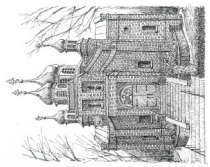
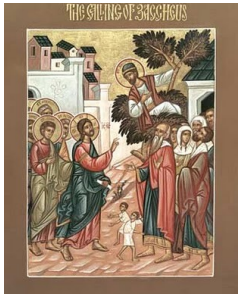
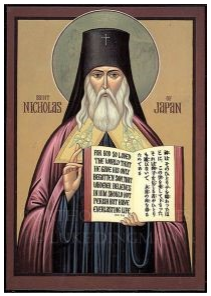
Holy Trinity Orthodox Church
305 Washington Street
P. O. Box 2876
New Britain, CT 06050-2876



HOLY TRINITY ORTHODOX CHURCH



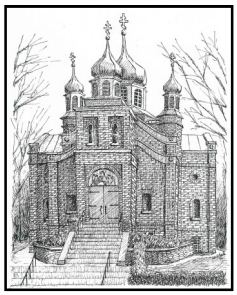


FEBRUARY 2019

HÖLY TRÏNÏTY ÖRTHÖDÖX CHURCH

FEBRUARY 2019

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	Charity: BOYS & GIRLS CLUB	Cleaners: 2/ 3: Cabrera / Rottman 2/10: Delaney / Steffick 2/17: Everson / Dilger 2/24: Adams / Sirag	Greeter: Mat. Melanie		1 Festal Great Vespers with Litya 6:30 P.M.	2 Meeting of the Lord in the Temple Festal Divine Liturgy & Blessing of Candles 9:00 AM Great Vespers 5:00 P.M. CONFESSION
3 36th after Pentecost Righteour Simeon & Prophetess Anna Church School 8:30 A.M. Divine Liturgy 9:00 A.M. Coffee Hour – ? ? ?	4	5 *CT Deanery Clergy Retreat @ Hartford, CT 3:00-9:00 PM*	6	7 Visitation: 1:30 PM Jerome Home	8	9 Great Vespers 5:00 P.M. CONFESSION
10 Zacchaeus Sunday Divine Liturgy 9:00A.M. Coffee Hour – Belonick	11	12 Iveron Icon of the Theotokos	13	14 St. Cyril, Equal to the Apostles Orthodoxy 101 @ 10:30 A.M	15 21 Coptic Martyrs of Libya	16 St. Nicholas of Japan Great Vespers 5:00 P.M. CONFESSION
17 Publican & Pharisee Divine Liturgy 9:00A.M. Coffee Hour – ? ? ?	18	19 Visitation: 1:30 PM MSGR. Bojnowski Manor	20 **FAST FREE WEEK!**	21	22 *DNE Youth "Rally after Rally" @ Hartford, CT 6:30-9:30 PM*	23 Great Vespers 5:00 P.M. GENERAL CONFESSION
24 Prodigal Son Divine Liturgy 9:00 AM Coffee Hr – Parish Council	25 Parish Council Meeting 7:00 PM	26	27 St. Raphael of Brooklyn	28 Orthodoxy 101 @ 10:30 A.M	March 1	2 Great Vespers 5:00 P.M. CONFESSION



Monthly Newsletter of
HOLY TRINITY ORTHODOX CHURCH
305 Washington Street • PO Box 2876 • New Britain, CT 06050-2876

www.htocnb.org
FEBUARY 2019

HOUSE BLESSINGS: The home blessing this year was again a tremendous joy. I had a wonderful time visiting with everyone, some 25+ homes. I'm hopeful that more faithful will take advantage of this spiritual blessing. Thank you, everyone, for your kindness as I journeyed around central Connecticut.

Fr. David

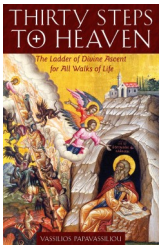
FEAST DAY: The Great Feast of the Meeting of our Lord in the Temple (February 2nd) will be celebrated with Festal Great Vespers with Litya of Friday, February 1st at 6:30 p.m. and Festal Divine Liturgy & Blessing of Candles on Saturday, February 2nd at 9:00 a.m. February 1st at 6:00 p.m.

