



# 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

Thursday, 29Jan, 7PM Adult Study  
Saturday, 31Jan, 6PM Vespers  
Sunday, 01Feb, 10AM Divine Liturgy

25Jan26

Zacchaeus Sunday

## Preparing to Prepare

It's not wordsmithing or playing games with the mind. The Sunday of Zacchaeus is special on the Orthodox Calendar. It is not a "Sunday After Pentecost." It is not a "Sunday of Luke." It is not a "Sunday After Pascha." And perhaps most intriguing, it is not a Feast Day Sunday.

It is a Sunday that is placed by the Church strategically to place us into a position of preparing ourselves to enter the official "Preparatory Sundays" of the Lenten Triodion.

Let us move to Zacchaeus himself. His story is present only in the Gospel of St. Luke, Chapter 19. As the Evangelists always give us information important to our spiritual growth, we pay attention to St. Luke's presentation. We first learn Zacchaeus' name. Second, he was a "chief" tax collector, meaning that he was placed over others, usually an indication of the person's assets, for the Romans would press the "chief" to meet their quotas for a region, and the one responsible for collecting would then replenish (plus some) his payment to the government. This is the third thing St. Luke reveals—*He was rich!*

Within all of this, we would expect to find a man connected to the world, rather than to a spiritual view of life.

But something happened to Zacchaeus. Perhaps he *was* worldly. Perhaps he *was* avaricious. Perhaps he *was* sensual.

But on this day, something changed. The man who likely was attached to the world had the chains of his imprisonment shattered. He broke free from the world.

His conversion begins with *desire*. The very next thing St. Luke reveals is, *he sought to see Who Jesus was*. Clearly he had heard stories about the Man. Perhaps it was idle conversation as he dealt with those needing to pay. Perhaps it was chatter in the streets. We don't know, and we can conclude that since St. Luke doesn't tell us, it must not be important.

What *is* important is this issue of desire. Continuing with what St. Luke reveals to us, we know Zacchaeus to be a short man, and we know that he could not see over the crowd of people present to also see Jesus. I suppose we might conclude that Zacchaeus was used to 'getting what he wanted', and so he

formed a plan. "People won't move to let me see. They hate me and will block me. I'll run to that tree. I have the skill to climb. I'll get what I want!"

And the moment of *conversion* happens. The Lord looks up and sees Zacchaeus. *Come down! I must stay at your house.*

We can only imagine what ran through the mind of Zacchaeus. 'Is He talking to me? Yes! He called me by name. How does He know my name?'

St. Luke records, *So Zacchaeus made haste and came down, and received Him joyfully.*

This is to be the rule for us as well. Today the Chalice will come forth from the Altar. You'll hear the priest invite all, *In the fear of God, and with faith and love draw near*. And as many as are prepared, we "come down" from our worldliness to approach the Lord as did Zacchaeus. We are joyful! We are repentant! And we are ready, for we have prepared for this moment as we are preparing for that day when He will also speak our name, calling us to judgment and to being segregated with either sheep or goats. Now is the time to prepare.

**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, Fr.Jerome, Nora & Bob, Lori, Bill  
**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, Deaconessa Nana

**Weekly Statistics**

Saturday	Vespers	17Jan	08 faithful	19 views
Sunday	Divine Liturgy	18Jan	36 faithful	25 views
Thursday	Adult Study	22Jan	03 faithful	

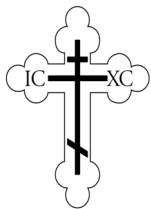
**In the News**

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

The Holy Water container will remain in the Church for the next several weeks to permit Faithful to replenish Holy Water for their home use.

Please use the sign-up sheet in the Church Hall To get onto the schedule to have your home blessed.

Adult Study resumes this week,  
 Thursday 22Jan at 7PM  
 Picking up where we left off in the book,  
 "Essential Orthodox Christian Beliefs"

**Play on Words**

*Sin is a wound.  
 Repentance is  
 a cure.*

**(St. John  
 Chrysostom)**

**Ghetto Christianity [Abbot Tryphon]**

The cure for the societal, political and demographic decline in Nordic and European countries is not to be found in nationalistic racism, nor in war against foreigners. The cure for all that ails the western world is a return to piety and fear of God. Spiritual decline has led to the total meltdown of societies that were previously rooted in the Christian faith. What remains of Christianity has been turned into a spiritual ghetto, where ethnic preservation and tradition have replaced the Power of the Imperishable, which is a life in Christ.

