



St. MARY MAGDALENE ORTHODOX ✝ CHURCH

May 2020

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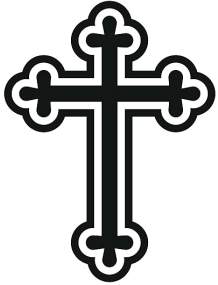
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"He sends the springs into the valleys...they flow between the hills. They give drink to every beast of the field...the wild donkeys quench their thirst. By them the birds of the air have their habitation, they sing among the branches."

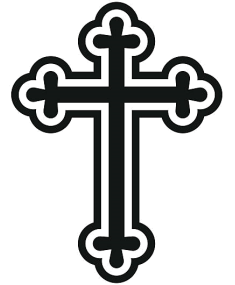




St. MARY MAGDALENE ORTHODOX ✝ CHURCH



MONTHLY BULLETIN MAY 2020



Remembering the Birds of the Air

A message from Fr. Gabriel

Christ is Risen!

I think it is safe to say that our day to day lives seem to be mimicking a typical Michigan spring weather forecast. There are days where the news seems bleak, causing our minds to cloud up and our hearts to become cold. But then, almost in an instant, there comes a morning like the one I am experiencing as I write this, where we are uplifted by a word or story of hope, and the bright rays of sunshine through the cloudiness of our mind, changing our disposition almost instantaneously.

It is actually this morning's beautiful weather that I wanted to talk about in this writing. I took my morning cup of coffee outside with me today and began to walk around the perimeter of my back yard, which comes up against a protected piece of land that is run by the state. Just over my property line, there is this incredibly massive several hundred-year old oak tree that is really a sight to behold. It has about a 6-foot base, and the branches that come off are big enough to be considered large trees in themselves! As I stood there marveling at one of God's creations, and my mind began to drift from the troubles of the Coronavirus, I noticed that despite the normal sound of cars being absent, the outside air was still completely filled with unfamiliar noises. The loud but beautiful calls of hundreds of chirping birds, dozens of squirrels rustling in the leaves, and numerous other animals running around the yard as if nothing was unusual was happening around them. No cares...no worries...no fear. It was beautiful!

Standing in the midst of God's creation, I began to think of the Psalm that most Orthodox Christians who attend Great Vespers should know by heart: Psalm 103. In those beautiful words written by the Prophet David, we are reminded how God literally holds every detail of our lives, both the good and the bad, in his hands.

The Psalm begins: *"Bless the Lord O My Soul, O Lord my God you are very great!"*. Right off of the bat, we are reminded that no matter how our day begins and ends, whether it was a good day or one that is full of difficulty and strife...we were created to bless and to give thanks to God for EVERYTHING...even the trials!

"He sends the springs into the valleys...they flow between the hills. They give drink to every beast of the field...the wild donkeys quench their thirst. By them the birds of the air have their habitation, they sing among the branches."

I heard that verse about the birds come to life this morning! All of creation sings God's praises daily, because they instinctively know that God will take care of them. He gives them what they need each and every day, yet we are often too filled with worry that God will not take care of His Greatest Creation: You and I!

(Continued on page 3)

Our Lord reminded us in his earthly ministry: *“Do not worry about your life...what you will eat, what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, they neither sow nor reap nor gather into barns, yet your heavenly father feeds them. Are you not of more value than they?”*

After listening to those words...**how can we possibly spend a single moment worrying about a pandemic?**

“He waters the mountains from His upper chambers; the earth is satisfied with the fruit of Your works. He causes the grass to grow for the cattle, and vegetation for the service of man, that he may bring forth food from the earth, and wine that makes glad the heart of man...oil to make his face shine, and bread to strengthen man’s heart! The trees of the plain are full of sap, the cedars of Lebanon which He planted, where the birds make their nests; as for the stork, she makes her home in the fir trees.”

That big oak tree that the Lord planted to be admired in by back yard, the one that I am too busy to appreciate and full of life’s worries to notice, serves as a home for birds. It provides shade for us during the hot days. The wood and foliage from it, is used to make nests, and provides food for some animals to eat. All of those precious details of life that God gives His creation, that we are, for at least a majority of the time, too caught up in the world to notice...

How can we worry about a pandemic?

