



## CHURCH of the LIFE-GIVING FOUNTAIN

“ZODOCHOS PEGHE”

GREEK ORTHODOX ARCHDIOCESE OF AMERICA

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ

314 North Fifth Street Martins Ferry, OH 43935

Telephone: (740) 633-3707

**In the Name of the Father and of the Son and of the Holy Spirit.**

“Of the early Church writings I am haunted most by the *Epistle to Diognetus*. It defend Christians for living profoundly different lives. Dare any apologist make such a claim in the sport-addled and celebrity sick society that is America today? Some have the goal of establishing Orthodox Christianity as the fourth major faith in America; others to establish it as the major faith among its adherents.” *Fr. Mark Sietsema*

“Satan could not succeed in emptying the churches with Roman persecutions, Turkish domination or Marxist oppression. Then he devised Sunday morning school sports.” *Fr. Mark Sietsema*

“People are often unreasonable and self-centered. Forgive them anyway. If you are kind, people may accuse you of ulterior motives. Be kind anyway. If you find happiness, people may be jealous. Be happy anyway. The good you do today maybe forgotten tomorrow. Do good anyway. For you see, in the end, it is between you and God. It was never between you and them anyway.” *Mother Teresa*

Fr. Mark Sietsema is the parish priest at the Greek Orthodox parish in Lansing, Mich. I appreciate his reminder that if we really believe in Christ and are at all serious about our Christian life, we really shouldn't just blend in. Christians should be “somewhat” noticeable. If we would really have Christ live in us and through us, then it is reasonable to think that a Christian would be a bit “different”.

Our parish was established, as it were, from the Island of Patmos. Papa Parthenius came from there and many of the early parishioners were from there or the neighboring islands.

St. John, writing from Patmos encouraged the Christians in Ephesus to “remember their first love”. When we are baptized, when we first come to understand our Orthodox faith a bit, there may be some enthusiasm, there may be some confusion. With the passage of time we too often become luke-warm. But every day Christ calls us back.

I have been with this community for a bit more than a year. I am beginning to find a pattern for what I offer you in our monthly Magazine. I know that many who receive this mailing are not able to join us for the Liturgy each Sunday or to hear what I preach. So each month I am offering first: God is Glorious in His Saints – brief information about some of the saints commemorated by the Church in this month. Second – something from our Hierarch and Chief-pastor, Metropolitan Savas: this month he is introducing the structure of the Orthodox Church and how it operates in Councils. For our “Orthodoxy 101” section this month I am continuing to explain some of the things we see and do each time we come into the Church. This month it is a consideration of the main icons in the first row of our iconostasis at the front to the nave. Then I try to share something that I have found helpful or inspirational recently. I don't have to do all the preaching; I try to share the wise and helpful words of others. So this month I give you an article on prayer by Dr. Tim Patitsas, a professor at Holy Cross Seminary and also a word from Fr. Luke Veronis on “Making the World a Better Place”. Both grew up in this Diocese. Finally, in part because we are the parish of the Life-Giving Fountain, each of us called to Life in Christ, and because there is no Gospel living without the world in which God has placed us, I share with you something entitled The Earth is the Lord's. Last month it was the original declaration from Patriarch Demetrius in 1989 of September 1<sup>st</sup> as a Day of Prayer for the Earth. This month I share Patriarch Bartholomew's Letter from this September.

In local news: our **parish** now has **Website** hosted by the Archdiocese.

<http://www.life givingfount.oh.goarch.org/>



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### God is Wondrous in His Saints

**October 1<sup>st</sup>.** The help of the Most-holy Mother of God has been clearly shown numerous times, to individuals and to nations, in peace and in war, in monastic deserts and in densely populated cities. The event that the Church commemorates and celebrates today confirms the Theotokos' consistent protection of Christian people. On October 1, 911, during the reign of Emperor Leo the Wise, there was an All-night Vigil in the Blachernae Church of the Mother of God in Constantinople. The church was full of people. St. Andrew the Fool-for-Christ was standing in the rear of the church with his disciple Epiphanius. At four o'clock in the morning, the Most-holy Theotokos appeared above the people, holding her omophorion outstretched as a protective covering for the faithful. She was clothed in gold-encrusted purple, and shone with an ineffable radiance, surrounded by apostles, saints, martyrs and virgins. St. Andrew said to Blessed Epiphanius: “Do you see, brother, the Queen and Lady of all praying for the whole world?” Epiphanius replied: “I see, Father, and am struck with amazement!” The Feast of the Protection was instituted to commemorate this event, and to remind us that we can prayerfully receive the unceasing protection of the Most-holy Theotokos in any time of difficulty. It has been celebrated universally in Orthodox churches on this day ever since. In Greece, since World War II, the Protection of the Mother of God has been celebrated on Oct. 28 to commemorate the invocation of Her Protection when the Greek government said NO ! to the Italian ultimatum that the Axis Powers be allowed to occupy Greece.

