

St. Herman of Alaska Orthodox Church

February 6th Weekly Bulletin

60 Clifton Chapel Lane, Stafford, Virginia 22555 –
Mailing Address: P.O. Box 1295, Stafford, VA 22555 –
Website: www.sthermanorthodox.org



- ✠ Sunday Divine Liturgy 10 a.m. ✠
✠ Saturday Catechumen Class 3 p.m. Vespers and Confessions 5 p.m. ✠
✠ Wednesday Vespers and Adult Education Classes 6:30 p.m. and 7 p.m. ✠

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Fellowship Hour

Feb. 6 – Fellowship by Team 1
Feb. 13 – Fellowship by Team 2
Feb. 20 – Fellowship by Team 3
Feb. 27 – Fellowship by Team 4

If anyone would like to join a team or be put on the list of substitutes, or is interested in hosting a particular Sunday please contact Brianna Lessin.

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Reader Schedule

Feb. 6 - Rdr. John Raccanello
Feb. 13 - Rdr. Stephen Mirov
Feb. 20 - Sdn. Stephen Terrell
Feb. 27 - Rdr. Joseph McLeod

If you are interested in assisting with the reading and becoming a tonsured reader please contact Fr. Alexander Laymon.

Liturgical Services/Activities:

- Sun. Feb 6/Jan 23 33rd Sunday after Pentecost, New Martyrs and Confessors of the Russian Church
9:30 a.m. Reading of the Hours
10:00 a.m. Divine Liturgy
- Wed. Feb 9/Jan 27 Translation of the relics of St. John Chrysostom (437)
6:30 p.m. Vespers and Confessions
7:00 p.m. Adult Education Class
- Sat. Feb 12/Jan 30 Synaxis of Three Hierarchs: St. Basil the Great, St. Gregory the Theologian, St. John Chrysostom
3:00 p.m. Catechumen Class
5:00 p.m. Great Vespers and Confession
- Sun. Feb 13/Jan 31 Sunday of the Publican and Pharisee
9:30 a.m. Reading of the Hours
10:00 a.m. Divine Liturgy

**Readings for the Week of
January 30th**

Sunday 2/6

John 21:15-25 (11th Matins Gospel)
1 Timothy 4:9-15
Luke 19:1-10
Romans 8:28-39 Martyrs
Luke 21:8-19 Martyrs

Monday 2/7

John 10:1-9 Matins Gospel
1 Peter 2:21-3:9
Mark 12:13-17
1 Corinthians 12:7-11 St. Gregory
John 10:9-16 St. Gregory
Hebrews 13:7-16 St. Vladimir
John 10:9-16 St. Vladimir

Tuesday 2/8

1 Peter 3:10-22
Mark 12:18-27

Wednesday 2/9

1 Peter 4:1-11
Mark 12:28-37
John 10:1-9 Matins Gospel
Hebrews 7:26-8:2 St. John
John 10:9-16 St. John

Thursday 2/10

1 Peter 4:12-5:5
Mark 12:38-44
Galatians 5:22-6:2 Venerable Ephraim
Matthew 11:27-30 Venerable Ephraim

Friday 2/11

2 Peter 1:1-10
Mark 13:1-8
Saturday Reading
2 Timothy 2:11-19
Luke 18:2-8
Hebrews 4:14-5:6 Hieromartyr Ignatius
Mark 9:33-41 Hieromartyr Ignatius

Saturday 2/12

John 10:9-16 Matins Gospel
Hebrews 13:7-16 Epistle, Hierarchs
Matthew 5:14-19 Gospel, Hierarchs

Herman's Sewing Guild—First Meeting on February 12th

St. Herman's will have its first Sewing Guild meeting on February 12th at noon. Everyone who is interested is welcome to attend. If you are an experienced sewer looking for a few hours to work on personal projects or would like to help with projects for the church, or have no experience and would like to learn how to sew, or you are somewhere in-between, come and join us. If you would like to sew, or help teach others to sew and have a portable sewing machine, please bring it if possible. If you have any questions, please speak with either Judith Cook or Joe or Kristin Milligan.

Annual Statements are Available

End of year contributions statements are available and they will be emailed to save on postage. Please watch your inbox for a message from treasurer@sthermanorthodox.org. For those that have not provided an email address, please contact Judith Cook at the above email address if you would like to have your statement delivered via email or to request a paper copy to be mailed to you. St Herman is grateful for your support of our church operations and other programs.