3rd Annual No-Bake Bake Sale:

Support the mission and outreach efforts of the HTOC Sisterhood. All Contributions Welcome! Running through Sunday, February 10th. Your contribution earns you an entry into a raffle at the Feb 10th Coffee Hour! How to help: Place your donation in the basket at the back of the church OR give your donation to Sarah Clark or Rosemary Delaney. THANK YOU!

NEWLY ELECTED: The 2019 Parish Council, elected at the annual parish meeting, together with the officers for the Sisterhood and Men's Club will be blessed the end of Divine Liturgy on February 10th, subject to approval of the elections by His Eminence, Archbishop NIKON. All elected members are asked to be present for that service.

ORTHODOXY 101: We begin a new study learning about The Ladder of Divine Ascent by St. John Climacos using the book ***Thirty Steps to Heaven***. Classes will be Thursday, February 14th and 28th at 10:30 a.m. Looking forward to seeing all those interested in learning about our faith!!



GENERAL CONFESSION: is normally

held on the last Saturday of each month (except for lenten periods), following Great Vespers. All regular communicants should make every effort to attend each General Confession. The next General Confession will be held on February 23rd.

The February charity collection is for is for

Boys and Girls Club of New Britain.

A Tradition of Excellence: The Boys & Girls Club of New Britain has played a leadership role in our community since 1891--strengthening our families, our neighborhoods, and our city, in good times and bad, by changing lives and caring for young people, one child at a time. Our doors are open 1,967 hours each year for any kid to drop in, including weekends, with current membership covering 330 streets across New Britain.

BOYS & GIRLS CLUB

Our Mission is to enable all young people, especially those who need us most, to reach their full potential as productive, caring, responsible citizens. Our Boys & Girls Club Provides: A safe place to learn and grow; Ongoing relationships with caring, adult professionals; Life-enhancing programs and character development experiences; and Hope and opportunity.

Visit their web site at http://www.bgclubnb.org/home.html

Please be generous by using the envelopes provided in our monthly mailing. Collection will be taken on the last Sunday of the month.

PARISH COUNCIL: The first meeting of the

2019 Parish Council will be held on Monday evening, February 25th at 7:00 P.M. All council members are reminded of the schedule change and asked to make every effort to attend the meeting.

Archpriest David Koles, Rector
9 Frankie Lane
Terryville, CT 06786
Phone: 860-573-0013
Email: frdavid@htocnb.org

Birthdays & Anniversaries in FEBRUARY:

4	Isabella Salina	2008
6	Michael Karabin	1947
6	Diane Polzun	1947
7	Adam Salina	1975
8	Ellen Santoro	1953
10	Philip Cook	1986
12	Stormie Morrison	1974
12	Ia Kokus	2016
12	Adrian Kokus	2016
16	Helen Anop	1927
16	Anastasiya Filon	1987
20	Mike Wanik	1958
24	Beauden Morrison	2011
25	Kelsey Rembisz	2009
25	Nick Dresko	1983
5	Peter & Ann Anop	1994
9	Juliana & Ian Haskins	2014

"WHEN I WAS SICK YOU CAME TO ME"

The following parishioners (and friends) are now home-bound or in long-term care facilities. If there are any names missing, please inform Fr. David. The regular schedule of visitations is included on the monthly calendar. Parishioners are welcomed and encouraged to make regular visitations to nursing homes and shut-ins. Our loved ones **NEED** to feel connected to their parish family.

Jerome Home, New Britain
Sadie Albino
Alexander Dubnansky

Monsignor Bojnowski Manor, New Britain
Mary Camarata

Grandview Rehabilitation and Healthcare Center [Walnut Hill Care Center], New Britain
Martha Cherpak

At Home: Betty Beck, Jim Dounouk, Jane Gunning, Joseph Kowar, Stella Liwen, Jennie Pich, Antoinette Rudy and Katherine Szestakow.

PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

Theodore Karpey		February 1 1982
Olga Kotlarz		February 1 1985
Teresa (Parasceva) Walker	84	February 1 1999
John Balkun	70	February 2 1966
Vasilina Koliv	17	February 3 1913
Gregory Stankevich	62	February 3 1949
Trofim Kirichov	62	February 3 1956
John Klotz, Sr.	80	February 3 1968
Katheryna Bondarenko	85	February 3 1980
Eva Hamisevich	28	February 4 1920
Natalie Lestoric	80	February 4 2002
Child John Tarlevsky	1 day	February 5 1918
Walter Panasevich	55	February 5 1964
Marion Dounouk	15	February 5 1965
Irene Turek	74	February 5 2004
Peter Jazkevich		February 7 1989
Child Nina Hulisa	7 mo	February 8 1917
Child Olga Kuharchuk	4 mo	February 8 1917
Joseph Hamilla	84	February 8 1984
Geraldine Karpey	61	February 8 1985
Conrad Filipchuk	56	February 9 1932
Paul Bogdan	65	February 9 1955
Zinada Foster	88	February 9 2007
Peter Hamilla	33	February 10 1916
Child Lydia Hamisevich	7 mo	February 10 1917
Helen Velichko	56	February 11 1930
Alexei Lewczyk	69	February 12 1959
Protodn Nicholas Panteleff	**85**	**February 12 1961**
Michael Molchan	75	February 12 1964
Anna Horbal	84	February 12 1981
Lawrence Beck	89	February 12 2018
Child Nicholas Panasevich	2 mo	February 13 1916
Naum Sobchuk [Sovchuk]	61	February 13 1956
Mary Hamilla	80	February 13 1958
George Cocores	35	February 13 1960
Natalia Karpey	84	February 13 1973
Alexandra Neverovich	86	February 13 1983
Walter Wanik	61	February 13 1995
Alexandra Bichun	57	February 14 1959
Nadezhda Novosett	93	February 16 1990
Sarah Belomyzy	83	February 16 1995
Child Mary Hiov	5 mo	February 17 1911
Pauline Dyranka	82	February 17 1996
John Fedorovich	38	February 19 1926
Stephen Klotz		February 19 1959
Nona Grusha	87	February 19 2000
Basil Pracalo	77	February 20 1968
George Cherpak	96	February 20 1983
Stephen Karpey	66	February 21 1942
Joseph Pich	77	February 21 1996
Mary Paquette	98	February 21 2002
Child Katherine Cherpak	7	February 22 1911
Child Tekla Russin	9 mo	February 23 1903
Mary Semanchik	15	February 23 1910
John Lehman	64	February 23 1950
Anastasia Pelik	62	February 23 1954
Helen Wlasuk	71	February 23 1960
Mary Gasparini	94	February 25 1998

Andrew Lenik	35	February 26 1930
Katherine Smoluk	73	February 26 1971
Alexander Kotrady		February 26 1985
Child (No name) Pruta	4	February 27 1937
Pearl (Paraskeva) Liwen	95	February 27 1987
Justina Sulima	69	February 28 1969
Barbara Steffick	75	February 28 2008
Elia Podubinsky	38	February 29 1916

ВѢЧНАЯ ПАМЯТЬ

Charities for 2018

January - Warm the Children-NB	**$ 200**
February - ANCIENT FAITH RADIO	**$ 334**
March - Fr. Dimitrie Vincent / Hockey has Heart	**$ 535**
April - **Team JENGA Walk MS 2018**	**$ 464**
May - **WOUNDED WARRIOR PROJECT**	**$ 395**
June - 2018 Youth Gathering and the St. Peter's Ecclesiastical School	**$ 400**
July/August - F O C U S NORTH + AMERICA	**$ 925**
September - **HOUSE OF HEROS CONNECTICUT**	**$ 240**
October - Connecticut Family Support Network	**$ 450**
November - Warm the Children-NB	**$ 291**
December - Friendship Center-NB	**$ 437**

FEASTDAYS IN FEBRUARY:

Meeting of The Lord (February 2): Forty days after Christ was born he was presented to God in the Jerusalem Temple according to the Mosaic Law. At this time as well his mother Mary underwent the ritual purification and offered the sacrifices as prescribed in the Law. Thus, forth days after Christmas, on the second of February, the Church celebrates the feast of the presentation called the **Meeting** (or **Presentation** or **Reception**) **of the Lord**.