As the psalm continues, David turns his gaze up towards the heavens: *“You made the moon to mark the seasons. The sun knows it’s time for setting. You made the darkness and it is night, when all of the beasts of the forest creep forth. The young lions roar for their prey, seeking their food from God! When the sun rises, they gather away and lie down in their dens. Man goes forth to his work and to his labor until the evening...”*

All of creation, both visible and invisible, continually and instinctively seek after God for nourishment, except his greatest creation: Mankind. We think too much of the things of the earth, instead of focusing on the things above. We have to begin to mimic the young lions in the psalm, and *“seek our food from God”*. Both the physical food, but more importantly, the spiritual food that comes from God and from Him alone.

Brothers and sisters, when we take a minute to pause from the chaos of the world, we are easily reminded of all of the things that God has done for us. In moments of silence and stillness, when we are finally able to breathe, we can naturally belt out the next verse in the psalm: *“O Lord how manifold are thy works...in wisdom have you made them all!”*

We as Orthodox Christians should be adding this psalm, which is actually called to be read every single day in the Orthodox Church at the Vespers service, to our prayer rules at home. We need these kinds of daily reminders, that God has control over **every aspect of creation**...even the trial of the pandemic which has descended upon earth. He doesn’t create evil, but He does sometimes allow it to happen for the benefit of mankind...the likes of which goes beyond our comprehension.

Despite not knowing God’s Divine Plan, we do have one assurance that has allowed mankind to survive and thrive through much worse in our history: We have a God who loves us. Even if there are those that curse his name...that scream out at him in anger and rejection because of an illness or misfortune that has befallen them... God’s love is unconditional. He showed it to us just a few weeks ago, when He willingly went to suffer on the Cross for our sake, destroying death itself through His Holy Resurrection!

As we continue to grow in our faith, we cannot allow this pandemic to sway us. If we need a reminder of God’s love for us, there is an easy way to get it! Go outside, stop, listen, and understand.

Christ is Risen!

WISHING YOU MANY BLESSED YEARS!

HAPPY BIRTHDAY!

- † 1– Rachel Burtka
- † 5– Sydney Wilkinson
- † 6– Mat. Sara Shephard & Sharon Watson
- † 8– Meghan Durand
- † 9– Mike Onderchanin
- † 12– Joseph Otis & Elisha Watson
- † 14– Evelyn Watson
- † 15– Daniel Oginsky & Stacey Yonan
- † 19– Sydney Kekel
- † 20– Jenni Otis
- † 21– Alyssa Earl
- † 22– Andy Marko & Elena Bucciarelli
- † 24– Anna Hamann & Nathaniel Damic
- † 28– Anthony Ponisetti
- † 30– Lynda Joseph
- † 31– Eliot Senter

HAPPY ANNIVERSARY!

- † 5– John & Tatiana Tyrell
- † 5– Andy and Shannon Joseph
- † 8– Fr. Gabriel & Mat. Laura
- † 16– Roland & Lori Drummond
- † 17– Dcn. David & Mat. Sara Shephard
- † 17– Jeremy & Renea Becklehamer
- † 17– Kieth & Emily Bieganski
- † 23– Joseph & Christine Suriano



St. Mary Magdalene In the Community:

There have been several suggestions offered by parish family members, as well as members of our ministry team, on how we might go about helping our local community during this pandemic. On Saturday, April 25th, thanks in large part to several local parishioners who helped to organize the event, we were able to provide a catered meal from John's Italian Restaurant to well over 125 local grocery store workers at both of the Fenton VGs locations. It was a real blessing to not only support a local restaurant during a difficult time, but also to give thanks to all of those workers who are on the front lines, making sure that our grocery stores are fully stocked for the families in the community.

