

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	Pauline
Anthony			

Parish Prayer List (Fallen Asleep)

Michael Urban (+6/21) Robert Beall (+6/24) Ruby Kesselak (+7/1)
John Kesselak, Jr. (+7/6) John Maydek (+7/12)

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Words from the Fathers

"Do not be despondent when fighting against the incorporeal enemy, but even in the midst of your afflictions and oppression praise the Lord, Who has found you worthy to suffer for Him, by struggling against the subtlety of the serpent, and to be wounded for Him at every hour; for had you not lived piously, and endeavoured to become united to God, the enemy would not have attacked and tormented you."

St. John of Kronstadt

"...we should search the Scriptures in accordance with the Lord's commandment, so that we may find eternal life in them (cf. John 5:39); and we should pay attention to the meaning of the psalms and troparia, becoming in this way totally aware of our ignorance. For if one does not taste of knowledge, says St. Basil the Great, one does not know how much one lacks."

St. Peter of Damaskos

There was an elder living at the Cells of Choziba (in the Wadi-el-Qelt, between Jerusalem and Jericho), and the elders there told us that when he was in his home village, this is what he used to do. If ever he saw somebody in his village so poor that he could not sow his own field, then, unknown to the man who worked that land, he would come by night with his own oxen

and seed - and sow his neighbor's field.

When he went into the wilderness and settled at the Cells of Choziba this elder was equally considerate of his neighbors. He would travel the road from the holy Jordan to the Holy City, carrying bread and water. And if he saw a person overcome by fatigue, he would shoulder that person's pack and carry it all the way to the holy Mount of Olives. He would do the same on the return journey if he found others, carrying their packs as far as Jericho. You would see this elder, sometimes sweating under a great load, sometimes carrying a youngster on his shoulders. There was even an occasion when he carried two of them at the same time. Sometimes he would sit down and repair the footwear of men and women if this was needed, for he carried with him what was needed for that task. To some he gave a drink of the water he carried with him and to others he offered bread. If he found anyone unclothed, he gave him the very garment that he wore. You saw him working all day long. If ever he found a corpse on the road, he said the appointed prayers over it and gave it burial.

John Moschos, Leimonarion (The Spiritual Meadow)

"...without love the works of virtue are not praiseworthy or profitable to the man who practises them, and the same is true of love without works. St. Paul makes this fully clear with reference to works when he writes to the Corinthians, 'If I do this and that, but have no love, it profits me nothing' (cf. I Cor. 13:1-3); and with reference to love the disciple especially beloved by Christ writes, 'Let us not love in word or tongue but in action and truth' (I John 3:18)."

St. Gregory Palamas

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Substance and Shadow

A shadow is an area where direct light from a source, such as the Sun, cannot reach due to obstruction by an object. It occupies all of the space behind an object with light in front of it. "Substance" on the other hand is that which is solid and practical in character, quality, or importance.

Icons used in worship by the Orthodox Church have no shadows cast from the images. The light comes not from the Sun, but from Our Lord, Who is the Son of Righteousness. The light comes from within and represents the Light of Christ Who dwells in His saints and whose sanctity and love do not obscure this Light.

As Christians we must live in such a way that the Light of Christ shines through us, and does not cast a shadow. If we live our lives in humility and repentance, the Lord's love and light are not obscured but shine forth with substance the Christ that is in us. This very Christ Jesus is therefore seen by others and spreads the love of God throughout the very cosmos.

*Abbot Tryphon, All Merciful Saviour Russian Orthodox
Monastery, Vashon Island, WA*

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The Meaning of the Sunday of All Saints

The first Sunday after Pentecost is dedicated to the commemoration of all the saints. Sanctity is the work of the Holy Spirit; all Christian holiness is a fruit of Pentecost. There is therefore a logical link between today's feast and that of last Sunday.

At the Liturgy a portion of the epistle to the Hebrews is read which evokes the sufferings of the "cloud of witnesses", that is to say the prophets, the martyrs, the righteous, those who were stoned, put to the sword or tortured, "of whom the world is not worthy". We know this passage well, for the Church has already given it to us to hear twice during the liturgical year: first on the Sunday before Christmas, then on the first Sunday of Great Lent. It seems that the Church, in calling our attention to this text before the Nativity, before Easter and immediately after Pentecost, wants to emphasize that we draw near to these great mysteries "catholicly", surrounded by the saints and helped by their prayers; she wishes above all to tell us that

saintliness is not an abnormal or exceptional state: that, on the contrary it is the normal flowering of every Christian life. The call to holiness is addressed to each one of us.

The Gospel of the Liturgy is a selection of sayings of Our Lord which relate to the actual conditions of holiness: “He that loveth father or mother more than me is not worthy of me...And he that taketh not his cross and followeth after me, is not worthy of me...Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold and shall inherit everlasting life.” Once again, our Lord brings us into the presence of his Cross and the personal renunciations that it involves. There is, however, a great difference between the way we read these words today and the way we read them (or similar texts) during the preceding months: read after Pentecost, this invitation to sacrifice is now clothed in fire, in the light and power of the Holy Spirit. The apostles did not really follow their master on this painful road until after the coming of the Paraclete; the saints, whose collective feast we celebrate today, only carried the cross when they were under the inspiration of the Spirit. The cross that Jesus sets before our eyes, on this first Sunday after Pentecost, is a cross of fire – the fire of the Spirit descending on the disciples.

A Monk of the Eastern Church, *The Year of Grace of the Lord*

