

Parish Prayer List (Living)

Alexandra	Rachael	Jessilyn	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	Monk Nicholas
Evan Daniel	Kathy Tanner	Anthony	Pauline
Olga	Marina	Salvatore	Josephine

Parish Prayer List (Fallen Asleep)

Nicholas Georgeopoulos (+11/3) Mildred Zelko (+10/31)
Betty Pilja (+12/6) Josephine Urban (+12/15)
Mary Louise Blomeley (+12/10) John Reymers (+11/17)

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Words from the Fathers

We ought to pray, not according to just any bodily habit nor with a habit of loud noise nor out of a custom of silence or on bended knees. But we ought soberly to have an attentive mind, waiting expectantly on God until He comes and visits the soul by means of all of its openings and its paths and senses. And so we should be silent when we ought, and to pray with a cry, just as long as the mind is concentrated on God. For as when the body does any task, it is completely occupied with the work and all its members help one another, so also the soul should be totally concentrated on asking and on a loving movement toward the Lord, not wandering and dispersed by its thoughts but with concentration waiting expectantly for Christ.

St. Macarius, Homily 33

In 1892, Tlingit leaders (an indigenous people in southeast Alaska) asked the Russian Orthodox Bishop of the Aleutian Islands and Alaska to come to Juneau from his headquarters in San Francisco, so they could become Orthodox Christians. As there were no Russians in Juneau, the bishop how the Tlingit had come to this decision.

He was told that a young Tlingit man had had a vision of a short, white-bearded old man telling him to go to Sitka and be baptized. (The Tlingit in Sitka had their own Russian Orthodox

chapel with services in the Tlingit language—unlike the American missionaries who were under orders from the United States government to suppress native languages and customs and use only English.) The young man went to Sitka and was baptized.

Not long afterward, he became very ill. Nearing death, he called for the elders of the village and told them the white-bearded old man had come again, giving the message that the Tlingit people should be baptized.

After the young man died, the elders had the same vision, with the same white-bearded man. As this vision, or dream, spread, the Tlingit people became very eager to be baptized. When they saw an icon of Saint Nicholas the Wonderworker, Archbishop of Myra in Lycia, they recognized him as the white-bearded old man who had come to them in their dreams.

The Tlingit leader Yees Gaanaaix and his wife were baptized, followed by seven hundred Tlingit people, all coming into the Orthodox faith.

The Russian Orthodox church in Juneau was dedicated to Saint Nicholas the Wonderworker in 1894. As the Tlingit people work on the sea, primarily as fishermen, they have a special love for Saint Nicholas, the protector of all who go to sea. The Juneau church is the oldest in continual use in southeast Alaska.

St. Nicholas of Myra, the Wonderworker

Do not be surprised if you fall every day and do not surrender. Stand your ground bravely. And you may be sure that your guardian angel will respect your endurance. A fresh, warm wound is easier to heal than those that are old, neglected, and festering, and that need extensive treatment, surgery, bandaging, and cauterization. Long neglect can render many of the incurable. However, all things are possible with God.

St. John Climacus, The Ladder of Divine Ascent

At the approach of a great feast you must watch yourself with particular care. The enemy endeavors beforehand to chill your heart towards the event being celebrated, so that you will not honor it by whole-heartedly considering its reality. He acts

upon us through the weather, or through the food and drink we have taken, or through his own arrows thrown plentifully at the heart and inflaming the entire person, at which time evil, impure and blasphemous thoughts occur to us, and we feel thoroughly averse to the solemnity. We must overcome the enemy by forcing ourselves to meditate and pray devoutly.

St. John of Kronstadt

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Abba Irenaeus: "Let Us Imitate the Three Children"

Abba Irenaeus said to the brethren:

"Let us fight diligently and be patient in our warfare, for we are soldiers of the Heavenly King. And as the soldiers of an earthly king wear helmets, so we have heavenly graces - the beautiful virtues. They have breast-plates of chain-mail and we have the spiritual breast-plate forged with the bronze of faith. They have a spear; we have a cross. They have a shield; we have our hope in God. They have the oblong shield; we have God. In war they shed blood whereas we surrender our wills. That is why the Heavenly King conceded that the demons should do battle with us - that we not forget His benefits.

Many men, in their slackness, do not pray at all; or, if they pray, do not pray continuously but wander in their thoughts. They will be found to be no better than those who do not pray at all. For how shall they be heard who speak to God with their lips while they are reckoned to be of the world in their hearts? When we are afflicted, then we soberly give ourselves to prayer (for we often sing with our lips but not with our attention), sending up the eye our heart as we pray to God, speaking to Him with sighs.

So now, brothers, let us imitate the soldiers of the mortal king and fight with zeal, or rather the Three Children [Dan. 13] and tread down the furnace of passions by purity. Let us quench the coals of temptation by prayer. Let us put the imaginary Nebuchadnezzar (the devil) to shame, setting forth our bodies as a living sacrifice to God and offering a religious mind as a burnt sacrifice."

From *The Spiritual Meadow of John Moschas*, translated by John Wortley, Mioni 9.

A Homily on Isaac, Who Was Blessed By God

By St. Nikolai Velimirovich

"And the Lord appeared unto him the same night, and said, 'I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee'" (Genesis 26:24).

Brethren, from time immemorial, the path upon which the righteous walk has always been difficult. From time immemorial, they have been hard pressed either by those who do not believe in God or by those who maintain an incorrect belief. Abel was hard pressed by his brother Cain; Noah and Lot, by a completely corrupt generation; and Abraham, Isaac and Jacob, by the pagans. However, God does not forsake the righteous to walk the difficult path alone.

This we also see with Isaac: "I am the God of Abraham thy father; fear not." Isaac understood these very meaningful words. By these words, God encouraged and reminded him. He was saying: "Because of Abraham, I will bless thee also; and, as I protected Abraham among the pagans, so in a like manner will I protect thee." And further: "Be faithful to Me as was Abraham thy father." Isaac followed the example of his father and did not turn away from God at any time in his life.

Isaac was a farmer and a cattle-breeder as was his father; he was righteous and meek, avoiding strife with men and doing good for people. "We saw certainly that the Lord was with thee" (Genesis 26:28), as his haters and persecutors finally had to admit. And Isaac was made worthy that God be called His God: just as God was called the God of Abraham, so later He was called the God of Isaac.

O Lord, wondrous in Thy saints, remember our names also along with the names of Thy righteous ones and saints in Thy Kingdom. To Thee be glory and praise forever. Amen.