Iveron Icon of the Theotokos (February 12th):
Rejoice, Keeper of the Portal most gracious, who dost open to the faithful the doors of Paradise. (Akathist refrain)

The original Miraculous Icon of the Iveron Mother of God is on Mount Athos. By tradition, it was painted by the apostle and evangelist Luke.

In the 9th century, this Icon was in the possession of a widow who lived in Nicea. It was during the reign of the iconoclast Byzantine emperor Theophilus that soldiers came to the house of the widow, where in a small chapel the Iveron Icon of the Mother of God occupied a place of honor. One of the soldiers struck the Icon with his sword, and immediately blood began to flow from the gashed cheek of the Virgin. Shaken by this miracle, the soldier instantly repented, renounced the iconoclast heresy, and entered a monastery. On his advice, the widow concealed the Icon in order to avert its further desecration. After praying for guidance before the Icon, the widow put the Holy Image into the sea. To her immense surprise and joy the Icon did not sink but, remaining upright, drifted away in a westerly direction.

Many years later this Icon appeared on the Holy Mountain ("in a pillar of fire" as Athonite tradition recounts) from the sea, close by the Iveron monastery. At that time the holy monk Gabriel was one of the brotherhood in this monastery. The Mother of God appeared to him in a vision and directed him to convey to the abbot and brothers of the monastery that She wished them to have Her Icon as their help and salvation. She told Gabriel to approach the Icon on the waters without fear and take it with his hands. Obedient to the words of the Mother of God, says Athonite tradition, Gabriel "walked upon the waters as though upon dry land," took up the Icon and brought it back to the shore.

The icon was then brought into the monastery and placed in the altar. On the next day the Icon disappeared from the sanctuary, and was found on the wall beside the monastery gate. It was returned to the altar, but the next day it was again found by the gate. This recurred several times, until the Holy Virgin revealed to the monk Gabriel that it was not Her wish for the Icon to be protected by the monks, but that She wished to protect them. After this, a church was built near the monastery gate where the Icon resides to this day.

21 Coptic Orthodox Martyrs of Libya (February 15th):
Milad Makeen Zaky, Abanub Ayad Atiya, Maged Soliman Shehata, Youssef Shukry Younan, Kirollos Boshra Fawzy, Bishoy Astafanous Kamel, Samuel Astafanous Kamel,

Malak Ibrahim Sinyout, Tawadros Youssef Tawadros, Gerges Milad Sinyout, Mina Fayez Aziz, Luka Nagaty Anis, Samuel Alham Wilson, Ezzat Boshra Naseef, Gaber Mounir Adly, Essam Baddar Samir, Malak Farag Abrahim, Sameh Salah Farouk, Gerges Samir Megally, Hany Abdel Mesih Salib, and Mathew Ayairga (from Ghana).

St. Raphael of Brooklyn (February 27th): Saint Raphael, a man of angelic name and apostolic fervor, was influenced by many cultures. He was born and raised in the Middle East, educated by Greeks at Halki, and by Russians at Kiev, and he spent the last nineteen years of his life as a missionary in North America.

St. Raphael was the first Orthodox bishop to be consecrated in North America (1904). He was also a tireless laborer who strove to build up the Church (I Cor. 14:12), and his great love and sacrifice for his flock mark him as a true pastor.

He was consecrated at St. Tikhon's Monastery in May of 2000.

ON THE CHURCH AS A SPIRITUAL HOSPITAL

By Metropolitan Hierotheos Vlachos

If a person does not follow the "right way" he can-not ever reach his destination. If he does not take the proper "remedies," he cannot ever acquire health; in other words, he will experience no therapeutic benefits. If we compare Orthodox spirituality with other Christian traditions, the difference in approach and method of therapy is evident.

