

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Seraphim	Evdokia
Anthony	Pauline	Nadja	Jerry
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Tatiana	Travis	Jason
Susan Mary	Clint	John	George
Magdalini	Connie	Emil	Sophia
Barbara	Yevgeniya	Roman	Ilija
Olga	Marina	Eleftheria	Denny

(non-Parish)

Alexandra	Rachael	Jessilyn	Amanda
Sherry	Fr. Michael	Barry	Sean
James	Nicholas B.	Karin	Connie
Michael	Helen	Susan K	Bob Wedder
Anna	Brian	Kathy Tanner	Salvatore
Josephine	Nicholas (Nadja's brother)	Alma	Randy
Chris	Nadia	Christopher	Grant

Parish Prayer List (Fallen Asleep)

Shawn Visconti (+7/21)

Andrew Zatorsky (+8/8)

Mary Grace Beall (+9/2)

Daniela Paunesky (+9/24)

Barton Lynn (+10/11)

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Thoughts from the Fathers

Pride = loneliness = outer darkness. Pride leads to ambition, to partiality, inability to judge oneself aright, and so to stupidity. Every proud man is stupid in his judgments, even if nature has endowed him with the mind of a genius. Conversely, the humble man is wise even though he may not be 'clever,' for the essence of wisdom - a feeling for Truth and humility in its presence - is accessible to him.

Alexander Elchaninov, "Fragments of a Diary," The Diary of a Russian Priest

We very much pity those Orthodox Christians who think that the best rest for their exhausted soul is to watch television news. This isn't a bad thing, perhaps, but it's a dead thing. You may spend all of the earthly time you have been allotted with such distractions, but you will never be at peace. If you want to calm your mind and ease your heart, try calling instead on the most holy name of Jesus Christ, without haste and with only one intent: to attract His attention and repent of your sins. *Father Artemy Vladimirov, "Notes on the Jesus Prayer,"*

Therefore, my brother, ask for repentance in your prayer and nothing else, neither for divine lights, nor miracles, nor prophecies, nor spiritual gifts – nothing but repentance.

Repentance will bring you humility, humility will bring the Grace of God, and God will have in His Grace everything you need for your salvation, or anything you might need to help another soul.

Elder Paisios the Athonite (1924-1994)

You ask how does one fight against passionate thoughts? According to the testimony of experienced ascetics, great relief is obtained in this warfare through earnest prayer to the Most Holy Virgin Theotokos and likewise to those saints who themselves went through a powerful struggle against lust or suffered martyrdom for the sake of chastity. Prayer to them, like heavenly dew, extinguishes the fiery arrows of the evil one. Also essential for the preservation of purity of soul and body is frequent confession and communion of the Holy Mysteries of Christ's Body and Blood. In general, in the midst of the struggle with any kind of passion, you must do your utmost to try to divert your attention away from the thoughts which are overwhelming you and direct them toward love for God.

Saint Gabriel, Elder of Seven Lakes Monastery

“Because the love of iniquity shall abound, the love of many shall wax cold” (Mt. 24:12). Love is destroyed by transgressions: the more sins there are, the less love there is.

Where all is sin, do not look for love. Therefore, he who seeks the spread of love and the diminishing of the lack of love ought to be concerned with decreasing sin and curtailing the love of sin....Having taken up this work, one must use all means to oppose sin. Outward sins are the fruit of inner sinfulness. Inner sinfulness is rooted in egoism and its offspring.

Saint Theophan the Recluse

They say that God allows the demons to make war on us for five reasons: the first, they say is so that we may distinguish between virtue and vice by making war and being warred against; secondly, so that we may acquire virtue by warfare and toil, and possess it sure and steadfast; thirdly, so that we may not think highly of ourselves when we make progress in virtue, but may learn to be humble; fourthly, so that we may completely hate vice, after we have experienced it; and finally, apart from these, the fifth reason is so that we may not forget our frailty or the power of God which helped us to attain passionlessness.

Saint Maximos the Confessor

God has required only one thing from you, that every time you are disturbed by something, you should immediately restore peace in yourself, and thus should remain undisturbed in all your actions and occupations. You must know that this requires patience; for just as a city is not built in a day, you cannot expect to gain inner peace in a day. For gaining inner peace means building a house for the God of peace and a tabernacle for the Almighty, and in this way becoming a temple of God. You must also know that it is God Himself Who builds this house in you, and without Him all your labor will be in vain, as it is written: 'Except the Lord build the house, they labor in vain that build it' (Ps. 126:1).

Lorenzo Scupoli, 'Spiritual Combat' and 'Path to Paradise,' revised as 'Unseen Warfare' by Nicodemos of the Holy Mountain and Theophan the Recluse

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Hieromartyr Gregory, Equal of the Apostles and Enlightener of Armenia



Hieromartyr Gregory, Enlightener of Great Armenia, was born in 257 AD. He was descended from the line of the Parthian Arsakid emperors. The father of St Gregory, Anak, in striving after the Armenian throne, had murdered his kinsman, the emperor Kursar, in consequence of which all the line of Anak was marked for destruction.

A certain relative saved Gregory: he carried off the infant from Armenia to Caesarea Cappadocia and raised him in the Christian faith. At maturity, Gregory married, had two sons, but soon was left a widower. Gregory raised his sons in piety. Orthanes became a priest and Arostanes accepted monasticism and went off into the wilderness. In order to atone for the sin of his father, who had murdered the father of Tiridates, Gregory entered into the service of the latter and was a faithful servant to him. Tiridates loved Gregory like a friend, but he was intolerant of the Christian confession of faith. After ascending the Armenian throne, he began to demand that St Gregory renounce the Christian Faith. The steadfastness of the Saint embittered Tiridates, and he gave his faithful servant over to cruel tortures. They suspended the sufferer head downwards with a stone about his neck, for several days they choked him with a stinking smoke, they beat and ridiculed him, and forced him to walk in iron sandals inset with nails.

At the time of this suffering St Gregory sang Psalms. In prison, the Lord healed all his wounds. When Gregory again stood before the emperor cheerful and unharmed, he was astonished and gave orders to repeat the torments. St Gregory endured them, not wavering, with all his former determination and bearing. They then poured hot tin over him and threw him into a pit filled with vipers. The Lord, however, saved His chosen one, and the snakes did him no harm. Pious women fed him with bread, secretly lowering it into the pit. A holy angel, appearing to the martyr, invigorated his powers and encouraged his spirit. Thus, it went on for fourteen years. During this time, the emperor Tiridates wrought yet another evil deed by martyring the holy virgin St Ripsima, the aged Abbess Gaiana, and another 35 virgins from one of the Asia Minor monasteries.