

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

*(Parish)*

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Efthalia	Denny
Anthony	Pauline	Nadja	Jerry
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	John	James S.
Maria	Sophia	Danny	

*(non-Parish)*

Alexandra	Rachael	Jessilyn	Amanda
Christopher	Fr. Michael	Paige and Paul	Sean
James	Nicholas B.	Karin	Meg
Barry Pierce	Rick P.	Susan K	Michael C.
Anna	Brian	Kathy Tanner	Salvatore
Travis	Billy Ray	Alma	Charles Kahn
Peter	Maria	Michael	Timothy
Petrese	Mary	Astilee	Dan Brown
Tony	Donna	Joe and Jessie	Sherry
Pani Susan	Emily M.	Kansas	Clyde
Rosco		Kilpatrick	

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

Fernando Cannaverde (+2/14)

Olga Specian (+2/19)

Pauline LoGalbo (+2/22)

Lorraine Solinko (+2/27)

Metropolitan Nicholas (+3/13)

## **Thoughts from the Fathers**

Whoever wants to become a Christian must first become a poet... The soul of the Christian needs to be refined and sensitive, to have sensibility and wings, to be continually in flight and to live in dreams, to fly through infinity, among the stars, amidst the greatness of God, amidst silence.

*St. Prophyrios of Kavsokalyvia*

...Lent and fasting mean the intensification of that fight [against every evil thing and carnal passion]...because - according to the Gospel - we then are face to face with evil and all its power.

It is then therefore, that we especially need the help and the power of that Divine Fare; hence, the special lenten communion with the Presanctified Gifts, i. e., the Gifts consecrated at the Eucharist on the preceding Sunday and kept on the altar for distribution on Wednesday and Friday evenings. There is no celebration of the Eucharist on fasting days because the celebration is one continuous movement of joy; but there is the continuous movement of the Eucharist in the Church. Just as the “visible” Christ has ascended into heaven yet is invisibly present in the world, but as the Pascha is celebrated once a year yet the rays illumine the whole life of the Church, just as the Kingdom of God is yet to come but is already in the midst of us, so to with the Eucharist. As the sacrament and the celebration of the Kingdom, as the feast of the Church, it is incompatible with fast and is not celebrated during Lent; as the grace and power of the Kingdom which are at work in the world, as our supplier of the “essential food” and the weapon of our spiritual fight, it is at the very center of the fast, it is indeed the heavenly manna that keeps us alive in our journey through the desert of Lent.

*Alexander Schmemmann, “The Liturgy of the Presanctified Gifts,” in Great Lent*

If, in the case of one human being who has done wrong to another, God in His grace has commanded that we should be forgiving to the offender seventy times seven (Mt. 18:22), how much more will God forgive the person who offers up supplication for his sins?

*John the Solitary, “Letter to Hesychius”*

So living and true, is sometimes said of a portrait, that only speech is wanting; if man is capable, by his art, of giving life to a canvas, or a board, or paper - then what can be impossible to God? Why cannot He breathe life into an image, and give it the capability of speaking, if it pleases Him? Only speech is wanting - you have done everything, artist, on your part; now let the Lord complete your work, and He will make the image speak.

*Saint John of Kronstadt, My Life in Christ*

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## Sunday of Orthodoxy 2014

(On Sunday, March 9, 2014—the first Sunday of Great Lent—Orthodox Christians will gather in churches around the world to commemorate the restoration of icons to their proper use in the Church in 843 AD, thereby ending the 100-plus year iconoclast controversy.)

The spiritual theme of the day is first of all the victory of the True Faith. “This is the victory that overcomes the world, our faith” [1 John 5:4]. Secondly, the icons of the saints bear witness that man, “created in the image and likeness of God” [Genesis 1:26], becomes holy and godlike through the purification of himself as God’s living image.)

*The grace of truth has shone out; the things prefigured in shadows in times of old have now been openly fulfilled in words...in writings, in thoughts, in sacrifices, in churches, and in icons.* (From the Vespers of the Sunday of Orthodoxy)

To the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of Parish Councils, the Day, Afternoon, and Church Schools, the Members of Philanthropic Organizations, the Youth and Youth Workers, and the entire Orthodox Christian Family in North and Central America

Beloved Brothers and Sisters in Christ,

Gathering in our Churches as members of the undivided Body of Christ to celebrate the Sunday of Orthodoxy, we call to mind the holy men and women who defended holy icons, succeeded in restoring them, and pronounced the authentic faith and worship of the Church. Among these heroes of our faith, we commemorate the blessed emperors: Michael, Theodora, and Irene, the holy patriarchs and confessors: Germanos, Nikephoros, and Methodius, and the holy ascetics: John Damaskenos and Theodore the Studite.

The reading from the Holy Gospel on this feast recounts Philip’s invitation to his friend Nathanael to *come and see* Jesus (*John 1:46*). During his encounter with Christ, Nathanael addresses him, saying, *Rabbi, you are the Son of God! You are the King of Israel!* (*John 1:49*). This declaration indicates that Nathanael recognized

who stood before him; he understood that the man before him was God, was once prefigured in shadows, now having become human. This particular moment as well as the entire three-year ministry of Jesus Christ helps us understand why the Church uses holy icons in Her worship. Because *the Word was made flesh, and dwelt among us*, we can depict the Son of God, His Most-Holy Mother, and other saints in icons, and through these holy images we extend honor and worship to the archetype. In this light, the effort of the Iconoclasts to remove and destroy holy icons seriously jeopardized humanity's ability to encounter God. Their efforts, were they successful, would have deprived believers of a window through which we could communicate with God. By contrast, the restoration of the holy icons, which we celebrate today, is the triumph of genuine faith and worship in Christ and the assurance that God maintains a profound and immediate connection with the world.

Our beloved brothers and sisters, for us Orthodox Christians the presence of icons in our churches and in our homes bears witness to the Incarnation of God and His presence in our lives. Icons also remind us of His invitation to draw closer to Him. Sunday of Orthodoxy and the weeks that follow in Holy and Great Lent help facilitate our effort to become united to Jesus Christ, our Lord. It is our heartfelt prayer that through the veneration of holy icons a doorway to Christ will be opened unto us, permitting us to enter into *the fullness of God* (Eph. 3:19).

The Members of the Assembly of Canonical  
Orthodox Bishops of North and Central America