

LIVING THE ORTHODOX CHRISTIAN LIFE: PT 4  
“Man, the Hungry Animal: An Introduction to Sacramental Thinking”

**From the Liturgy of St. Basil**

“O our God, the God of salvation, do thou teach us how we may worthily give thanks unto thee for thy benefits which thou hast ever bestowed and yet dost bestow upon us. Do thou, O our God who receivest these gifts, purify us from every defilement of flesh and spirit, and teach us to perfect holiness in thy fear, that we, receiving a portion of thy holy things in the witness of a pure conscience toward thee, may be made one with the holy Body and Blood of thy Christ”

-Prayer of Inclination before the Lord’s Prayer

**From the Fathers**

“Abba Pambo asked Abba Anthony, “What ought I to do?” And the elder said to him, “Do not trust in your own righteousness, do not worry about the past, but control your tongue and your stomach.”

--*Teaching 6, Teachings of St. Anthony the Great, Alphabetical Sayings of the Desert Fathers*

**Memory Verse**

“So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.”

- *John 6:53*

**For the Life of World**

The world is a fallen world because it has fallen away from the awareness that God is all in all. . . .

The natural dependence of man upon the world was intended to be transformed constantly into communion with God in whom is all life. Man was to be the priest of a eucharist, offering the world to God, and in this offering he was to receive the gift of life. But in the fallen world man does not have the priestly power to do this. His dependence on the world becomes a closed circuit, and his love is deviated from its true direction. He still loves, he is still hungry. He knows he is dependent on that which is beyond him. But his love and his dependence refer only to the world in itself. He does not know that breathing can be communion with God. He does not realize that to eat can be to receive life from God in more than its physical sense. He forgets that the world, its air or its food cannot by themselves bring life, but only as they are received and accepted for God’s sake, in God and as bearers of the divine gift of life.

Schmemmann, FTLOTW, Introduction.

**At Home and in Your Lives**

Sanctifying all Human Experience: from birth to death and everything in between.

Sanctifying Time: Liturgical Cycles

- Daily
  - o Taken from the *Menaion*
  - o One or more commemorations for each day
  - o Varying amounts of hymnography
  - o Commemorations vary from place to place
  
- Weekly
  - o Taken from the *Octoechos* (literally “Book of the Eight Tones”)
  - o Hymns / verses for each day of the week
  - o Content focused on Daily Themes
    - Monday – Bodiless Powers – Angels

- Tuesday – St. John the Baptist
  - Wednesday – Holy Cross
  - Thursday – Apostles and St. Nicholas
  - Friday – Cross
  - Saturday – Departed / Martyrs
  - Sunday – Resurrection
- Paschal
- Feast of Feasts!
  - Thomas Sunday, All Saints, Ascension, and Pentecost all tied to Paschal
  - How to Calculate the date of Pascha
  - Old Calendar and New Calendar

**HOMEWORK** – What saints were commemorated on your birthday or anniversary?

**For Further Reading**

Schemmann, Alexander. *For the Life of the World*. Crestwood, NY: St. Vladimirs, 2018.