



## **Holy Ghost Orthodox Church**

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### **GREAT LENT**

**ON THE MEND:** Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Bishop Robert, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Michael Mihalick [MS], Father Joseph Kopchak, Father Anthony Dimitri, Father Cuthbert Jack, Father Elias Warnke, Archimandrite Lev, Father Taras Naumenko, Father Nestor Kowal, Father Gabriel Rochell, Father Bill & Pani-Matka Sonia Diakiw, Pani-Matka Linda Oryhon, Father Paul Bigelow, Protodeacon Mykola Dilendorf, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mildred Manolovich, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Cameron [a boy in Matt's class], Faith—an 8-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Ethel Thomas, Donna, Erin, Jeff Walewski [thyroid cancer], Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George & Mika Rocknage, Robert McKivitz, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Peter Natishan, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Peter & Karen Special, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Martin Golofski, Anthony Yerace, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's mother], Charles & Esther Holupka, Wanda Mefford, Lynn (Bush) Gill,

David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Vince Ferro, Michael Pawlyshyn, Dorothy Lednovich, Kristin Batch Vaughn, Bob C., Allie—young girl with leukemia, Heather Kramer, Pete Dimperio, Jane Wartinbee, Steven Sheakley [Pani Gina's cousin], Carmen Talmonti, Matthew—20-year-old with cancer, Nicholas Orlando, Mary Ann Kuzniak, Michael Woloschak, Michael Pryhodzenko, Joseph Mollica, Sonia Luciw, Nellie Patsko, Theresa Ditto, Mary Ann Musial, Mary Pelino, Donna Tickerhoof, David Buchholz, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Jasmine Walker, Julia Duda, Lisa Pandle, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

**Please remember James John Logue George Senita, John Kirkowski, Matthew Machak, Michael Repasky, and ALL American service men and women in your prayers. May God watch over them and all American service men and women—and bring them all home safely!**

**PLEASE REMEMBER TO BRING YOUR “BOXTOPS FOR EDUCATION” AND CAMPBELL’S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Alex’s Eighth Grade and Matt’s Sixth Grade collections. THANK YOU ALL FOR YOUR HELP! Love, *Alex and Matt***

**REMEMBER—PRAYERS ARE ALWAYS FREE!**

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please call Father Bob.

**AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.**

#### **SCHEDULE OF SERVICES**

**Sunday, March 13                      Divine Liturgy of Saint Basil the Great 10:30 AM**  
**FIRST SUNDAY OF GREAT LENT—SUNDAY OF THE TRIUMPH OF ORTHODOXY**  
**SAINT BASIL THE CONFESSOR-COMPANION OF SAINT PROCOPIUS AT DECAPOLIS;**  
**SAINT CASSIAN THE ROMAN-ABBOT; HIEROMARTYR NESTOR-BISHOP OF MAGYDOS**  
**IN PAMPHYLIA; SAINTS MARANA, CYANNA, AND DOMINICA-NUNS OF SYRIA;**  
**HIEROMARTYR PROTERIUS-PATRIARCH OF ALEXANDRIA-AND 6 COMPANIONS**

*Tone 1*

Hebrews 11:24-26, 32-12:2

John 1:43-51

***Parastas in Blessed Memory of Charles Batch—Harry Batch***

**TRIUMPH OF ORTHODOXY 4:00 PM  
ST. JOHN THE BAPTIST ORTHODOX CHURCH, CANONSBURG, PA**

**Sunday, March 20**                      **Divine Liturgy of Saint Basil the Great 10:30 AM**  
**SECOND SUNDAY OF GREAT LENT—SAINT GREGORY PALAMAS**  
**SYNAXIS OF ALL VENERABLE FATHERS OF THE PERCHEVSKY LAVRA; HOLY**  
**HIEROMARTYRS OF CHERSON-BASIL, EPHRAIM, CAPITO, EUGENE, AETHERIS,**  
**ELPIDIUS, & AGATHODORUS; SAINT PAUL THE SIMPLE OF EGYPT-DISCIPLE OF**  
**SAINT ANTHONY THE GREAT; SAINT PAUL THE CONFESSOR-BISHOP OF PRUSIAS IN**  
**BITHYNIA; SAINT EMELIAN OF ROME**

