

Dates to Remember:

Nov 21-St Michael the Archangel

Nov 27-Thanksgiving-Moleben 11 AM

Nov 28-Beginning of Nativity Fast

Russian Orthodox Church of the Resurrection of Christ

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In memory/honor of:**_____
_____**Schedule for the Week of November 9 - 15, 2008**

Saturday Nov 8	5:15 PM General Panihida 5:30 PM Vigil
Sunday Nov 9	Martyr Nestor of Thessalonica 8:30 AM Nocturns, Confessions 9:00 AM Liturgy / Литургия
Saturday Nov 15	5:30 PM Vigil
Thursday Nov 20	6:30 PM Vigil for St. Archangel Michael & all Angels
Friday Nov 21	St. Michael & all Angels 9:00 AM Divine Liturgy / Литургия
Thursday Nov 27	Thanksgiving Day 11 AM Moleben
Friday Nov 28	Nativity Fast Begins Начало Рожд. Поста

Притча о о Сеятеле*(Беседа на Лк. 8,5-15)*

Есть в Евангелии место, где Христос нам говорит: «Блюдите, како слышите». То есть, «Обратите внимание на то, как вы слышите слово, которое до вас доходит». Нам всегда кажется, что мы слушаем, понимаем, но вот сегодня нам вновь, в который раз, читалась притча о сеятеле – и что? Она такая ясная, такая привычная, казалось бы, нам даже и не нужно ее вновь слышать – мы могли бы ее повторить, рассказать, объяснить. Но кто из нас может сказать, что он ею сколько-то живет? И вот тут слова Христовы: «Будьте осторожны, как вы слышите слово Божие», - не напрасны. Мы слышим и помним – слышим слухом и помним головной памятью – но доходит ли это слово до нашего сердца? А вместе с этим, если не коснется нашего сердца живое слово, оно только прозвучит в нашей мысли и никакого плода не принесет. Есть бесконечное количество евангельских отрывков, которые мы так любим, которые мы так хорошо знаем, которые мы могли бы всякому рассказать и всякому объяснить, но не встанут ли они перед нами в какой-нибудь день, в День Судный, упреком – не потому, что мы не понимали, а потому именно, что понимали и все-таки этим не жили нисколько? *(Мит. Антоний Сурожский)*

About the irresistible will of God

"I say to myself, I will not mention him, I will speak in his name no more. But then it becomes like fire burning in my heart, imprisoned in my bones; I grow weary holding it in, I cannot endure it" (Jeremiah 20:9).

If anyone still doubts that God spoke through the prophets, let him read this confession of the great prophet Jeremiah and let him doubt no more. The prophet confesses that he had decided not to speak anymore in the Name of the Lord. Why? Because so few paid attention to his word. If anyone heeded his word the prophet endured "reproach and derision daily" (Jeremiah 20:8). But, when he decided to remain silent, did he, in fact, remain silent? No, he could not: "I grow weary holding it in, I cannot endure it!" He was so pressed by the irresistible power of the Spirit of God upon him to speak and he had to speak. It is, therefore, not the affair of the prophet whether he is going to speak or not: that is the affair of the All-powerful Spirit of God. The prophet is merely the chosen vessel of the All-powerful Spirit of God. All of Holy Scripture is written thusly - not according to the will of man but according to the will of God, and not according to the mind of man but according to the mind of God.

How does the word of God feel when it enters the prophet from the Spirit of God; this the great Jeremiah explains from his personal experience: "It becomes like fire burning in my heart, imprisoned in my bones." That means, inspiration from the All-powerful Spirit of God. Under such irresistible internal pressure - as under the pressure of fire imprisoned in my bones - wrote the holy man of God. And many of them cried out: "I grow weary holding it in, I cannot endure it anymore." Who will go against the Spirit of God without punishment and destruction? Who will withstand Him when He wants to say something or to do something?

Only my brethren, the action of God the Holy Spirit is irresistible!

Можно ли хранить святую (артос, просфоры, святую воду), например, в кухонном шкафу, рядом с крупами, сахаром, травами и другими нескоромными продуктами (для удобства пользования)?

Лучше хранить святыню в отдельном месте в шкафу, или около икон.

Какие книги можно рекомендовать начинающему христианину для более глубокого усвоения православного исповедания?