Festal Icons Update

The festal icon of the Annunciation is finished, and the Visitation of the Theotokos is nearly complete. The next one beginning: The Theophany/Baptism of Christ. If you would like to support this project, please mark your donation for "Festal Icons".

**Finances:
2022 Finances
The Parish needs TBD/week to meet budget**

<u>Week</u>	<u>Amount Received</u>	<u>Difference from amount needed</u>
Jan 23	\$ 4,249.00	+ \$1,854.25
Jan 30	\$ 5,971.53	TBD
Attendance: 187		



Sunday February 6 Epistle Reading – Timothy 4:9 – 15

This is a faithful saying and worthy of all acceptance. For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. These things command and teach. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; **give yourself entirely to them, that your progress may be evident to all.**

Patristics - Servitude

For in truth He was in servitude to flesh and to birth and to the conditions of our life with a view to our liberation, and to that of all those whom he has saved, who were in bondage under sin. What greater destiny can befall a man's humility than that he should be intermingled with God, and by this intermingling should be deified.

- St. Gregory of Nazianzus

Gospel Reading – Luke 19:1 – 10

Then Jesus entered and passed through Jericho. Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. And when Jesus came to the place, He looked up and saw him, and said to him, **"Zacchaeus, make haste and come down, for today I must stay at your house."** So he made haste and came down, and received Him joyfully. But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner." Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." And Jesus said to him, **"Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost."**



✠ Patristics – On the Good Fortune of Zacchaeus ✠

Thus spoke He whose words are life and joy, and the renewal of the righteous. As the mountains are ever more verdant with the berate of spring, so each man, however withered and darkened with sin, becomes refreshed and rejuvenated by the nearness of Christ. For Christ's presence is like that of some life-giving, scented balsam which restores health, enriches life and gives savor to the soul, the thoughts, the words of a man. In brief, distance from Christ means corruption and death, the closeness of Him means salvation and life.

“Today salvation has come to this house”, says the Lord as He enters the home of Zacchaeus the sinner. Christ is the salvation that comes, and Zacchaeus is the house to which He comes. Each of us, my brethren, is a house in which sin dwells while Christ is afar off, and to which salvation comes as Christ draws near. Whether Christ is able or not to draw near to my house and yours depends on us. You see that He did not force an entry in Zacchaeus's house, but came as a warmly-invited guest. Little Zacchaeus had climbed up into a tree, to see the Lord Jesus with his own eyes. He had sought Him, desired Him. And we must seek Him in order to find Him, and desire that He draw near to us, and climb up high in spirit to meet His glance. Then He will visit our house as He visited the house of Zacchaeus, and bring salvation with Him.

Draw near to us, Oh Lord, draw near, and bring us Your eternal salvation!

- Saint Nikolai Velimirović



✠ He also is a Son of Abraham; for the Son of Man has Come to Seek and to Save that which was Lost ✠

We Gentiles, through Christ, are also 'sons of Abraham' (Gal. 3:7 – 9). Like Zacchaeus and the publicans, we have extorted, gouged the land, borrowed against our progeny, and accumulated gains falsely for our own ends. Like Zacchaeus, we need to raise ourselves above the passions and jostling of the masses and reach out to invite Christ. We have turned away from God. We are all lost. But our Savior still seeks us. He is inviting Himself today to our house, though we be sinners. Let us give ourselves to the needy – to Christ! Atheistic governments have prevented us. Yet under governments of freedom we have prevented ourselves by indolence, and by delusions of busy worldly pursuits. Let us rejoice and welcome Him with open arms and make recompense for our sins.

The Life of St. Xenia of St. Petersburg, Fool for Christ

Xenia was the wife of an army officer, Major Andrei Petrov. After the wedding, the couple lived in Saint Petersburg. Saint Xenia became a widow at the age of 26 when her husband suddenly died at a party. She grieved for the loss of her husband, and especially because he died without Confession or Holy Communion.

