

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

Alexandra	Rachael	Jessilyn	Reader Mark
Andrea	Amanda	Sherry	Joretta
Fr. Michael	Barry	Sean	Susan Mary
James	Nicholas B.	Karin	Andrea & Kirby
Lawrence	Emil	Seraphim	Evdokia
Michael	Helen	Susan K	Bob Wedder
Anna	Brian	Carolyn	Monk Nicholas
Ashley & Ben	Kathy Tanner	Anthony	Pauline
Olga	Marina	Salvatore	Josephine
Nicholas (Nadja's brother)			

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

Josephine Urban (+12/15)

Frances Dreyer (+2/1)

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## **Words from the Fathers**

Around the year 311 the ‘father of monks,’ Saint Antony of Egypt (comm. On 1/17), goes up from the desert to Alexandria during the persecution of Maximinus Daia to support and encourage the martyrs in their trials, ready himself to suffer if so called. The call does not come; so the persecution ended, he returns to the desert and intensifies his life of asceticism, “suffering as a martyr every day in his conscience,” in the words of his biographer Saint Athanasios. There was a saying that circulated among the early monks, “Give your blood and receive the Spirit”: the gift of the Paraclete is won through the martyrdom of conscience, through the ‘daily death’ of asceticism. *Kallistos Ware, The Inner Kingdom, Vol. 1, Collected Works*

For humility the soul receives rest in God but long application is necessary if we are to learn how to retain this peace. We lose it because we are not confirmed in humility. And the enemy beguiled me thoroughly. I would think to myself ‘My soul knows the Lord, knows His goodness, and how greatly He loves me, so how could I get evil thoughts?’ And for a long time I could not understand, until the Lord showed me, and then I saw that pride is at the root of wrong thoughts.

*Saint Silouan of Mount Athos*

The Lord is not tired of hearing us complain all the time. He is tired of our sins, not our turning to Him for help. He wants us to call upon Him all the time and to pour out our hearts to Him. Prayer should not be something that is said and forgotten. You stand in front of an icon, recite your prayers, and go about your business. That is not prayer.

*Elder Thaddeus of Vitovnica*

“The beginning of the *nous*’s darkening (once a sign of it is visible in the soul) is to be seen, first of all, in slothfulness with regard to the [church] services’ and prayer. For except the soul first fall away from these, she cannot be led in the way of error; but as soon as she is deprived of God’s help, she easily falls into the hands of her adversaries. And again, whenever the soul becomes heedless of virtue’s labours, she is inevitably drawn to what is opposed to them. A transition, from whichever side it occurs, is the beginning of what belongs to the opposite quarter. Practise the work of virtue in your soul and do not concern yourself with futile matters. Always lay bare your weakness before God, and you will never be put to the test by strangers when you are found alone, distant from your Helper.”

*St. Isaac the Syrian*

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**The Holy Disciple Timothy** was from the Lycaonian city of Lystra in Asia Minor. St. Timothy was converted to Christ in the year 52 by the holy Apostle Paul (+ c. 67, Comm. 29 June). When the Apostle Paul and Barnabas first visited the Lycaonian cities, the Apostle Paul at Lystra healed one crippled from birth; many of the inhabitants there then believed in Christ, and among them was the future youthful disciple Timothy, his mother Eunice and grandmother Loida (Lois) (Acts 14: 6-12; 2 Tim. 1: 5). The seed of faith, planted in the soul of St. Timothy by the Apostle Paul, brought forth abundant fruit. He became a zealous student of the Apostle Paul, and later his constant companion and co-worker in the preaching of the Gospel. The Apostle Paul loved St. Timothy and in his Epistles called him his beloved son, with gratitude remembering his devotion and fidelity. He wrote to Timothy:

"Thou hast followed me in teaching, in life, in disposition, faith, magnanimity, love, and patience in afflictions and sufferings..." (2 Tim. 3: 10-11). The Apostle Paul in the year 65 ordained St. Timothy as bishop of the Ephesus Church, which the saint administered for 15 years. And finally the holy Apostle Paul, situated in prison and knowing, that the act of martyrdom was before him, summoned his faithful student and friend, the Disciple Timothy, for a last farewell (2 Tim. 4: 9).

St. Timothy ended his life as a martyr. At Ephesus the pagans made a feastday in honour of their idols and they carried them through the city, accompanied by impious ceremonies and songs. The holy Bishop Timothy, zealous for the glory of God, attempted to halt the procession and reason with the spiritually blind idol-worshipping people, by preaching the true faith in Christ. The pagans dashed angrily upon the holy disciple, they beat him, dragged him along the ground, and finally, they stoned him. The holy Disciple Timothy's death by martyrdom occurred in the year 80. In the IV Century the holy relics of the Disciple Timothy were transferred to Constantinople and placed in the church of the Holy Apostles. The Holy Church venerates Saint Timothy as amongst the number of the Seventy Disciples.

**The MonkMartyr Anastasias the Persian** was the son of a Persian sorcerer named Babo. As a pagan, he had the name Magundates and served in the armies of the Persian emperor Chosroes II, who in a victorious war against the Greeks in 614 ravaged the city of Jerusalem and carried away to Persia the Life-Creating Cross of the Lord. Great miracles occurred from the Cross of the Lord, and the Persians were astonished. The heart of young Magundates blazed up with the desire to learn in detail more about this sacred object. Asking everyone about the Holy Cross, the youth learned, that upon it the Lord Himself endured crucifixion for the salvation of mankind. He became acquainted with the truths of the Christian faith in the city of Chalcedon, where for a certain while the army of Chosroes was situated. He was baptised with the name Anastasias, and then accepted monasticism and dwelt for seven

years in monastic works and efforts in one of the Jerusalem monasteries.

Reading about the acts of the holy martyrs, Saint Anastasias was inspired with the desire to imitate them. A mysterious dream in particular urged him to do this, which he had on Great Saturday, the day before the feast of the Resurrection of Christ. Having fallen asleep after his daily tasks, he beheld a radiant man, giving him a golden chalice filled with wine, with the words "take hold and drink". Driving from the chalice given him, he sensed an inexplicable delight. Saint Anastasias then perceived that this vision was a portent of his own martyr's end. He went secretly from the monastery to Palestinian Caesarea. There they arrested him for being a Christian and brought him to trial. The governor tried every which way to sway Saint Anastasias into a renunciation of Christ, threatening him with tortures and death and promising him honours and earthly blessings. But the saint remained unyielding. Then they subjected him to torture: they beat at him with canes, they lacerated his knees, they hung him up by the hands and tied an heavy stone to his feet, they exhausted him with confinement, and then wore him down with heavy work in the stone-quarry with other prisoners.

Finally, the governor summoned Saint Anastasias and demanded he say only the words: "I am not a Christian", promising him freedom. The holy martyr answered: "Let me be with this. Neither before thee, nor before others wilt I renounce my Lord, neither openly nor secretly even in sleep, and no one nowhere and in no way can compel me to do this while in my right mind". Then by order of the emperor Chosroes, they strangled the holy Martyr Anastasias (+ 628). After the death of Chosroes, the relics of the MonkMartyr Anastasias were transferred to Palestine, to the Anastasias monastery.