Книги: «Спутник христианина», «Духовный цветник», «Училище благочестия», «Духовные посевы», «Пролог» свяюенника Гурьева.

У некоторых есть мнение, что чтение духовных книг может заменить церковные службы. Так ли это?

Чтние Божьего Слова, что хлеб, а молитва, что вода живая для души. Может ли хлеб заменить воду или вода – хлеб? Нужно то и другое.

Многие говорят: не важно наружное благочестие – важно, что внутри, и не признают благочестивых правил Церкви, а некоторые считают, что для будущей жизни важно лишь только, чтобы человек (по мирски) был добрым и хорошим. Что можно сказать этим людям? Правы ли они?

Преподобный Иосиф Оптинский говорил, что без дерева и листьев – и плодов не будет. Святые отцы говорят, что сперва обязательно надо проходить внешние подвиги, а уже потом переходить к внутренним. А кто сразу ищет внутренних, тот попадает в искушения, подобные тому, что случилось с преп. Исаакием Затворником: он сразу захотел в затвор, хотя его угovarивали настоятель и братия не делать этого. И бесы поругались над ним.

"Trust in the Lord with all your heart; on your own understanding rely not" (Proverbs 3:5).

If all the mountains would move toward you, would you be able to push them back with your hands? You could not. If darkness after darkness of all the mysteries in the heavens and on the earth rushed to the small taper of your understanding would you, with your understanding, be able to illuminate the darkness? Even less! Do not rely on your understanding for, from the perishable matter which you call intellect, a greater portion of it is nothing more than dead ashes. O man, do not rely on your understanding for it is a road over which a mob rushes a hungry, thirsty, motley and curious mob of sensual impressions.

O man, trust in the Lord with all your heart. In Him is understanding without end and all-discerning. The Lord says: "I am understanding; mine is strength" (Proverbs 8:14). He looks on the paths on which your blood flows

and all the crossroads on which your thoughts wander. With compassion and love He offers Himself to you as a leader and you rely on your darkened and perishable understanding. Where was your understanding before your birth? Where was your understanding when your body was taking form, when your heart began to beat and flow with blood, when your eyes began to open and when your voice began to flow from your throat? Whose understanding was all this while your mind was still sleeping as charcoal in a coal mine? Even when your understanding awoke, can you enumerate all the illusions which it has delivered to you, all the lies in which it has entangled you, all the dangers which it did not foresee? O my brother, trust only in the Lord with all your heart! Until now, He has rescued you numerous times from your own understanding, from illusions and its lies and from danger in which it has pushed you. A blind man is compared to the man who can see, so is your understanding compared to the understanding of God. O blind one, trust in the Leader. O brother, trust only in the Lord with all your heart.

O Lord, All-seeing, Eternal and Infallible Understanding, deeper than the universe and more radiant than the sun, deliver us, even now from the errors of our understanding.

To You be glory and thanks always. Amen.

(Saint Nikolai Velimirovic)

Being Good Stewards of God's Gifts

We are all stewards of the Church. As "to each individual the manifestation of the Spirit is given for some benefit" (1 Cor. 12:7), so stewardship in an ecclesial setting means cherishing and fostering the gifts of all, while using one's own gifts to serve the community of faith. The rich tradition of tithing set forth in the Old Testament is an expression of this. "Those who set their hearts upon spiritual gifts must seek to have an abundance for building up the church" 1 Cor. 14:12).

A good steward is someone who has been given gifts by another and is to oversee and care for those things entrusted to him and to use them in ways that the giver would approve. Jesus uses the image of stewards throughout His teachings in the Gospels. Sometimes Jesus' parables show happy results, as when some were given coins to go out and actively work with it and double it, after which they heard, "Well done, good and faithful servant." There were also some other stewards who went out and squandered what they had been given and did not receive such acclamation. If we are going to understand what it means to be a good steward, we first need to understand that each one of us is a steward of many treasures that have been given by the Lord. We are stewards of our life, our gifts, our talents, our possessions. Everything that we have is a gift from God. To come to full appreciation of our role as steward, we must acknowledge that we are called to offer these gifts back to God to advance the work of the Gospel and for the good of the Church. (Rev. M. Pavlik)