

## **Parish Prayer List (Living)**

*(Parish)*

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Seraphim	Evdokia
Anthony	Pauline	Nadja	Jerry
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Tatiana	Travis	Jason
Susan Mary	Clint	John	George
Magdalini	Connie	Emil	Sophia
Barbara	Yevgeniya	Roman	Ilija
Olga	Marina	Efthalia	Denny

*(non-Parish)*

Alexandra	Rachael	Jessilyn	Amanda
Christopher	Fr. Michael	Paige	Sean
James	Nicholas B.	Karin	Grant
Michael	Helen	Susan K	Blake
Anna	Brian	Kathy Tanner	Salvatore
Josephine	Nicholas (Nadja's brother)	Alma	Randy
Peter	Maria	Michael	Timothy
Petrese	Genevieve	Gus	Travis

## **Parish Prayer List (Fallen Asleep)**

Dominick LoGalbo (+12/25)

Joseph Visconti (+1/26)

Angelina Visconti (+2/14)

Olga Specian (+2/19)

Pauline LoGalbo (+2/22)

Lorraine Solinko (+2/27)

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## **Thoughts from the Fathers**

Hearing of the Georgian people, the maiden Nina desired from her early years to travel to Georgia and baptize the Georgians. The Mother of God appeared to her and promised her that she would take her to that land. When the Lord opened the path to her, the young Nina indeed went to Georgia, where she very quickly gained the love of the people. She baptized Mirian, King of Georgia, his wife Nana and their son Bakar, who then zealously aided Nina in her missionary efforts. Nina traveled throughout Georgia in the course of her life, and succeeded in bringing all the people to the Christian Faith - and this during a time of fearful persecution of Christians by the

Emperor Diocletian. She rested from her many labors and entered into peace in the Lord in the year 335. Her grave is in a church in Samtavro. She performed many miracles both during her lifetime and after her death.

*Saint Nikolai of Zicha (Velimirovic), "Saint Nina, the Enlightener of Georgia (St. Nina, Equal to the Apostles, commemorated on 1/14. Name day for Nina Rebecca Mauney)*

The holy fathers...were great ascetics who existed only on the roots they found in the desert, and they often fought the devils. One of them was working on weaving a basket and the devil came to him in the form of Christ, but he ignored it. The devil shown like the sun, but the elder closed his eyes. The devil called to him, 'Elder, look at me!'

'And who are you?' asked the monk.

'Don't you see that I am Christ?'

The monk clenched his eyes shut even tighter and said, 'I am a sinner and am not worthy to look upon Christ.'

'You cursed old man! You knew who I was!' And with that the devil fled because he saw that the monk recognized him.

*Elder Cleopa of Sihastria, "Counsels to Laity"*

The proud man does not want to live according to God's will: he likes to be his own master, and does not see that man has not wisdom enough to guide himself without God. And I, when I lived in the world and as yet knew not the Lord and His Holy Spirit, nor how the Lord loves us - I relied on my own understanding. But when, by the Holy Spirit, I came to know our Lord Jesus Christ, Son of God, my soul submitted to God, and now I accept every affliction that befalls me, and say to myself, 'The Lord looks down on me, what is there to fear?' But before, I could not live after this manner.

*Saint Silouan "On the Will of God and on Freedom"*

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## **Saint Euthymius the Great**

*St. Euthymios the Great (Feast Day - January 20)*

By St. Nikolai Velimirovich

Of noble and distinguished parents, Euthymius was born in the

Armenian town of Melitene near the Euphrates river about the year 377 A.D. He was the only child, a son, born in answer to the prayer of his mother Dionisiya, who had a heavenly vision regarding the birth of Euthymius. From his youth, he lived a life of asceticism, at first in the proximity of his town [Melitene] but then, after he visited Jerusalem at age twenty-nine, in the desert between Jerusalem and Jericho called Pharan.

He filled his days and nights with prayer, internal thoughts about God, contemplation and physical exertion. Around him many disciples gathered some of whom are glorious saints, such as Kyriakos the Hermit, St. Savvas the Sanctified, Theotictus and others.

By God's gift, Euthymius was a great miracle worker; he expelled demons, healed the gravely ill, brought water to the desert, multiplied bread and prophesied. He taught monks the love of labor saying, "If you eat bread, not of your own labor, know that you are eating of someone else's labor." When some of the younger monks wanted to fast more than others, he forbade them to do so and commanded them to come to the communal table so that they would not become prideful as a result of their excessive fasting. He also said that it was not good for a monk to move from place to place, for he said, "A tree frequently transplanted does not bear fruit. Whoever desires to do good, can do it from the place where he is."

About love, he said, "What salt is to bread, love is to other virtues." During the first week of the Honorable Fast [Lenten Season], he retreated to the desert and remained there in solitary silence and godly-thoughts until just before the Feast of the Resurrection.

During his life time, a large monastery [Lavra] was established in the proximity of his cave which later, throughout the centuries, was completely filled with monks as a beehive is filled with bees. His final command was that the monastery always adhere to

hospitality and that the gates of the monastery never be closed. He died at the age of ninety-seven.

The Patriarch of Jerusalem was in attendance at his funeral. The patriarch waited all day long until the great masses of people revered the body of the saint and only in the evening were they able to complete the Office for Burial for the Dead. On the seventh day following his death, Euthymius appeared radiant and rejoicing to Domentian, his disciple. The Venerable Euthymius, in truth, was a true "son of Light". He died in the year 473 A.D.

### **Reflection From His Life**

As much as the saints were so compassionate and lenient toward human weakness, so were they terribly unyielding and unbending in regard to the confession of the true dogmas of the Faith. Thus, St. Nicholas of Myra in Lycia struck Arius with his fist at the First Ecumenical Council [Nicaea, 325 A.D.]. St. Anthony left his desert to come to Alexandria to publicly unmask Arius.

St. Euthymius, being greatly pressured by the Empress Eudocia and the pseudo-Patriarch Theodosius and being unable to debate rationally with them, left the monastery and hid in the desert. All other distinguished monks followed his example. Euthymius remained in the desert until the pseudo-patriarch was ousted and Orthodoxy strengthened. When, in Jerusalem, the greatest agitation surfaced in the name of the emperor against the Fourth Ecumenical Council [Chalcedon, 451 A.D.] and when the entire population was frightened by the heretics, then St. Theodosius the Great already burdened with old age, as a fearless soldier of Christ, came to Jerusalem, entered the Great Church, ascended the stairs, waved his hands and said to the people, "If anyone does not respect the Fourth Ecumenical Council as he does the four evangelists, let him be anathema." (Until this time, only four Ecumenical Councils had been convened). All of those listeners were frightened by those words and none of the heretics dared to say anything contrary to those words.