

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

*(Parish)*

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Efthalia	Denny
Anthony	Pauline	Kathleen	John L.
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Jason	Silouan	Susan Mary
Maximus	Emily	Clint	George
Magdalini	Connie	Emil	John H.
Barbara	Yevgeniya	Roman	Ilija
Olga	Marina	Seraphim	Maria
Sophia	Danny		

*(non-Parish)*

Alexandra	Rachael	Jessilyn	Amanda
Christopher	Fr. Michael	Paige and Paul	Sean
James	Nicholas B.	Karin	Meg
Barry Pierce	Rick P.	Susan K	Meriam
Anna	Brian	Kathy Tanner	Salvatore
Travis	Billy Ray	Alma	Charles Kahn
Peter	Maria	Michael	Timothy
Petrese	Mary	Clyde	Dan Brown
Tony	Donna	Joe and Jessie	Sherry
Megan	Emily M.	Hugh	Michael
Lane	Christine C.		

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

Michael Pilja (+4/7)

Fr. Michael Rosco (+5/15)

Robert Beall (+6/24)

Christine Henn (+4/24)

Michael Urban (+6/21)

Shawn Visconti (+7/21)

## **Thoughts from the Fathers**

Of course, every good deed done for Christ's sake gives us the grace of the Holy Spirit, but prayer gives us this grace most of all, for it is always at hand, as an instrument for acquiring the grace of the Holy Spirit. For instance, you would like to go to church, but there's no church or the service is over; you would like to give alms to a beggar, but there isn't one, or you have nothing to give; you would like to preserve your virginity, but you have not the strength to do so because of your temperament, or because of the violence of the wiles of the enemy, which, because of your human weakness, you cannot withstand; you would like to do some other good deed for

Christ's sake, but either you have not the strength or the opportunity is lacking. This certainly does not apply to prayer. Prayer is always possible for everyone, rich and poor, noble and humble, strong and weak, healthy and sick, righteous and sinful.

*Saint Seraphim of Sarov*

What does it mean to take up your cross? It means the willing acceptance, at the hand of Providence of every means of healing, bitter though it may be, that is offered. Do great catastrophes fall on you? Be obedient to God's will, as Noah was. Is sacrifice demanded of you? Give yourself into God's hands with the same faith as Abram had when he went to sacrifice his son. Is your property ruined? Do your children die suddenly? Suffer it all with patience, cleaving to God in your heart, as Job did. Do your friends forsake you, and you find yourself surrounded by enemies? Bear it all without grumbling, and with faith that God's help is at hand, as the apostles did.

*Saint Nikolai Velimirovic*

The elder [Sebastian] would say, "It's neither wine nor women nor money nor riches that are to blame for our sins and our passions, as some who wish to justify themselves say, but our own immoderacy. Drunkards blame wine, fornicators blame men or women, misers blame money, rich people blame wealth, and so on. That would mean that if there weren't wine, women, money, or riches, then sinners wouldn't sin.

Everything is created very wisely and wonderfully by God. But due to unreasonable application and use of these things, evil is wrought....Find the evil in your self and not in other people or in things with which you have not been able to deal with rightly. That's how a child deals with fire or a sword - he burns himself or cuts himself."

*Elder Sebastian of Optina*

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*Selections from the Synaxarion off Carpatho-Rus Saints*

May 7/20-Holy Father and Confessor Alexis of Wilkes-Barre

Born on March 18, 1854 into a pious and well-educated family, the young Alexis finished his preliminary education, and entered the Preshov Seminary where he graduated with honors. After serving his compulsory military duty, he was ordained to the holy priesthood and appointed as professor of church law and church history at the Preshov Seminary. For nearly a decade, he served the diocese of Preshov. In November of 1889, the Bishop of Preshov assigned him to St. Mary's Parish in Minneapolis, Minnesota.