**October 18<sup>th</sup>** The apostle Luke was born in Antioch. In his youth he was trained in medicine, philosophy and art. He came to Jerusalem where he saw Christ during His earthly life, heard His preaching and saw His wonders. He was numbered among the 70 apostles. After the Resurrection, together with Cleopas he saw the risen Lord on the road to Emmaus, which he records in his Gospel (chap. 24). He later accompanied St. Paul on many of his travels. He is mentioned by St. Paul in the Epistle to the Colossians. He wrote his Gospel about 60 AD and later also the Acts of the Apostles. Following the martyrdom of the great Apostle Paul, St. Luke preached the Gospel throughout Italy, Dalmatia, Macedonia and other regions. He painted icons of the Most-holy Theotokos-not just one, but three-and icons of the Holy Apostles Peter and Paul. Hence, St. Luke is considered to be the founder of Christian iconography. Luke was eighty-four years old when the idolaters tortured him for the sake of Christ and hanged him from an olive tree in the town of Thebes, in Boethia.

**October 23<sup>rd</sup>** Apostle James the brother of the Lord. James is called the brother of the Lord, actually in Greek the brother of God) because he was the son of Joseph by his previous marriage to Salome who died before Joseph was betrothed to Mary. When the righteous Joseph was near death, he divided his estate among his sons, and wanted to leave a portion to the Lord Jesus, the son of the Most-holy Virgin, but all the other brothers opposed this, not regarding Jesus as their brother. James greatly loved Jesus and declared that he would include Jesus in his share. That is why he is called the Lord's brother. Following His glorious Resurrection, the Lord appeared to him especially, as the Apostle Paul testifies (I Corinthians 15:7). He was Bishop of Jerusalem for thirty years and zealously governed the Church of God. In Acts 15, at the first Council of the Church, held in Jerusalem, it was James who as Bishop of Jerusalem summarized the decisions of the Council.

**October 26<sup>th</sup>** The Great martyr Demetrios is the patron of Thessloniki where he was governor and where he was martyred. Knowing what was awaiting him, Demetrios gave all his goods to his faithful servant Lupus to distribute to the poor, and joyfully awaited his imminent suffering for Christ the Lord. Healing myrrh flowed from the body of the martyr of Christ, curing many of the sick which is why he is called the Myrrh-streaming. He is often shown in icons riding a red horse.

## **Metropolitan Savas on the Church of the Councils**

It's a bit of a mistake to say that any bishop runs the church. And to know why, we have to understand what the Church is. The Church (as mentioned in pass episodes) is the body of Christ. We are all members of this body: arms and hands and legs and feet, each with our own job to do. But only Christ is the Head. When Christ ascended 40 days after the Resurrection, He didn't just leave the Holy Spirit to particular people. He left Him to the Church, His body gathered together. This togetherness is important. Not only do we pray together but we work through our problems together, in councils, just and the church always has.

In fact, one council is even recorded in the Bible. At that time James, known as the brother of the Lord, was the Bishop of Jerusalem. Yet he did not answer the question on his own. Instead the apostles and elders of the Church came together as a body. As we read in the Book of Acts, after much dispute, Peter and then Paul and Barnabas spoke, and described how God was sending the Holy Spirit to all people – Jew and Gentile – and working wonders. So, it was then that James, the bishop of Jerusalem spoke. He repeated the wise words of the apostles who spoke before him, saying that it was not necessary to burden non-Jewish converts with the requirements of the Law. He even quoted the Old Testament to show how the faith they preached was rooted in Scripture and fulfilled prophecies that God would call all people to Him.

When we go back and look at the Book of Acts, we see something beautiful. We read a letter saying that gentile converts did not need to follow the entirety of the Jewish Law. But this letter did not come from James. It came from the Church.

