desired to see Jesus. But now, who finds whom? It is the Christ who finds Zacchaeus. As He approaches, Jesus, the Good Shepherd, finds His faithful servant prepared and waiting for Him. “Zacchaeus, come down, for today I must stay in your house,” (Luke 19:15) Jesus says. What a beautiful picture! The seeker becomes the one sought after.

There is another reversal as well. Our old adage of being “up a tree”, meaning that we are in trouble is now turned on its ear. For here was Zacchaeus, up a tree, but not in trouble: he is saved.

Let us begin our preparation for the Great Fast in all earnestness and seriousness. Let us stop deluding ourselves into thinking that we are the best that we can be and therefore have no room for improvement. Let us imitate Zacchaeus and let us desire to see Jesus with all our heart, all our mind, and all our strength. Let us put all other things aside as we prepare. Let us place God first in our minds, in our hearts and in our souls. Then we shall truly have begun our preparation for the Great Fast.

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 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 for the Feast: (Tone 1) *Rejoice, O Virgin Theotokos, Full of Grace! From you shone the Sun of Righteousness, Christ our God, enlightening those who sat in darkness. Rejoice and be glad, O righteous Elder, you accepted in your arms the Redeemer of our souls, Who grants us the Resurrection!*

Glory to the Father....

Kontakion for the Day: (Tone 7) *The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers. 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 for the Feast: (Tone 1) *By Your Nativity You sanctified the Virgin’s womb and blessed Simeon’s hands, O Christ God. Now You have come and saved us through love. Grant peace to all Orthodox Christians, O only Lover of Mankind!*

Epistle: 1Tim 4:9-15; Heb 7:7-17

Gospel: Luke 19:1-10; Luke 2:22-40

Monthly Financial Tracker

January Total Income	\$5094
January Total Expenses	\$2171
January Net Income (Loss)	\$2923

Web Tracker

StHerman Google Bus Site	490	interacts/28 days
Blog Site Views	50327	Total Views
Web Site Views	17105	Total Views
Facebook Followers	5446	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**

February 2025						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Vespers/Conf 6PM Eph 5:1-8 Luke 14:1-11
Zacchaeus Sunday 2 Meeting XC Temple T7 Divine Liturgy 10AM Heb 7:7-17 Luke 2:22-40	Righteous Simeon 3 1Pet 2:21-3:9 Mark 12:13-17	4 1Pet 3:10-22 Mark 12:18-27	5 1Pet 4:1-11 Mark 12:28-37	6 1Pet 4:12-5:5 Mark 12:38-44	7 2Pet 1:1-10 Mark 13:1-8	8 Vespers/Conf 6PM 2Tim 2:11-19 Luke 18:2-8
Publican/Pharisee 9 Sunday T8 Divine Liturgy 10AM 2Tim 3:10-15 Luke 18:10-14	Fast Free Week 10 2Pet 1:20-2:9 Mark 13:9-13	11 2Pet 2:9-22 Mark 13:14-23	NO FAST 12 2Pet 3:1-18 Mark 13:24-31	13 1John 1:8-2:8 Mark 13:31-14:2	NO FAST 14 1John 2:7-17 Mark 14:3-9	15 Baptisms 10AM Vespers/Conf 6PM 2Tim 3:1-9 Luke 20:46-21:4
Prodigal Son 16 Sunday T1 Divine Liturgy 10AM 1Cor 6:12-20 Luke 15:11-32	17 1John 2:18-3:10 Mark 11:1-11	18 1John 3:10-20 Mark 14:10-42	19 1John 3:21-4:6 Mark 14:43-15:1	20 1John 4:20-5:21 Mark 15:1-15	21 2John 1:1-13 Mark 15:22,25,33-41	22 SoulSatLitrg 10A Baptism After Vespers/Conf 6PM 1Cor 10:23-28 Lk 21:8-9,25-27,33-36
Meatfare Sunday 23 Last Judgment T2 Divine Liturgy 10AM 1Cor 8:8-9:2 Mat 25:31-46	MeatFastAllWeek 24 3John 1:1-15 Luke 19:29-40;22:7-39	25 Jude 1:1-10 Luke 22:39-42;45-23:1	No Liturgy 26 Joel 2:12-26 Joel 3:12-21	27 Jude 1:11-25 Luke 23:2-34,44-56	28 No Liturgy Zech 8:7-17 Zech 8:19-23	1 Vespers/Conf 6PM Rom 14:19-23;16:25-27 Mat 6:1-13