

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

A brother asked Abba Joseph, saying, 'What should I do, for I do not have the strength to bear evil, nor to work of charity's sake?' The old man said to him, 'If you cannot do any of these things, at least guard your conscience from all evil with regard to your neighbor and you will be saved.'

Joseph of Panophysis

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

"We should love our neighbor no less than ourselves, in accordance with the Lord's commandment: 'Thou shalt love thy neighbor as thyself' (Lk. 10:27). But we should not do this in such a way that love for our neighbor goes outside the boundaries of moderation and diverts us from fulfillment of the first and chief commandment, namely, the love of God. Concerning this our Lord Jesus Christ instructs us in the Gospel: 'He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.' (Mt. 10:37)."

St. Seraphim of Sarov.

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"HOW TO FORM AN ORTHODOX CHRISTIAN CONSCIENCE", Pt. 3

By Hieroschemamonk Ambrose (formerly Fr. Alexy) Young

7. We should often, if not daily, examine our souls and repent of the sins we find there. St. Mark the Ascetic writes:

"The conscience is nature's book. He who applies what he reads there experiences God's help." Thus, Elder Macarius of Optina wrote in a letter of spiritual direction:

"The Lord calls to Him all sinners; He opens His arms wide, even to the worst among them. Gladly He takes them in His arms, if only they will come. But they have got to make the effort of coming. They must seek Him, go to Him. In other words, they must repent. It is not He that rejects those who do not repent. He still longs for them, and calls them. But they refuse to hear His call. They choose to wander away, in some other direction." Therefore, St. John of Kronstadt explains: "Conscience in men is nothing else but the voice of the omnipresent God moving in the heart—the Lord knows all Watch your heart throughout your life; examine it, listen to it, and see what prevents it from uniting itself with the Lord. Let

this be your supreme and constant study Examine yourself more often; see where the eyes of your heart are looking.”

And then, as Blessed Theophan the Recluse counsels:

“Repent, and turn to the Lord, admit your sins, weep for them with heartfelt contrition, and confess them before your spiritual father.” St. Hesychios the Priest tells us that according to St. Basil the Great, “a great help towards not sinning and not committing daily the same faults is for us to review in our conscience at the end of each day what we have done wrong and what we have done right. Job did this with regard to both himself and to his children [cf. Job 1:5], These daily reckonings illumine a man’s hour-by-hour behaviour.”

8. Struggle mightily to avoid judging others. God alone has the right to judge, for as St. Tikhon of Zadonsk says:

“Do not judge others, for you cannot know what is inside the other man. Do not condemn, for he may still rise whilst you may fall. Be-ware of even talking about others, lest you start judging them. Enquiring into other people’s sin is a curiosity hateful to God and man...because, by judging, man usurps the powers of the only judge, Christ Above all, when judging another we cannot know whether perchance he has not already repented and been forgiven by God.”

If we are willing to arrange our lives in the above manner, resolving not to withdraw from this holy labor even if it means suffering and also death, then, from the very moment that we begin, grace starts to flow into us, according to Blessed Theophan the Recluse:

“The help of God is always ready and always near, but is only given to those who seek and work.”

A Rebirth of Faith – Metropolitan Anthony of Sourozh

Until the middle of my teens I was an unbeliever – an aggressive one at that, as many are. I found God at a moment when I was not looking for him but when I need him desperately. For years life had been very hard and I had learned to fight, but when I was about fifteen fighting became suddenly much easier and then I discovered with dismay first, and with a certain sense of despair afterwards, that I could not cope with

happiness. As long as I had to fight there was an aim ahead of me. When happiness came and there was nothing to fight for, or against, life seemed to me stale and aimless and I felt I could not stand aimlessness and a happiness which had no future.

This is the moment when God found me. I was then a member of a youth organisation, a Russian one, and I was invited to come to a talk given by one of our priests. I had no desire to go, but I went, and what you expect probably is that all of a sudden I was illumined and convinced. It was not like that at all. All I heard about Christ, about Christianity, aroused in me a sense of rebellion, or revolt. I found it ugly and disgusting and so when the talk was over, I went hurriedly home to find out whether what I heard was true: and as I was determined not to waste any more time than needed, I counted the chapters of the Gospels, discovered that the shortest was St. Mark's, and set out to read it. I never suspected that that Gospel had been written specially for people of my kind.

What happened next is something which is difficult to describe. I was reading and I suddenly became aware of something which many of you must have felt. The sense that someone is looking at you. The sense that makes you turn in the street to find out what is going on. I felt that there was a presence the other side of the desk. I looked up and I saw nothing, but the sense of this presence was so strong, so overwhelming that I knew it was someone standing the other side of the desk, and further I became aware that it was the Lord Jesus Christ about whom I was reading. I cannot explain this. The sense of the presence of Christ, real, complete, has remained with me ever since, for more than forty years. I made thus the basic discovery of Christianity – that Christ was alive. I discovered the mystery of a resurrection of Christ which is at the very root of our faith. As St Paul puts it, “if Christ is not risen we are the most miserable of all men”, because then our faith, our hope, our lives, are founded on an hallucination, on an illusion, on a lie. I discovered then that the resurrection of Christ is the only event of history that belongs both to the past and to the present. It happened in the past and is real in the present because Christ is in our midst now as he was and as he shall be.