

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Efthalia	Denny
Anthony	Pauline	Nadja	Jerry
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Jason	Jonah	Susan Mary
Michael	Emily	Clint	George
Magdalini	Connie	Emil	Sophia
Barbara	Yevgeniya	Roman	Ilija
Olga	Marina	John	James S.

(non-Parish)

Alexandra	Rachael	Jessilyn	Amanda
Christopher	Fr. Michael	Paige	Sean
James	Nicholas B.	Karin	Meg
Barry Pierce	Rick P.	Susan K	Michael C.
Anna	Brian	Kathy Tanner	Salvatore
Josephine	Billy Ray	Alma	Charles Kahn
Peter	Maria	Michael	Timothy
Petrese	Mary	Astilee	Dan Brown
Tony	Donna	Joe and Jessie	

Parish Prayer List (Fallen Asleep)

Olga Rustick (+9/14)

Mary Beach (+10/27)

William Matheson

Lois Lynn (+10/11)

Alvin Dizon

Thoughts from the Fathers

People, until they come to know something greater, are satisfied with the little that they have. Man is like a village rooster who lives in a small enclosure with few people and farm animals about, who knows his ten hens and is content with this life, because he knows no more. But an eagle, who circles high in the clouds, and sees great distances with his sharp eyes, who hears the sounds of the earth and revels in its beauty, who knows many lands, seas and rivers, and sees a multitude of animals and birds, would not be content to live in a small enclosure with a rooster.

It is the same in spiritual life. Whoever has not known the grace of the Holy Spirit is like the rooster who does not know

the flight of the eagle; he cannot comprehend the sweetness of tender emotion and love of God. He knows God from nature and from Scripture, he is satisfied with the law and is content with his lot as is the rooster, and does not feel sorrow that he is not an eagle. But he who has experienced the Lord through the Holy Spirit, he prays day and night, because the grace of the Holy Spirit calls him to love the Lord, and the sweetness of the Lord's love gives him the ability to carry the burdens of the world with ease; his soul pines only for the Lord and searches constantly for the grace of the Holy Spirit.

St. Silouan of Mt. Athos

Let us likewise deal kindly, let us persuade our adversaries of that which is to their profit, "let us worship and lament before the Lord our Maker." For we would not overthrow, but rather heal; we lay no ambush for them, but warn them as in duty bound. Kindliness often bends those whom neither force nor argument will avail to overcome. Again, our Lord cured with oil and wine the man who, going down from Jerusalem to Jericho, fell among thieves; having forbore to treat him with the harsh remedies of the Law or the sternness of Prophecy.

St. Ambrose of Milan. Of the Christian Faith, Book II

For Christ standeth at the door of thy soul. Hear Him speaking. He stands, then - but not alone, for before Him go angels, saying: "Lift up the gates, O ye the princes." What gates? Even those of which the Psalmist sings in another place also: "Open to me the gates of righteousness." Open, then, thy gates to Christ, that He may come into thee - open the gates of righteousness, the gates of chastity, the gates of courage and wisdom. Believe the message of the angels: "Be ye lifted up, ye everlasting doors, and the King of Glory shall come in, the Lord of Sabaoth."

Saint Ambrose of Milan

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On the Angelic Orders and their Role

By Protoperbyter Fr. George Papavarnavas

Angels were created before the visible world and man. As Saint Gregory Palamas characteristically says, God "formed the angels before us on our behalf to be sent as ministers, as Paul says, to those who will inherit salvation in the future."

According to Orthodox theology, as summarized in the teachings of Saint John of Damascus, angels are spiritual beings, ever-moving, free, bodiless, who serve God and are by grace immortal. The form and condition of these beings, only God knows. But the angels are bodiless and ever-moving in their relation to man.

Compared to God, the only bodiless One, they move with difficulty and are material. They are formed out of fine material. Only God is truly immaterial and incorporeal. They have no need of language and hearing, but they exchange between one another their personal thoughts and decisions without the spoken word. When communicating with people, then they take a shape and form to be seen by them. They are viewed as bright and their clothing is usually white, which indicates their purity. Their food is the vision of God, Whom they see, to the extent of their ability.

Angels and Archangels preserve parts of the earth, are rulers of peoples and countries, as the Creator has ordered. They arrange human affairs and protect all those who call upon them, primarily from the hatred and fury of the devil. "Wherever your grace overshadows, Archangel, thence the devil is banished by force, for fallen Lucifer cannot bear to stand before thy light...." (Doxastikon of the Praises, Nov. 8th).

In every Divine Liturgy, which is a Synaxis of heaven and earth, the Angels concelebrate with the Bishop or Priest. During the Small Entrance, the Liturgist asks the Lord to send Angels to concelebrate with him and glorify with him the goodness of God. The Deacon, also, prays: "An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord."

"Nine are the heavenly orders, and three offices or three groups consist of a triad."

The first triad are those who are always around God and are ready to unite with Him immediately, without the intervention of anyone. These are the orders of the six-winged Seraphim, the many-eyed Cherubim and the most-holy Thrones.

The second group are the Dominions, the Powers and the Authorities. Their work is to arrange great things, such as miraculous actions and the Thrice-Holy Hymn of Holy, Holy, Holy.

The third, and last, group are that of the Rulers and Archangels and Angels, whose characteristic feature is to "serve in the liturgy and end the sacred hymn of Alleluia."

From the moment we left the womb of the Church, the font of Baptism, there stands by us an angel, who is the guardian of our souls and bodies. He does not leave us unless we turn him away by our sins. That which brings him back is true repentance. The angels rejoice and celebrate when someone repents sincerely.

At the end of the Small Compline, a solemn service we all need to read every night, there is a wonderful prayer to our guardian angel.

Father Paisios would say that we need to gain the friendship of the saints and angels, especially the saint whose name we bear and our guardian angel. This can take place through our organic joining with the spiritual atmosphere of the Church, with unceasing prayer, the sacramental life and asceticism, namely our living the commandments of Christ.