

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Subdcn Jason
John	Maria	Anamay	Ron
Lawrence	Dianna	Rdr. George	JoAnn
Anthony	Paula	Kathleen	SJ
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Thomas	Gloria	Thecla	Michael
Reader John	Kimberly	Matthew	Susan Mary
Sbdcn Maximus	Emilia	Photini	George
Magdalini	Constanka	Emil	John Howard
Barbara	John	Pam	Grace
Olga	Marina	Hesychios	Elizabeth
Sophia	Danny	John L.	Evdokia
Nicholas	Mary	Rachel	Katherine
Lily	Theodora	Elizabeth	Joseph
Justine	David	Reader Mark	Silouan
Christopher	Crystal	Rosa-Jane	Ian
Gabriel	Marcia	John R.	Johannah
Xenia			

(non-Parish)

Alexandra	Rachael	Thomas Pappas	Lillian Pappas
Christopher	Fr. Michael	Paige and Paul	Juan & Jennifer
Gabriella	Josiah	Jacob	Catherine
Hugh	Raymond	Judy	Mike
Ron	Clint	Peter	Maria
Brian	Brian	Sean	Sara
Ruth	Janet H.	Pam	Ana
Roz	Krista	Marty	Margo
Rob	Jera	Vanessa	Emma

Parish Prayer List (Fallen Asleep)

Shawn Visconti (+7/21)

Anastasios Pait (+8/4)

Evangelos Georgopoulos (+8/8)

Theodoros Kontos (8/29)

Mary Grace Beall (+9/2)

Mark Kesselak (+9/2)

Thoughts from the Fathers

Thus every excellent and good action that is done in accordance with the commandment of the Lord becomes a virtue. Just as the farmer wears himself by merely ploughing, digging, and sowing the seed on the ground, but it grows and produces fruit early and late by God's gift, so it is in reality, as you will discover, in spiritual matters. It belongs to us to engage in every activity and with much toil and weariness to

sow the seeds of virtue, but by God's gift and mercy alone the rain of His loving-kindness and grace falls and causes the unfruitful soil of our hearts to bear fruit.

Saint Symeon the New Theologian

The words, 'For Thine is the kingdom, the power and the glory, for ever and ever,' signify Thou alone art everywhere and eternally reignest, Almighty and glorious King; or, the kingdom is the Father, the power the Spirit, and the glory the Son, for it is said, 'I have glorified Thee on the earth.'"

Saint John of Kronstadt

The Spirit is, like God, a 'fire.' This means that the Holy Spirit is of the same essential nature as the Father. The Spirit is the very One Who created us and creates us anew through baptism and resurrection. The Spirit knows all things, teaches all things, moves where and when and as strongly as He wills. He leads, speaks, sends, and separates those who are vexed and tempted. He reveals, illumines, gives life, or better said, He is Himself light and life.

Saint Gregory Nazianzen

Where humility is combined with the remembrance of God that is established through watchfulness and attention, and also with recurrent prayer inflexible in its resistance to the enemy, there is the place of God, the heaven of the heart in which because of God's presence no demonic army dares to make a stand.

Philotheos of Sinai

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On Forgiveness

Often people are struck by the question: how can a man be saved? And we find in this passage of the Gospel, as in a whole number of others, such a simple precise answer to it. Your salvation is in your own hands — forgive: and you will be forgiven. And the moment you are forgiven, it means that eternal life is open to you. In today's Gospel Christ tells us about a man who owed a vast sum of money to his overlord but had no means of repaying and his Lord forgave him all because

he had pity on him. After leaving his overlord's presence this man met another who owed him a small amount, and began demanding payment without mercy. Hearing this the overlord said: I forgave you your enormous debt, so how could you not forgive your debtor his small indebtedness? In the same way we expect that through one word of God's mercy, the gates of eternal life will be opened for us, yet we close these very doors — no, the small doors of this temporal life in the face of another person. What can we hope for?

The Gospel says in another place: with what measure you measure it shall be measured unto you; in the Beatitudes it says: blessed are the merciful for they shall obtain mercy, and in the Lord's prayer: forgive us as we forgive... How simple it all seems, and yet how difficult we find it. It would be simple if our hearts responded to sorrow, to need; it is difficult because our hearts are silent. But why is this so? May it not be because when someone behaves badly we always think he must be a bad man, without realising that often the man so much wants to be good, so much wants every word of his to be pure, his thoughts and his heart pure, his actions worthy ones, but he simply has not the strength, he is enmeshed by old habits, by the pressures of his environment, by false shame and so many other things. And he continues to act wrongly; but we could disentangle him. We could look at him as God looks at him, with pity, as one might look at a sick man dying of a disease that could be cured if only he were given the right treatment. And each one of us could do what is necessary for someone. Look at a man and pity him for being wicked, angry, vengeful, bad in one way or another. Have pity on him and turn the bright side of your soul towards him, tell him that his actions and his words will not deceive you, however wicked they may be, because you know that he is an image, an icon of God, besmirched and disfigured, and yet in him you bow down to God, and love him as a brother. To do this may cost you a great deal, but if you can do it once or twice and see how a person changes because you have faith in him, because you have rested God's hope on him, what a world we should live in — a world of mutual trust. True, we should have to pay for it with

our heart's blood, with tears of compassion, with agony of soul, but what joy there would be not only among the angels of God in heaven when they saw a sinner saved, but in our own hearts when we suddenly saw that in response to our compassion and love, a person was filled with the light of eternal life.

-Metropolitan Anthony Bloom

On Watchfulness

I shall now tell you in plain, straightforward language what I consider to be the types of watchfulness which gradually cleanse the intellect [nous] from impassioned thoughts. In these times of spiritual warfare I have no wish to conceal beneath words whatever in this treatise may be of use. As St Paul puts it: 'Pay attention, my child Timothy, to what you read (cf 1 Tim4:13).

One type of watchfulness consists in closely scrutinizing every mental image or provocation, for only by means of a mental image can satan fabricate an evil thought and insinuate this into the intellect in order to lead it astray.

A second type of watchfulness consists in freeing the heart from all thoughts, keeping it profoundly silent and still, and in praying.

A third type consists in continually and humbly calling upon the Lord Jesus Christ for help.

A fourth type is always to have the thought of death in one's mind.

These types of watchfulness, my child, act like doorkeepers and bar entry to evil thoughts.

Saint Hesychios the Priest, "On Watchfulness and Holiness," *The Philokalia*