In the centuries to come, whenever faced with disagreements over the faith, the Church came together, in Councils. Not to reason or argue, but to allow the Holy Spirit to dwell in them and guide them to the truth. For example, Archbishop Demetrius presides over the Eparchial Synod that guides the Archdiocese of America. Just like His all-Holiness Bartholomew presides over the Patriarchal Synod that leads the Church of Constantinople of which we are a part. Together, as a Synod, we reflect on the challenges we face in this place and this time. And we pray that the Spirit will guide us to the appropriate solutions to difficult problems. We seek to open ourselves to the Holy spirit and God's will, because we seek not to rule but to serve.

As you've mentioned before, Steve, our goal is to offer ourselves, each other and our whole life to God. To live Eucharistic lives with thanks and offering not just on Sunday but all day, every day. To live humble lives of co-operation and service, stepping out of the way of ourselves to allow God to work through us. That's something we can all do, wherever we are as we come together with peace and fellowship, to serve each other and to serve our Lord.

Audio Podcast on-line Be the Bee #78

[https://www.youtube.com/watch?v=dYJpdiYByZk&list=PLbyQMR-\\_r8bJTrcWpWxSUPdJHdZJsq\\_zG&index=78](https://www.youtube.com/watch?v=dYJpdiYByZk&list=PLbyQMR-_r8bJTrcWpWxSUPdJHdZJsq_zG&index=78)



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Welcome to the Church of the Life-Giving Fountain, Martins Ferry, Ohio



Various people have asked that I explain various things about our sanctuary. Above are the main icons on the south side of our iconostasis. The Iconostasis is the ‘wall’ of icons that separates the main part of the church (called the nave) from the altar area. Originally it was just a low railing. When Orthodox Christianity was confronted with Islam, which violently opposes any imagery, the Church determined that indeed there should be icons in our churches. The veneration is not for the wood as such, but to the person portrayed. To reject an icon of Christ based on the Old Testament commandment would be to reject the reality of the Incarnation, the reality the god cares enough to get involved.

The altar of an Orthodox Church is always East liturgically. Even if for some reason of geography it is impossible to orient the building properly, liturgically the altar is always treated as “East”, and in our Church indeed the building faces the correct direction. So the first icon to the right of the central doors is always Christ, usually showing him teaching – in this case as the Great High Priest. Notice that today the bishop wears a similar vestment since he stands-in for Christ. Christ hold an open Gospel Book. In our Church the text is from the gospel of St. John Chapter 10: “I am the Good Shepherd, and I know my sheep and am known by my own. ... I have other sheep, not of this enclosure ... and they will be one flock with one shepherd.” The second icon on the right side is always St. John the Forerunner, the Baptist. He is the last and greatest of the prophets. He is usually roughly clad, in camels’ hair the scripture describes him. Notice that he holds a staff with a small cross on top and a scroll on the staff reading “Repent for the Kingdom is come near.”

Our iconostasis is unusually wide and there is a third icon before we come to the angel's door. Since our parish was established from the island of Patmos, we have an icon of St. John having his Revelation on Patmos. The long scroll on the icon has the beginning of the Revelation (or Apocalypse in Greek) "Being on the island called Patmos for the sake of God and for a witness to Christ Jesus, I was in the Spirit on the Lord's Day ..." In the icon we see St. John, above him is Christ as the Ancient of Days "with hair white like wool" and in His right hand seven stars: and out of His mouth went a sharp two-edged sword." The sword is the Word of God which is "living, and powerful, and sharper than any two-edged sword." The seven stars go with the seven angels we see representing the seven churches of Asia Minor to which the Revelation of St. John is addressed. Beside St. John at the bottom of the icon we see St. Christodoulos the founder of the great Monastery of St. John on Patmos and also we see St. Parthenios of Lampsacus. St. Parthenios was the name saint of Archimandrite Parthenios, the first priest of our parish. These icons were painted in 1921-23 at the House of the Joasaphum in Kafsokalyvi Skete on Mt. Athos. At the time, it was one of the best known iconography house on the Holy Mountain. The side doors of the iconostasis are normally guarded by the Archangels and in our case indeed the door beside the icon of St. John has the Archangel Gabriel. And since we have this exceptionally wide iconostasis, on the far right beyond the door we have an icon of the young Bishop Eleftherius.