Prayer Life

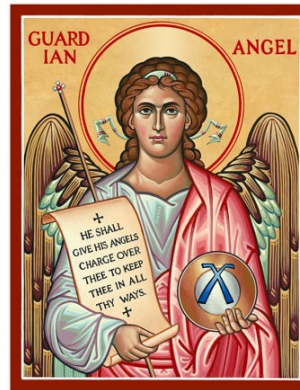
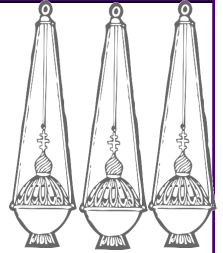
Pray for our sick and suffering brothers and sisters

Metropolitan Theodosius
 Metropolitan Herman
 Archpriest Stephen
 Vinne
 Anastasia
 Alex
 Elaine
 Perpetua
 Carol
 Katelyn
 Frankie
 Thom
 Damian
 Stacie
 Caolyn
 Megan
 Lon
 Ella
 Noah

Elnora
 Peter
 Calvin
 David
 Michael
 Jenna
 Carol
 Melissa
 Susan
 Renee
 Josh
 Paul
 Shari
 William
 Kevin
 Jennifer
 Hannah
 Ethan
 Sharon

John
 Betty
 Theresa
 Kristen
 David
 Elaine
 Sandy
 Jeanne
 Jessica
 Sharon
 Claudia

Leo
 Justin
 Alexandra
 Stephen
 Mat. Laura
 Brion
 Kevin
 Jennifer
 Rachel



Armed Forces

Matthew Beck; Air Force
 Michael Oginsky; U.S. Marines
 Patrick Tejkl; U.S. Marines
 Lindsey Cazatt; U.S. Navy
 Stephany Bishop; U.S. Navy
 Jason Wilburn; Army Rangers
 Alex Suriano; Air National
 Guard
 Dallas Watson; Air Force
 Bradley Grimes,
 Seaphim Lazar-Watson; Air
 Force

Recently Departed

Paul
 Patrick
 Hervis
 Brigitte

Catechumens

John
 Karem
 Asher
 Miriam
 Elliott
 Alyssa
 William
 Anthony

Mother's With Child

Christine
 Renee

Short Monthly Forecast

Great Vespers Time Change

Please note on the calendar that we have gone back to our regular Saturday schedule for Great Vespers, beginning at 5:00 PM! This will continue until winter comes back around again!

Parish Family Game Night

Our Parish Family Game Nights are a wonderful way for us to connect online and to see each other's faces! Our May Game Night is scheduled for Tuesday, May 12th, beginning at 6:00 PM. When the time gets closer, check your emails for the link on how to join in! Looking forward to seeing your smiling faces!

Weekday Liturgies Starting

We will be offering a weekly Divine Liturgy on Thursday mornings, beginning on May 7th, at 10:00 AM. As the restrictions slowly begin to get lifted, it is Fr. Gabriel's hope that **when and if we** are limited to the amount of people we can have at the Church at one time, having this service will add an extra opportunity (besides Sunday) for families to come to Divine Liturgy and receive the sacraments.

Ascension Great Vespers and Divine Liturgy

Our Parish Community will be hosting the Pan Orthodox Clergy for services for Ascension! Great Vespers will be held on Wednesday, May 27th, at 5:00 PM, with Divine Liturgy on Thursday, May 28th at 10:00 AM. All services will be live-streamed, regardless of what the pandemic situation is at that time.

May Parish Clean Up Volunteers Needed!

Finished all of your spring clean up at home? There will be a sign up for jobs that are needed to be completed outside at the parish property! If you are able to come and do some work on our beautiful parish property, please see the list in the bulletin of things that are needed, and let Fr. Gabriel know which job you would like to do (so we don't double up!)

COVID-19 Updates Forthcoming

This weekend, the Holy Synod of Bishops, as well as the clergy from our diocese, will be meeting to discuss next steps in terms of when and how to open the Churches once again. As soon as Fr. Gabriel has new information, he will be sure to get it out to everyone! In the meantime, don't forget to join us for every service on the live-stream, and to use best practices in terms of lighting candles at home, and making your icon corners into "little churches".

The Ascension of our Lord

Commemorated on May 29

Oca.org

“AND ASCENDED INTO HEAVEN....”

V. Rev. George Florovsky, D.D.

“I ascend unto My Father and your Father, and to My God, and Your God” (John 20:17).

In these words the Risen Christ described to Mary Magdalene the mystery of His Resurrection. She had to carry this mysterious message to His disciples, “as they mourned and wept” (Mark 16:10). The disciples listened to these glad tidings with fear and amazement, with doubt and mistrust. It was not Thomas alone who doubted among the Eleven. On the contrary, it appears that only one of the Eleven did not doubt—Saint John, the disciple “whom Jesus loved.” He alone grasped the mystery of the empty tomb at once: “and he saw, and believed” (John 20:8). Even Peter left the sepulcher in amazement, “wondering at that which was come to pass” (Luke 24:12).

