

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

Alexandra	Dennis	Paige	Reader Mark
Andrea	Amanda	Sherry	Joretta
Fr. Michael	Barry	Sean	Tina
James	Nicholas B.	Karin	Andrea & Kirby
Lawrence	Alexandra	Illisa	Rachael
Michael	Helen	Susan K	Bob Wedder
Anna	Erin and baby	Connie	Dcn. William
Fr. George	Kathy Tanner	Emil	

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

Christine Henn (+4/21)   Michael Urban (+6/21)   Robert Beall (+6/24)

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### **Words from the Fathers**

"When one receives grace, there is then need for the greatest prudence and discernment. God gives these to the person that asks Him for them so that he may serve God in the Spirit Whom he receives, and also that he may not be conquered by evil and be deceived, led astray through ignorance, presumption, and carelessness by acting against all that the Lord wills."

*St. Macarius the Great*

"The beginning of every action pleasing to God is calling with faith on the life-saving name of our Lord Jesus Christ, as He Himself said: 'Without me ye can do nothing' (Jn. 15:5), together with the peace and love which accompany this calling."

*Monks Callistus and Ignatius*

"You will lose nothing of what you have renounced for the Lord's sake. For in its own time it will return to you greatly multiplied."

*St. Kosmas Aitolos*

If the definition of gluttony is to force oneself to eat even without hunger, the definition of restraint is to hold nature in check when it hungers without blame....If the sea of wrath consists of losing your temper even when no one is around, the

ocean of longsuffering is to remain peaceful when your slanderer is present....If the sign of complete dispassion is to give way to all the suggestions of the demons, I think that the sign of holy dispassion is to be able to say clearly, 'When the evil one left me, I didn't know it, neither when he came, nor why, nor how he left, but I am totally insensitive to this, because I am now and will be in the future united with God....A king's crown isn't made of a single stone and dispassion isn't perfected as long as we leave a single virtue, no matter how common, undeveloped.

*Dumitru Staniloae, Orthodox Spirituality, Archimandrite Jerome Neville and Otilia Kloos (trs)*

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Saint John 17:1-13 (6/5-6/18)

Gospel: the Sunday of the Holy Fathers of the First Council

The Glory of God: Saint John 17:1-13, especially vs. 13: "But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves." In "The Great High Priestly Prayer" of the Lord Jesus (Jn. 17:1-26), we are privileged to 'listen in' (so to speak) as God the Word addresses God the Father concerning certain 'inner truths' within the life of the Godhead. We have the prayer because the Lord Jesus deliberately offered the words before the Apostles, to complete the revelation He discloses through Himself to mankind.

What do we learn concerning the Godhead from Christ's prayer? Four truths: first, God's glory is most evident in the Passion, Resurrection, and Ascension of Christ (vss. 1-5). Second, the Lord Jesus revealed His glory in and through these events to His Apostles (vss. 6-7) so that they might gain a true knowledge of the Godhead - a knowledge they received because they believed in God the Son and trusted Him (vss. 7-10). Third, while immediately on earth, the Lord Jesus kept the Apostles in God's presence. Fourth, since the Lord's Ascension, God the Holy Spirit keeps the Apostolic community united to God the Father and God the Son (vss. 11-

13).

Note: the word 'doxa,' or 'glory,' appears four times in the first five verses of the prayer. The Lord Jesus revealed that, as God, His glory is eternal, a glory that He shares with God the Father from "...before the world was" (vs. 5). God's glory is dynamic and active, but a glory particularly accomplished at a specific 'hour' (vs. 1) in world history - by the great saving work of the Son's Passion, Resurrection, and Ascension (vs. 4). The glory of God - by the definite design of God (Acts 2:23) - is revealed on earth to men in and for our salvation (Tts. 2:11) so that we may truly 'know' God (Jn. 17:3) and His ineffable glory as the Holy Trinity.

The Lord Jesus says, in this prayer, that He manifested the 'Name' of God to 'the men' (vs. 6), to that specific group of men selected "...out of the world" (vs. 6) - the Apostles in whose presence the prayer was uttered. Earlier, in John 14:10-21, we read that 'the Name of Christ' connotes the active presence of God. The glory of God was revealed to the Apostles because Jesus, being the God-man, was actively present among them. Thus, they learned that everything God the Father gave to the Son comes from the ineffable glory of the full Godhead (vs. 7).

The Apostles' belief in the Son of God as "...the only true God..." gave them eternal life (vs. 3). Christ gave His Apostles the words of God the Father (vs. 8). They received those words and thereby they came to 'know' God, the saving Truth - Truth not merely as a concept but as God in Person, the God-Man, Jesus. The capacity of the Apostles to receive the words of the Word of God was a mystical, saving work of God the Father (Mt. 16:17), which God actively accomplished through the work of the Holy Spirit within their hearts and minds (Acts 1:2).

God initially protected His nascent Church, the tiny Apostolic group, as the Lord Jesus walked the roads of Palestine with them: "While I was with them...I kept them in Your Name..." (Jn. 17:12). Then, on the threshold of the great saving events of

His Passion, Resurrection, and Ascension - the decisive moment of all time - the Son prayed the Father to continue guarding the Apostles (vs. 11) which God the Father accomplishes through the Person of God the Holy Spirit (Acts 1:8). Note: none was lost (except "...the son of perdition..." Jn. 17:12), and thus, the Apostles had the joy of God the Son "...fulfilled in themselves" (vs. 13).

O Christ, have mercy upon us guilty men who transgress against Thee often and in every hour. Give us before the end, the means of a repentance acceptable to Thee. Verily, sovereignty over creation, its sanctification, and its motion are of Thy Holy Spirit; for He is God consubstantial with the Father and with Thee, the Living Word.

*(from the Dynamis daily devotional list)*

