

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Efthalia	Denny
Anthony	Pauline	Kathleen	John L.
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Jason	Silouan	Susan Mary
Maximus	Emily	Clint	George
Magdalini	Connie	Emil	John H.
Barbara	Yevgeniya	Roman	Ilija
Olga	Marina	Seraphim	Maria
Sophia	Danny	Katina	Jeffery
Andrea	Subdn. Gregory	Subdcn. Paul	

(non-Parish)

Alexandra	Rachael	Jessilyn	Amanda
Christopher	Fr. Michael	Paige and Paul	Sean
James	Nicholas B.	Karin	Meg
Barry Pierce	Rick P.	Susan K	Rdr. David
Anna	Brian	Hugh	Raymond
Lane	Megan	Alma	Charles Kahn
Peter	Maria	Michael	Timothy
Petrese	Mary	Clyde	Dan Brown
Pietra & Piero	Michael	Tad and Terra	Valentina
Mike	Ron	Brian	

Parish Prayer List (Fallen Asleep)

Joseph Visconti (+1/26)

June Henn (+2/2)

Angelina Visconti (+2/14)

Pauline LoGalbo (+2/22)

Frances Dreyer (+2/1)

Salvatore LoGalbo (+2/7)

Olga Specian (+2/19)

Lorraine Solinko (+2/27)

John Beach (+2/27)

Thoughts from the Fathers

The parable of the Last Judgment is about Christian love. Not all of us are called to work for ‘humanity,’ yet each one of us has received the gift and the grace of Christ’s love. We know that all men ultimately need this ‘personal love’ - the recognition in them of their unique soul in which the beauty of the whole creation is reflected in a unique way. We also know that men are in prison and are sick and thirsty and hungry because that personal love has been denied them.

And, finally, we know that however narrow and limited the framework of our personal existence, each one of us has been made responsible for a tiny part of the Kingdom of God, made responsible by that very gift of Christ's love. Thus, on whether or not we have accepted this responsibility, on whether we have loved or refused to love, shall we be judged. For 'inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me....'" *Father Alexander Schmemmann, Great Lent: Journey to Pascha*

Our Physician made use of harsh medicines and remedies for our sake, but nevertheless He did not disregard such as work pleasantly and agreeably. He raised up fathers, revealed prophets, performed signs, gave the Law, and appointed angels. Since these means were powerless against the irrepressible impetus of our wickedness, the Word of God Himself, the greatest Remedy for grave sins, bowed the heavens and came down. Having become like us in everything, though without sin (Heb 4:15), He abolished sin in Himself. By giving us strength He dulled its sting, and on the Cross He put to shame its rulers and fellow-workers, that through death He might destroy him that had the power of death (Heb 2:14).

Gregory Palamas, On Christ's Second Coming, on Compassion and Doing Good

...prepare yourselves, mortals, to answer at the judgment for all your thoughts, desires, words, for all your deeds, good and evil, which await you there, and which were sent there beforehand by you from earth - the good and the evil, unconfessed or not by you from earth - the good and the evil unconfessed or not expiated by opposite thoughts, desires and deeds. For all these God will bring you to judgment. Most merciful Lord! 'Enter not into judgment with Thy servants. If Thou, Lord shouldst mark iniquities, O Lord, who shall stand?'

Saint John of Kronstadt, My Life in Christ

“Theology is the content of our prayers.”

“The Fathers of the fourth century left us certain prophecies, according to which in the last times salvation will be bound up with deep sorrows.”

“We must have the determination to overcome temptations comparable to the sorrows of the first Christians. All the witnesses of Christ’s Resurrection were martyred. We should be ready to endure any hardship.”

“It is essential to read the Gospel, that incomparable book. Then our life will be built up on the basis of the Word of God. And we will begin to think and make decisions in the spirit of the Divine commandments. How beautiful, when one begins to think like the Creator of this world!”

“The human soul is the image of God. It finds rest only when it attains perfection.”

“Life without Christ is tasteless, sad, and forlorn.”

--*Counsels of Elder Sophrony*

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The Three Realities: Death, the Soul, and God the Judge

By St. Nikolai Velimirovich

All our riches, glory and honor are as a brief repast that ends at death. No one takes a single crumb of this meal into the other world. Blessed is the one who understands that the soul is his only possession that is not diminished by anything, not even by death. Such a one thinks only of three realities: death, the soul, and God the Judge.

Abba Evagrius teaches: "Hold your approaching death and the Judgment constantly in your mind, and you will preserve your soul from sin."

All our bodily cares in this life are like cares about a meal which must soon be cut short.

St. Isaiah the Solitary says: "Have death before your eyes every day: think constantly about how you will separate from the body, how you will pass through the region of the powers of darkness who will meet you in the air, and how you will present yourself before God. Prepare yourself for the Dread

Day of answering to the Judgment of God, as though you already behold it now."

One day, John, a rich merchant, came to St. Sabbatius of Solovki (Sept. 27) and brought him many alms. Sabbatius did not accept any of it, but rather told the donor to distribute all of it to the needy. John became very sad at this, and the saint, in order to comfort him and make everything clear to him said: "John, my son, stay here and rest until tomorrow, and then you will see the grace of God." John obeyed. The next day, John entered the cell of Sabbatius and saw the elder in final repose, and sensed a wonderful fragrance in the cell. He who foresees the end of his life does not think of worldly goods.

Saturday of Souls

Through the Apostolic Constitutions (Book VIII, ch. 42), the Church of Christ has received the custom to make commemorations for the departed on the third, ninth, and fortieth days after their repose. Since many throughout the ages, because of an untimely death in a faraway place, or other adverse circumstances, have died without being deemed worthy of the appointed memorial services, the divine Fathers, being so moved in their love for man, have decreed that a common memorial be made this day for all pious Orthodox Christians who have reposed from all ages past, so that those who did not have particular memorial services may be included in this common one for all. Also, the Church of Christ teaches us that alms should be given to the poor by the departed one's kinsmen as a memorial for them.

Besides this, since we make commemoration tomorrow of the Second Coming of Christ, and since the reposed have neither been judged, nor have received their complete recompense (Acts 17:31; II Peter 2:9; Heb. 11:39-40), the Church rightly commemorates the souls today, and trusting in the boundless mercy of God, she prays Him to have mercy on sinners.

Furthermore, since the commemoration is for all the reposed together, it reminds each of us of his own death, and arouses us to repentance.