

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

Alexandra	Rachael	Paige	Reader Mark
Andrea	Amanda	Sherry	Joretta
Fr. Michael	Barry	Sean	Suzan Mary
James	Nicholas B.	Karin	Andrea & Kirby
Lawrence	Emil	Seraphim	Evdokia
Michael	Helen	Susan K	Bob Wedder
Anna	Erin and baby	Carolyn	Dcn. William
Fr. George	Kathy Tanner	Anthony	Pauline

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

Christopher Danko (+8/21)	Mark Kesselak (+9/2)
Mary Grace Beall (+9/4)	Barton Lynn (+10/11)

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## **Coffee Hour Schedule**

September 11 – Scrantom	September 18 – Piljay
September 25 – open	Opctober 2 – open
October 9 – open	October 16 – open

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## **Schedule of Epistle Readers**

September 11 – Misha S.	September 18 – Bob Piljay
September 25 – Van Crikis	October 2 – Jeff Robel
October 9 – Billy Scrantom	October 11 – Misha S.

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**

"Patient endurance kills the despair that kills the soul; it teaches the soul to take comfort and not to grow listless in the face of its many battles and afflictions."

*St. Peter of Damaskos*

"If you have no contrition, know that you are possessed by vanity, for it prevents the soul from being contrite."

*Monks Callistus and Ignatius.*

An old man said: For nine years a brother was tempted in thought to the point of despairing of his salvation, and being scrupulous, he condemned himself, saying, "I have lost my soul, and since I am lost, I shall go back to the world." But while he was on the way, a voice came to him on the road, which said, "These nine years during which you have been tempted have been crowns for you; go back to your place, and I will allay these thoughts." Understand that it is not good for someone to despair of himself because of his temptations; rather temptations procure crowns for us if we use them well  
*Desert Fathers*

This is the heavenly Father's providence for us: that all mortals should "take up their cross" in order to inherit eternal life. Those who refuse will not escape slavery to the passions and will fall victim to decay of the flesh. The love for God and one's neighbor commanded of us in the Gospels involves profound suffering but this suffering is accompanied by heavenly comfort: the peace which the Lord gave to the Apostles before Golgotha quickens the soul. And when man's spirit is led into the light of the love of God our Father, all pain is forgotten and the soul knows inexpressible felicity. Just as a woman "as soon as she is delivered of the child...remembereth no more the anguish, for joy that a man is born into the world," so will the Christian rejoice even more when he is born in God for all eternity.

*Archimandrite Sophrony Sakharov, On Prayer*

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**Our Holy Mother Theodora of Alexandria.** The Lord likened the Kingdom of Heaven to ten virgins, which is most evidently true of the ten holy women renowned in the Church for having led the ascetic life disguised in monasteries as men. St. Theodora, who lived in Alexandria in the reign of the Emperor Zeno (474-91), is one of these women. She was married to a devout and respectable man named Paphnutius, but one day, led on by the devil, she committed adultery. No sooner had she sinned than she was so afflicted in conscience that she dared not return home, but felt a burning desire to do penance without delay. So, dressing as a man and calling herself Theodore, she asked to be admitted as a novice in a nearby

monastery. The Abbot, supposing her to be a eunuch, and seeing how eager she was to set out on the path of repentance, straightway accepted her and clothed her in the angelic habit.

For the space of two years, St. Theodora showed an ardent zeal in the performance of every ascetic labor, doing the most menial tasks, and spending the night in tears and fervent prayers to the Lord to forgive her sin, and restore in her the grace of chastity. Her manner of life edified the brethren but greatly angered the devil, who saw his prey escaping him. But this wolfish enemy of the good would not acknowledge himself defeated and he made use of some jealous monks to put it about that the youthful Theodore had committed fornication with a woman of a nearby village. They even brought his reputed child to the gate of the monastery. Theodore was silent before her accusers. She did not want to reveal her true identity and took what happened as a chastisement willed by God. She was expelled from the monastery for seven years, and took the child with her as if it were her own. She settled in a little hut not far off where in extreme poverty, she endured summer heat and winter cold and manifold temptations of devils until, at the completion of her years of exclusion she was allowed to rejoin the brethren.

On her return, far from resting from her labors, Theodore increased her vigils, fasts and prayers, showing an obedience and longsuffering even greater than before. She brought the child with her, teaching him how to acquire the holy evangelic virtues and unceasing prayer, so the he truly became her son according to the Spirit. When she had given him a final word of admonishment, she fell asleep in peace. At that moment the Abbot saw in a vision a woman clothed in shining raiment taken up into the air to join the choir of the Righteous and the Saints. Then they all wept as they realized how far they had been mistaken in her and glorified God who had wrought so great a wonder. For living disguised among men and surpassing them in her ascetic labor, she was healed of carnal passion through struggling directly against fleshly temptations so that, while still clothed in the body, she attained the passionlessness and purity of the angels.

*Synaxarion, Vol. One*, by Hieromonk Makarios of Simonos Petra Monastery

**The Monk Euphrosynos** -- was from one of the Palestinian monasteries, and he did his obedience working in the kitchen as a cook. Toiling away for the brethren, the Monk Euphrosynos did not absent himself from thought about God, but rather dwelt in prayer

and fasting. He remembered always, that obedience is the first duty of a monk, and therefore humbly he was obedient to the elder brethren. The patience of the saint was amazing: they often reproached him, but he made no complaint and unperturbedly endured every unpleasantness. The Monk Euphrosynos pleased the Lord by his inner virtue concealed from people, and the Lord Himself revealed to the monastic brethren the spiritual heights of their unassuming fellow-monk. One of the hieromonks in prayer asked the Lord to show him the blessings, prepared for the righteous in the age to come. The priest beheld in a dream of what is situated in paradise and he contemplated with fear and with joy its inexplicable beauty. He also saw there a monk of his monastery, the cook Euphrosynos. Amazed at this encounter, the presbyter asked Euphrosynos how he came to be there. The saint answered him, that he was in paradise through the great mercy of God. The priest again asked, whether Euphrosynos would be able to give him something from amongst the surrounding beauty. The Monk Euphrosynos suggested to the priest to take whatsoever he wished, and so the priest pointed to three luscious apples, growing in the paradise garden. The monk picked the three apples, wrapped them in a kerchief, and gave them to his companion. Having awakened in the early morning, the priest thought the vision a typical dream, but suddenly he noticed next to him the kerchief with the fruit of paradise wrapped in it, and emitting a wondrous fragrance. The priest, having found the Monk Euphrosynos in church, asked him under oath, where he was the night before. The saint answered, that he was there where also the priest was. Then the monk said, that the Lord, in fulfilling the prayer of the priest, had shown him paradise and had bestowed the fruit of paradise through him, " the lowly and unworthy servant of God, Euphrosynos". At the finish of the morning the priest related everything to the monastery brethren, pointing out the spiritual loftiness of Euphrosynos in pleasing God, and he pointed to the fragrant paradisaical fruit. Deeply affected by what they heard, the monks went to the kitchen, in order to pay respect to the Monk Euphrosynos, but they did not find him there: fleeing human glory, the monk had left the monastery. The place where he concealed himself remained unknown, but the monks always remembered that their monastic brother the Monk Euphrosynos had come upon paradise, and that they in being saved, through the mercy of God would meet him there. The apples of paradise they reverently saved and distributed pieces of for blessing and for healing.