



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

Meat Fast All Week

27Feb, 7PM, Adult Study; Saturday, 01Mar, 6PM Vespers
Sunday, 02Mar, 10AM, Divine Liturgy

23Feb25

Sunday of Meatfare—Tone 2

The Last Judgment [St. John of Kronstadt]

Beloved in the Lord, my brothers and sisters! Today we have read in the Gospel of Matthew the words of our Lord Jesus Christ regarding His second, glorious, and terrible coming to earth; we read about how He will sit on the throne of His glory to judge the world, and how all nations shall be gathered before Him, everyone, those whose lives have passed, those who now live, and those who have yet to be born. And He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food: I was thirsty and you gave Me drink: I was a stranger and you took Me in: I was naked and you clothed Me: I was sick and you visited Me: I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' Then He will also say to those on the left hand, 'Depart from me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food: I was thirsty and you gave Me no drink: I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did

not do it to one of the least of these, you did not do it to Me.' And these will go away into everlasting punishment, but the righteous into life eternal (Matt 25:32-46).

This is how the Lord concluded His words on the final judgment of mankind! How sweet and joyful these words sound to the righteous. How bitter and stern and forever unchanging they sound to hard-hearted sinners! Thus, the merciful shall obtain mercy (Matt 5:7). Those who have stored the oil of good deeds will be able to enter the bridal chamber, for judgment is without mercy to the one who has shown no mercy (Jas 2:13). Now, brothers and sisters, it is beneficial for us to ask ourselves and to ponder: to which side shall we belong? To the right, or to the left; with the sheep, or with the goats; with the blessed, or with the cursed? You will say: who can know such a thing, besides the Lord, Who saves the upright in heart (Ps 7:10), and Who possesses the most truthful scales of justice? To the Lord alone belongs the perfect knowledge regarding every man, only He knows who among us will stand on the right side, and who will stand on the left side; He alone knows which righteous person shall stand here in his righteousness, and which one won't, which sinner returns sincerely and repents, and from a goat is turned into a sheep, and which one ultimately becomes hardened in sin.

But to us, brethren, is given at least to know what is our state now: who are we, sheep or goats? Our conscience, that incorruptible judge and witness of our thoughts, words, and deeds, shows us whether we are humble and gentle sheep of the rational fold, whether we are willing to share our goods with those in need, or whether we are proud, egotistical, evil, vengeful, unmerciful sinners, who, like goats, are filled with the stench of our impurities. This we can know about ourselves right here and now, in the continuation of our earthly lives, and therefore we can judge on which

side we might stand at the terrible judgment; that is, we might stand on the left side if we remain unrepentant, uncorrected sinners, filled with our pride and malice, with sinful impurities in our hearts and bodies; yet we may hope that through faith, repentance, and good deeds, we might stand on the right side; the choice of which side to stand on depends on us. Time was given to each of us by the merciful Savior to come to our senses, repent, correct ourselves, stock up with an excess of oil of mercy and every virtue, in order not to be ashamed at the judgment. Thus, let us take care to become lambs of meekness and gentleness, love and compassion, patience and long-suffering, humility and obedience, temperance and purity, and let us flee all the opposites of these virtues. The aforesaid virtues attain for us in this life the blessings of the Heavenly Father, and in the future life they establish us on the right side.

Therefore I repeat, it is up to us to become worthy to stand on the right side at the dreadful judgment, and to flee the left side; to listen to the all-blessed voice of the Savior, Who calls us into the Kingdom of Heaven, and to flee the terrible voice that casts us into the eternal fire.

We write here, as it were, our deeds, eternal justification or eternal condemnation for ourselves at the terrible judgment; and in this way we say that the future judgment is written: to execute on them, it is said, the written judgment (Ps 149:9). The books of our consciences either justify us or condemn us, and all that is left to us is to listen to the just, eternal sentence of the Judge of all. Let us hasten, through sincere repentance and charity, to obliterate from our consciences all of our sins, voluntary and involuntary, and to write in our consciences every good deed. Their works follow them (Rev 14:13), says the Scripture. Amen.

