



St. Herman of Alaska Eastern Orthodox Church

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"An Orthodox Presence in Northeastern Summit County"

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Important This Week

Thursday, 19Jun, 7PM, Adult Study; Friday, 20Jun, 7PM, Enquirer's Class

Saturday, 21Jun, 6PM, Vespers

Sunday, 22Jun, 930AM Divine Liturgy

15Jun25

Sunday of All Saints

Synaxis of All Saints [\[oca.org\]](http://oca.org/)

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit.

The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

This feast may have originated at an early date, perhaps celebrating all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.

Saint Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints (Philokalia [in English] Vol. 3, p.131). He is actually quoting from the Octoechos, Tone 2 for Saturday Matins, kathisma after the first stichology.

Saint Nikódēmos of the Holy Mountain (July 14) adds the Righteous to Saint Peter's five categories. The list of Saint Nikódēmos is found in his book The Fourteen Epistles of Saint Paul (Venice, 1819, p. 384) in his discussion of I Corinthians 12:28.

The hymnology for the feast of All Saints also lists six categories: "Rejoice,

assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous...."

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith. Saint Maximus the Confessor (January 21) is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world.

The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death.

Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in mon-

asteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, Saint John Climacus had a high regard for them: "Angels are a light for monks, and the monastic life is a light for all men" (LADDER, Step 26:31).

The last category, the Righteous, are those who attained holiness of life while living "in the world." Examples include Abraham and his wife Sarah, Job, Saints Joachim and Anna, Saint Joseph the Betrothed, Saint Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano (December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of Saint Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.

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, Fr. Owen
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	07Jun	4 faithful	9 views
Sunday	Divine Liturgy	08Jun	30 faithful	13 views
Thursday	Adult Study	12Jun	5 faithful	

In the News

Videos of services can be found at:
https://www.youtube.com/channel/UCfAOKICLMmH_FIDe8SoWOW

Just a "seasonal note" - This is the "season" each year when we prepare a check to send to the Diocese for our "Diocesan Dues". Within our parish bylaws, we've established our "payment" as being \$50 per adult voting member. Voting members are defined as those who: a) are 18 years and older AND b) are regular communicants AND c) support the parish in some fashion (financial or service). This year our "books" indicate that we have 36 AVM's! This means we'll write a check to the Diocese for \$1800! If you have the ability to "offset" our payment by contributing for your dues, it would help!

Please check the Coffee Hour signup sheet for available Sundays to sponsor an upcoming Sunday!

TRUTH!



The Holy Fathers tell us that all prayer can be substituted by the Jesus Prayer.

(Elder Nikon Vorobiev)

Oxygen [Abbot Tryphon]

Growing up in Northern Idaho, I was surrounded by mountains and forests. I don't remember a time when forests did not tug at my heart and fill my imagination with thoughts of adventure. As a small child my parents took my brother Dwayne and me on annual camping trips to a state park on the far northeast side of Lake Pend Oreille. There my dad would make us small toy canoes, complete with sails, out of bark. This state park is virtually unchanged since that time, and I try to visit the campground every summer, when I go fly fishing with my brother.

As a high school student I regularly went hiking in the mountains around Sandpoint, Idaho, together with my best friend (now a retired professor of theology and philosophy in Scotland). Jim and I would climb to the highest point of a given mountain, and pray together. We could understand the Prophet Moses meeting God on Mt. Sinai, for we too felt the presence of God on the mountain. To this day I feel closer to God when hiking in a forest, and the grandeur of the

mountains that surround the Puget Sound inspire me, and lift up my soul.

When we first cleared the land to build the monastery, we cut down as few trees as possible, desiring as we did to have the buildings appear as though cupped like a kitten in the hands of God. We even named our forest after Saint Seraphim of Sarov, who himself sought solitude in a forest. Our forest not only provides that needed solitude, but gives us oxygen, allowing us to breathe. Like the forests throughout the whole world, ours provides good air to breathe, and fills our lungs with the sweet odor that only a forest can provide. Is it any wonder I consider myself a conservationist?

Monks have always had a special place in their hearts for forests. Coptic and Ethiopian monks have been known to plant trees on desert mountains whereupon monasteries have been built, and calling these places, "holy forests". Russian monks sought their solitude in the Northern Thebaid, forests that became their desert.

For me, forests and mountains have always been associated with prayer. My first chapel was at the end of a hidden trail, in a forest that was just a short walk down the beach from our home on Lake Pend Oreille. I'd constructed a small altar out of driftwood, and nailed a cross made out of tree branches on a tree behind the altar. When in college, my first encounter with an icon took place during the very summer I'd visited the Redwood Forest of Northern California, for the first time.