A fundamental teaching of the Holy Fathers is that the Church is a "Hospital" which cures the wounds of man. In many passages of Holy Scripture such language is used. One such passage is that of the parable of the Good Samaritan: "But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had com-passion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, and brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, and gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you" (Luke 10:33-35).

In this parable, the Samaritan represents Christ who cured the wounded man and led him to the Inn, that is to the "Hospital" which is the Church. It is evident here that Christ is presented as the Healer, the physician who cures man's maladies; and the Church as the true Hospital. It is very characteristic that Saint John Chrysostom, analyzing this parable, presents these truths emphasized above.

Man's life "in Paradise" was reduced to a life governed by the devil and his wiles. "And fell among thieves," that is in the hands of the devil and of all the hostile powers. The wounds man suffered are the various sins, as the prophet David says: "my wounds grow foul and fester because of my foolishness" (Psalm 37). For "every sin causes a bruise and a wound." The Samaritan is Christ Himself who descended to earth from Heaven in order to cure the wounded man. He used oil and wine to "treat" the wounds; in other words, by "mingling His blood with the Holy Spirit, he brought man to life." According to another interpretation, oil corresponds to the comforting word and wine to the harsh word. Mingled together they have the power to unify the scattered mind. "He set him on His own beast," that is He assumed human flesh on "the shoulders" of His divinity and ascended incarnate to His Father in Heaven.

Then the Good Samaritan, i.e. Christ, took man to the grand, wondrous and spacious inn - to the Church. And He handed man over to the inn keeper, who is the Apostle Paul, and through the Apostle Paul to all bishops and priests, saying: "Take care of the Gentile people, whom I have handed over to you in the Church. They suffer illness wounded by sin, so cure them, using as remedies the words of the Prophets and the teaching of the Gospel; make them healthy through the admonitions and comforting word of the Old and New Testaments." Thus, according to Saint Chrysostom, Paul is he who maintains the Churches of God, "curing all people by his spiritual admonitions and offering to each one of them what they really need."

In the interpretation of this parable by Saint John Chrysostom, it is clearly shown that the Church is a Hospital which cures people wounded by sin; and the bishops and priests are the therapists of the people of God.

FROM THE CHURCH FATHERS – FASTING AS MEDICINE

Fasting is a medicine. But medicine, as beneficial as it is, becomes useless because of the inexperience of the user. He has to know the appropriate time that the medicine should be taken and the right amount of medicine and the condition of the body which is to take it, the weather conditions and the season of the year and the appropriate diet of the sick and many other things. If any of these things are overlooked the medicine will do more harm than good. So, if one who is going to heal the body needs so much accuracy, when we care for the soul and are concerned about healing it from bad thoughts, it is necessary to examine and observe everything with every possible detail.

Fasting is the change of every part of our life. Because the sacrifice of the fast is not the abstinence but the distancing from sins. Therefore, whoever limits the fast to deprivation of food, he is the one who, in reality, abhors and ridicules the fast.

Are you fasting? Show me your fast with your works. Which works? If you see someone who is poor, show him mercy. If you see an enemy, reconcile with him. If you see a friend who is becoming successful, do not be jealous of him! If you see a beautiful woman on the street, pass her by.

In other words, not only should the mouth fast, but the eyes and the legs and the arms and all the other parts of the body should fast as well. Let the hands fast, remaining clean from stealing and greediness. Let the legs fast, avoiding roads which lead to sinful sights. Let the eyes fast by not fixing themselves on beautiful faces and by not observing the beauty of others. You are not eating meat, are you? You should not eat debauchery with your eyes as well. Let you hearing also fast. The fast of hearing is not to accept bad talk against others and sly defamations.

Let the mouth fast from disgraceful and abusive words. Because, what gain is there when, on the one hand we avoid eating chicken and fish and, on the other, we chew up and consume our brothers? He who condemns and blasphemes is as if he has eaten brotherly meat, as if he has bitten into the flesh of his fellow man. It is because of this that Paul frightened us, saying: "If you chew up and consume one another be careful that you do not annihilate yourselves."