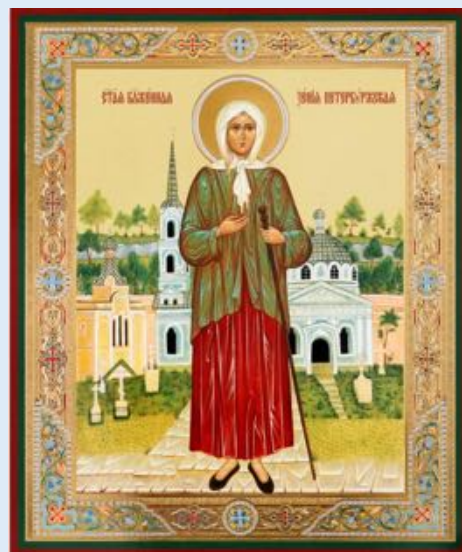
Once her earthly happiness ended, she did not look for it again. From that time forward, Xenia lost interest in the things of this world, and followed the difficult path of foolishness for the sake of Christ. The basis for this strange way of life is to be found in the first Epistle to the Corinthians (1 Cor. 1:18-24, 1 Cor. 2:14, 1 Cor. 3:18-19). The Lord strengthened her and helped her to bear sorrow and misfortune patiently for the next forty-five years.

She started wearing her husband's clothing, and insisted that she be addressed as "Andrei Feodorovich." She told people that it was she, and not her husband, who had died. In a certain sense, this was perfectly true. She abandoned her former way of life and experienced a spiritual rebirth. When she gave away her house and possessions to the poor, her relatives complained to the authorities. After speaking to Xenia, the officials were convinced that she was in her right mind and was entitled to dispose of her property as she saw fit. Soon she had nothing left for herself, so she wandered through the poor section of Petersburg with no place to lay her head.

She refused all assistance from her relatives, happy to be free of worldly attachments. It is believed that she visited holy Elders and ascetics throughout Russia seeking instruction in the spiritual life.

Saint Xenia eventually returned to the poor section of Petersburg, where she was mocked and insulted because of her strange behavior. When she did accept money from people it was only small amounts, which she used to help the poor. She spent her nights praying without sleep in a field outside the city. Prayer strengthened her, and in her heart's conversation with the Lord she found the support she needed on her difficult path.

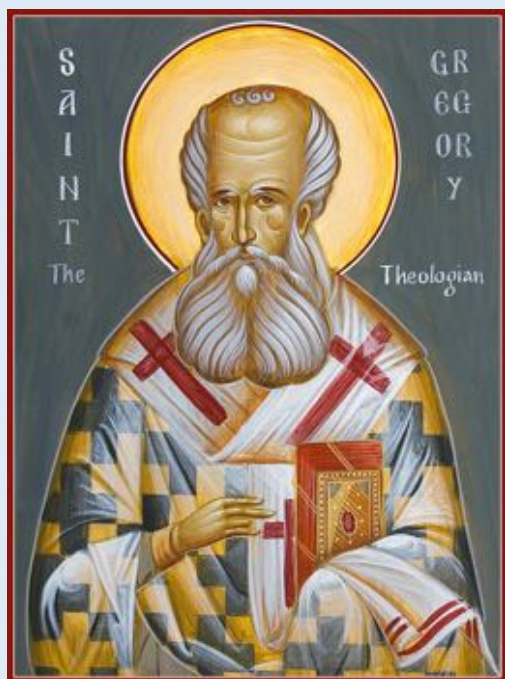
Soon her great virtue and spiritual gifts began to be noticed. She prophesied future events affecting the citizens of Petersburg, and even the royal family. Against her will, she became known as someone pleasing to God, and nearly everyone loved her. They said, "Xenia does not belong to this world, she belongs to God." People regarded her visits to their homes or shops as a great blessing. Saint Xenia loved children, and mothers rejoiced when the childless widow would stand and pray over a baby's crib, or kiss a child. They believed that the blessed one's kiss would bring that child good fortune.



The Life of St. Gregory the Theologian, Archbishop of Constantinople

Gregory was born in Nazianzus of a Greek father, and a Christian mother. Before his baptism, he studied in Athens with Basil the Great and Julian the Apostate. Gregory often prophesied that Julian would become an apostate and a persecutor of the Church, and this actually happened. Gregory's Godmother, Nonna, had especially great influence on him. When he had completed his studies, Gregory was baptized. St. Basil consecrated him as Bishop of Sasima, and Emperor Theodosius the Great summoned him to fill the vacant archiepiscopal throne of Constantinople. He wrote numerous works, the most famous of which are those on theology, for which he is called Theologian. Especially known, because of its depth, is his work *Homilies on the Holy Trinity*.

