

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)
Andrew Kesselak (+7/14) Shawn Visconti (+7/21)

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Coffee Hour Schedule

July 10 – Sharon Piljay July 17 – Pani Susan
July 24 – Christine Scrantom July 31 – Paula Visconti
August 7 – open August 14 – Paula Visconti

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Schedule of Epistle Readers

July 10 – Bob Piljay July 17 – Van Crikis
July 24 – Rdr Mark Wolcho July 31 – Jeff Robel
August 7 – Misha Shenberger August 14 – Bob Piljay

Please let me know if you would like to added to the list of Epistle readers, or if you will not be available on the day when you are scheduled.

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Words from the Fathers

"...when God is thanked, He gives us still further blessings, while we, by receiving His gifts, love Him all the more and through this love attain that divine wisdom whose beginning is the fear of God (cf. Prov. 1:7)."

St. Peter of Damaskos

The thoughts of a man have the most powerful influence upon the state of and inclinations of his heart and actions; therefore in order that the heart may be pure, good, tranquil, and that the inclinations of the will may be also good and pious, it is necessary to cleanse our thoughts by means of prayer, by reading the Holy Scriptures and the writings of the Holy Fathers, as well as by meditations on the perishableness, transitoriness, and complete disappearance of earthly delights.

Saint John of Kronstadt, My Life in Christ

An Athonite elder said: When you express your opinion to others, do it so that they can benefit from it. If you are going to chatter, do it only with God. No person can get tired when talking to Him, for praying is restful. Many times we pray for someone who is ill, and others are praying for him also, and despite this, the person dies, and those who have prayed for him wonder why God did not hear their prayers. They do not realize that God did hear them, but that He knew what would be best. We do not know what would have been the outcome of that person's life had he lived. We should praise God for everything.

from An Athonite Gerontikon

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St. Anthony of the Kiev Caves -- Commemorated July 10

Early life

He was born in Lyubech in Chernigov Principality and was baptized with the name "Antipas". He was drawn to the spiritual life from an early age and, when he was of age, left for the Esphigmenou Monastery on Mount Athos to live as a hermit. He lived in a secluded cave there overlooking the sea, which is still shown to visitors. In circa 1011, the abbot gave Anthony the job of expanding monasticism in his native Kiev, which had only recently begun its conversion to Christianity.

Return to Kiev

Anthony returned to Kiev, and founded several monasteries on the Greek model on the order of local princes. These monasteries were not as austere as Anthony was used to from his time on Mount

Athos. He instead chose to live in a small four-yard cave which had been dug by the presbyter Hilarion.

In 1015, his peaceful austerity was interrupted by the death of Vladimir I of Kiev, and the subsequent fratricidal war for the throne between Vladimir's sons Yaroslav and Sviatopolk, and Anthony returned to Mount Athos. When the conflict ended, the abbot sent Anthony back to Kiev, prophesying that many monks would join him on his return.

Establishment of Kiev Pechersk Lavra

On his return, Anthony found a small 4-yard cave which Hilarion had dug before his elevation as the first native Metropolitan of Kiev. Anthony became well known in the area for his strict asceticism. He ate rye bread every other day and drank only a little water. His fame soon spread beyond Kiev, and several people began to ask for his spiritual guidance or blessing. Soon, some people even offered to join him. Eventually, Anthony accepted the company of a few of them. The first was a priest named Nikon. The second was Theodosius of Kiev.

The new monastery enjoyed royal favor almost from the beginning, although there were occasional problems. When Iziaslav I of Kiev demanded that the son of a wealthy boyar and one of his own retainers be told to leave the monastery, Nikon said he could not take soldiers away from the King of Heaven. This did nothing to placate Iziaslav's anger, and Anthony decided that it might be expedient for him to leave. Anthony returned after Iziaslav's wife requested his return.

Shortly thereafter Anthony had gained twelve disciples. Anthony, devoted to the model of the solitary hermit set by his namesake Anthony the Great, left his cave for a nearby mountain so he could continue to live the solitary life. There he dug another cave for himself and lived in seclusion there. This cave became the first of what would later be known as the Far Caves.

In time, the first official abbot of the monastery, Barlaam of Kiev, was called by Iziaslav to head a new monastery, St. Demetrios, which had been built at the gates of the city. The monks requested Anthony to name the replacement, and he named Theodosius.

As the number of monks grew and crowding became a problem, Anthony requested that Iziaslav give them the hill in which the caves were located. He did so, and the monks built a wooden church and some cells there, encircling the area with a wooden fence. Theodosius continued to consult Anthony in the guidance of the community and, as the monastery grew, so did Anthony's reputation.

Exile and return

When Iziaslav and his brothers were facing a popular uprising involving the Cumans, they came to Anthony for his blessing. They did not get it. Anthony foretold that because of their sins they would be defeated, and that the brothers would be buried in a church they would build. Shortly thereafter Iziaslav left because of the rebellion. He suspected Anthony of sympathizing with the opposition and arranged to banish Anthony upon his return. Before he could do so, Iziaslav's brother, Sviatoslav, arranged for Anthony to be secretly taken to Chernigov. Anthony dug himself a cave there. The Eletsy Monastery there is said by some to be built on the site of Anthony's cave. Eventually Iziaslav was again reconciled to Anthony and asked that he return to Kiev.

On his return, Anthony and Theodosius decided to build a larger stone church to accommodate the ever increasing number of monks. Anthony himself did not live to see the church completed. He died in 1073, shortly after blessing the foundation of the new church, at 90 years old. Shortly before his death he called the monks together and consoled them about his coming death. He also asked them that his remains be hidden away forever. The monks carried out his request. He was reportedly buried in his cave, but no relics have ever been found. Many however have subsequently come to the cave to pray and many of them have reported being healed there.

—*from Wikipedia*