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

There were no services last week because of Fr. Basil's illness.

In the News

Videos of services can be found at:

https://www.youtube.com/channel/UCfAOKICLMmH_FIDe8SoWOW

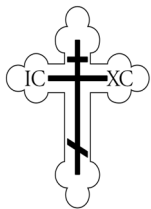
House blessings are "suspended" allowing for Fr. Basil to NOT come to share symptoms! We'll resume when the calendar permits

Fasting in the coming week is without meat!

We're working on a plan to reschedule the Annual Meeting. Please stay tuned!

Congratulations to Wyatt Noffsinger on his entry to the Church yesterday through baptism and Chrismation! Welcome fully to the family, Wyatt!!!
 God grant you many years!

Ya Think?



Look into yourself, try to see your many sins, and in consequence the sins of your neighbors will become smaller.

(St. Ignatius Brianchaninov)

Saint Polycarp of Smyrna [23February]

Polycarp, this great apostolic man, was born a pagan. St. John the Theologian converted him to the Faith of Christ and baptized him. In his childhood, Polycarp became an orphan and according to a vision in a dream Callista, a noble widow, took him as her own son, raised and educated him. From his childhood Polycarp was devout and compassionate. He strove to emulate the life of St. Bucolus, then the Bishop of Smyrna, as well as the holy Apostles John and Paul, whom he knew and heard. St. Bucolus ordained him a presbyter and before his death, Bucolus designated him as his successor in Smyrna. The apostolic bishops, who gathered at the funeral of Bucolus, consecrated Polycarp as bishop. From the very beginning, Polycarp was gifted with the power of working miracles. He expelled an evil spirit from the servant of a prince and through prayer stopped a terrible fire in Smyrna. Upon seeing this, many pagans regarded Polycarp as one

of the gods. He brought down rain in times of drought, healed illnesses, discerned, prophesized and so forth. He suffered during the reign of Emperor Marcus Aurelius. Three days before his death, St. Polycarp prophesized: "In three days, I will be burned in fire for the sake of the Lord Jesus Christ!" And on the third day when the soldiers arrested him and brought him to trial, he cried out: "Let this be the will of the Lord my God." When the judge counseled him to deny Christ and to acknowledge the Roman gods, Polycarp said: "I cannot exchange the better for the worse!" The Jews especially hated Polycarp and endeavored to have Polycarp burned alive. When they placed him bound at the stake, he prayed to God for a long while. He was very old, grey and radiant as an angel. The people witnessed how the flame encircled him but did not touch him. Frightened by such a phenomenon, the pagan judges ordered the executioner to pierce

him with a lance through the fire. When he was pierced, so much blood flowed from him that the entire fire was extinguished, and his body remained whole and unburned. At the persuasion of the Jews, the judge ordered Polycarp's lifeless body be incinerated according to the custom of the Hellenes. So the evil ones burned the dead body of the lifeless one whom they could not burn while alive. St. Polycarp suffered on Great and Holy Saturday in the year 167 A.D.



Sunday of the Last Judgment [*orthochristian.com*]

On this day we commemorate the inexorable Second Coming of Christ. The holy fathers have ordained that it be observed after the second parable of the Prodigal Son, so that no one who has learned from it of God's love of for mankind will live in laziness, saying, "God loves mankind, and when I am separated from Him by sin, I will nevertheless be restored." This terrible Day of Judgment is now commemorated, so that through fear of death and the expectation of future torment, those who live in laziness may be encouraged to strive for the virtues, not only trusting in the love of God, but also realizing that He is the righteous Judge, who will judge all men according to their deeds. In other words, those souls who have passed over to the next life must undergo judgment. And this present feast is symbol of this, for it is presented now as a final celebration, just as it will be the last event after our death. For it behooves us to contemplate that as the beginning of the world and Adam's fall from Paradise are commemorated on the following Sunday, so this day is the end of all days and of the world itself.