*Tone 2*

Hebrew-7:26-8:2

John 10:9-16

*Parastas in Blessed Memory of Tillie Kuzman—Debbie & John Paouncic*

**Sunday, March 27**                      **Divine Liturgy of Saint Basil the Great 10:30 AM**  
**THIRD SUNDAY OF GREAT LENT—ADORATION OF THE MOST HOLY CROSS**  
**SAINT BENEDICT OF NURSIA-ABBOT; SAINT EUSCHEMON-BISHOP OF LAMPACUS;**  
**SAINT ROSTISLAV/MICHAEL-PRINCE OF KIEV; SAINT THEOGNOSTUS-**  
**METROPOLITAN OF KIEV AND ALL RUS**

*Tone 3*

Hebrews 4:14-5:6

Mark 8:34-9:1

*Parastas in Blessed Memory of Frank & Helen Riznow—Riznow Family*

## **BULLETIN INSERT FOR 13 MARCH 2011**

**FIRST SUNDAY OF GREAT LENT**

**SUNDAY OF THE TRIUMPH OF ORTHODOXY**

**SAINT BASIL THE CONFESSOR-COMPANION OF SAINT PROCOPIUS AT**  
**DECAPOLIS; SAINT CASSIAN THE ROMAN-ABBOT; HIEROMARTYR NESTOR-**  
**BISHOP OF MAGYDOS IN PAMPHYLIA; SAINTS MARANA, CYANNA, AND**  
**DOMINICA-NUNS OF SYRIA; HIEROMARTYR PROTERIUS-PATRIARCH OF**  
**ALEXANDRIA-AND 6 COMPANIONS**

### **TROPARION—TONE 2**

We venerate Thy most pure image, O Good One,  
And ask forgiveness of our transgressions, O Christ our God.  
Of Thy good will Thou wast pleased to ascend the cross in the flesh  
And deliver Thy creatures from bondage to the enemy.  
Therefore, with thankfulness we cry aloud to Thee:  
Thou hast filled all with joy, O our Savior,  
For thou didst come to save the world

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and  
unto ages of ages. Amen.

### **KONTAKION—TONE 8**

No one could describe the Word of the Father  
But when He took flesh from you, O Theotokos,  
He accepted to be described  
And restored the fallen image to its former state  
By uniting it to divine beauty.  
We confess and proclaim our salvation in word and images

### **PROKEIMENON—TONE 4**

**READER:** Blessed art Thou, O Lord God of our Fathers and praised and glorified is Thy name forever!

**PEOPLE: Blessed art Thou, O Lord God of our Fathers and praised and glorified is Thy name forever!**

**READER:** For Thou art just in all that Thou hast done for us!

**PEOPLE: Blessed art Thou, O Lord God of our Fathers and praised and glorified is Thy name forever!**

**READER:** Blessed art Thou, O Lord God of our Fathers

**PEOPLE: And praised and glorified is Thy name forever!**

### **ALLELUIA VERSES**

Moses and Aaron are among His priests; Samuel also was among those who called on His name.

They cried to the Lord, and He answered them.

Here is my review of the book, "Mysteries of the Jesus Prayer," by Norris Chumley, appearing in the current Books & Culture. He and Fr. John McGuckin visited Orthodox monasteries in Egypt, Romania, Russia, Ukraine, and Greece, talking with monks and nuns about the Jesus Prayer. I found the book very helpful. Haven't seen the movie yet--you can buy it from iTunes for \$5. We're having a screening at Holy Cross Church tonight.

