

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Subdcn Jason
John	Maria	Anamay	Ron
Lawrence	Dianna	Rdr. George	JoAnn
Anthony	Paula	Kathleen	SJ
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Thomas	Gloria	Thecla	Michael
Reader John	Kimberly	Matthew	Susan Mary
Sbdcn Maximus	Emilia	Photini	George
Magdalini	Constanka	Emil	John Howard
Barbara	John	Pam	Grace
Olga	Marina	Hesychios	Elizabeth
Sophia	Danny	John L.	Evdokia
Nicholas	Mary	Rachel	Katherine
Lily	Theodora	Elizabeth	Joseph
Justine	David	Reader Mark	Silouan
Christopher	Crystal	Rosa-Jane	Ian
Gabriel	Marcia	John R.	Johannah
Xenia			

(non-Parish)

Alexandra	Rachael	Thomas Pappas	Lillian Pappas
Christopher	Fr. Michael	Paige and Paul	Juan & Jennifer
Gabriella	Josiah	Jacob	Catherine
Hugh	Raymond	Judy	Mike
Ron	Clint	Peter	Maria
Brian	Brian	Sean	Sara
Ruth	Janet H.	Pam	Ana
Roz	Krista	Marty	Margo
Rob	Jera	Vanessa	Emma

Parish Prayer List (Fallen Asleep)

Andrew Talarovich (+6/26)

Billy Ray Matheson (+6/27)

Shawn Visconti (+7/21)

Anastasios Pait (+8/4)

Thoughts from the Fathers

Everyone is free to choose his own short prayers. Read the Psalms. There you can find in every Psalm inspiring appeals to God. Choose from them those which are most closely related to your state and most appeal to you. Learn them by heart and repeat now one, now another, now a third. Intersperse your recital of prayers with these, and let them be on your tongue at all times, whatever you may be doing, from one set time of prayer to another. You may also formulate your own prayers,

should they better express your need....

Unseen Warfare, "Nicodemus of the Holy Mountain and Theophan the Recluse

In the countries of western Europe, the presence of the Orthodox Church has a missionary dimension. The Orthodox Church does not engage in proselytism to the detriment of other Christian confessions and has no strategy for the mass conversion of western Christians to Orthodoxy. The mission of Orthodoxy is not to convert others, but first and foremost to bear witness to God, the truth, and the tradition of the ancient undivided Church, which is preserved in Orthodoxy in all its fullness. While attending Orthodox services, many non-Orthodox Christians have been struck by their beauty, grandeur, depth and length. The external appearance and interior of Orthodox churches fulfil a mission of testifying to the heavenly realm: the crosses and golden cupolas, icons, and frescoes all remind today's people of the west of the spiritual dimension that has been forgotten by many.

Metropolitan Hilarion Alfeyev

Be watchful at all times because of the ungodly demons that surround us, always plotting to disgrace us and craftily watching for our heel (cf Gn 3:15)... The enemy attacks us with fierce and terrible temptations when he perceives that our soul aspires to scale the great heights of virtue.... The hater of mankind tries us with such malice that we despair even our life.

Saint Theognostos

There are people - great men, even - who do not seek counsel of the Lord when they are perplexed; whereas one should say in so many words, 'Lord I am a sinful man, and have no right understanding, but Thou, O Merciful One, do Thou shew me what to do.' And the merciful Lord Who does not want us to be troubled in soul because of the enemy makes known to us what to do and what not to do.

Saint Silouan of Athos

"This is the Apostolic faith, the Orthodox faith, and the faith of the Fathers. Having this wonderful treasure, let us preserve it, let us keep it and let us also use it in such a way that this treasure becomes the victory of Christ in us and in His Church."

St. Severus of Antioch

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Nun Aikaterini: A Witness of the Holy Cloud of Mt. Tabor

By Nun Aikaterini

For every Despotic and Mother of God feast we have great joy no matter where we celebrate. But in the Holy Land everything is more real. There you feel like you are flying in the clouds. Sometimes you don't realize what is happening to yourself, whether you are in heaven or on earth. And this doesn't only happen to me, but to everyone who gathers for these feasts. Together with the touching of the Holy Light one of the greatest feasts is the Transfiguration of the Savior. On Mount Tabor on August 6/19 there appears the invisible wonder alongside this feast which cannot be seen in any church throughout the world unless God grants a personal revelation. There, on the night of August 18th towards August 19th during the Divine Liturgy in front of thousands of faithful and non-believers there descends on this sacred mountain a cloud. Non-believers - as I have heard from many of them - say that it is a meteorological phenomenon.

This cloud however is very different from other more familiar clouds which descend in the morning on our mountains. As the vigil begins one sees on the top of the mountain, towards Nazareth, something orange in the darkness of the night. This moves perpendicularly towards the church and stands there like an orange tongue until twelve o' clock or one o' clock at a great distance from Mount Tabor. When the Divine Liturgy begins, especially at the time of the Cherubic Hymn, the cloud comes towards the mountain and begins to take various shapes, and

then oblong pieces cut from the cloud and take the shape of birds or angels and come upon the dome of the church. There it is, as well as the other buildings in the area, and the people go up and invoke the Holy Spirit. Words are poor to describe what you feel when these pieces, which are soft like cotton, come and you touch them with your hands, and you feel them on your face. You feel as if you want to climb onto this piece and go away and not care about anything.

Simultaneously with this miracle an exquisite scent like incense spreads in the air but it is not incense, like resin but it is not resin. It is a combination of oriental conifers and incense. Naturally there are those who doubt by saying that it is a trick of the Greeks, or that is a meteorological phenomenon. But this is a general event of joy, something which does not occur on other mountains under any meteorological condition.

Of course when descending from Mount Tabor, after the vigil, with the Greeks, Arabs, Bulgarians, Russians and Romanians chanting "You were transfigured on the Mount Christ God", you do not desire anything worldly but to live eternally like this.

In this instance, as with the Holy Light, these miracles, this consolation, God gives in the end for those who believe, because as the Bible says: "I came to give to those who have, and to take from those who do not have". So God takes from those who have little faith and start to question God, His presence and actions in this world. But for those who say: "I Believe Lord, help my unbelief", He reveals the greatest joy. Indeed, there on Mount Tabor you understand why the Apostle Peter told Christ that he didn't want to leave that place. Truly you do not want to leave Tabor. All worldly events pale before what is taking place on Mount Tabor.

From the website, Mystagogy