

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)

Andrew Talarovich (+6/26)

Shawn Visconti (+7/21)

Thoughts from the Fathers

Orthodox spirituality is knowledge acquired through suffering rather than through learning.

Mother Gavrilia

A Guardian Angel is given to each person at the moment of his baptism. How should one guard the union of the soul with its Guardian Angel? He carries out his activity through the conscience and the heart. When a person cares for the salvation of his soul, guards his conscience, and avoids all manner of sin, then he senses his Guardian Angel. The

Guardian Angel instructs him in every good thing, sends him good thoughts, and warns him against evil. We will see our Guardian Angel on the day of our departure from this life. But what kind of meeting this will be will depend upon us and our deeds. Will our Guardian Angel rejoice or will he sorrow at our careless life? Let us be attentive towards our Guardian Angel, let us prayerfully beg his help in all good deeds and for deliverance from every sin. Let us entreat him to lead us persistently to the Lord, and let us not disgrace him by our actions.

Elder Sebastian of Optina

Saint Euphemia is commemorated on September 16th, the day on which she suffered. On July 11th is commemorated the miracle wrought by her precious relics, revealed at the time of the Fourth Ecumenical Council in Chalcedon. This council was called together in the reign of the Emperor Marcian and the Empress Pulcheria, in 451, after the death of the Emperor Theodosius the Younger, and was summoned because of the heresy of Dioscoros, Patriarch of Alexandria and Eutyches, an archimandrite in Constantinople, who had disseminated the false teaching that there were in Christ not two natures, but only one, a divine nature. At this Council [Fourth Ecumenical Council], the chief role was played by Anatolios, Patriarch of Constantinople and Juvenal, Patriarch of Jerusalem. Because through quarrels and evidence on both sides, no decision could be reached. Patriarch Anatolios suggested that the Orthodox and the heretics each write down their confession of faith, and that they be put into the coffin that contained the relics of Saint Euphemia. All agreed to this. Two confessions faith, then, were written and placed in the hands of the great martyr. The coffin was closed and sealed with the imperial seal, a watch then being set over it. They then all spent three days in fasting and prayer. On the fourth day, when the tomb was opened, they saw the Orthodox confession of faith in the saint's right hand and the heretical one beneath her feet. Thus was the conflict resolved by God's power on the side of Orthodoxy. In the time of the Emperor Heraclius, the relics of Saint Euphemia were translated from Chalcedon to Constantinople, to the

church dedicated to her near the Hippodrome. The iconoclast Emperor Leo the Isaurian ordered that her relics be thrown into the sea; but, by a wonderful act, the coffin was brought to the island of Lemnos and placed in the church of the holy martyr Glykeria. Then, in the time of the empress Irene, the coffin with its relics was again taken to Constantinople, to its former place. Blood has flowed from these relics from time to time, to the succor of the sick and the feeble.

Saint Nikolai of Zicha (Velimirovic), The Prologue from Ochrid, Vol. 3

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How to Form an Orthodox Conscience Pt 2

Hieroschemamonk Ambrose (formerly Fr. Alexey) Young

4. Attendance at Divine Services and frequent reception of Holy Communion is vital to the development of an Orthodox conscience. Of this, St. John of Kronstadt writes:

“The Divine Liturgy is truly a heavenly service on earth, in which God Himself, in a particular, immediate, and most close manner is present and dwells with men ... There is on earth nothing higher, greater, more holy, than the Liturgy; nothing more solemn, nothing more life-giving.”

St. Tikhon of Zadonsk observed: “The Christians of old frequently received communion as the cause and food of immortality, wherefore even up to our own time the Holy Church daily exhorts us to ‘draw near with fear of God and with faith’. At the present day people have neither, as the facts abundantly prove; only once a year, and even then almost under compulsion, do they approach the Table of Immortality Men hasten joyfully to banquets, but to this spiritual and most Sacred Table to which Christ invites them they come under compulsion.”

5. We should read the writings of the Holy Fathers of the Church and the Lives of the Saints. Blessed Theophan the

Recluse explained this to one of his spiritual children in the following way:

“The spiritual life is a special world into which the wisdom of men cannot penetrate... This is a subject which embraces much and is lofty and sweet to the heart If you seriously desire to enter onto this path, then you won't have time to turn to the study of other subjects.. for human philosophizing cannot even be compared with spiritual wisdom.”

Therefore, if we wish to learn ways that are pleasing to God, it stands to reason that we will set aside time in order to study the writings and lives of those who have drawn close to Him while still in this life, for according to St. John of Kronstadt there are rich and .poor in the spiritual world just as there are in worldly society:

“As the poor ask charity of the rich, and cannot live without help· from them, so also in the spiritual order the poor must have recourse to-the rich. We are the spiritually poor, whilst the saints, and those who shine even in this present life by their faith and piety, are the spiritually rich. It is to them that we needy ones must have recourse.”

6. We are to practice the presence of God in our daily life.
St. John of Kronstadt explains it in this way:

“Believe that God sees you as undoubtedly as you believe that anyone standing face to face with you sees you, only with this difference, that the Heavenly Father sees everything that is in you, everything that you are God is nearer to us than any man at any time. Therefore we must always set God before us, at our right hand, and there behold Him; we must be strong, and in order not to sin we must so place ourselves that nothing can thrust God from our thoughts and hearts, that nothing can hide Him from us, that nothing may deprive us of our beloved Lord, but that we may every hour, every minute, belong to Him, and be perpetually with Him, as He Himself is perpetually with us, as He constantly cares for us and guards us”.