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### **Mysteries of the Jesus Prayer: Experiencing the Presence of God and a Pilgrimage to the Heart of an Ancient Spirituality**

Norris J. Chumley, HarperOne, 2011, 224 PP, \$26.99

What's so mysterious about the Jesus Prayer? It's one of the shortest and simplest prayers you can find: "Lord Jesus Christ, Son of God, have mercy on me." It's one of the most ancient prayers, too; think of how often in the Gospels people ask Jesus for mercy. A prayer for mercy would likely have been one of the variations when the Desert Mothers and Fathers (AD 2nd-5th c), who sought to pray constantly, were trying out different short, repeated verses of Scripture to discipline the wandering mind. (St.

Augustine reports that they “have very frequent prayers, but these are very brief.”) Those ancient monasteries and hermitages are the spiritual nursery in which the Jesus Prayer had its birth.

It might be better to call it a spiritual laboratory, though, because this short petition has profound effects. To some extent, that’s only natural: whether it is a Christian prayer, a Hindu mantra, or a two-item shopping list, any attempt to keep repeating a phrase—any attempt at all to restrain the mind’s aimless ramble—is going to reverberate through mind, memory, and will. But since this is, in fact, a prayer, invoking Jesus Christ and asking for his mercy, it has deep and life-changing effects on the person makes it a mental habit. In time, the teaching is, you begin to sense a direct connection with the presence of God, and to hear his responding voice.

Over the centuries a lot of wisdom has built up about how to use the Jesus Prayer safely and effectively. It’s wisdom that has been conserved mostly in Orthodox monasteries, which is where men and women go who want make this single-minded pursuit of union with God. When it comes to prayer, a monastery is where you find the rocket scientists.

Author Norris Chumley explains that, while pursuing a degree at Union Theological Seminary in New York, he wanted to learn more about how to know Christ through prayer—not just book-knowledge, but by direct experience. He found in his church history professor, the Very Rev. Dr. John A. McGuckin (an Orthodox priest), a fellow pilgrim, and began the eight-year process of producing a documentary and a book, both bearing this title. It is a unique project, for monastics traditionally keep their spiritual lives very private. By presenting frankly his desire to introduce the West to the power of the Jesus Prayer, Chumley found doors opening in Orthodox monasteries in Egypt, Greece, Romania, Ukraine, and Russia. He was able to interview monks and nuns and record their first-hand reports of the effects of this profound and simple prayer.

What I found most winning, even surprising, about the book is Chumley’s unaffected manner. It is easy for those who write about spiritual profundities to grow long-faced. Self-importance is a constant temptation. One who pretends to be an expert on mysticism would be in particular danger. But throughout Chumley maintains a sunny, simple quality. Everywhere he goes he is receptive and grateful. This tone begins on the dedication page, which reads, “This book is dedicated to Jesus Christ, and the likeness of him in all of us.” I can’t think of another time I’ve seen a book dedicated to Jesus. The Acknowledgements begin: “Above all, I thank God for my life, my family, my interests, and my work. I thank God for Jesus Christ, God in a human life... I thank God for the reality of the Cross, for Jesus’ resurrection, for the Holy Spirit.” When explaining the words of the Jesus Prayer, he doesn’t flinch: “Son of God is meant literally. Jesus is

the Second Person of the Holy Trinity, begotten by God the Father. For the salvation of the world he came down from heaven and was born of the Blessed Virgin Mary. He is the Son of God and the son of Mary, fully God and fully human."

The Dean Emeritus of St. Vladimir's Orthodox Theological Seminary, the Very Rev. Dr. Thomas Hopko, says, "Everybody wants the Jesus Prayer, but nobody wants Jesus." Some people who explore Orthodox prayer disciplines are looking for spiritual experiences, not a Lord. That is refreshingly not the case with Mysteries of the Jesus Prayer.

The first stop in Chumley's pilgrimage is the most ancient site of Orthodox monasticism, the monastery of St. Antony (AD 251-356) in the Red Sea mountains a couple of hundred miles southeast of Cairo. Though he had gone to some trouble to arrange the necessary permissions, Chumley found that no one in the monastery had been informed. Yet here, as elsewhere, he found a ready welcome.