The disciples did not expect the Resurrection. The women did not, either. They were quite certain that Jesus was dead and rested in the grave, and they went to the place “where He was laid,” with the spices they had prepared, “that they might come and anoint Him.” They had but one thought: “Who shall roll away the stone from the door of the sepulcher for us?” (Mark 16:1-3; Luke 24:1). And therefore, on not finding the body, Mary Magdalene was sorrowful and complained: “They have taken away my Lord, and I know not where they have laid Him” (John 20:13). On hearing the good news from the angel, the women fled from the sepulchre in fear and trembling: “Neither said they anything to any man, for they were afraid” (Mark 16:8). And when they spoke no one believed them, in the same way as no one

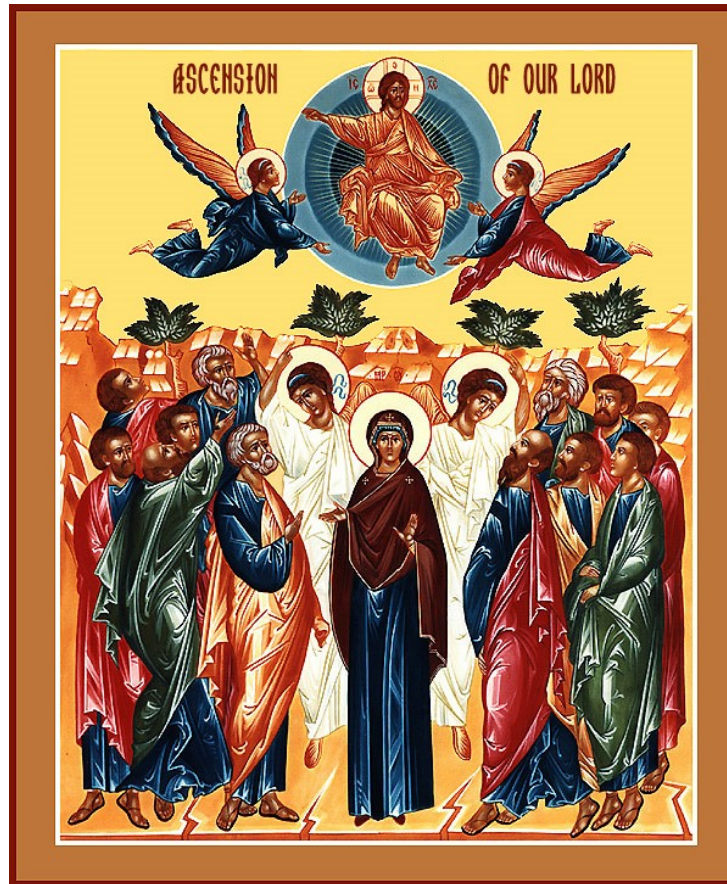
had believed Mary, who saw the Lord, or the disciples as they walked on their way into the country, (Mark 16:13), and who recognized Him in the breaking of bread. “And afterward He appeared unto the Eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen Him after He was risen” (Mark 16:10-14).

From whence comes this “hardness of heart” and hesitation? Why were their eyes so “holden,” why were the disciples so much afraid of the news, and why did the Easter joy so slowly, and with such difficulty, enter the Apostles’ hearts? Did not they, who were with Him from the beginning, “from the baptism of John,” see all the signs of power which He performed before the face of the whole people? The lame walked, the blind saw, the dead were raised, and all infirmities were healed. Did they not behold, only a week earlier, how He raised by His word Lazarus from the dead, who had already been in the grave for four days? Why then was it so strange to them that the Master had arisen Himself? How was it that they came to forget that which the Lord used to tell them on many occasions, that after suffering and death He would arise on the third day?

