

Parish Prayer List (Living)

Alexandra	Rachael	Paige	Reader Mark
Andrea	Amanda	Sherry	Joretta
Fr. Michael	Barry	Sean	Susan Mary
James	Nicholas B.	Karin	Andrea & Kirby
Lawrence	Emil	Seraphim	Evdokia
Michael	Helen	Susan K	Bob Wedder
Anna	Brian	Carolyn	Fr. Thomas
Mike	Kathy Tanner	Anthony	Pauline
Olga	Marina	Salvatore	

Parish Prayer List (Fallen Asleep)

Barton Lynn (+10/11)	Nicholas Georgeopoulos (+11/3)
Rdr. Douglas Laney (+10/6)	Mary Beach (+10/27)
Dcn. William Friedel (+10/1)	Mildred Zelko (+10/31)

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Coffee Hour Schedule

October 23 – Blomeley	October 30 – Scrantom
November 6 – Blomeley	November 13 – Shenberger
November 20 – open	November 27 – open

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Schedule of Epistle Readers

October 23 – open	October 30 – Van Crikis
November 6 – Billy Scrantom	November 13 – Misha S.
November 20 – Bob Piljay	November 27 – Billy Scrantom

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

“Don’t worry too much about how spiritually poor you are – God sees that, but for you it is expected to trust in God and pray to Him as best you can, never to fall into despair and to struggle according to your strength. If you ever begin to think you are spiritually ‘well off’ then you can know for sure that

you aren't! True spiritual life, even on the most elementary level, is always accompanied by suffering and difficulties. Therefore you should rejoice in all your difficulties and sorrows."

Father Seraphim Rose

Understand me. It is so simple. People who do not know God, or who go against Him, are to be pitied: the heart sorrows for them and the eye weeps....where there is pride there cannot be grace, and if we lose grace we also lose both love of God and assurance in prayer. The soul is then tormented by evil thoughts and does not understand that he must humble himself and love his enemies, for there is no other way to please God."-
St. Silouan the Athonite

We carry along with us the voluptuous images of the things we once experienced. Now the one who overcomes these voluptuous images completely disdains the realities of which they are images. In fact, the battle against memories is more difficult than the battle against deeds, as sinning in thought is easier than sinning in deed.

St. Maximos Confessor, The Four Hundred Chapters on Love

Praise to the All-good One, Who because of His love has revealed glory to the sons of men! From dust did He create a voiceless being and adorn him with a soul, a proprietress of heavenly treasures. He gave these lips of dust the capacity to magnify Him, so that through them all creation might sing praise unto Him. Come, ye who are endowed with speech, let us sing praise unto Him until we repose in the sleep of death.
Saint Ephraim the Syrian, A Spiritual Psalter, # 94

If you want Christ to bless you and what you have, when you meet some poor individual, who is hungry and asks you for food, give him. Also, when you know that some poor man, or a widow, or an orphan are hungry, do not wait for them to ask you for food, but give them. Give with pleasure, and be not afraid that you will become indigent. Have faith that Christ invisibly blesses your few possessions, and you shall never

starve, nor will you be in want till the end of your life.

Saint Arsenios of Paros

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Epistle to Diognetus: The Christian Way of Life

For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring.

They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonoured, and yet in their very dishonour are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless; they are insulted, and repay the insult with honour; they do good, yet are punished as evil-doers. When punished, they rejoice as if

quicken into life; they are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.

To sum up all in one word-what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world. The invisible soul is guarded by the visible body, and Christians are known indeed to be in the world, but their godliness remains invisible. The flesh hates the soul, and wars against it, though itself suffering no injury, because it is prevented from enjoying pleasures; the world also hates the Christians, though in nowise injured, because they abjure pleasures.

The soul loves the flesh that hates it, and [loves also] the members; Christians likewise love those that hate them. The soul is imprisoned in the body, yet preserves that very body; and Christians are confined in the world as in a prison, and yet they are the preservers of the world. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible [bodies], looking for an incorruptible dwelling in the heavens. The soul, when but ill-provided with food and drink, becomes better; in like manner, the Christians, though subjected day by day to punishment, increase the more in number. God has assigned them this illustrious position, which it were unlawful for them to forsake.

(One of the earliest examples of Christian apologetics, this letter was written in the second century. The author is referred to as Mathetes – literally “disciple”. All we know of him is that he was a disciple of the Evangelist John. Diogenetus was an advisor to the Emperor Marcus Aurelius.)