From the monastery Chumley climbs the 1100 steps up the mountainside to St. Antony's cave, and finds it "one of the holiest places I've ever been." In the monastery chapel a "smallish monk" takes him aside and says, "God told me you were coming," and reveals himself to be the monastery's starets (spiritual elder, a separate role from that of abbot). He is Fr. Lazarus, previously an atheist and professor of Marxist philosophy and economics in New Zealand. "One day he felt a powerful and unexpected call to convert to Christianity and to travel to Egypt and seek God at St. Antony's Monastery. He has been there ever since."

Chumley next journeys to the Monastery of St. Catherine on Mt. Sinai, passing one armed checkpoint after another. On arrival, however, he found that, though he had gone to some trouble to arrange the necessary permissions, no one in the monastery had been informed. The abbot welcomed him, however, and gave him and his crew permission to film "anywhere and everywhere."

This monastery is of particular historic interest because, being geographically remote, it has mostly escaped invasion and destruction. Much of it remains today as it was when first built, around AD 550. In the ancient, jewel-like monastery church Chumley and his crew attend the four-hour daily liturgy that begins in the wee hours and concludes at dawn, filming even behind the iconostasis, beside the altar. This service provides a daily dose of silence and awe that strengthens the monks for the daily assault of tourists. Though monastics voluntarily take on many serious disciplines, that of offering hospitality to busloads of photo-snapping visitors must be among the most daunting.

Chumley also gets to tour the monastery's ossuary. In lands where there is limited room for burial, a common custom is to disinter a body after

a few years and free up the grave for a new tenant. The gathered bones, taking up much less space, are then laid to rest for the second time. St. Catherine's ossuary is a small building full of bones: a pile of skulls over here, femurs over there, and a separate pile for abbots. Here Chumley has one of several brushes with the miraculous. He notices an unusual scent in the room, "a unique fragrance, like musk oil mixed with citrus and herb." Fr. Neilos explains that the bones of holy people sometimes exude a fragrant oil. This phenomenon may start and stop repeatedly, over the centuries. "I have never smelled anything like it before. No cologne or perfume comes close." (He encounters it again in the Monastery of the Caves in Kiev. Fifty feet underground, in a network of tunnels, lie the cells and burial places of countless saints, and Chumley again finds the mysterious fragrance beyond words.)

The next stop is Mt. Athos, a rocky peninsula in northern Greece which is home to some 20 Orthodox monasteries and untold numbers of hermits. Though Chumley had gone to some trouble to arrange the necessary permissions, when he opened his bag to show the abbot and monks of Vatopedi Monastery his camera and sound equipment, there was a flutter "as if I were about to draw out something unholy, or at least unwholesome." Abbot Ephraim gestured for the others to settle down, then patted Chumley's chest, over his heart. "I could feel a powerful energy coursing from my head to my toes. It felt as if he'd psychically read my soul." (The ability to be a "soul-reader," to see a person's history and struggles at a glance, is a common attribute of holy monastics.) The abbot said, "Fine. You are sincere," and the cameras were welcomed everywhere.

And so it goes, with further visits to Romania, Kiev, and Russia. In every place Chumley meets monks and nuns who are open and friendly, and to all appearances normal, despite having dedicated their lives to unceasing prayer. In Orthodox monasticism, there isn't an expectation that monastics will perform a calling in the world (such as medicine or teaching); there aren't even orders (such as Franciscan, Benedictine, or Carthusian). Instead it's all about prayer, and an expectation that prayer changes the world. In Romania, Archbishop Justinian explains, "We have three virtues: fasting, almsgiving, and prayer...But out of those, prayer is the key. It is a means of gaining direct contact with God." Prayer is the source even of theology. In his Foreword, the Ecumenical Patriarch, Archbishop Bartholomew, states that profound prayer is "the living seed of all spiritual life and theological thought."