On the left side the central doors we always find the icon of Mary the Theotokos holding Christ. She is important because of who He is. He is God the Word Incarnate. She is His mother. Therefore she is very important. Beside the icon of the Theotokos is found the icon of the local community. In our case that is again Mary, as the Life-giving Fountain. She is the fountain from which Christ comes into the world. The original Church of this dedication is in Constantinople.

To the left of the icon of the Life-Giving Spring we have the icon of the Annunciation by the Archangel Gabriel to the Virgin Mary of the Birth of Christ. Beside this we find the door of the Archangel Michael and then the icon of St. Nicholas, Bishop of Myra in Asia Minor.



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### **The Earth is the Lord's**

+ BARTHOLOMEW By God's Mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch

“All of creation is renewed by the Holy Spirit, returning to its original state.” (Anavathmoi, First Tone)

“Blessed are you, Lord, who alone daily renew the work of your hands.” (Basil the Great)

Brother concelebrants and blessed children in the Lord,

As everyone knows, September 1st of each year has been dedicated at the initiative of the Ecumenical Patriarchate – and recently also by the Roman Catholic Church – as a day of prayer for the protection of the natural environment. On this day, we especially beseech the supreme God to gladden His creation so that human life therein may be joyful and fruitful. This prayer includes of course the petition that the inevitable natural climate changes may occur and be permitted within tolerable levels both for human survival and for the planet's sustainability.

Nonetheless, we humans – whether as individual groups or collectively – behave contrary to this very request. For we suppress nature in such a manner that unforeseeable and undesirable changes occur to the climate and environment, which are negatively affected in their normal functions with consequent implications for life itself. The cumulative result of actions by particular individuals as well as by corporate and state activities with a view to reforming the natural environment so that it might produce more resources for those who take advantage of it only leads to the destruction of creation, which was created good by God and thus functions in a balanced way.

Those of us who appreciate the danger of climate change that is only increasing by day for our planet as a result of human actions raise our voice to highlight this crisis and invite everyone to explore what could be done “so that life is not lost for the sake of greed.” (United Nations Declaration)

Therefore, as Ecumenical Patriarch, we have expended years of efforts to inform the faithful of our Church and all people of good will about the grave risks deriving from growing (ab-)use of energy resources, which threatens increasing global warming and threatens the sustainability of the natural environment.

Orthodox Christians have learned from the Church Fathers to restrict and reduce our needs as far as possible. In response to the ethos of consumerism we propose the ethos of asceticism, namely an ethos of self-sufficiency to what is needed. This does not mean deprivation but rational and restrained consumption as well as the moral condemnation of waste. "So if we have food and clothing, with these we shall be content" (1 Tim. 6.8), as the Lord's Apostle urges us. And after the multiplication of the five loaves and the satisfaction of five thousand people, excluding women and children, Christ Himself ordered His disciples to collect the remainder "so that nothing would be lost." (John 6.12) Unfortunately, contemporary societies have abandoned the application of this commandment, surrendering to wastefulness and irrational abuse to satisfy vain desires of prosperity. However, such conduct can be transformed for the sake of creating resources and energy by more appropriate means.

Brothers and sisters, children in our common Lord and Creator,

Human beings have destroyed creation through greed by focusing exclusively on this earth and its earthly benefits, which we endeavor to increase constantly, like the "rich fool" in the Gospel parable. (Luke 12. 13-21) We ignore the Holy Spirit, in whom we live and move and have our being. This signifies that the response to the ecological crisis can only be successfully realized in the Holy Spirit, through whose grace our human efforts are blessed and all creation is renewed, returning to its original state, as it was created and intended by God – namely, "very good." This is why the responsibility of humanity, as God's co-creator endowed with free will, is immense for any proper response to the ecological crisis.

This earth resembles "an immense pile of filth." (Pope Francis, *Laudato Si'*, 2015) And impurity implies more than simply material things; it primarily includes spiritual things. There are the impurities that essentially stem from the passionate thoughts of humanity. With firm faith in the Pantokrator and Creator of all creation, we Orthodox Christians are called to carry out the work of an evangelist and missionary with regard to the protection of creation. That is to say, we are called to rekindle the joyful gospel message to the modern troubled world and awaken the sleeping spiritual nature of a humanity diversely and multifariously distressed in order to convey a message of hope, peace and true joy – the peace and joy of Christ.