The mystery of the Apostles’ “unbelief” is partly disclosed in the narrative of the Gospel: “But we trusted that it had been He which should have redeemed Israel,” with disillusionment and complaint said the two disciples to their mysterious Companion on the way to Emmaus (Luke 24:21). They meant: He was betrayed, condemned to death and crucified. The news of the Resurrection brought by the women only “astonished” them. They still wait for an earthly triumph, for

an external victory. The same temptation possesses their hearts, which first prevented them from accepting “the preaching of the Cross” and made them argue every time the Saviour tried to reveal His mystery to them. “Ought not Christ to have suffered these things and to enter into His glory?” (Luke 24:26). It was still difficult to understand this.

He had the power to arise, why did He allow what that had happened to take place at all? Why did He take upon Himself disgrace, blasphemy and wounds? In the eyes of all Jerusalem, amidst the vast crowds assembled for the Great Feast, He was condemned and suffered a shameful death. And now He enters not into the Holy City, neither to the people which beheld His shame and death, nor to the High Priests and elders, nor to Pilate—so that He might make their crime obvious and smite their pride. Instead, He sends His disciples away to remote Galilee and appears to them there. Even much earlier the disciples wondered, “How is it that Thou wilt manifest Thyself unto us, and not unto the world?” (John 14:22). Their wonder continues, and even on the day of His glorious Ascension the Apostles question the Lord, “Lord, wilt Thou at this time restore again the kingdom to Israel?” (Acts 1:6). They still did not comprehend the meaning of His Resurrection, they did not understand what it meant that He was “ascending” to the Father. Their eyes were opened but later, when “the promise of the Father” had been fulfilled.



In the Ascension resides the meaning and the fullness of Christ’s Resurrection.

The Lord did not rise in order to return again to the fleshly order of life, so as to live again and commune with the disciples and the multitudes by means of preaching and miracles. Now he does not even stay with them, but only “appears” to them during the forty days, from time to time, and always in a miraculous and mysterious manner. “He was not always with them now, as He was before the Resurrection,” comments Saint John Chrysostom. “He came and again disappeared, thus leading them on to higher conceptions. He no longer permitted them to continue in their former relationship toward Him, but took effectual measures to secure these two objects: That the fact of His Resurrection should be believed, and that He Himself should be ever after apprehended to be greater than man.” There was something new and unusual in His person (cf.

John 21:1-14). As Saint John Chrysostom says, “It was not an open presence, but a certain testimony of the fact that He was present.” That is why the disciples were confused and frightened. Christ arose not in the same way as those who were restored to life before Him. Theirs was a resurrection for a time, and they returned to life in the same body, which was subject to death and corruption—returned to the previous mode of life. But Christ arose for ever, unto eternity. He arose in a body of glory, immortal and incorruptible. He arose, never to die, for “He clothed

the mortal in the splendor of incorruption.” His glorified Body was already exempt from the fleshly order of existence. “It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body” (I Cor. 15:42-44). This mysterious transformation of human bodies, of which Saint Paul was speaking in the case of our Lord, had been accomplished in three days. Christ’s work on earth was accomplished. He had suffered, was dead and buried, and now rose to a higher mode of existence. By His Resurrection He abolished and destroyed death, abolished the law of corruption, “and raised with Himself the whole race of Adam.”

Christ has risen, and now “no dead are left in the grave” (cf. The Easter Sermon of Saint John Chrysostom). And now He ascends to the Father, yet He does not “go away,” but abides with the faithful for ever (cf. The Kontakion of Ascension). For He raises the very earth with Him to heaven, and even higher than any heaven. God’s power, in the phrase of Saint John Chrysostom, “manifests itself not only in the Resurrection, but in something much stronger.” For “He was received up into heaven, and sat on the right hand of God” (Mark 16:19).

And with Christ, man’s nature ascends also.

“We who seemed unworthy of the earth, are now raised to heaven,” says Saint John Chrysostom. “We who were unworthy of earthly dominion have been raised to the Kingdom on high, have ascended higher than heaven, have come to occupy the King’s throne, and the same nature from which the angels guarded Paradise, stopped not until it ascended to the throne of the Lord.” By His Ascension the Lord not only opened to man the entrance to heaven, not only appeared before the face of God on our behalf and for our sake, but likewise “transferred man” to the high places. “He honored them He loved by putting them close to the Father.” God quick-

ened and raised us together with Christ, as Saint Paul says, “and made us sit together in heavenly places in Christ Jesus” (Ephes. 2:6). Heaven received the inhabitants of the earth. “The First fruits of them that slept” sits now on high, and in Him all creation is summed up and bound together. “The earth rejoices in mystery, and the heavens are filled with joy.”

