

Parish Prayer List (Living)

Alexandra	Rachael	Jessilyn	Reader Mark
Andrea	Amanda	Sherry	Thecla
Fr. Michael	Barry	Sean	Susan Mary
James	Nicholas B.	Karin	Don Tesch
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) Michael Urban (+6/21)
 Robert Beall (+6/24) Ruby Kesselak (+7/1)

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Coffee Hour:

5/27 - Crikis	6/3 - Lau	6/10 - Blomeley
6/17 - Shenberger	6/24 - open	7/1 - open
7/8 - open	7/15 - open	7/22 - open

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Tony Visconti has been moved to Siskin Rehabilitation Hospital, One Siskin Plaza, Chattanooga, TN 37403. He is in room 288, and can be reached at 828-361-3316.

Thoughts from the Fathers

Do not search about for the words to show people you love them. Instead, ask God to show them your love without your having to talk about it. Otherwise you will never have time enough both for loving gestures and for compunction.
St. John Climacus, The Ladder of Divine Ascent

God is at the center of every person's life. He is in our heart whether we accept Him or not. He never separates Himself from us because He is the Giver of life Who gives life to every created being. We have buried Him with our worries and worldly cares, which destroy the peace within us, and that is why we have no peace or rest. No one on earth can give us unshakeable inner peace. Money cannot give us peace, neither

can fame, honor, a high-ranking position, nor even our closest friends and family. The only Giver of peace and life is the Lord. He gives peace, stillness, and joy to the angels and the saints, to us and to every created thing. Therefore we must repent and turn to the Lord.

Elder Thaddeus of Vitovnica

Christ's Ascension took place in stillness, for only the Apostles were present, but in spite of these things it became known to all the ends of the world. No one was unaware of it (Macarios Chrysocephalos). This shows that all the great happenings take place in stillness and silence. While the regeneration of man seems to be unseen by the eyes of the secular world, nevertheless it causes the greatest astonishment in the whole universe. There is no greater proof of the existence of God than the lives of the saints. Most of them were unknown to the world, but the grace of God made them know to the whole universe and to all the ages.

Metropolitan of Nafpaktos Hierotheos

By your persistent struggle in practicing the virtues of body and soul, you have been crucified with Christ and buried with Him through the knowledge of created things, both of their nature and of the changes they undergo; and you have been raised with Him through dispassion and through the knowledge of the mysteries of God inherent in the visible world. As a result of this knowledge you have ascended with Christ into the transcendent world through the knowledge of intelligible realities and of the mysteries hidden in the divine Scriptures. You move from fear to religious devotion, from which springs spiritual knowledge; from this knowledge comes judgment, that is discrimination; from discrimination comes the strength that leads to understanding; from thence you come to wisdom.

Saint Peter of Damascus

...the following remark of Father Florovsky has much to commend it: 'It will be no exaggeration to suggest that [Oecumenical] Councils were never regarded as a canonical institution, but rather as occasional 'charismatic events.' That

is to say, ‘under the guidance of the Holy Spirit they have witnessed to the Truth, in conformity with the Scripture as handed down in Apostolic Tradition.’ What makes them authoritative is that they both ‘bear witness to’ and ‘defend the truth;’ they do not so much define as express the truth. This they could not have done without the antecedent labors of the Fathers, who themselves testified to the same truth that was revealed to the Prophets and the Apostles.

Father James Thornton, The Oecumenical Synods of the Orthodox Church

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Why Didn't the Holy Spirit Come Right After the Ascension?



By St. John Chrysostom

But why did the Holy Spirit come to them, not while Christ was present, nor even immediately after his departure, but, whereas Christ ascended on the fortieth day, the Spirit descended “when the day of Pentecost,” that is, the fiftieth, “was fully come?”(Acts 2:1)

And how was it, if the Spirit had not yet come, that He said, "Receive ye the Holy Spirit?" (John 20:22)

In order to render them capable and meet for the reception of Him. For if Daniel fainted at the sight of an Angel (Dan. 8:17), much more would these when about to receive so great a grace.

Either this then is to be said, or else that Christ spoke of what was to come, as if it came already; as when He said, "Tread ye upon serpents and scorpions, and over all the power of the devil." (Luke 10:19)

But why had the Holy Spirit not yet come? It was fit that they should first be brought to have a longing desire for that event, and so receive the grace. For this reason Christ Himself departed, and then the Spirit descended. For had He Himself been there, they would not have expected the Spirit so earnestly as they did. On this account neither did He come immediately after Christ's Ascension, but after eight or nine days. It is the same with us also; for our desires towards God are then most raised, when we stand in need. Accordingly, John chose that time to send his disciples to Christ when they were likely to feel their need of Jesus, during his own imprisonment.

Besides, it was fit that our nature should be seen in heaven, and that the reconciliation should be perfected, and then the Spirit should come, and the joy should be unalloyed. For, if the Spirit being already come, Christ had then departed, and the Spirit remained; the consolation would not have been so great as it was. For in fact they clung to Him, and could not bear to part with Him; wherefore also to comfort them He said, "It is expedient for you that I go away." (John 16:7) On this account He also waits during those intermediate days, that they might first despond for awhile, and be made, as I said, to feel their need of Him, and then reap a full and unalloyed delight. But if the Spirit were inferior to the Son, the consolation would not have been adequate; and how could He have said, "It is expedient for you?" For this reason the greater matters of teaching were reserved for the Spirit, that the disciples might not imagine Him inferior.