

Parish Prayer List (Living)

Alexandra	Rachael	Jessilyn	Reader Mark
Andrea	Amanda	Sherry	Thecla
Fr. Michael	Barry	Sean	Susan Mary
James	Nicholas B.	Karin	Andrea & Kirby
Lawrence	Emil	Seraphim	Evdokia
Michael	Helen	Susan K	Bob Wedder
Anna	Brian	Carolyn	Kansas & SJ
Ashley & Ben	Kathy Tanner	Anthony	Pauline
Olga	Marina	Salvatore	Josephine
Nicholas (Nadja's brother)	Nina	Alma	Jason
Tatiana	Clint	Nadja	Travis
Karen	Genevieve	Connie	Sharon

Parish Prayer List (Fallen Asleep)

Metropolitan Nicholas (+3/13)	Laura Crikis (+3/17)
Michael Baker (+3/26)	Michael Pilja (+4/7)
Christine Henn (+4/21)	

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The Prayer of St. Ephraim the Syrian (for daily prayer in Lent)

O Lord and Master of my life, take from the spirit of sloth, faint heartedness, lust of power and idle talk, but rather give to your servant the spirit of chastity, humility, patience and love. Yea, O Lord and King, grant me to see my own transgressions and not to judge my brother, for blessed are you for ages of ages. Amen.

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Schedule of Services For Holy Week

St. Nicholas Orthodox Church

Monday, April 9, 7:00 p.m.: Bridegroom Matins

Tuesday, April 10, 7:00 p.m.: Bridegroom Matins and Hymn of Kassiani

Wednesday, April 11, 7:00 p.m.: Service of Holy Unction

Thursday, April 12: 10:00 a.m. – Vespers Liturgy of Great and Holy Thursday

7:00 p.m. – Reading of the Twelve

Passion Gospels

Friday, April 13: 9:00 a.m. – Royal Hours of Pascha

3:00 p.m. – Service of Descent from the Cross, with Lamentations

7:00 p.m. – Burial Service of Our Lord

Saturday, April 14: 11:00 a.m. – Vesperal Liturgy of St. Basil for Great and Holy Saturday

10:30 p.m. – Resurrection Matins

Midnight -- Divine Liturgy for the Resurrection of Our Lord and Saviour, Jesus Christ

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Words from the Fathers

Do not on any account suppose God responsible for the existence of evil: and do not imagine that evil has any substantive existence of its own. Wickedness does not exist as if it were a kind of living creature: we cannot produce its essence in real subsistence. For evil is the privation of good...as blindness supervenes on destruction of the eyes, so evil, having no independent existence, supervenes upon mutilation of the soul.

Saint Basil the Great

We are called to do good deed, but it is not through good deeds that we are saved. If we were to be saved by our deeds, then it would not have been necessary for the Lord to come down and save us. We are saved only by the mercy of God. It is the Grace of God that saves. The Lord saves. We can get a reward for our good deeds, but salvation is from God.

Elder Thaddeus of Vitovnica

It is clear...that the Lord accepts and takes everything done for our poor neighbors as done for Him Himself. And the words ‘ye have done it unto me’ are not limited only to those to whom we were unkind, or whom we wronged, or whose possessions we have appropriated, or to whom we have done other harm, but include also those whom we have disdained. This latter is alone sufficient for our condemnation for, in disdaining them, we disdain Christ Himself.

Saint Simeon the New Theologian

“Strive for peace with all men, and for the holiness without which no one will see the Lord” (Heb. 12:14). Why did he say “strive?” Because it is not possible for us to become holy and to be saints in an hour! We must therefore progress from modest beginnings toward holiness and purity. Even were we to spend a thousand years in this life we should never perfectly attain it. Rather we must always struggle for it every day, as if mere beginners.

St. Symeon the New Theologian, (949–1022)

Some brothers narrated the following story: One day we went to visit the old men and as was customary, once we had said the prayers and they had greeted us, we sat down. After talking with them we wanted to leave, and we asked them to say a prayer. One of the old men said, “What do you mean?

Haven’t you been praying?” We said, “Abba, there was prayer when we came, but up till now we have been talking.”

The old man said, “Forgive me, brothers, but there is a brother sitting with you and talking who has said three hundred prayers.” When he had said that, they said the prayer, and took leave of us.

Desert Fathers

To fast is to do violence to nature. It is to do away with whatever pleases the palate. Fasting ends lust, roots out bad thoughts, frees one from evil dreams. Fasting makes for purity of prayer, an enlightened soul, a watchful mind, a deliverance from blindness. Fasting is the door of compunction, humble sighing, joyful contrition, an end to chatter, an occasion for silence, a custodian of obedience, a lightening of sleep, health of the body, an agent of dispassion, a remission of sins, the gate, indeed, the delight of Paradise.

St. John Climacus

Those who are engaged in spiritual warfare must always keep their hearts tranquil. Only then can the mind sift the impulses it receives and store in the treasure house of the memory those that are good and come from God, while rejecting altogether those that are perverse and devilish.

When the sea is calm, the fisherman's eyes can see the movements of the fish deep down, so that hardly any of them can escape. But when the sea is ruffled by the wind, the turmoil of the waves hides from sight the creatures that would easily have been seen if the sea wore the smile of calm. The skill of the fisherman is of little use in rough weather.

Something of the same sort happens with the soul, especially when it is stirred to the depths by anger.

St. Diadochos of Photiki

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A Reflection From the Life of St. Mary the Egyptian

Why is it that much is said and written about the sufferings of holy men and holy women? Because the saints, alone, are considered victors. Can anyone be a victor without conflict, pain and suffering?

In ordinary earthly combat, no one can be considered victorious nor heroic who has not been in combat, tortured much or suffered greatly. The more so in spiritual combat where the truth is known and where self-boasting not only does not help at all but, indeed, hinders it. He who does not engage in combat for the sake of Christ, either with the world, with the devil or with one's self, how can he be counted among the soldiers of Christ? How, then, can it be with Christ's co-victors?

St. Mary of Egypt spoke about her savage spiritual combat to the Elder Zosimas: "For the first seventeen years in this wilderness I struggled with my deranged sexual desires as though with fierce beasts. I desired to eat meat and fish which I had in abundance in Egypt. I also desired to drink wine and here, I did not have even water to drink. I desired to hear lustful songs. I cried and beat my breasts. I prayed to the All-Pure Mother of God to banish such thoughts from me. When I had sufficiently cried and beat my breasts, it was then that I

saw a light encompassing me on all sides and a certain
miraculous peace filled me."

St. Nikolai Velimirovich