PERFECTION THROUGH THE FULFILLING OF THE WILL OF GOD

By St. Nicholai Velimirovic

"Jesus said to them, My food is to do the will of the One Who sent Me and to finish His work" (Jn 4:34).

Here is a saving example given to us by our Savior! He Who had such power, authority and wisdom says that He came into the world, not to do His will but the will of the Father and not to do His work but the work of His Father; but we, even though we are as weak as a cobweb, continuously emphasize our will and some, our work! Although the Son is equal to the Father as He says in another place: "The Father and I are one" (Jn 10:30); nevertheless, the Lord Jesus says that He came into the world to do His Father's will and to accomplish His Father's will. He is saying this not in order show the smallness of His being before the Father's being, for their being is one, but rather to show the greatness of His love toward the Father, and in order to motivate us, out of love toward God, to totally adopt His will.

All of our misery in this life comes from the fact that we do not implement the will of Him Who sent us into this world. And we do not implement His will because we do not have love toward Him. For, whoever loves someone, he does so according to his will. The Lord Himself said, "If you love Me, you will keep My commandments". (Jn 14:15).

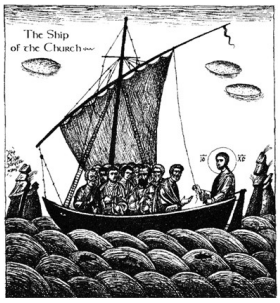
By what could the Lord be able to proclaim His love toward the Father, if not by fulfilling the will of the Father? And, by what means can we proclaim our love toward the Lord Jesus crucified for us on the Cross, if not by fulfilling His will?

Our will, O my brethren, is as deceitful as a shadow. Let us not follow it so that we do not perish. But let us follow the will of the Lover of Mankind, the Lord, Who alone knows what is best for us.

A Humble and Man-loving Lord, teach us to do Your will. To You be glory and thanks always, Amen.

CALM IN THE EYE OF THE STORM

"He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty." - Psalm 91:1



The eye of the storm is the most peaceful place on earth. While wind and rain wreak havoc all around, pilots who fly storm-tracker planes say that all is perfectly still in that special place. In Psalm 91, David speaks about … terror … plagues...ten thousand falling at your right hand... "but it will not come near you." Why? Listen: "He who dwells in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver [me]" (Ps 91:1-3).

There are two ways to go through a storm: in panic or in peace. When a storm suddenly threatened their boat the disciples cried, "Do You not care that we are perishing?" And where was Jesus? Sleeping peacefully in the back of the boat. That's because the Lord wanted to teach His disciples three things:

1)To get to where God wants to take you, you must go through certain storms. It's not optional.
2)When you're in the center of God's will, the storm can't take you under. It's in the storm, not the calm, that you discover this.
3)When it's over you come out knowing God better, and you're more equipped to help others!

So trust in the Lord (commit yourself to Him, lean on Him, hope confidently in Him) forever; for the Lord God is an everlasting Rock [the rock of ages]" (Is 26:4). That's what it means to live in the eye of the storm!

The Lord's Prayer: "Give Us This Day Our Daily Bread"

January 17, 2015 by Metropolitan Hilarion (Alfeyev)

We can turn to God with a great variety of petitions. We can ask Him not only for that which is sublime and spiritual, but also for that which is essential for us on the material plane. "Daily bread" is what we live on; it's our daily nourishment.

Moreover, in the prayer we say: "Give us this day our daily bread." In other words, we don't ask God to provide us with everything necessary for all the subsequent days of our lives. We ask Him for daily food, knowing that if He feeds us today, then He will feed us tomorrow, too. Pronouncing these words, we express our trust in God: we trust Him with our life today, just as we trust Him for tomorrow.

The words "daily bread" indicate that which is necessary for life, and not anything excessive. One might set out on the way of acquisitiveness and, having everything necessary – a roof over one's head, a piece of bread, and a minimum of material goods – begin to engage in hoarding and luxury. That way leads to a dead end, because the more one accumulates and the more money one has, the more one feels the emptiness of life, feeling that there are other needs that cannot be satisfied with material goods. Thus, "daily bread" is that which is essential. It is not a limousine, nor palaces, nor millions of dollars – it is that without which neither we, nor our children, nor our kinsmen can live.

