

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	Carla and family	Michael C.

Parish Prayer List (Fallen Asleep)

Olga Specian (+2/19)

Pauline LoGalbo (+2/22)

Lorraine Solinko (+2/27)

Metropolitan Nicholas (+3/13)

Laura Crikis (+3/17)

Michael Baker (+3/26)

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Thoughts from the Fathers

Holy Scripture is often accustomed to attributing expressions to God such that seem quite like our own, for example, “The Lord was angry, and he was grieved because of their sins” (Ps. 105:38); and again, “He repented that he had anointed Saul king” (1Kg. 15:35)....and besides this, it makes mention of his sitting, and standing, and moving, and the like, which are not as a fact connected with God but are not without their use as an accommodation to those who are under teaching. For in the case of the too unbridled, a show of anger restrains them by fear. And to those who need the medicine of repentance, it says that the Lord repents along with them of the evil, and those who grow insolent through prosperity it warns by God’s repentance in respect to Saul, that their good fortune is no

certain possession, through it seems to come from God.
Saint Gregory of Nyssa

When Thou shalt come, O righteous Judge, to execute just judgment, seated on Thy throne of glory, a river of fire will draw all men amazed before Thy judgment-seat; the powers of heaven will stand beside Thee, and in fear mankind will be judged according to the deeds that each has done. Then spare us, Christ, in Thy compassion, with faith we entreat Thee, and count us worthy of Thy blessings with those that are saved.
(Vesperal Sticheron from the Triodion)

Behold there comes a day of the Lord almighty, and who shall endure the fear of His presence? For it is a day of wrath; the furnace shall burn, and the Judge shall sit and give to each the due return for his works. *(Exapostilarion from Matins)*

When the thrones are set up and the books are opened, and God sits in judgment, oh what fear there will be then! When the angels stand trembling in Thy presence and the river of fire flows before Thee, what shall we do then, who are guilty of many sins? When we hear Him call the blessed of His Father into the Kingdom, but send the sinners to their punishment, who shall endure His fearful condemnation? *(From the Vesperal Troparion)*

The best of all memorials we can do for the deceased is to live careful lives, and undertake the struggle to do away with our shortcomings in order to brighten our souls. This is because our freedom from material things and the passions of the soul, besides bringing us relief, it brings also comfort to our departed ancestors of all our generations. The departed feel joy when one of their offspring is near to God. If we are not in good spiritual condition, then our parents, our grandparents, and our great-grandparents of all generations suffer. "See what offspring we have made!" say the sad ones. If we are in good spiritual condition, however, they rejoice, because they helped us to be born and God somehow is obligated to help them.

Therefore, that which will give joy to the deceased is for us to strive for us to please God with our lives, that we may meet with them in Paradise and live together in eternal life. Hence, it is worthwhile to beat upon our old self to become new, to neither harm ourselves or other people, but to help ourselves and others, either living or fallen asleep.

Elder Paisios the Athonite

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Blessed Maksim, "fool for Christ," walked about unclad throughout the streets of Moscow in winter. In response to the advice of men that he dress and protect himself from the cold, Maxim was known to respond: "Yes, it is bitterly cold, but Paradise is sweet!" He also responded: "For patience, God grants salvation!" When Christ Himself did not feel sorrow to give Himself over to suffering and death, why should we feel sorry for ourselves because of ourselves? He [Christ] prescribed a recipe for us; a diet for our spiritual restoration to health and He called that "an easy yoke." "For My yoke is easy and My burden is light" (Matthew 11:30). The yoke which we impose upon ourselves is much heavier, for this yoke pulls us down deeper and deeper into spiritual illness. The earth seeks much greater sacrifices from us and does not promise us any reward after death. The earth seeks that we sacrifice even God, soul, conscience, mind and all of human and divine dignity to it and, for this, it shows a dark and putrid grave as the end of everything and reward for all. Christ seeks that we sacrifice only the earth, our beastliness and sin, vice and all wickedness and, for that, He promises resurrection and eternal life in Paradise. "Yes, it is bitterly cold, but Paradise is sweet!"

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.