This is what we believe and proclaim from the most holy Apostolic and Patriarchal Ecumenical Throne. And we invite everyone to soberness of life, purification of passionate thoughts and selfish motivations, so that we may dwell in harmony with our neighbors and with God's creation. Finally, we pray with Basil the Great, "who extolled the nature of things": "Blessed are you, Lord, who alone daily renew the work of your hands. Blessed are you, Lord, who created light and darkness, distinguishing between them from each other. Blessed are you, Lord, who created all things and constructed the shadow of death by blackening the day into night. Blessed are you, Lord, who created humankind in your image and likeness, who made the day for the work of light and the night for human nature to rest . . ." (Psalter and Prayer Book, Pantokrator Monastery, Mt. Athos, 2004)

May the grace and boundless mercy of our Lord, the Creator of all creation, both visible and invisible, be with you all and with the whole world, now and to the endless ages. Amen.  
September 1, 2015 +Bartholomew of Constantinople Fervent supplicant of all before God

# ***Making the World a Better Place***

How many of us read the newspapers or listen to the news and see all the terrible things happening around us? War and violence throughout the world, madness and insanity in school shootings, corruption and dishonesty in our society, unemployment, poverty, suffering, and struggle. When some people hear these things, they lose hope for the future. They turn away from God and question, "***If there is a God, why doesn't He do something for us here on earth. If God is so great, why doesn't He help us. Where is God?***" That's an important question to ask. And our Orthodox faith has a concrete answer. "***Why doesn't God do something? He has! He created each one of us and blessed us in numerous ways, so that we can act as His hands, His feet, and His presence to those in need. Christ has said, "You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last" (Jn 15:16).***

If we understand and believe the unlimited potential that lies within each one of us, and the fact that God wants us to use our gifts to serve Him, then the world we live in would be a much better place. Each of us could truly do great things for God. Remember, "*without God, we cannot do anything, but without us, God will not do anything.*" ***God uses us to achieve his purposes on earth. Thus, each of us should pray as if everything depends on God, but we need to work as if everything depends on us!***

In order to serve God and fulfill the potential that he has given each of us, it helps to understand better who we are. As we understand who we are, then we will better comprehend the potential that lies within each of us.

## **"Who are we?"**

First, ***we are God's children***: Whether we are Greek or American, Russian or Chinese, Albanian or African we are all God's children. Whether we are Christian or Jew, Muslim or atheist, we are all God's children. All humanity has the same origin, and all are children of Al-mighty God. The most important fact for each of us to understand is that we have a God who loves us far more than our parents. We have a God who cares for us more than we care for ourselves. We have a God who wants us to grow up into responsible Christian adults who will offer a witness of His love to the world around us!

***We are all potential saints***. Yes, you and I can become saints! We can have our picture on an icon in the church, IF we offer our lives completely to God, dedicate ourselves to him as the saints did, and serve him in humility and love. No matter what our natural abilities and no matter what our educational background, each of us can become saints! Remember, in the ancient Church all believers were called saints. They were expected to fulfill that role. In a similar manner, in the Church services today, when the priest censes the Church with incense, notice that he not only censes the icons, but he censes all the people, who themselves may become saints one day!

***Thus, we are all special in the eyes of God and He expects great things from every one of his children!*** Never think you aren't someone very special in God's eyes. You are. And you have special gifts and talents which God wants to use. ***The key, however, is that you have to give them over to God and say, "Here, these gifts which I possess are***

**yours. Use them in whatever way you wish. I am here to simply serve you!" Expect great things from God, and then attempt great things for God!**

I'm sure there are some who read this and say, "I don't believe this. What do I have to offer to God? What difference can I make in the world? I am only one person, and one person can't make such a difference?!"

Look at history, however, and you will see count-less examples of individual people who changed the course of history. The Virgin Mary was a humble, little 14 year old girl when she said "Yes" to God and became an instrument in the change of the whole world. When God wanted to use her to help the world, she simply said, ***"Here I am, the servant of the Lord. Let it be to me according to your word."***

Then we have the twelve disciples, most of whom were poor, uneducated fishermen. These men became bold preachers and teachers, and the first leaders of the Church. What about Saint Paul? He was a great sinner, a persecutor of Christians who spoke evil of the name of Jesus. And yet, he became the greatest missionary and a bearer of good news to the entire world. And there are countless other examples of simple men and women, who offered their lives and their talents to God, and then became saints and shining lights of love, joy and hope into all the world.