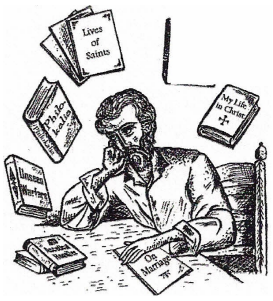
Some understand the words "daily bread" in a more elevated sense: as "super-essential." In particular, the Greek Church Fathers wrote that "super-essential bread" is the Bread that comes down from heaven – in other words, Christ Himself, Whom Christians receive in the Mystery of Holy Communion. Such an understanding is also justifiable, because besides material bread, one also needs spiritual bread.

Everyone can invest his own content into the concept of "daily bread." During the war, a boy prayed: "Give us this day our daily bread," because his main food was dried bread. The main thing necessary for the boy and his family for sustaining life was dried bread. This might seem funny or sad, but it shows that everyone – both old and young – asks God for what he needs most of all, for that without which he cannot live for a single day.

http://www.orthodoxytoday.org/blog/2015/01/the-lords-prayer-give-us-this-day-our-daily-bread/#more-9976

QUOTES FROM THE FATHERS

"Let everyone pay attention to the reading (cf.1 Tim. 4:13)1 The words of the saints are words of God and not of men. Let him put them in his heart and keep them securely, since God's words are words of life and he who has them within himself and keeps them has eternal life. Were you often guests at a sumptuous banquet I doubt that anyone of you would be so indifferent that he would fall asleep and only take from it for his own need, and not be anxious before departing to take with him something for the morrow that he would eagerly share with some of his friends or even with the poor. But here the words of life are offered to you, which make those who feed on them immortal! Tell me, is it right for anyone to be inattentive or to fall asleep and snore as if he were a living corpse? How great the loss! How great the insensitivity and sluggishness!"



- St. Symeon the New Theologian

God belongs to all free beings. He is the life of all, the salvation of all - faithful and unfaithful, just and unjust, pious and impious, passionate and dispassionate, monks and laymen, wise and simple, healthy and sick, young and old - just as the effusion of light, the sight of the sun, and the changes of the seasons are for all alike; 'for there is no respect of persons with God.'

- St. John Climacus, The Ladder, Step 1:3

"Our Savior was crucified for our sakes that by His death He might give us life and train and attract us all to endurance. To Him I press on, and to the Father and to the Holy Spirit. I strive to be found true, judging myself unworthy of this world's goods; and yet not I because of the world, but the world because of me. Think of all these things in your heart; follow them with zeal; fight, as you have been commanded, for the truth to the death: For Christ was made 'obedient even to death' (Phil. 2:8)."

- St. Basil the Great

"Even when your body does nothing, sin can be active in your mind. When your soul inwardly repulses the evil one's attack by means of prayer, attention, remembrance of death, godly sorrow and mourning the body, too, takes its share of holiness, having acquired freedom from evil actions. This is what the lord meant by saying that someone who deans the outside of the cup has not cleansed it inside, but clean the inside and the whole cup will be clean (d. Mt. 23:25- 26)." .,. "These three things God requires of all the baptized: right faith in the heart, truth on the tongue, temperance in the body."

- St. Gregory Palomas

"When a man despises the grace given him, and forthwith falls into the cares of the world, he delivers himself over to his lusts; and thus in the time of persecution he is offended (cf. Mt. 13:21),and becomes altogether unfruitful. Now the prophet points out the end of such negligence, saying, 'Cursed is he who does the work of the Lord carelessly' (Jer. 48:1 0). For a servant of the Lord should be diligent and careful, moreover burning like a flame, so that when, by an ardent spirit, he has destroyed all carnal sin, he may be able to draw near to God, Who, according to the expression of the saints, is called 'a consuming fire' (Heb. 12:29)."

- St. Athanasius the Great