

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Efthalia	Denny
Anthony	Pauline	Kathleen	John L.
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Jason	Silouan	Susan Mary
Maximus	Emily	Clint	George
Magdalini	Connie	Emil	John H.
Barbara	Yevgeniya	Roman	Ilija
Olga	Marina	Seraphim	Maria
Sophia	Danny	Katina	Jeffery
Andrea	Subdn. Gregory		

(non-Parish)

Alexandra	Rachael	Jessilyn	Amanda
Christopher	Fr. Michael	Paige and Paul	Sean
James	Nicholas B.	Karin	Meg
Barry Pierce	Rick P.	Susan K	Rdr. David
Anna	Brian	Kathy Tanner	Salvatore
Travis	Megan	Alma	Charles Kahn
Peter	Maria	Michael	Timothy
Petrese	Mary	Clyde	Dan Brown
Tony	Donna	Tad and Terra	Valentina
Michael	Emily M.	Hugh	Joe and Jessie

Parish Prayer List (Fallen Asleep)

Anastasios Pait (+8/4)

Mary Grace Beall (+9/2)

Richard Lynn (+10/11)

Lois Lynn (+10/24)

Thoughts from the Fathers

"Self-knowledge is needful; this is the knowledge of oneself and especially of the limitation of one's talents, one's failings, and lack of skill. From this it should result that we consider ourselves unworthy of any kind of position, and therefore that we do not desire any special positions, but rather accept what is placed upon us with fear and humility. He who knows himself pays no heed to the sins of others, but looks to his own and is always repenting over them; he reflects concerning himself, and condemns himself, and does not interfere in anything apart from his own position."

Abbot Nazarius.

'Luck,' in the sense of brute randomness, is just a sign that the world is still being created out of the watery deep of non-being and chaos – and bad moral luck reminds us viscerally that we are necessarily co-agents with God in that ongoing creation. That is, we've got to do something about it, or bad moral luck will drown us. Ultimately, any kind of luck just says to us: Pray without ceasing, for chaos and malice are still around us, and only the liturgy of our Lord and Savior Jesus Christ can master them and turn them into life. Liturgy is stronger than luck; it is stronger than trauma. Christ's liturgy on the Cross was the stake in the heart of our subjection to bad moral circumstance. *Timothy Potitsas, "A Feeling For Beauty: The Aesthetic Ground of Orthodox Ethics," (an Interview), Road To Emmaus*

And has [God] not indeed proved His boundless love and infinite wisdom in bestowing upon us the gift of freedom, when, after our having fallen into sin, after our estrangement from Him, and our spiritual ruin, He sent into the world His only begotten Son 'in an image made like to corruptible man' (Rom 1:23), and gave Him to suffer and die for us? Who, after this, will blame the Creator for having given us freedom? 'Let God be true, but every man a liar' (Rom 3:4). Work out your own salvation, each one of you; struggle, vanquish, but do not think yourself most wise; do not accuse the Creator of being unmerciful and unwise; do not blaspheme the all merciful God. Raise yourself through love; ascend higher and higher, step by step, to spiritual perfection, which it is impossible to obtain without freedom. 'Be ye therefore perfect, even as your Father which is in heaven is perfect' (Mt 5:48).10-4-14
Saint John of Kronstadt, My Life In Christ

Christ was never without water. He himself was baptized with water; when invited to a marriage he inaugurates the exercise of his power with water; when talking he invites the thirsty to partake of his own everlasting water; when teaching about

charity he approves among the works of love the offering of a cup of water to a neighbor; he refreshes his strength at a well-side; he walks on water; he crosses it at will; he uses water to do an act of service to his disciples. This witness to baptism continues right up to the passion. When he is handed over to the cross, was plays a part (witness Pilate's hands); and when he is pierced , water gushes out from his side (witness the soldier's spear).

Saint Cyril of Jerusalem, Catechetical Lectures

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Saint Symeon the New Theologian as a Model for our Lives

By Protopresbyter Fr. George Papavarnavas

The venerable Symeon the New Theologian was born in 949 in Galatia of Paphlagonia (Asia Minor). He studied in Constantinople and subsequently entered the imperial court as a dignitary. Because, however, he sought higher things, he was not satisfied with worldly positions. He had the blessing to connect with Elder Symeon the Pious, under whose guidance he lived in spiritual asceticism. And while he was still a layman he obtained his first experience of the uncreated Light. At the age of 27 he entered as a novice in the Monastery of Studion and later in the Monastery of Saint Mamas, where he became a monk and was ordained a priest. After spending three years in the Monastery he was elected abbot, yet because he wanted to enforce the monastic rules of Basil the Great he was met with vociferous opposition from the monks and resigned.

While he enjoyed great honor in the overall environment of Constantinople, he was opposed by the former Metropolitan of Nicomedia and the then Chancellor, Stephen. The cause of Stephen's jealousy was his intolerance to the reputation of Symeon as a theologian. And because he could not criticize him for any other reason, he used the fact that Symeon, on his own initiative, celebrated in his Monastery the memory of his late spiritual father Symeon the Pious. The result was the exile of the Venerable One to the deserted area of Marmara. There he found the ruined Church of Saint Marina, which he renovated with his own personal effort, and then built a Monastery, which gathered many monks. His reputation spread and many important people in Constantinople visited him

seeking spiritual guidance. Ultimately he was vindicated, but he remained in the place of his exile until his venerable repose. His memory was established to be celebrated festively on October 12th, because the day of his repose (March 12th) coincides with the period of Great Lent.

Of his writings, there exist 92 discourses and 282 practical and theological chapters, as well as theological hymns. The Church has awarded him the honorary title of "New Theologian".

Below we will taste a few drops of spiritual water from the living well of his inspired teachings, specifically from his discourse "Alphabetical Chapters":

"There is no greater sin than to approach God without fear, respect and reverence."

"He who prays or chants casually and disdainfully to Him who even the Seraphim fear, obviously is ignorant of Him. For this reason even if God wanted to have mercy on him, he could not."

"It is better therefore to not chant at all to God, than to chant only with the mouth."

"Just as the nous sees and the nous hears, in the same way the nous should chant through the mouth."

"Therefore the nous should chant to God through the mouth. Because, however, it is impossible and impractical for the nous to chant unless it has previously accepted illumination and the energy of the Holy Spirit, we must take care of this before everything else."

"We must first correct the nous, for it to be focused when it prays, when it reads and when it is taught. Otherwise, everything else is futile and progress will never come to the soul."

"For the extent to which the nous is corrected, everyone is also given the measure of the knowledge and awareness of themselves and God."