

## **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)**

Michael Urban (+6/21)

Robert Beall (+6/24)

Ruby Kesselak (+7/1)

Shawn Visconti (+7/21)

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### **Coffee Hour:**

6/10 - Blomeley	6/17 - Shenberger	6/24 - Balasis
7/1 - open	7/8 - open	7/15 - open
7/22 - open	7/29 - open	8/5 - open

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**Tony Visconti** has been moved to Life Care Nursing Home on Industrial Park Road in Copper Hill, Tennessee. He is in Room 228. He can be reached at 828-361-3316.

## **Thoughts from the Fathers**

God, you see, has given us the power of thinking that is adequate and capable, if we were prepared to ponder a little, of subduing each of the passions rising within us. For this reason the grace of the Spirit has left written for us in the pages of the sacred writings the lives and conduct of all holy people so that we might learn all the deeds of virtue they performed, people of the same nature as ourselves, and that we might not be lazy in the practice of virtue.

*Saint John Chrysostom*

Only the Holy Spirit can purify the intellect [nous], for unless a greater power comes and overthrows the despoiler, what he has taken captive will never be set free (cf. Lk. 11:21-22). In every

way, therefore, and especially through peace of soul, we must make ourselves a dwelling-place for the Holy Spirit. Then we shall have the lamp of spiritual knowledge burning always within us; and when it is shining constantly in the inner shrine of the soul, not only will the intellect [nous] perceive all the dark and bitter attacks of the demons, but these attacks will be greatly weakened when exposed for what they are by that glorious and holy light.

*Saint Diadochos of Photiki*

...there are special prayers to the Holy Spirit, such as the prayer: 'Heavenly King, Comforter, the Spirit of truth, everywhere present and filling all things, the treasure of blessings and giver of life, Come and abide in us and cleanse us from all impurity, and save our souls, O good One. Here one sees the order of [the] knowledge of God. The heart of man is cleansed by the Holy Spirit, then it knows Christ and then it is brought to the Father.

*Metropolitan of Nafpaktos, Hierotheos*

Abba Doulas, the disciple of Abba Bessarion said, "One day when we were walking beside the sea I was thirsty and I said to Abba Bessarion, "Father, I am very thirsty." He said a prayer and said to me, "Drink some of the sea water." The water proved sweet and I drank some. I even poured some into a leather bottle for fear of being thirsty later on. Seeing this, the old man asked me why I was taking some. I said to him, "Forgive me, it is for fear of being thirsty later on." Then the old man said, "God is here, God is everywhere."

*Desert Fathers*

(God) rests in holy places: that is, the Theotokos, and all the saints. These are they who have become likenesses of God as far as is possible, since they have chosen to cooperate with divine election. Therefore God dwells in them. They are truly called gods, not by nature, but by adoption, just as red-hot iron is called fiery, not by its nature, but because it participates in the action of fire....Therefore, since they are truly gods, not by nature, but because they partake of the divine nature, they are

to venerated, not because they deserve it on their own account, but because they bear in themselves Him Who is by nature worshipful.

*Saint John of Damascus*

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## Sunday of All Saints

On this Sunday, which follows immediately after Holy Pentecost, the Divine Fathers ordained that we should celebrate the memory of all the Saints who have existed throughout the world. Initially, the most ancient Fathers made this a Feast solely of the Martyrs who suffered throughout the world, as attested by the encomium of St. John Chrysostomos, in which he praises only the Martyrs. The later Fathers, however, made this Feast more general, calling it the “Sunday of All Saints,” including in it Patriarchs, Prophets, Apostles, Martyrs, Hierarchs, Ascetics, and all the Righteous together, of every age and race.

The reason for the present Feast is, as our Lord Jesus Christ said, before His Suffering, “And I, if I be lifted up from the earth, will draw all men unto Me” (St. John 12:32)—which was the whole purpose of His descending to earth, taking flesh, and becoming perfect Man, while Himself remaining perfect God, namely, to save human nature and exalt it to Heavenly blessedness.

The nature, therefore, that He assumed in His Divine Hypostasis He raised up to the Heavens through His Divine Ascension and made it sit at the right hand of God the Father. But even so, the promise that He gave when He said, “I will draw all men unto Me,” was not fulfilled. For this reason, He sent the All-Holy Spirit to His Holy Apostles, so that they might go and preach the one Godhead to all the nations through His power, and gather the elect into the Kingdom of Heaven, which His good and faithful servants did with all zeal, with all their soul and heart, and unto the shedding of their blood. In this way, the world above, from which the apostate angels had fallen, was replenished. This is what we celebrate today, that is, the fruit of the Apostolic preaching.

It is said that there is another reason for this common Feast: that many, very many, and almost innumerable persons have become sanctified in different places and regions, whom, on account of their multitude and anonymity, it was not possible for us to honor individually. Therefore, in order to honor them appropriately and to gain their help and succor, our Mother, the Church, decreed that we should observe a common Feast of all the Saints in general, and that at the same time this Feast should be celebrated also for those who would hereafter either suffer

martyrdom or in general be sanctified. It is also said that Leo VI, that most devout emperor (886-912), who is surnamed “the Wise,” wished to honor his first wife, Theophanó, as a Saint, but that the Church did not assent to his desire; hence, he built a very beautiful Church of All Saints and said: “If Theophano is a Saint, let her be numbered with All the Saints.”

The most important reason for this Feast, as for any Saint that we celebrate, is the exhortation of ourselves, the living, to emulate those being celebrated. That is, we should compel ourselves to attain to the praiseworthy life of those blessed and renowned servants of our true God. The Prophet-King David says, with reference to this: “Thy friends, O God, are exceedingly honored by me” (Psalm 138:17, LXX). The Divine Apostle, enumerating the exploits of the Saints, and putting forward their memory to us as an example of turning aside from earthly affairs and sin, and of imitating their patience and courage in the contests of virtue, says: “Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Hebrews 12:1).

Guided by the teaching of the Divine Scriptures and the Apostolic Tradition, we, the Faithful, honor all the friends of God, the Saints, as keepers of God’s commandments, as shining examples of virtue, and as benefactors of the human race. We honor each of the known Saints specially on one particular day of the year, as is evident from the Menologion; but since many are unknown, as we said previously, and since their number has multiplied from time to time, is still multiplying, and will not cease increasing until the end of the world, for this reason our Mother, the Church, has ordained that we should hold, once a year, a general commemoration of all the Saints, which is the present Feast.

It should be known that we celebrate today all whom the Holy Spirit has munificently sanctified: that is, the most sublime and sanctifying Intelligences— namely, the Nine Orders of Angels—, the Forefathers and Patriarchs, the Prophets and the Holy Apostles; the Martyrs and the Hierarchs; the Hieromartyrs and monastic martyrs, the Ascetics and the Righteous, and all the choirs of holy women, and all of the other anonymous Saints, including those to come. Above all and in all and with all, we celebrate the Saint of Saints, her who is Most Holy and beyond compare superior to the Angelic Orders, our Sovereign Lady the Theotokos, Mary the Ever-Virgin.