Our temples are like forests in many ways. When we enter into an Orthodox temple we are encompassed in the living presence of God, and our spiritual lungs are filled. It is oxygen for the soul that we breathe in, and the forest that surrounds us is none other than the cloud of witnesses, the saints, who join us in worship before the Throne of God. The oxygen we breathe in is God's Grace that flows out to all who would seek the safety and sanctuary that awaits us in God's Holy Temple.

Lillies, Birds, and Dads [*VRev Fr. Alexander Webster, orthodoxlife.org*]

Do you remember when you were a little child and you'd fall asleep in the back seat of your parents' car heading home from a summer vacation or a visit to family friends? The next morning you'd awaken in your own bed! What a miracle that was! Until you got a little older and discovered that the "miracle" was known as "dad"! He was the one who carried you from the car to your own bed, undisturbed, tucked you in, kissed your little forehead, and blessed you for a good night's rest.

That's what good dads do!

It's no mere coincidence or accident of nature that we, each of us, have two parents instead of one. At least, it takes both a father and a mother to conceive a child. What happens after that depends on the personal moral and spiritual character of each parent.

But the Lord God, Creator of the universe, has decreed and deemed it fitting — and standard practice — that a male father and a female mother, joined together in Holy Matrimony, raise their offspring together. According to the Holy Scriptures, both Old and New Testaments, fathers are supposed to be the primary leaders, the heads of their households, the protector of their families, the primary — if not sole — breadwinner.

Fathers on television may no longer know best. They may, alas, appear routinely in TV commercials today as bumbling idiots whose wives — and even children — are always wiser and need to rescue them from their ignorance or stupidity. But fathers in America today are still expected, by most of us in the real world, to give it the old college try!

Most importantly, however, fathers are divinely ordained and commanded to love their wives and their children. As every one of us knows who has ever attended an Orthodox Christian wedding (especially our own!), the Apostle Paul, in the fifth chapter of his Epistle to the Ephesians, enjoins husbands to love their wives even as Christ loves the Church, His bride. And St. Paul warns fathers not to provoke their children to anger! That's a tall order, indeed, that I must confess to having failed to meet in my own experience. But, of course, the Apostle knew best.

In the Gospel of Luke, our Lord Jesus Christ Himself explains paternal care and love this way:

If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead? Or if he asks for an egg, will he offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him."

But it is in the Gospel reading appointed for today, the third Sunday after Pentecost, that we see the true depths of biblical, and therefore, divine fatherhood. Contrary to the claims of many contemporary feminists and other detractors of male human beings, men don't fashion God the Father after their paternal image. It's the other way around! Human fatherhood is modeled after the divine prototype.

In today's reading from the Sermon on the Mount, our Lord Jesus Christ illustrates that truth with elegance and power. If our heavenly Father so cares for the lilies of the field, each one arrayed more splendidly than King Solomon was in his royal raiment in ancient Israel, and if God the Father cares for every one of the sparrows in the air, then surely He will take care of us, His sons and daughters, the crown of all creation. We need not worry about food or shelter or other material things, if we seek His Kingdom above all else!

In his ancient homily for today's Gospel reading, St John Chrysostom explained why we can trust our Lord's assurance. St John perceived the profound significance of our Lord's use of the personal pronoun "you" (that is, *ὁμᾶς*, the second person accusative plural in the original Greek):

So then he [our Lord] adds, "Will he not much more clothe you?" The force of the emphasis is on "you" to indicate covertly how great is the value set upon your personal existence and the concern God shows for you in particular. It is as though he were saying, "You, to whom he gave a soul, for whom he fashioned a body, for whose sake he made everything in creation, for whose sake he sent prophets, and gave the law, and wrought those innumerable good works, and for whose sake he gave up his only begotten Son."

What a magnificent portrayal of God as Father-provider, Father-caregiver, Father-nurturer, Father-protector, and Father who forgives!

Little Johnny was always late for the family dinner. (You can tell this is an old story dating back to a time when families normally ate their dinner together every day!) Finally, one summer evening little Johnny's father warned him that the next time he was late for dinner he would be greeted with an empty plate and an empty glass. Sure enough, the very next evening Johnny was, as usual, late for dinner. When he sat at the dinner table, the meal was already in progress. Lo and behold, his plate and glass were empty! Johnny was shocked! But before he could begin to cry, Johnny's father, slowly and without saying a word, exchanged his own full plate for Johnny's empty plate and the father's full glass for Johnny's empty glass.

That's the kind of forgiveness, self-sacrifice, and love that good fathers have for their children. That's what good fathers do, because that's what God the Father has already done, and continues to do, for all of us!

CURRENT WEEK HIGHLIGHTED