

Parish Prayer List (Living)

Metropolitan Nicholas	Sharon	Bob	Reader Mark
Andrea	Amanda	Sherry	Joretta
Fr. Michael	Barry	Sean	Kristi
James	Nicholas B.	Karin	Andrea & Kirby
Nanette	Michael	Tatiana	Rachael
Michael	Helen	Susan K	Bob Wedder
Anna	Erin and baby	Alexandra	Illisa
Paige			

Parish Prayer List (Fallen Asleep)

Lorraine Solinko (+2/28)	Ia (Edith) Glogg (+2/17)
John Beach (+2/27)	Veronica Brickman (+3/5)
Laura Crikis (+3/17)	

Additional Announcements

St. Nicholas needs you! Each of us can render active service to God: We need people to read the epistle during services, the hours before Liturgy and post-communion prayers after Liturgy, or think about your own idea. If you have a desire to help out in any way, please see Fr. James.

Thoughts from the Fathers

"When we are in trouble or despair or have lost hope, we should do what David did: pour out our hearts to God and tell Him of our needs and troubles, just as they are (cf. Ps. 142:2). It is because He can deal with us wisely that we confess to God: He can make our troubles easy to bear, if this is for our benefit, and can save us from the dejection which destroys and corrupts."

St. Hesychius the Priest

"Worldly thoughts and the cares of life have the same effect on the understanding as a veil draped over the eyes, for the understanding is the eye of the soul. So long as we leave them there, we cannot see. But when they fall away as we remember that we are to die, then we shall clearly see the true light which illumines every man as it comes into the world from on high."

St. Symeon the New Theologian

"It may happen that there is much wickedness in your soul. But let it be known to God alone, Who knows everything that is secret and concealed, and do not show all your uncleanness to others; do not corrupt them by the breath of the wickedness concealed within you. Tell God your grief, that your soul is full of wickedness, and that your life is near to hell, but to other people show a bright and pleasant countenance. What have they to do with your madness? Or declare your soul's sickness to your confessor or to a true friend, so that they may teach you, guide you, and restrain you."

St. John of Kronstadt

Open to me the doors of repentance, O Giver of Life.

Repentance is expressed by the Greek word 'metanoia.' In the literal sense, this means a change of mind. In other words, repentance is a change of one's disposition, one's way of thinking: a change of one's inner self. Repentance is a reconsideration of one's views, an alternation of one's life.

How can this come about? In the same way that a dark room into which a man enters is illumined by the rays of the sun. Looking around the room in the dark, he can make out certain things, but there is a great deal he does not see and does not even suspect is there. Many things are perceived quite differently from what they actually are. He has to move carefully, not knowing what obstacles he might encounter. When, however, the room becomes bright, he can see things clearly and move about freely. The same thing happens in spiritual life.

When we are immersed in sins, and our mind is occupied solely with worldly cares, we do not notice the state of our soul. We are indifferent to who we are inwardly, and we persist along a false path without being aware of it. But then a ray of God's Light penetrates our soul. And what filth we see in ourselves! How much untruth, how much falsehood! How hideous many of actions prove to be, which we fancied to be so wonderful. And it becomes clear to us which is the true path.

If we then recognize our spiritual nothingness, our sinfulness, and earnestly desire our amendment - we are near to salvation. From the depths of our soul we shall cry out to God,

‘Have mercy on me, O God, have mercy according to Thy mercy!’ “Forgive me and save me!” “Grant me to see my own faults and not to judge my brother!”

Saint John of Shanghai and San Francisco.

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Gregory Palamas, On the holy icons

The following extracts are taken from St Gregory Palamas' longer work, The New Testament Decalogue:

'You shall not make an image of anything in the heavens above, or in the earth below, or in the sea' (cf. [Exodus 20.4](#)), in such a way that you worship these things and glorify them as gods. For all are the creations of the one God, created by Him in the Holy Spirit through His Son and Logos, who as Logos of God in these latter times took flesh from a virgin's womb, appeared on earth and associated with men, and who for the salvation of men suffered, died and rose again, ascended with His body into the heavens, and 'sat down on the right hand of the Majesty on High' ([Hebrews 1.3](#)), and who will come again with His body to judge the living and the dead. Out of love for Him you should make, therefore, an icon of Him who became man for our sakes, and through His icon you should bring Him to mind and worship Him, elevating your intellect through it to the venerable body of the Saviour, that is set on the right hand of the Father in heaven.

In like manner you should also make icons of the saints and venerate them, not as gods --for this is forbidden-- but because of the attachment, inner affection and sense of surpassing honour that you feel for the saints when by means of their icons the intellect is raised up to them. It was in this spirit that Moses made icons of the Cherubim within the Holy of Holies (cf. [Exodus 25.18](#)). The Holy of Holies itself was an image of things supercelestial (cf. [Exodus 25.40](#); [Hebrews 8.5](#)), while the Holy Place was an image of the entire world. Moses called these things holy, not glorifying what is created, but through it

glorifying God the Creator of the world. You must not, then, deify the icons of Christ and of the saints, but through them you should venerate Him who originally created us in His own image, and who subsequently consented in His ineffable compassion to assume the human image and to be circumscribed by it.

You should venerate not only the icon of Christ, but also the similitude of His cross. For the cross is Christ's great sign and trophy of victory over the devil and all his hostile hosts; for this reason they tremble and flee when they see the figuration of the cross. This figure, even prior to the crucifixion, was greatly glorified by the prophets and wrought great wonders; and when He who was hung upon it, our Lord Jesus Christ, comes again to judge the living and the dead, this His great and terrible sign will precede Him, full of power and glory (cf. [Matthew 24.30](#)). So glorify the cross now, so that you may boldly look upon it then and be glorified with it. And you should venerate icons of the saints, for the saints have been crucified with the Lord; and you should make the sign of the cross upon your person before doing so, bringing to mind their communion in the sufferings of Christ. In the same way you should venerate their holy shrines and any relic of their bones; for God's grace is not sundered from these things, even as the divinity was not sundered from Christ's venerable body at the time of His life-quickenning death. By doing this and by glorifying those who glorified God --for through their actions they showed themselves to be perfect in their love for God-- you too will be glorified together with them by God, and with David you will chant: 'I have held Thy friends in high honour, O Lord' ([Psalm 139.17](#) LXX).