“The terrible ascent...” Terror-stricken and trembling stand the angelic hosts, contemplating the Ascension of Christ. And trembling they ask each other, “What is this vision? One who is man in appearance ascends in His body higher than the heavens, as God.”

Thus the Office for the Feast of the Ascension depicts the mystery in a poetical language. As on the day of Christ’s Nativity the earth was astonished on beholding God in the flesh, so now the Heavens do tremble and cry out. “The Lord of Hosts, Who reigns over all, Who is Himself the head of all, Who is preeminent in all things, Who has reinstated creation in its former order—He is the King of Glory.” And the heavenly doors are opened: “Open, Oh heavenly gates, and receive God in the flesh.” It is an open allusion to Psalms 24:7-10, now prophetically interpreted. “Lift up your heads, Oh ye gates, and be lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of glory? The Lord strong and mighty...” Saint Chrysostom says, “Now the angels have received that for which they have long waited, the archangels see that for which they have long thirsted. They have seen our nature shining on the King’s throne, glistening with

Troparion — Tone 4

O Christ God, You have ascended in Glory, / Granting joy to Your disciples by the promise of the Holy Spirit. / Through the blessing they were assured / That You are the Son of God, / The Redeemer of the world!

glory and eternal beauty.... Therefore they descend in order to see the unusual and marvelous vision: Man appearing in heaven.”

The Ascension is the token of Pentecost, the sign of its coming, “The Lord has ascended to heaven and will send the Comforter to the world”

For the Holy Spirit was not yet in the world, until Jesus was glorified. And the Lord Himself told the disciples, “If I go not away, the Comforter will not come unto you” (John 16:7). The gifts of the Spirit are “gifts of reconciliation,” a seal of an accomplished salvation and of the ultimate reunion of the world with God. And this was accomplished only in the Ascension. “And one saw miracles follow miracles,” says Saint John Chrysostom, “ten days prior to this our nature ascended to the King’s throne, while today the Holy Ghost has descended on to our nature.” The joy of the Ascension lies in the promise of the Spirit. “Thou didst give joy to Thy disciples by a promise of the Holy Spirit.” The victory of Christ is wrought in us by the power of the Holy Spirit.

Kontakion — Tone 6

When You had fulfilled the dispensation for our sake, / and united earth to heaven: / You ascended in glory, O Christ our God, / not being parted from those who love You, / but remaining with them and crying: / “I am with you and no one will be against you!”

“On high is His body, here below with us is His Spirit. And so we have His token on high, that is His body, which He received from us, and here below we have His Spirit with us. Heaven received the Holy Body, and the earth accepted the Holy Spirit. Christ came and sent the Spirit. He ascended, and with Him our body ascended also” (Saint John Chrysostom). The revelation of the Holy Trinity was completed. Now the Spirit Comforter is poured forth on all flesh. “Hence

comes foreknowledge of the future, understanding of mysteries, apprehension of what is hidden, distribution of good gifts, the heavenly citizenship, a place in the chorus of angels, joy without end, abiding in God, the being made like to God, and, highest of all, the being made God!” (Saint Basil, On the Holy Spirit, IX). Beginning with the Apostles, and through communion with them—by an unbroken succession—Grace is spread to all believers. Through renewal and glorification in the Ascended Christ, man’s nature became receptive of the spirit. “And unto the world He gives quickening forces through His human body,” says Bishop Theophanes. “He holds it completely in Himself and penetrates it with His strength, out of Himself; and He likewise draws the angels to Himself through the spirit of man, giving them space for action and thus making them blessed.” All this is done through the Church, which is “the Body of Christ;” that is, His “fullness” (Ephesians 1:23). “The Church is the fulfillment of Christ,” continues Bishop Theophanes, “perhaps in the same way as the tree is the fulfillment of the seed. That which is contained in the seed in a contracted form receives its development in the tree.”

