

CHRIST, THE APOSTLES AND FATHERS ARE OUR TEACHERS

St. Nil Sorsky

The Divine Scriptures and the words of the Holy Fathers are as numerous as the sand of the sea. Diligently searching them out, we teach them to those who come to us and who are in need of them. More correctly, it is not we who teach, because we are unworthy to do so, but it is the blessed and Holy Fathers who teach *from* (emphasis supplied) Divine Scripture.

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FACING MARTYRDOM - ST. POLYCARP'S LAST PRAYER

St. Polycarp

O Father of Thy Beloved and blessed Son, Jesus Christ, through whom we have come to know Thee, the God of angels and powers and all creation, and of the whole family of the righteous who live in Thy presence, I bless Thee for counting me worthy of this day and hour, that in the number of the martyrs I may partake of Christ's cup, to the resurrection of eternal life of both soul and body in the perishability that is the gift of the Holy Ghost.

Among them may I be received into Thy presence today, a rich and acceptable sacrifice as Thou has prepared it beforehand, foreshadowing it and fulfilling it, Thou God of truth that canst not lie. Therefore for every cause I praise Thee, I glorify Thee, through the eternal High Priest, Jesus Christ Thy Beloved Son, through whom and with whom in the Holy Ghost glory be to Thee, both now and in the ages to come. Amen.

THE JESUS PRAYER, A SPIRITUAL DEFINITION OF

Old Monk in His Cell *The Way of a Pilgrim*

The continuous interior prayer of Jesus is a constant uninterrupted calling upon the divine name of Jesus with the lips, in the spirit, in the heart, while forming a mental picture of His constant presence, and imploring His grace, during every occupation, at all times, in all places, even during sleep. The appeal is couched in these terms, 'Lord Jesus Christ, have mercy on me.' One who accustoms himself to this appeal experiences as a result so deep a consolation and so great a need to offer the prayer always that he can no longer live without it, and it will continue to voice itself within him of its own accord. Now do you understand what prayer *without* (emphasis supplied) ceasing is?

LOVE VERSUS SELF-LOVE

St. Ignatius (Brianchaninov)

A Christian's love for God is love for Christ, and love for our neighbour is love for Christ *in* (emphasis supplied) our neighbour.

St. Theophan the Recluse

The seed of all moral evil is - self-love....when a man separates himself from God in his thoughts, his heart, his desires - and consequently also from his neighbour, then naturally he comes to dwell upon himself alone: his 'I' becomes the focus towards which he directs everything else, to the neglect even of his divine precepts and the good of his neighbour.

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THE TRUTH OF THE NICENE CREED aka THE CREED OR SYMBOL OF FAITH

Anonymous

Every true Orthodox Christian must accept the truths of The Creed, reciting and then saying "Amen" to it means we acknowledge everything in it is absolutely true.

FAITH WITHOUT 'WORKS'

St. James the Just of Jerusalem

For as the body without the spirit is dead, so faith without works is dead also. (St. James 2:26)

IS IT **NECESSARY** FOR CHRISTIANS TO SUFFER?

St. Innocent of Alaska

We must bear crosses because we call ourselves and wish to be Christians, that is, disciples, followers and members of Jesus Christ. Whatever the Master, Leader and Head is like, such ought also His disciples, followers and members to be. Jesus Christ entered into His glory through sufferings; consequently we too can enter there only by the way of sufferings.

IN HOLY ORTHODOXY ALL ARE CALLED TO ASCETICISM, NOT JUST MONASTICS

Professor I.M. Kontzevitch

...asceticism, although to various extents and to various forms, is obligatory for *all* (emphasis supplied) Christians without exception, according to the words of the Saviour, Who requires that His followers make an effort....In patristic writings the term 'ascesis' was commonly used in the meaning of: fasting, praying, solitude, vigil and other endeavours and deprivations.

ASCETIC LABOURS

St. Seraphim of Sarov

One should go by a middle path: *turn not aside to the right hand nor to the left* (Prov. 4:27); and one should render unto the spirit what is spiritual, and unto the body what is bodily; for the maintenance of temporal life, one should render what is necessary, and for life in society that which is lawfully demanded by it in accordance with the works of Holy Scripture: *Render unto Caesar the things that are Caesar's, and unto God the things that are God's* (Matt. 22:21).