Until we in the western world bow our heads in humble repentance before God and restore the source of Western Civilization, Christianity, our world is lost. Attacking foreigners and Muslims will only quicken the end of our culture and societal institutions, for the basis of our very existence must be centered in the power of our

life in Christ. In Jesus we can do anything. Violence against people of different ethnic and religious backgrounds is a terrible insult to the teachings of the Prince of Peace, Jesus Christ, who came to save the whole world.

The apostles entered a pagan world and transformed it because they were empowered by the Holy Spirit. They did not remain in an institutional ghetto of religiosity, but went into all the world with the good news of Jesus Christ. It was the essence of this faith that transformed the western world, and it is this essence that can do it again.

What a wonderful world it would be if we lived our lives in total commitment to Jesus and giving witness to our neighbors of the sanctifying and transformational power that can be had in a life in Christ. Rather than fear immigrants of a different faith and race, let us reach

out in love, welcoming them into hearts centered in Jesus Christ and devoid of institutional dryness.

Orthodoxy must be vibrant in her evangelical zeal. It is not the Church that is at fault, nor the liturgical worship and dogma of the Church that are in need of change, but rather the hearts and minds of her people. This can only be done with a renewed commitment to the Lord and the living out of an authentic and transformational Christianity that is truly the center of our daily living.

How attractive this Christianity would be to our immigrant neighbors if they could see the love we have for them. Radical Islam within our borders could be diffused if these new immigrants could see the love of Christ in the way we welcomed them. Instead of fearing them, let us reach out as missionaries, inviting them into the life of the Church that has changed us.

**St. Gregory the Theologian** [[www.saintgregorythetheologian.org/](http://www.saintgregorythetheologian.org/)]

This great Father and Teacher of the Church was born in 329 in Arianzus, a village of the second district of Cappadocia, not far from Nazianzus. His father, who later became Bishop of Nazianzus, was named Gregory (commemorated Jan. 1), and his mother was named Nonna (Aug. 5); both are among the Saints, and so are his brother Caesarius (Mar. 9) and his sister Gorgona (Feb. 23). At first he studied in Caesarea of Palestine, then in Alexandria, and finally in Athens. As he was sailing from Alexandria to Athens, a violent sea storm put in peril not only his life but also his salvation, since he had not yet been baptized. With tears and fervour he besought God to spare him, vowing to dedicate his whole self to Him, and the tempest gave way to calm. At Athens Saint Gregory was later joined by Saint Basil the Great, whom he already knew; but now their acquaintanceship grew into a lifelong brotherly love. Another fellow student of theirs in Athens was the young Prince Julian, who later as Emperor was called the Apostate because he denied Christ and did all in his power to restore paganism. Even in Athens, before Julian had thrown off the mask of piety; Saint Gregory saw what an unsettled mind he had, and said, "What an evil the Roman State is nourishing" (Orat. V, 24, PG 35:693).

After their studies at Athens, Gregory became Basil's fellow ascetic, living the monastic life together with him for a time in the hermitages of Pontus. His father ordained him presbyter of the Church of Nazianzus, and Saint Basil consecrated him Bishop of Sasima (or Zansima), which was in the archdiocese of Caesarea. This consecration was a source of great sorrow to Gregory, and a cause of misunderstanding between him and Basil; but his love for Basil remained unchanged, as can be plainly seen from his Funeral Oration on Saint Basil (Orat. XLIII).

About the Year 379, Saint Gregory came to the assistance of the Church of Constantinople, which had already been troubled for forty years by the Arians; by his supremely wise words and many labours he freed it from the corruption of heresy, and was elected Archbishop of that city by the Second Ecumenical Council, which assembled there in 381, and condemned Macedonius, Archbishop of Constantinople, the enemy of the Holy Spirit. When Saint Gregory came to Constantinople, the Arians had taken all the churches and he was forced to serve in a house chapel dedicated to Saint Anastasia the Martyr. From there he began to preach his famous five sermons on the Trinity, called the Triadica. When he left Constantinople two years later, the Arians did not have one church left to them in the city. Saint Meletius of Antioch (see Feb. 12), who was presiding over the Second Ecumenical Council, died in the course of it, and Saint Gregory was chosen in his stead; there he distinguished himself in his expositions of dogmatic theology.

Having governed the Church until 382, he delivered his farewell speech - the Syntacterion, in which he demonstrated the Divinity of the Son - before 150 bishops and the Emperor Theodosius the Great; in this speech he requested, and received from all, permission to retire from the see of Constantinople. He returned to Nazianzus, where he lived to the end of his life, and reposed in the Lord in 391, having lived some sixty-two years.