The very existence of the Church is the fruit of the Ascension. It is in the Church that man’s nature is truly ascended to the Divine heights. “And gave Him to be Head over all things” (Ephesians 1:22). Saint John Chrysostom comments: “Amazing! Look again, whither He has raised the Church. As though He were lifting it up by some engine, He has raised it up to a vast height, and set it on yonder throne; for where the Head is, there is the body also. There is no interval of separation between the Head and the body; for were there a separation, then would the one no longer be a body, nor would the other any longer be a Head.” The whole race of men is to follow Christ, even in His ultimate exaltation, “to follow in His train.” Within the Church, through an acquisition of the Spirit in

the fellowship of Sacraments, the Ascension continues still, and will continue until the measure is full. "Only then shall the Head be filled up, when the body is rendered perfect, when we are knit together and united," concludes Saint John Chrysostom.

The Ascension is a sign and token of the Second Coming. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

The mystery of God's Providence will be accomplished in the Return of the Risen Lord. In the fulfillment of time, Christ's kingly power will be revealed and spread over the whole of faithful mankind. Christ bequeathes the Kingdom to the whole of the faithful. "And I appoint unto you a Kingdom as My Father has appointed unto me. That ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29-30). Those who followed Him faithfully will sit with Him on their thrones on the day of His coming. "To him that overcomes will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 3:21). Salvation will be consummated in the Glory. "Conceive to yourself the throne, the royal throne, conceive the immensity of the privilege. This, at least if we chose, might more avail to startle us, yea, even than hell itself" (Saint John Chrysostom).

We should tremble more at the thought of that abundant Glory which is appointed unto the redeemed, than at the thought of the eternal darkness. "Think near Whom Thy Head is seated...." Or rather, Who is the Head. In very truth, "wondrous and terrible is Thy divine ascension from the mountain, O Giver of Life." A terrible and wondrous height is the King's throne. In face of this height all flesh stands silent, in awe and trembling. "He has Himself descended to the

lowest depths of humiliation, and raised up man to the height of exaltation."

What then should we do? "If thou art the body of Christ, bear the Cross, for He bore it" (Saint John Chrysostom).

"With the power of Thy Cross, Oh Christ, establish my thoughts, so that I may sing and glorify Thy saving Ascension."

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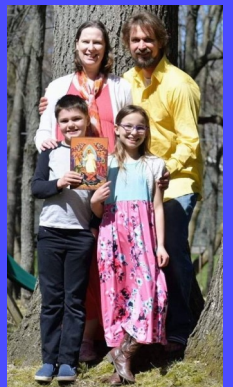
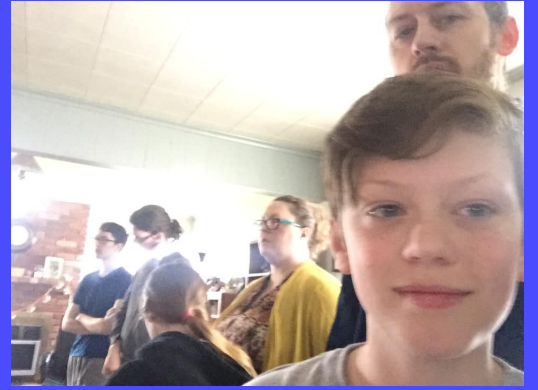


Our Thoughts Determine Our Lives: The Life and Teachings of Elder Thaddeus of Vitovnica