Gregory wrote against the heretic Macedonius, who erroneously taught that the Holy Spirit is a creation of God. He also wrote against Apollinarius, who erroneously taught that Christ did not have a human soul, but that His divinity was in lieu of His soul. Additionally, Gregory wrote against Emperor Julian the Apostate, his one-time fellow student. In 381, when a debate began regarding his election of archbishop, he withdrew on his own and issued a statement: "Those that deprive us of our archiepiscopal throne cannot deprive us of God." Afterward he left Constantinople and went to Nazianzus, and there he lived a life of solitude and prayer, writing beneficial books. Although he was poor in health throughout his entire life, Gregory nevertheless lived to be 80 years old. His relics were later transferred to Rome. A reliquary containing his head reposes in the Cathedral of the Dormition in Moscow. He was and remains a great and wonderful light of the Orthodox Church, as much by his meekness and purity of character as by unsurpassable depth of his mind. He reposed in the Lord in the year 390.



Troparion — Tone 1

The sweet-sounding shepherd's pipe of your theology / overpowered the trumpeting of the orators; / for having searched the depths of the Spirit / eloquence was also bestowed upon you. / Pray to Christ God, Father Gregory, / that our souls may be saved.

Kontakion — Tone 3

By words of theology you unraveled the complex webs of the orators, / glorious Gregory, / and adorned the Church with the robe of Orthodoxy woven from on high. / Wearing it, she cries out with us, her children: / "Rejoice, O Father, supreme mind of theology."

St. John Chrysostom - On the Transferring of Relics from Armenia to Constantinople

30 years after the death of St. John, Patriarch Proclus delivered a homily in memory of his spiritual father and teacher. He so inflamed the love of the people and the emperor, Theodosius the Younger, toward this great saint, that all of them desired that Chrysostom's relics be translated to Constantinople.



It was said that the sarcophagus containing the relics of St. John did not allow itself to be moved from its resting place until the emperor wrote a letter to Chrysostom begging his forgiveness (for Theodosius mother, Eudoxia, was responsible for the banishment of this saint) and appealing to him to come to Constantinople, his former residence. When this letter of repentance was placed on the sarcophagus, its weight became extremely light. At the time of the translation of his relics, many of the sick who touched the sarcophagus were healed. When the relics arrived in the capital, the emperor, in the name of his mother- as though she herself were speaking over the relics- again prayed to the saint for forgiveness: "While I lived in this transient life, I did you ill; and now, when you are living the immortal life, be of aid to my soul. My glory passed away and did not help me at all. Help me, Father; in your glory, help me before I am condemned at the Judgment of Christ!" When the saint was brought into the Church of the Twelve Apostles and placed on the patriarchal throne, the mass of people heard from St. John Chrysostom's mouth the words: "Peace be unto all."

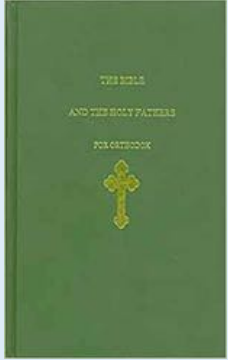
St. John's last work *On the Providence of God*, when he was exiled in the mountains of Armenia, is a book on encouragement to his faithful in Constantinople. It is an affirmation of God's goodness and love amidst uncertain circumstances which he found himself in.

Patently wait for the outcome of events.

But is living in luxury and laughter and abiding in pleasure good? Listen to Solomon, who having gone through every sort of pleasure, says: **It is better to go to the house of mourning than to go to the banquet house** (Eccles. 7:2). But (since we must deal with the thinking of our opponents) is the night bad?? Indeed, it is a rest from toil, a relief from cares, an abatement of sicknesses, and not a little respite from fears and dangers. It renews the body, invigorates the intelligence, and gives rest to exhausted flesh. But is sickness a bad thing? For what, then, was

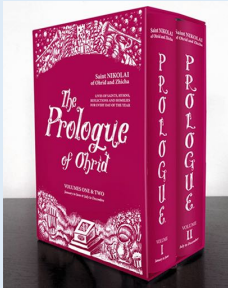
Lazarus crowned? And poverty? For what was Job held in high esteem? And continual afflictions one after another? For what were the apostles extolled? What sort of road is it that leads to life? Is it not straight and narrow (cf. Matt. 7:13-14)? Therefore, do not say: "Why is this? What is the purpose of this?" **Rather, regarding that which God has created and God's economy, before the God Who made you, keep the silence that is kept by the clay before the potter.**

ST. HERMAN'S FAVORITE READS



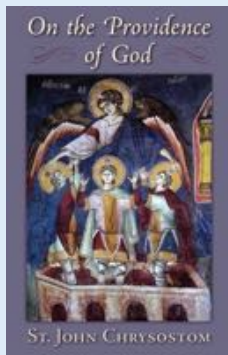
The Bible and the Holy Fathers for Orthodox

Based on the sequence of daily scriptural readings (NKJV) from the liturgical calendar of the Orthodox Christian Church, this resource includes comments from the church fathers on each Epistle and Gospel passage. Sections of the Old Testament are also included to support the church lectionary for major feast days, Great Lent, and Holy Week. Additionally, writings from contemporary Orthodox theologians and scholars are included.