The commemoration is appointed for this day of Meatfare, that in awe of this event we should limit our intake of earthly food, not giving ourselves over to gluttony, and be encouraged to love our neighbor. In other words, since we were banished from Eden, cursed and condemned through eating of the fruit, so the present event has been ordained at this time, as next Sunday we will be banished through Adam until Christ comes again to raise us up to Paradise. It is called the Second Coming because Christ appeared to us at His first coming in the flesh and delivered the human race, and He will come again to judge whether we have observed what He commanded us. And when will this Second Coming occur? No one knows; for although He mentioned several preceding signs, the Lord concealed it from His Apostles. Before His coming the antichrist will appear. He will live his life after the manner of Christ, performing miracles like those which Christ performed, and raise the dead. Yet all he does will be an illusion. After this, suddenly, like lightning from heaven, the Lord will come, before His holy Cross; a river of boiling fire will go before Him, cleansing the earth of its defilement. The antichrist will be seized immediately along with his servants and will be committed to eternal fire. When the angels sound the trumpets, all the nations of mankind will gather from all places and from all the ends of the earth in Jerusalem, for it is the center of the earth. There the thrones will be set for judgment. Then all souls will be reunited with their bodies and clothed in incorruptible beauty, transformed into one likeness. Then, with one word the Lord will separate the righteous from the sinners. Those who have done good will receive eternal life, and the sinners will be once more sent to eternal and everlasting torment. Let it be noted that Christ will not ask who fasted, or who was naked, or who performed miracles—for although these things are good, mercy and compassion are far better. He will question both the righteous and the sinners on six commanded virtues, of which everyone is capable: For I was hungry, and ye gave me to eat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in; naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came to me. Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me. Then all will confess the Lord Jesus Christ in the glory of God the Father.

Then begin the torments—according to the Holy Gospel, weeping and the gnashing of teeth, where their worm dies not and the fire is not quenched—and the sinner shall be cast into outer darkness. The entire Church of God will joyfully delight in attaining the Kingdom of Heaven, being close to God in His holy place, and receiving everlasting glory and exaltation. But those who are separated from God because they wasted the life of their souls in laziness and temporal nourishment will receive torment and darkness, and be eternally deprived of the divine radiance.

In Your ineffable love for mankind, O Christ our God,
make us worthy of Your voice, which we long to hear,
number us among those at Your right hand,
and have mercy on us.
Amen.

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 2) *When You descended to death, O Life Immortal, You slayed hell with the splendor of Your Godhead. And when from the depths You raised the dead, all the powers of heaven cried out:// “O Giver of life, Christ our God, 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....

Troparion to St. Sophia (Tone 5): *You blossomed in the courts of the Lord as a fruitful olive tree, holy martyr Sophia; in your contest you offered to Christ the sweet fruit of your womb, your daughters Faith, Hope, and Love. Together with them intercede for us all.*

Now and ever....

Kontakion of the Day: (Tone 1) *When You, O God, shall come to earth with glory, all things shall tremble, and the river of fire shall flow before Your judgment seat; the books shall be opened, and the hidden things disclosed; then deliver me from the unquenchable fire, // and make me worthy to stand at Your right hand, O Righteous Judge!*

Epistle: 1Cor 8:8-9:2

Gospel: Mat 25:31-46

Monthly Financial Tracker

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

Web Tracker

StHerman Google Bus Site	433	interacts/28 days
Blog Site Views	50358	Total Views
Web Site Views	17190	Total Views
Facebook Followers	5442	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/
St-HermanHudson

**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 3 Simeon 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	11 NO FAST	12 NO FAST	13 NO FAST	14 NO FAST	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	26 No Liturgy Joel 2:12-26 Joel 3:12-21	27 No Liturgy	28 No Liturgy	1 Vespers/Conf 6PM Rom 14:19-23;16:25-27 Mat 6:1-13