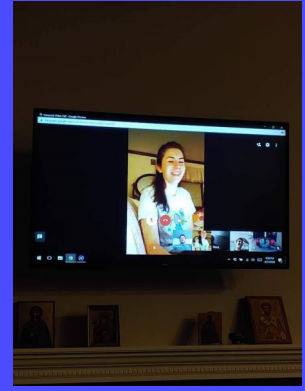
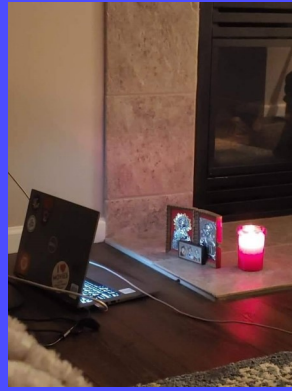
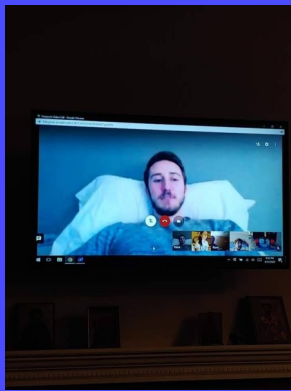
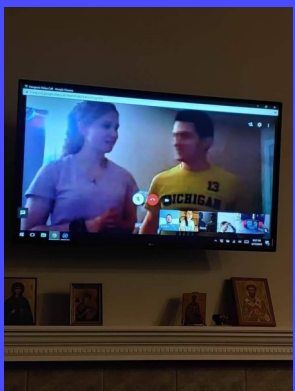
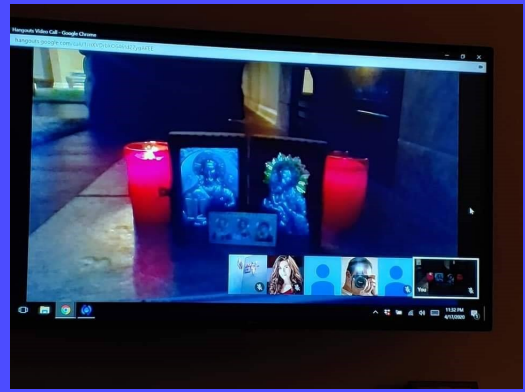
Elder Thaddeus of Vitovnica was one of the most renowned spiritual guides of Serbia in the twentieth century. As a novice he lived in obedience to Elder Ambrose of Miljkovo Monastery, a disciple of the Optina Elders. From him Fr. Thaddeus learned the Prayer of the Heart and the selfless love that came to characterize his whole ministry to the suffering Serbian people. Born in 1914, Elder Thaddeus lived through all the suffering endured by Serbia in the twentieth century. Over the course of two World Wars, during the Communist takeover, and through the NATO bombings of 1999, he co-suffered with his people. He taught, counseled, and prayed for all who came to him in pain and sorrow. His words of love and hope provided spiritual balm for people from all classes of society. In 2002 Elder Thaddeus reposed, leaving behind a large collection of his teachings, preserved by his faithful spiritual children. His life, teachings, and spiritual conversations are here presented for the first time in English.



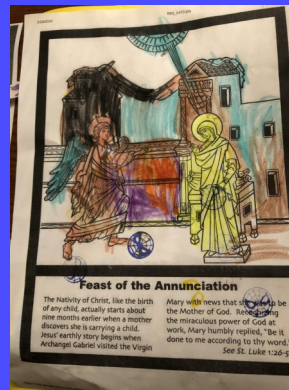
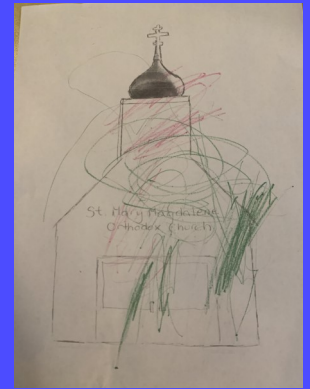
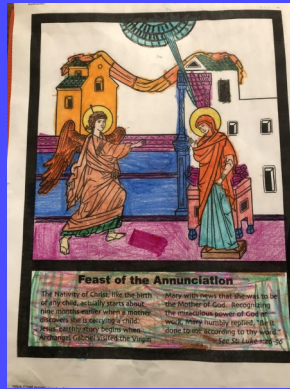
Parish Life at Home



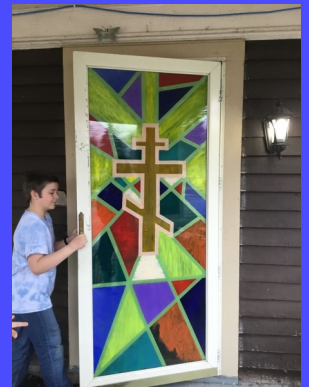
Parish Life at Home



Parish Life at Home



Parish Life at Home



Referral Program To Benefit The St. Mary Magdalene Church Expansion



Conne Terova
Real Estate One
Cell: (248) 318-7342
Email:
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Know anyone who is looking to buy or sell a home in the state of Michigan? Conne Terova of Real Estate One is offering an incentive program to benefit the St. Mary Magdalene Church Expansion Fund by offering a \$500.00 donation for every referral that results in a closed transaction!