Upon his arrival in Minneapolis and following proper protocol, he presented himself along with his credentials to the Roman Catholic Archbishop, John Ireland. In what can be considered a rude and hostile treatment of the most recent Greek Catholic priest in America, Archbishop John Ireland shouted, "I do not consider either you or this 'bishop of Preshov' to be Roman Catholic." The young priest soon realized that this brief encounter was just the beginning. The archbishop launched a vicious campaign against Fr. Alexis Toth, prohibiting all Catholic priests from having any contact with him.

With this assault against the Greek Catholic Church in America, along with two centuries of broken promises that supposedly guaranteed the traditions of the Greek Catholic Church under the "Union with Rome," St. Alexis began his return to the mother church of Orthodoxy. On Sunday, March 25, 1891 Fr. Alexis and 365 parishioners were formally received into the Russian Orthodox Church. Few recognized this action as the catalyst that would give rise to countless thousands of "Eastern Rite Catholics" abandoning the broken promises of the Union with Rome and seeking refuge within their mother church of Orthodoxy. Conservative estimates by the Roman Catholic Church maintained that this return to Orthodoxy cost the Roman Church a quarter of a million communicants in the United States.

For the rest of his life, St. Alexis served the Orthodox Church in many capacities. He wrote pamphlets and instructional material, preached to a host of congregations, and educated entire parish communities that desired to return to the Orthodox faith of their ancestors. Neither the lies of his opponents nor the decisions of the courts could silence this confessor for the faith. When defending his position among a hostile audience, the saint would simply ask, "Is it Eastern Rite to perform two or even three masses in one day on the same altar? To perform the liturgy without the Proskomedia or in hushed whispers? Is it Eastern Rite to introduce organs and to throw out the iconostasis? Who of the Holy Fathers of the Orthodox Church ever ordered this!" Many in the crowd realized the error of the "Unia" and embraced Orthodoxy.

The holy confessor for Orthodoxy, St. Alexis of Wilkes-Barre, reminds us that struggle is inevitable when one desires to find the Truth in Christ. One must often set aside feelings of ethnic identity as well as cultural pride in order to find real peace in Christ. The saint passed from this life into eternal life with Christ in 1909.

### **March 4/17-Holy Martyr Wenceslas**

According to tradition, St. Wenceslas was born in 907 in the village of Stochov. At the age of 7, his father summoned the Slavic Archbishop of Moravia to tonsure the boy in a manner that other princes were tonsured. His upbringing and education were entrusted to his grandmother, St. Ludmila. She placed him under the direction of a priest to learn the Slavic language as well as Latin and Greek. But his education was interrupted with the unexpected death of his father, Vratislav, and he assumed the throne of the Czech and Moravian lands. His rule was marked by the discipline of the gospel: he clothed and fed the poor, defended the widows and the orphans, and gave generously to the Church.

Although many in the kingdom rejoiced at the good works of St. Wenceslas, his envious brother, Boleslav, hoped to find a way to murder the pious king. During one of his travels through the towns of his kingdom, he stopped in a small village to attend the feast day divine liturgy of Saints Cosmas and Damian. Again, friends warned the holy ruler of his brother's evil plot to kill him, but the king refused to believe such a story. On the next morning, hearing the bells of the church calling the faithful to Matins, he set off for the church. However his evil brother, Boleslav, overtook him at the gate of his home and struck him over the head with his sword. Two other conspirators assisted in the murderous plot piercing the king's ribs with their swords. St. Wenceslas cried out, "Lord, into Thy hands I commend my spirit," and he breathed his last. The conspirators also killed many others, and the entire kingdom was in disarray.

A priest from the local church placed a shroud over the bloody corpse and carried the king to his home. There he was bathed and clothed, and his body was taken to the middle of the church for the funeral. Thus was the holy one brought to the end of his life in 929. Boleslav, feeling much remorse and pain, repented for his evil act and ordered the soldiers to bring the holy prince to Prague. His body was placed in the church of the Saint Vitus and remains there to this very day