

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Efthalia	Denny
Anthony	Paula	Kathleen	John L.
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Jason	Silouan	Susan Mary
Maximus	Emilia	Clint	George
Magdalini	Connie	Emil	John H.
Barbara	John	Pam	Gracie
Olga	Marina	Seraphim	Maria
Sophia	Danny	Katina	Jeffery
Andrea	Subdn. Gregory	Nicholas	Mary
Rachel	Katherine	Lily	Joyce

(non-Parish)

Alexandra	Rachael	Seraphim	Evdokia
Christopher	Fr. Michael	Paige and Paul	Sean
James	Nicholas B.	Karin	Meg
Barry Pierce	Rick P.	Susan K	Penny
Anna	Brian	Hugh	Raymond
Lane	Megan	Alma	Charles Kahn
Peter	Maria	Michael	Timothy
Petrese	Mary	Thomas Pappas	Lillian Pappas
Pietra & Piero	Michael	Grover	Valentina
Mike	Ron	Brian	John Howard

Parish Prayer List (Fallen Asleep)

Michael Urban (+6/21)

Robert Beall (+6/24)

Billy Ray Matheson (+6/27)

Shawn Visconti (+7/21)

Thoughts from the Fathers

The Gospel and dogma are expressions of the same Spirit of the Church. The Church is not producing literature when it writes the Gospel nor engaging in philosophy when it formulates dogma, but in both cases it is expressing the fulness of the new life hidden within it. For this reason, the Gospel cannot be understood outside the Church nor dogma outside worship.

Vasileios of Stavronikita, Mount Athos

The Saints are like unto the Lord but so are all men in His

likeness who keep Christ's commandments; whereas those who give in to their passions, and do not repent, are like unto the enemy. I think that if this mystery were made known, people would cease to serve the enemy, and everyone would aspire with all his might to know the Lord and be like unto Him.

Saint Silouan of Athos

Do not pray for the fulfilment of your wishes, for they may not accord with the will of God. But pray as you have been taught, saying: "Thy will be done in me" (cf. Lk 22: 42). Always entreat Him in this way - that His will be done. For He desires what is good and profitable for you, whereas you do not always ask for this.

Evagrius the Solitary

People say that if you feel no inclination to pray, it is better not to pray; but this is crafty, carnal, sophistry. If you only pray when you are inclined to, you will completely cease praying; this is what the flesh desires. "The Kingdom of Heaven suffereth violence" (Mt 11:12). You will not be able to work out your salvation without forcing yourself.

*Saint John of Kronstadt, **My Life in Christ***

Many approach the Lord, but not many make up their mind to follow Him.

Saint Ignatius Brianchaninov

O Son of God, You are the only nourishing bread of my life. I beseech You, do not turn Your face away from me, a sinner. You are the only living water that can water the parched desert of my life.

Saint Nikolai Velimirovic

Whoever has learned that afflictions, and in general everything that temptations cause us, are gifts from the Lord, has truly found the way of the Lord. Such a person eagerly waits for them to come, because he is purified through them and by enduring them he is illuminated and

beholds God.

Elder Joseph the Hesychast

“Just as a snake which is brought from its dark hole into the light makes every effort to escape and hide itself, so the malicious thoughts that a person brings out in the open by sincere confession seek to depart from him.”

Saint John Cassian

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How to Form an Orthodox Conscience (Pt. 1)

Hieroschemamonk Ambrose (formerly Fr. Alexey) Young

An Orthodox Christian conscience is created by the grace of our Lord Jesus Christ acting within us. It is difficult to form this conscience. But once a Christian acquires it, an alarm is sounded in his heart and mind whenever he comes close to improper actions, lack of charity toward others, false ideas, and deviations from the holy traditions of Orthodoxy.

Here are the ways in which we can cooperate with God’s grace and form this conscience within ourselves:

1 . We are to have much love for our .Saviour, with all our heart, mind, soul, and strength. We are not to divide our love between God and the world. For a beginner this means that when we pray we should struggle mightily to concentrate and avoid distractions: we are to be wholly in God. Furthermore, as St. John of Kronstadt teaches:

“Love for God begins to manifest itself, and to act in us, when we begin to love our neighbor as ourselves, and not to spare ourselves or anything belonging to us for him, as he is the image of God: for *he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?* (I John 4:20).”

St. John says that this is the only love which is real, and lasting:

“The purer the heart becomes, the larger it becomes; consequently it is able to find room for more and more loved ones; the more sinful it is, the more it contracts; consequently it is able to find room for fewer and fewer loved ones—it is limited by a false love; self-love.”

2. We must pray often, both at church and at home. St.

Gregory of Sinai says that the great gift which God gives us in Holy Baptism is buried by us, just as a treasure is buried in the ground—‘and common sense and gratitude demand that we should take good care to unearthen this treasure and bring it to light.’ One of the most important ways to do this is by acquiring the habit of prayer. Blessed Theophan the Recluse explains further

“Those who only hear about spiritual meditation and prayer and have no direct knowledge [experience] of it are like men blind from birth, who hear about the sunshine without ever knowing what it really is. Through this ignorance they lose many spiritual blessings, and are slow in arriving at the virtues which make for the fulfillment of God’s good pleasure.”

3. We must carefully read and study Holy Scripture.

Although many saints had the habit of reading through the entire Psalter and New Testament every week, we should at least read the Gospel and Epistle appointed in the Church Calendar for each day. According to St. Seraphim of Sarov, “It is very profitable ‘to occupy oneself: with the reading of the word of God in solitude, and to read the whole Bible intelligently...in order that the whole mind of the reader might be plunged into the truths of Holy Scripture, and that from this he might receive warmth.’”