

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	Hugh	Salvatore
Lane	Megan	Alma	Charles Kahn
Peter	Maria	Michael	Timothy
Petrese	Mary	Clyde	Dan Brown
Pietra & Piero	Michael	Tad and Terra	Valentina

Parish Prayer List (Fallen Asleep)

Richard Lynn (+10/11)

Lois Lynn (+10/24)

Nicholas Georgeopoulos (+11/3)

Betty Pilja (+12/6)

Mary Louise Blomeley (+12/10)

Thoughts from the Fathers

[God] took our flesh in order to reveal through it the abundance of His riches; He took it to display the abundance of His love. So our feast today, my beloved, is a feast of the restoration of that grand and lofty image in man, not just the image with which Adam was created, but one much better indeed. In Hebrews it says He is the 'reflection of His glory, and the image of His essence' (Heb 1:1). The Lord Jesus bore our flesh and granted it the full honor of the Son of God. Beloved, this feast celebrates the restoration of mankind's honor and glory in Christ Jesus.

~Matthew the Poor on the Nativity of Christ

Thy Kingdom come.' By this sweet word we obviously offer God this prayer: Let the opposing battle front be broken and the hostile phalanx be destroyed. Bring to an end the war of the flesh against the spirit and let the body no longer harbor the enemy of the soul. Oh, let them appear, the royal force, the angelic band, the thousands of rulers, the myriads of those who stand on Thy right hand, that a thousand warriors may fall on the front of the enemy! Strong, indeed, is the adversary, formidable, yea, invincible to those bereft of Thy help. Yet only as long as man is fighting alone; when Thy Kingdom comes, the pangs and sighs of sorrow vanish, and life, peace, and rejoicing enter instead.

~Saint Gregory of Nyssa

..when you are brought into mercy, you have become a participant in all the treasures of mercy – salvation, and Paradise, and eternal bliss. What a great acquisition for such a small thing is forgiving! Yes, it is a small thing, but for our self-love there is nothing more difficult than forgiving. We might still forgive some unintentional annoyance dealt us in private that no one sees. But if the offense is just a bit more sensitive, and takes place in front of people, don't even ask – there is no forgiveness Raise the annoyance yet another degree and there is no restraint. Neither shame, nor fear, nor loss, nor any other things will restrain you. Egoism which has reached the boiling point makes a person as though insane, and he who gives in to it begins to talk foolishly. The people most subject to this unfortunate state are usually not just anyone. The more civilized one is, the more sensitive he is to insults, and the less forgiving. Relations will often remain smooth on the surface, but inwardly there is clearly discord. Meanwhile, the Lord requires that we forgive with our whole heart.

~Saint Theophan the Recluse

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Amphilochius, archbishop of Iconium

(Comemorated November 23) Of this great Church leader, who was regarded by his contemporaries as the foremost man in the Eastern Church

after his friends Basil of Caesarea and Gregory of Nazianzus, very little information remains. Various references to the writings of Basil and Gregory contain nearly all that is known of him and his family.

Amphilochius appears to have been a first cousin of Gregory Nazianzen. The language of Basil might imply that he was born and lived in Basil's own town Caesarea. Their intimate friendship commenced at a later date. Amphilochius, like many other eminent Christian fathers, was educated for the bar. The letters of his cousin imply that he carried on his profession at Constantinople.

It is not improbable that trouble in regard to money matters about 369 weaned Amphilochius from his worldly pursuits and turned his thoughts inward. He had abandoned his profession, and was then living in retirement at Ozizala, devoting himself apparently to religious exercises and to the care of his aged father. His cousin Gregory appears to have been mainly instrumental in bringing about this change. At least he says with honest pride, that "together with the pure Thecla," he has "sent Amphilochius to God". And now his closer friendship with Basil and Gregory begins. Ozizala was situated not far from Nazianzus, for Gregory's correspondence implies that they were near neighbours. A letter of Basil, apparently belonging to this period, is in the name of one Heraclidas, who, like Amphilochius, had renounced the profession of the bar and devoted himself to a religious life. Heraclidas, lodged in a large hospital recently erected by Basil near Caesarea, and enjoying the constant instructions of the bishop, urges Amphilochius to obtain leave from his father to visit Caesarea and profit by the teaching and example of the same instructor. This letter was written in the year 372 or 373. The invitation to Caesarea appears to have been promptly accepted, and was fraught with immediate consequences. It does not appear that at that time Amphilochius was even ordained; yet at the very beginning of the year 374 we find him occupying the important see of Iconium. Amphilochius can hardly have been then more than about 35 years of age.

From this time forward till his death, about five years afterwards, Basil remained close with Amphilochius, receiving from him frequent visits. The first took place soon after his consecration, about Pascha 374, and was somewhat protracted, his ministry on this occasion making a deep impression on the people of Caesarea.

It was probably in another visit in 374 that Amphilochius urged Basil to clear up all doubt as to his doctrine of the Holy Spirit by writing a treatise on the subject. This was the occasion of Basil's work, *On the Holy Spirit*, which was dedicated to Amphilochius. During this and the following year Basil likewise addresses to Amphilochius his three *Canonical Letters*, to solve some questions relating to ecclesiastical order. He is also invited by Basil to assist in the administration of his own diocese of Caesarea, which

has become too great a burden for him in his illness. The affectionate confidence which the great man reposes in his younger friend is a powerful testimony to the character and influence of Amphilochius.

After the death of Basil, we trace the career of Amphilochius in the correspondence of Gregory. Gregory writes with equal affection and esteem, and with more tenderness than Basil. He has been ill, and he speaks of Amphilochius as having helped to work his cure. Sleeping and waking, he has him ever in his mind. He mentions the many letters which he has received from Amphilochius. The last of Gregory's letters to his friend seems to have been written about the year 383. Not long before Amphilochius had been present with his friend at the council of Constantinople.

About two years later must be placed the incident in which the zeal of Amphilochius against the Arians appears. Sozomen tells the story, but without the name of the bishop. Obtaining an audience of Theodosius, he saluted the emperor himself with the usual marks of respect, but paid no attention to his son Arcadius, who had recently been made Augustus and was present at the interview. Theodosius, indignant at this slight, demanded an explanation. "Sire," said the bishop, "any disrespect shewn to your son arouses your displeasure. Be assured, therefore, that the Lord of the universe abhorreth those who are ungrateful towards His Son, their Saviour and Benefactor."

The date of Amphilochius's death is uncertain. He was still living in 392; and two years later his name occurs among the bishops present at a synod held at Constantinople. On the other hand, he is not mentioned in connection with the troubles of St. John Chrysostom (403 and after). It is a fairly safe assumption that he was no longer living.

Of his ability as a theologian and a writer his reputation with his contemporaries and with the later church leaves very little ground for doubt. His contemporary Jerome speaks of the Cappadocian triad, Basil, Gregory, and Amphilochius, as writers "who cram their books with the lessons and sentences of the philosophers to such an extent that you cannot tell which you ought to admire most in them, their secular erudition or their Scriptural knowledge"

Of his character his intimate friends are the best witnesses. The trust reposed in him by Basil and Gregory appears throughout their correspondence. The former more especially praises his love of learning and patient investigation, addressing him as his "brother Amphilochius, his dear friend most honoured of all"; while the latter speaks of him as "the blameless high-priest, the loud herald of truth".