His extant writings, both prose and poems in every type of meter, demonstrate his lofty eloquence and his wondrous breadth of learning. In the beauty of his writings, he is considered to have surpassed the Greek writers of antiquity, and because of his God-inspired theological thought, he received the surname "Theologian." Although he is sometimes called Gregory of Nazianzus, this title belongs properly to his father; he himself is known by the Church only as Gregory the Theologian. He is especially called "Trinitarian Theologian," since in virtually every homily he refers to the Trinity and the one essence and nature of the Godhead. Hence, Alexius Anthorus dedicated the following verses to him:

"Like an unwandering star beaming with splendor, You bring us by mystic teachings, O Father, to the Trinity's sunlike illumination, O mouth breathing with fire, Gregory most mighty".

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 8) *You descended from on High, O Merciful One! You accepted the three day burial to free us from our sufferings! O Lord, our Life and Resurrection, glory to You!*

**Troparion to St. Herman:** *O Blessed Father Herman of Alaska, northstar 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:** *You blossomed in the courts of the Lord as a fruitful olive tree, O 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 8) *By rising from the tomb, You raised the dead and resurrected Adam. Eve exults in Your Resurrection, and the world celebrates Your rising from the dead, O greatly Merciful One!*

**Epistle:** 1Tim 4:9-15

**Gospel:** Luke 19:1-10

### Monthly Financial Tracker

Dec Total Income	\$14,396
Dec Total Expenses	\$ 1,443
Dec Net Income (Loss)	\$12,953

### Web Tracker

Web Searches	579 interacts/28 days
Blog Site Views	106624 Total Views
Web Site Views	19791 Total Views
Facebook Views	2692 views/28 days

**St. Herman of Alaska  
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**CURRENT WEEK  
HIGHLIGHTED**

January 2026						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
After Nativity T2 Divine Liturgy 10AM Gal 1:11-19 Mat 2:13-23				Circumcision/ St. Basil 1 Col 2:8-12 Luke 2:20-21,40-52	2 Before Theoph.	3 Vespers/Conf 6PM 1Tim 3:14-4:5 Mat 3:1-11
Sunday Before Theophany T5 Divine Liturgy 10AM 2Tim 4:5-8 Mark 1:1-8	4 Vespertal Liturgy 6PM 1Cor 9:19-27 Luke 3:1-18	5 Feast of Theophany Titus 2:11-14, 3:4-7 Mat 3:13-17	6 Synaxis St John Forerunner Acts 19:1-8 John 1:29-34	7 James 1:19-27 Mark 9:10-16	8 James 2:1-13 Mark 9:33-41	9 Saturday After Theophany Vespers/Conf 6PM Eph 6:10-17 Mat 4:1-11
Sunday After Theophany T6 Divine Liturgy 10AM Eph 4:7-13 Mat 4:12-17	10 James 2:14-26 Mark 9:42-10:1	11 James 3:1-10 Mark 10:2-12	12 James 3:11-4:6 Mark 10:11-16	13 James 4:7-5:9 Mark 10:17-27	14 1Pet 1:1-2,10-12,2:6-10; Mark 10:23-32	15 St. Anthony the Great Vespers/Conf 6PM Heb 13:17-21 Luke 6:17-23
32nd Sunday After Pentecost T7 Divine Liturgy 10AM 1Tim 1:15-17 Luke 18:35-43	16 James 2:14-26 Mark 10:46-52	17 St Euthymius the Great Heb 13:17-21 Luke 6:17-23	18 James 3:11-4:6 Mark 11:22-26	19 James 4:7-5:9 Mark 11:27-33	20 1Pet 1:1-2,10-12,2:6-10; Mark 12:1-12	21 Vespers/Conf 6PM 1Thes 5:14-23 Luke 17:3-10
Zacchaeus T8 Divine Liturgy 10AM 1Cor 12:7-11 John 10:9-16	22 1Pet 2:21-3:9 Mark 12:13-17	23 1Pet 3:10-22 Mark 12:18-27	24 1Pet 4:1-11 Mark 12:28-37	25 1Pet 4:12-5:5 Mark 12:38-44	26 Heb 13:7-16 Mat 5:14-19	27 3 Holy Hierarchs Vespers/Conf 6PM 2Tim 2:11-19 Luke 18:2-8