



SAINT MARY'S  
ORTHODOX CHURCH  
Goshen, IN

# monthly NEWSLETTER

## *Three ways to fail at everything in life* by Fr. Matthew Wade

What shall we do for the up coming year? Kh. Kelly Marina recently came across an interesting list of things to do for success in life regardless of one's lot in life:

Three Ways to fail at everything in life:

1. Complain about everything.
2. Blame others for one's problems.
3. Never exercise gratitude. Never.

If one embraces any or especially all of these attitudes one, can expect failure and mediocrity. The human heart is quite prone to foster complaint about everything, live within irresponsibility, and seek to find fault with others for one's transgressions and failures, and the human heart seems to need to be reminded of the beauty of gratitude. Thankfulness is often misplaced.

Out of curiosity, I looked up antonyms for complaint. One word was contentedness. One who is more reflective and creatively finds ways to exercise contentedness will be far less willing to complain about people and situations. St. Paul in I Timothy 6 states that "Godliness with contentment is great gain." He says we bring nothing into this world and we carry nothing out of it. He further states that if we have food and clothing we have found contentedness. It is when we seek to control others, our lives, our situations, we fall prey to complaint and forget about the spiritual attitude of contentedness. The second word is silence. It is the very heart of prudence and quietness of soul. Silence is far deeper than one holding one's tongue, for it is stillness of soul and heart. "And out of the heart," says Proverbs, "flow the issues of life." We remember the Psalm: "be still and know that I am God" (Psalm 45). And we also remember well the Blessed Virgin Mary, who in the midst of severe conflict, hearing too many voices, never reacted or complained, but pondered in her heart the words of angels, men, and the situations she and her family found themselves within.

What shall we say of blame? In homes all too often blame is a common ingredient and a characteristic of communication and sibling interaction, not to mention from spouse to spouse. Blame is intensified by the attitude to be right and see to it the other is justifiably wrong. Blame seeks to punish others for mishaps, for mistakes, for one's character shortcomings. It is the human heart's insidious need to see others far less than oneself. Blame rarely has the capacity to help others do and be well, nor does blame offer heartfelt apology or take responsibility.

There are simple spiritual exercises that help to deconstruct a heart given to blame and criticism of others. One is to know that in our life of Christ we must be the first sinner in line to receive help from our Lord and Savior Jesus Christ. Like David, we must be willing to admit our transgressions and failures and turn to God. No one can do this for us. Secondly, we daily foster kind thoughts within us. St. Paul in Philippians 4 states that the Christian person should do everything possible to allow thoughts of kindness to oil our minds and hearts. He says, "finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent or praiseworthy - think about such things" What he has written is the very fabric of a heart of humility. Humility dismantles blame.

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### ST. MARY'S ANTIOCHIAN ORTHODOX CHRISTIAN CHURCH

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His Eminence the Most Reverend Metropolitan Joseph, Archbishop of NY and Metropolitan of all North America  
His Grace the Right Reverend Anthony, Bishop of Toledo and the Diocese of the Midwest

The Reverend Father Matthew Wade, Priest of St. Mary's Orthodox Church; Deacon Kenneth (Timothy) Hull  
Subdeacons John Bickel, Matthew Cochran; Readers Matthew Whirledge (Choir Director), Adrian Sharp  
Missions/Evangelism Ambassadors: Kh. Kelly Marina Wade, Dn. Kenneth Timothy Hull, Dn. Gerasimos Brandow

Parish Council Members: Justin Shoopman (chair), Connie Bickel (vice-chair; head of Parish Life),  
Christopher Beachy (interim secretary), Nicole Schwalm (treasurer), Myrna Hull (Head of Christian Education),  
Joe Currie (Head of Buildings and Grounds), Shirley Coblentz (Head of Special Projects)

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Ingratitude seems to be everywhere. Ingratitude is a monster; it lurks about and follows even the greatest saints. The Archimandrite Tikhon wrote, "the ungrateful person makes himself out to be like the demons...dark and inconsiderate." He further stated that it is a life devoted to humility and prayer that helps foster gratitude, "for to pray is to give thanks." We

might say if the ungrateful person is like a demon which fosters darkness, then one who is thankful is like a bright and beautiful angel who fosters the light of day. For one who exercises gratitude brings the light of Christ and honors both God and men. St. Paul stated, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." (I Thessalonians 5). And it is very true that Orthodox Christians are to be a Eucharistic people. For to receive the Mystery of the Body and Blood of Christ is to exercise gratitude. The Eucharist is the Great Thanksgiving. One cannot commune then expect to live a life devoted to complaint, to blame and to live in the marsh of ingratitude. That person, St. Paul says, who communes without proper reflection will grow sick (I Corinthians 11). One cannot harbor any of these attitudes and be spiritually well and productive in life.

In the coming year one should consider spiritual renewal. Adopt very different attitudes: instead of complaint, foster contentedness and silence; instead of blame, focus on humility and personal responsibility; instead of ingratitude, foster thankfulness in all things. Say thank you a lot! Seek the kingdom first. Love God; love people. Be grateful.

**LIFE OF ST. ANTHONY THE GREAT**

*Commemorated on January 17*

Anthony was an Egyptian, born about the year 250 A.D. in the village of Koman near Herculea. Following the deaths of his noble and wealthy parents, he divided the inherited estate with his sister, who was a minor, and provided for her with some relatives. Anthony distributed his half of the estate to the poor and, he, in his twentieth year, dedicated himself to the ascetical life for which he yearned from his childhood.

In the beginning Anthony lived near his village but, in order to flee the disturbances of people, he withdrew

into the wilderness on the shore of the Red Sea. There, he spent twenty years as a recluse not associating with anyone except with God through constant prayer, reflection and contemplation, patiently enduring unspeakable temptations from the devil. His fame spread throughout the entire world and many disciples gathered around him whom he placed on the path of salvation by his example and words. Anthony

died at age 105, leaving behind an entire army of his disciples.

Even though Anthony was not a scholar, he was a counselor and teacher of the most learned men of that time. When certain Greek philosophers tempted him with literary wisdom, Anthony shamed them with the question: "Which is older, the understanding or the book? Which of these two was the cause of the other?" Filled with many years of great works, Anthony died in the Lord in 355 A.D.

**PROSPHORA SCHEDULE**

Jan 27	Gabriela Florea	Feb 3	Batsons
Feb 2*	Angie Cupp	Feb 10	Myrna Hull
Feb 17	Audora Burg/ Ron Dove	Feb 24	Angie Cupp

\*Feast day; see "Upcoming Dates"

There needs to be extra Prospophora in the refrigerator at all times. See Gloria to take your turn in making this special Bread.

**NOVEMBER/DECEMBER 2018 GIVING**

November profit: \$1,465  
 December profit: \$2,231  
 2018 profit: \$10,188

**DECEMBER ATTENDANCE**

December average: 78  
 2018 average: 81

**UPCOMING SUNDAY READINGS**

	Epistle	Gospel
Jan. 20	2 Corinthians 4:6-15	Luke 17:12-19
Jan. 27	Hebrews 7:26-28;8:1-2	Luke 19:1-10
Feb. 3	1 Timothy 4:9-15	Matthew 25:14-30
Feb. 10	2 Timothy 2:1-10	Matthew 15:21-28