It's an interesting to consider what role persecution and martyrdom might have played in the forging of this spirituality. Chumley mentions that, even today, Christians in Egypt are at risk for mob violence: "Riots broke out a few years back...when a rumor spread that Christians were sprinkling

a magic liquid on Muslim women's burkas that caused little crosses to materialize on the fabric." On his journey to Mt. Sinai he has an armed bodyguard, and violence there is nothing new: the sixth-century emperor built St. Catherine's because Bedouins were killing the monks on a regular basis. In most middle-eastern lands, of course, Christians were conquered by Muslims earlier or later during the course of 800 years. In the formerly-Soviet lands, the toll was very great. At the turn of the twentieth century there were 1200 monks living at the Monastery of the Caves in Kiev; the communists shot or imprisoned them all. In Romania, communists inflicted a similar toll, and Ceaucescu bulldozed dozens of historic churches.

After the fall revival came swiftly, if not always surely. In Romania, in particular, there has been a surge in monastic vocations; Chumley notes a "vibrancy and energy that is contagious. We felt it...everywhere we traveled in Romania." (Mt. Athos, too, is experiencing a revival. "In the 1960s it seemed that Athos was dying," with only 1,100 monks, most in their fifties. Now there are 2,200 monks, most in their twenties and thirties.)

But Sister Josephina, abbess of the immense Varatec Monastery in Romania (home to 600 nuns), says that many who come to try a vocation end up leaving again. Father Jonas, abbot of the St. Jonas Monastery near Kiev, says that there may have been fewer monks during the communist era, "but they were real monks; they were martyrs. They suffered a lot. And now there are more monks, but their quality is not the same." (This may be reflexive humility. Chumley notes, "If Fr. Jonas was suggesting that today's monks lacked the fervor and commitment of their predecessors, I did not see it.")

Mysteries of the Jesus Prayer overflows with the monastics' advice and stories about prayer, and these are expressed in simple rather than esoteric terms. The ex-atheist Fr. Lazarus, of St. Antony's, says that the silence of being in a beautiful, quiet place is "transient; it will not last." Interior silence, on the other hand, is "much harder to find, but it is long-lasting. ...I am living up there in the mountain. For long periods of time—two weeks, three weeks, one month—I don't see any people." Yet, even though he is not committing "sins of action," he must fight to fend off memories and other thoughts. "If I don't have interior silence, I can be as busy in mind as if I were in New York."

Sometimes words just aren't enough. In "rapid-fire Romanian," Archbishop Justinian describes how to cultivate the Jesus Prayer, saying it without ceasing whenever one gets a chance, "until it becomes a habit." With time, "the thought itself becomes a prayer," and earthly worries no longer dominate the mind. Then the cycle of habitual thoughts begins to undergo a change. "Now you start having the pure thoughts, and pure



thoughts exercise a tendency toward the heart and it starts changing the heart. This is the mystery. This is the sacrament."

Chumley says that, as the Archbishop was talking, he couldn't understand word (till it was translated later), but tried to intuit what these words meant. Perhaps the Archbishop sensed this, because he abruptly took a different tack. Like the abbot on Mt. Athos, "Suddenly he reached out and took my hand with his, and he put his other hand on my chest. Immediately I felt a truly strong presence of God coursing through me. Deeply moved, I began to cry."

As you can see, *Mysteries of the Jesus Prayer* is not a volume of devotional foggery, but a first-hand account of a rare pilgrimage. Chumley is able to interview many wise monastics, in itself an unusual achievement, and he passes on to us their valuable sayings. But he also encounters moments that are surprising, that involve the body as much as the soul, and challenge a view that would restrict spirituality to the ethereal realm. If prayer is going to change the world, it will have to intersect with material reality. If a monastic is going to gain the heights of effective prayer, he or she will have to train like an athlete. Praying is hard work. And as Fr. Jonas says, "Without prayer a monk is just a man in a black dress."