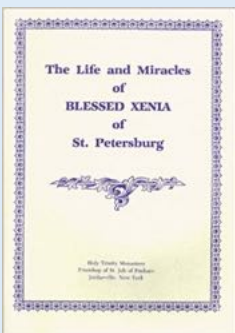
The Prologue of Ohrid

An inspirational source-book of the Orthodox Faith, it contains within its pages a summation of the Church's wisdom and its experience of sanctity through the grace of Christ. Lives of Saints, Hymns, Reflections and Homilies are presented for every day of the year. Detailed lives of the saints for every day of the year, as well as reflections, homilies and other spiritually-enriching "thoughts upon which to ponder."



On the Providence of God

He wrote this work to encourage his faithful flock in Constantinople and elsewhere, who were in distress due to his unjust banishment and the political intrigue and persecutions surrounding it. It is believed that he sent it to his spiritual daughter St. Olympias along with his last letter to her, asking her to "keep constantly coming back to it" as a source of spiritual strength amidst her own persecution. In reading *On the Providence of God*, one marvels at how powerfully the author was able to affirm God's goodness and love amidst the uncertain and ignominious circumstances in which he then found himself. Again and again, St. John exhorted his beleaguered flock to patiently wait.



The Life and Miracles of Blessed Xenia of St. Petersburg

The character of "The Fool for Christ" is perhaps best known in the West through the translation of the works of Fyodor Dostoevsky. St. Xenia one of Russia's best-known real life "fools for Christ." Her life is told, followed by testimonies to her many miracles. These are recounted by people from all points of the globes and include not only accounts of physical healings but also of help given to those who suffered loss because of slander or the desertion of a spouse. The question of the time of her birth and death and the construction of the Chapel by her grave in the Smolensk cemetery in St. Petersburg is also discussed. It remains a widely visited place of pilgrimage and prayer to this day.

Let me know if you would like to share any books on the bulletin!
- Gabrielle

Intercessory Prayer List

Metropolitan Jonah requests that you send him the full name and general reason for intercessory prayer (such as health or illness, unemployment, family issues, military deployment to Afghanistan, etc.) for his pastoral care. Only the names of the living (and recently deceased) will be included in the prayer list in the weekly bulletin. He also requests that the faithful who have requested intercessory prayers for various persons let him know when there is no longer a specific need for prayer, so that we may keep the list current.

LIVING: Sarah, Emmanuel, Mark, Claudia, Katherine, Erika, Victoria, Michael, Tate, Renate, Dieter, Rebekah, Sofia, Ioannis, Anastasia, Elizabeth, Georgia, John, Elena, Alice, Matthew, Boris, Elizabeth, Davis (Columba), Moses, Emma, Kristin, Monk Sergius, Priest John, Priest David, Priest Costa, Priest Michael, Presbyteria Cindy, Priest George, Presbyteria Areti, Nun Aimiliane, Priest Charalambos, Monk Serapheim, Elizabeth, Katje, Rachel, Mandi, Clive, Claire, Rebecca, Janis, Paisley, George, Archpriest Alexander, Matushka Kathleen, Emma Nicole, Alexa Kate, Steven, Millicent, Archpriest Victor, Matushka Masha, Pdn. Patrick, Matushka Joanna, Matushka Sophia, Mother Theodora, Archpriest Alexander, James, Leonidas, Sophia, Maria, Larry, Bill, Modestos, Ephraim, Reader Moses, Jo Ann, Sarah, Paul, Brianna, Robert, Baby Nina, Charley & Alexandra, Irina & baby, Rebecca, Priest Alexander Laymon, Archpriest Michael Sekela, Fr. Filipe and his family, Irene and John, Inna and Emma, Ronin O'Neill, Anastasia and the baby, Brody (Anthony) Lessin, Sophia Stylianopoulos, Olga Petrova and the baby, Mary Zupan and the baby

MEMORY ETERNAL: Anita Sanford, Roy Patrick St. Clair