

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	Travis, Jr.	Alma	Constance
Peter	Maria	Michael	Timothy
Petrese	Genevieve		

Parish Prayer List (Fallen Asleep)

Angelina Visconti (+2/14)

Olga Specian (+2/19)

Pauline LoGalbo (+2/22)

Lorraine Solinko (+2/27)

Metropolitan Nicholas (+3/13)

Laura Crikis (+3/17)

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Thoughts from the Fathers

After ‘ignorance’ as the primary illness of the heart, there is the related illness of ‘forgetfulness.’ The heart does not remember God. It forgets how to be in a prayerful state. The saints repeat this truth time and again over the centuries; that the natural state of a human being is the continuous contemplation and memory of God. I do not mean by that a cerebral memory of God but a memory that works from the heart. Let me explain. The mind is a form of energy, right? It is natural that whatever we do such as reading, writing, washing the floor, cooking, and so on, we do it by employing our mind. It is at work. For those who engage in spiritual ‘askesis’ (exercise), however, the most important center, the center of the heart, is also at work. So while their mind is focused on a certain activity, such as

washing dishes, their heart is doing something else simultaneously....the heart is attached to God, lives with God, functions in God, and is joyous with the presence of God while the praying persons are absorbed in worldly activities. They may be even asleep, but their heart functions within the Grace of the Holy Spirit.

Metropolitan Athanasios of Limassol, Cyprus (aka, Father Maximos), in Kyriakos C. Markides, "Illnesses of the Heart," in The Mountain of Silence

Although lack of reliance on yourself, trust in God, and constant efforts are quite essential in our spiritual warfare, as has been shown already, yet the most important of all is prayer, the fourth weapon in this war, as we have said in the beginning (end of first chapter). For it is through prayer that the first three weapons are acquired and gain full force, and that all other blessings are obtained. Prayer is the means of attracting and the hand for receiving all the blessings, so richly poured on us from the inexhaustible source of God's infinite love and goodness towards us. In spiritual warfare, by prayer you put your battle-axe into God's hand, that He should fight your enemies and overcome them. But in order that prayer should manifest its full power in you, it is needful that it stay constantly in you, as a natural function of your spirit; and you should protect and inspire it....

Nicodemus of the Holy Mountain (ed) and Theophan the Recluse (revision), Unseen Warfare

You complain about people's unfairness in relation to you. But if you are striving to reign with Christ the Lord, then have a look at Him, how He acted towards the enemies surrounding Him who were demanding His death. It appears that He never complained about how His enemies behaved unfairly towards Him but, in all the horrible afflictions brought upon Him by His enemies, He saw only the will of His Heavenly Father.

St Ambrose of Optima (1812-1891)

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Mercy from Sorrow

Who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents:
but that the works of God should be made manifest in him.
(Jn.9, 2-3)

Are the sorrows sent to us as punishment for our sins? People used to think that way. But our Savior gives a different explanation to this. He said, that that man was blind so that the works of God would manifest in him. His blindness brought him to Jesus and by that brought him a double mercy: he gained both physical and spiritual sight. He, most likely, would have never met Jesus if he wasn't blind and this miracle did not happen to him.

Often great mercies are manifested unto us from our sorrows. The sickness of Lazarus brought him to the “glory of God, - by the words of Jesus, - that the Son of God might be glorified thereby” (Jn.11, 4) Without a doubt, any sickness can give a reason for the sick one and those around him, to receive blessing from above. Lord often glorifies the suffering ones in the trials sent by him. Every loss we encounter should open our eyes for the deep truth, and every disappointment in life is set to bring something much better than the happiness that was expected.

(Translated by Tatiana Rozzell from “Every Day is a Gift from God. Diaries of an Orthodox Priest” (1905), author unknown)

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GET UP AGAIN

It is often the case that we fail to keep God's commandments and find ourselves despondent, unable to make progress in the battle over our sins. The same sins seem to constantly plague us. Despondency is our enemy, for it is the tool the demons use to keep us distracted from the goal. They want us to give up the battle.

Holiness does not come easily but requires true struggle. When you fall, get up again. If you fall again, get up again, ever keeping your eyes on God Who will help you overcome your sins. Pray for God's help each time you start anew, even if you

start a hundred times in a given day. Progress towards holiness comes each time we get up and start anew. Each step we take towards God brings us closer to our goal.

Abbott Tryphon, Merciful Saviour Monastery. Vashon Island, WA

Great-martyr Theodore the Tyro 17 February/2 March

In the city of Amasea, in the province of Pontus, during the Emperor Maximian's (286305) persecution, the soldier Theodore, together with other Christians, was required to renounce Christ and to offer sacrifice to idols. When he refused to do this, Theodore was subjected to cruel tortures and was confined in a dungeon. Here, during prayer, he was consoled by a miraculous appearance of the Lord Jesus Christ. After a certain time, the martyr was brought out of the dungeon, and by various tortures they again tried to compel him to renounce Christ. Finally, seeing the inflexibility of the martyr, the ruler sentenced him to burning. Saint Theodore himself entered the fire dauntlessly, and here, with prayer and doxology he gave up his soul about the year 305. His body was buried in the city of Euchaita (in Asia Minor). Later, his relics were translated to Constantinople, to the church named after him; his head is located in Gaeta, Italy.

Some fifty years after the death of Saint Theodore, the Emperor Julian the Apostate (361363), desiring to defile the Christian Great Lent, ordered the city governor of Constantinople to sprinkle secretly the provisions sold in the markets with blood from sacrifices to idols each day throughout the first week of the Fast. Saint Theodore appeared in a night vision to Eudoxius, the Archbishop of Constantinople, and ordered him to announce to the Christians that they should not buy the defiled provisions in the markets, but should use kolivo (kutia), that is, boiled wheat with honey, as food. In commemoration of this event, the Orthodox Church to this day celebrates the memory of the Greatmartyr Theodore the Tyro annually on the first Saturday of Great Lent.