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Frederica Mathewes-Green, [www.frederica.com](http://www.frederica.com)

Abba John said of Abba Anoub and Abba Poemen and the rest of their brethren who come from the same womb and were made monks in Scetis, that when the barbarians came and laid waste that district for the first time, they left for a place called Terenuthis until they decided where to settle. They stayed in an old temple several days. Then Abba Anoub said to Abba Poemen, "For love's sake do this: let each of us live in quietness, each one by himself, without meeting one another the whole week." Abba Poemen replied, "We will do as you wish." So they did this.

Now there was in the temple a statue of stone. When he woke up in the morning, Abba Anoub threw stones at the face of the statue and in the evening he said to it, "Forgive me." During the whole week he did this. On Saturday they came together and Abba Poemen said to Abba Anoub, "Abba, I have seen you during the whole week throwing stones at the face of the statue and kneeling to ask it to forgive you. Does a believer act thus?"

The old man answered him, "I did this for your sake. When you saw me throwing stones at the face of the statue, did it speak, or did it become angry?" Abba Poemen said, "No." "Or again, when I bent down in penitence, was it moved, and did it say, 'I will not forgive you?'" Again Abba Poemen answered, "No." Then the old man resumed, "Now we are

seven brethren; if you wish us to live together, let us be like this statue, which is not moved whether one beats it or whether one flatters it. If you do not wish to become like this, there are four doors here in the temple, let each one go where he will."

Then the brethren prostrated themselves and said to Abba Anoub, "We will do as you wish, Father, and we will listen to what you say to us." Abba Poemen added, "Let us live together to the rest of our time, working according to the word which the old man has given us." He made one of them housekeeper and all that he brought them, they ate and none of them had the authority to say, "Bring us something else next time," or perhaps, "We do not want to eat this." Thus they passed all their time in quietness and peace.

A brother went to find Abba Serapion. According to his custom, the old man invited him to say a prayer. But the other, calling himself a sinner and unworthy of the monastic habit, did not obey. Next, Abba Serapion wanted to wash his feet, but using the same words again, the visitor presented him. Then Abba Serapion made him eat and he began to eat with him. Then Abba Serapion admonished him saying, "My son, if you want to make progress, stay in your cell and pay attention to yourself and your manual work; going out is not so profitable for you as remaining at home."

When he heard these words the visitor was offended and his expression changed so much that the old man could not but notice it. So he said to him, "Up to now you have called yourself a sinner and accused yourself of being unworthy to live, but when I admonished you lovingly, you were extremely put out. If you want to be humble, learn to bear generously what others unfairly inflict upon you, and do not harbor empty words in your heart." Hearing this, the brother asked the old man's forgiveness and went away greatly edified.

One of the elders at Kellia said: "Nothing is greater than God; nothing is equal to Him; nothing is only a little inferior to Him. What then is stronger or more blessed than someone who has the help of God?"

From the sayings of St. Augustine: "As [the women] were 'looking on,' so we too gaze at His wounds as He hangs. We see His blood as He dies. We see the price offered by the Redeemer, touch the scars of His Resurrection. He bows His head, as if to kiss you. His heart is made bare open, as it were, in love to you. His arms are extended that he may embrace you. his whole body is displayed for your redemption. Ponder how great these

things are. Let all this be richly weighed in your mind; as He was once fixed to the Cross in every part of His Body for you, so He may now be fixed in every part of your soul."

*From the sayings of St. Cyprian of Carthage:* "Put Christ first because He puts us first, and let nothing deter us from loving Him."

*From the sayings Origen the Teacher:* "Penance is a remission of sins through repentance during which the sinner bathes his bed in tears and his tears become his bread by day and night, and during which he is not ashamed to show his sin to the priest of the Lord and ask for the remedy."

*From the sayings of St Athanasius the Apostolic* "For by the sacrifice of His own body, He both put an end to the law which was against us, and made a new beginning of life for us, by the hope of resurrection which He has given us."