

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	Efthalia	Denny

(non-Parish)

Alexandra	Rachael	Jessilyn	Amanda
Christopher	Fr. Michael	Paige	Sean
James	Nicholas B.	Karin	Grant
Michael	Helen	Susan K	Nadia
Anna	Brian	Kathy Tanner	Salvatore
Josephine	Nicholas (Nadja's brother)	Alma	Randy
Peter	Maria	Michael	Timothy
Petrese			

Parish Prayer List (Fallen Asleep)

Barry Stavrou (+9/27)

Lois Lynn (+10/11)

Barton Lynn (+10/22)

Nicholas Georgeopoulos (+11/3)

Betty Pilja (+12/6)

Mary Louise Blomeley (+12/10)

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Thoughts from the Fathers

“What can I do for God? Nothing. In fact, I can’t even seek Him; I can’t even repent. But what I can do is to struggle. This means that I can commit myself to a life of asceticism, to the practice of spiritual exercises. And I will undertake such a commitment in a manner appropriate to my way of life, that is, depending on my situation, character, physical strength, psychological disposition, my history, my heredity, in terms of my gifts and so on. Whatever role these factors play, there will be a commitment to asceticism.

Earlier we said that pain begins with the experience of pleasure. Of course, we wanted only the pleasure, not the pain. But now I must embrace pain in order to regain true pleasure. Why? Because we were created for pleasure. God created Adam and Eve and placed them in the garden of “delights”, for this is what the word “Eden” means.

... asceticism is a way in which I as a human being, set about attracting the attention of God. ... Does God have need of such activity? I will say only this: it is something I can do, and God wants me to do what I can. ...It’s my preparation in order to seek, want, actively desire, love and finally, receive God. What we’re attending to now are the preparations, just as we would sweep the house in preparation for a visit by our spiritual father. Thus I give expression to my inner disposition by enduring the coldness, and filth that is within me, and accepting my nakedness and acknowledging it before God. Asceticism is the way I cry out to Him.”

- *Elder Aimilianos of Simonos Petra*

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The Entry Into the Temple of the Most-Holy Theotokos



"And the priest received her [the Theotokos], and kissed her, and blessed her, saying, 'The Lord has magnified your name in all generations. In you, on the last days, the Lord will manifest His redemption to the children of Israel.' And he sat her on the third step of the altar, and the Lord God sent grace upon her; and she danced with her feet, and all the house of Israel loved her."

(The Protoevangelium of James, Section 17)

By St. Nikolai Velimirovich

When the Most-Holy Virgin Mary reached the age of three, her holy parents Joachim and Anna took her from Nazareth to Jerusalem to dedicate her to the service of God according to their earlier promise. It was a three-day journey from Nazareth to Jerusalem but, traveling to do a God-pleasing work, this journey was not difficult for them.

Many kinsmen of Joachim and Anna gathered in Jerusalem to take part in this event, at which the invisible angels of God were also present. Leading the procession into the Temple were virgins with lighted tapers in their hands, then the Most-Holy Virgin, led on one side by her father and on the other side by her mother. The virgin was clad in vesture of royal magnificence and adornments as was befitting the "King's daughter, the Bride of God" (Psalm 45:13-15). Following them were many kinsmen and friends, all with lighted tapers.

Fifteen steps led up to the Temple. Joachim and Anna lifted the Virgin onto the first step, then she ran quickly to the top herself, where she was met by the High Priest Zacharias, who was to be the father of St. John the Forerunner. Taking her by the hand, he led her not only into the Temple, but into the "Holy of Holies", the holiest of holy places, into which no one but the high priest ever entered, and only once each year, at that. St. Theophylact of Ochrid says that Zacharias "was outside himself and possessed by God" when he led the Virgin into the holiest place in the Temple, beyond the second curtain - otherwise, his action could not be explained.

Mary's parents then offered sacrifice to God according to the

Law, received the priest's blessing and returned home. The Most-holy Virgin remained in the Temple and dwelt there for nine full years. While her parents were alive, they visited her often, especially Righteous Anna.

When God called her parents from this world, the Most-holy Virgin was left an orphan and did not wish to leave the Temple until death or to enter into marriage. As that would have been against the Law and custom of Israel, she was given to St. Joseph, her kinsman in Nazareth, after reaching the age of twelve. Under the acceptable role of one betrothed, she could live in virginity and thus fulfill her desire and formally satisfy the Law, for it was then unknown in Israel for maidens to vow virginity to the end of their lives. The Most-holy Virgin Mary was the first of such life-vowed virgins, of the thousands and thousands of virgin men and women who would follow her in the Church of Christ.

HYMN OF PRAISE: Saints Joachim and Anna

The parents of the Holy Virgin
Lead her to the holy Temple,
And according to their promise
They give her to the Lord.
They lead the Temple to the Temple,
While angels chant,
And chant with joy
To the young Virgin in purest attire.

The virgins accompany our Virgin,
With hymns and tapers;
Zacharias leads her
To the Holy of Holies;
And into the Holy Place he takes her,
Where the awesome mystery is hidden.

Where the Ark of the Covenant is,
Where the golden lampstand is,
Where the staff and the manna are,
Into the guarding place of all mysteries;
There the pure Virgin is led -
The Mystical Ark of the Living Christ.