Each one of us is only one person, and yet God needs each one of us to help the world become a better place. One person can make a big difference, and that one person can be you! **Say to God, "Lord, here I am. Use me in whatever way You want. Whatever gifts or talents I possess, I offer them to you, and ask You to use them in order to help others throughout the world."**

If we sincerely offer this prayer, each and every day, our Lord will begin using each of us in surprising and unexpected ways, and slowly the world around us.

Fr. Luke Veronis Sts. Constantine and Helen Greek Orthodox Church, Webster, MA.

### **Let us pray to the Lord**

Where are we to find the peace that precedes prayer, as well as the faith that prayer itself will bring peace? For each person, the answer is somewhat different. For one Christian, it is the memory of a treasured elderly relative whose devotion to Christ was unshakeable. For another person, it is reading Gospels and the epistles that brings such peace. Another person takes comfort in the lives of the saints, or in miracle stories, or in nature's mute yet overpowering testimony to god's goodness. Still another person looks upon the stories of those who do good in the world, while yet another finds that the key to a prayer life is to light the oil candle, prepare the incense burner and gaze upon the holy icons. For other people it is the chanting in the Church that brings them the peace that they need to pray. Some of us find that fasting is an indispensable aid to prayer. Or we may find that, for us, the key to prayer is communal support, that we need another person to push us along.

Whatever the preparation it is that helps us toward prayer is always a blessing, as St. Porphyrios said, “to warm up the heart before prayer.” It is good to gather our thoughts, arrange our surroundings, and allow our troubled minds to descend into our deepest heart. There we find Christ, the object of our prayer, and the author of our hope.

Yes, we, each of us are sinners and strugglers, each with our own weaknesses. But by the same token, whatever the spiritual life is supposed to be, it can't be meant only for those who are so perfect that they are beyond temptation.

Somehow, it is in the midst of our confusions, fears, distractions, temptations and habitual mistakes that we are meant to pursue that “one thing needful”: a living relationship with the son of God, Jesus of Nazareth, and to love Him who is “the express image of the father”, and who is also the one “upon whom the Spirit of the Father descends and remains.” Even those saints who reached the blessed state of *apathia*, of no longer sinning even while in the body, still continued to face the trials of this life.

The first challenge we each face is that we don't have much time to pray. Or, so we think. Of course, we have plenty of time when we want to do less-fruitful things. And on some days, time even can seem to go on and on, with no purpose and no movement.

So, the first issue is to turn the matter around and use prayer to “make time.” Once we begin to pray regularly, we find that the challenges of daily life often go more smoothly. Things might even seem to slow down. We aren't spending as much time in frustrating pursuits and thus are freer. Rather than making time for prayer, we have made time through prayer.

Every day for thirty days, kneel in front of your icons before god, and ask Christ to grant you “a spiritual awakening” by the power of his Holy Spirit. Do not permit yourself any mental picture or image of what a “spiritual awakening” would look like – leave that to Him. St. Gregory Palamas prayer in a similar way, asking God continually, “Enlighten my darkness!” But St. Gregory prayed in this way for more than twenty years.

In our cars on the way home from work, we frequently are too tired to think of anything serious. We may switch among radio stations, looking for something to renew us, but we come up empty. So why not devote some of those minutes to four simple prayers: thanking God for all He has given you; praying for all the enemies and others who have hurt you; praying for your friends and family; and asking god for your own needs.

Because these four requests can become quite vast, I always just count. First, I praise god for ten things. Then, I thank god for ten things. Then I pray for ten “enemies” (“enemies” is a technical term, meaning “people whose faults have momentarily distracted me from my own, greater faults”). After that, I am at peace, and I pray for ten people whom I deeply love (there is usually some overlap between the list of “enemies” and this second list., so some people get prayed for twice, the second time with more warmth). Then I pray for myself, and after that I am ready to drive on in peace, and walk through the front door from work well-rested.

Timothy Patitsas, PhD. is assistant Professor at Holy Cross Greek Orthodox School of Theology