

**Russian Orthodox Church of the
Resurrection of Christ**

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Schedule for the Week of November 22 - 28, 2009

Sunday Nov 22	Martyrs Onesiphoros and Porphyrius
Thursday Nov. 26	Thanksgiving Day (Civil) 11:00 AM Moleben
Saturday Nov 28	5:30 PM Vigil
Sunday Nov 29	Holy apostle & Evangelist Matthew 8:30 AM Confessions, Nocturns 9:00 AM Divine Liturgy / Литургия

Святитель Иоанн Златоуст
(26 Ноября н.с.)

До своего поставления на кафедру архиепископа Константинопольского св. Иоанн был пресвитером в своем родном городе Антиохии Сирийской. Жители города с такой жадностью слушали поучения святого, что считали за великую потерю пропустить какую-либо из его проповедей. Поучения Иоанна переписывались скорописцами и переходили из рук в руки. Их читали за трапезами и на площадях, поучаясь словам его как Псалтири. За необыкновенное красноречие будущего святителя стали называть Златоустом. В 398 году св. Иоанн был возведен на столичный престол. Святитель ревностно пас стадо Христово, искореняя в людях всякого звания, а особенно среди клириков, худые обычаи, нечистоту, зависть и всякого рода пороки. Вместе с тем святой Иоанн был примером безграничной любви к людям. Его усердием было построено в городе множество больниц, алчущие находили у него пищу, нагие – одежду, никто не уходил от святого неутешенным.

Ангел Хранитель

Старайся жить в присутствии Ангела Хранителя – и увидишь, как дивно Он все устроит.

Как только ты почувствуешь его близость, желание быть с ним с момента пробуждения и весь день, так исчезнет этот злой дух одиночества, дух уныния и расслабления, ибо крепкая помощь, заступление и поддержка будут готовы тебе во всех

обстоятельствах. (Из письма Архим. Иоанна Крестьянкина)

Размышления о бессмертной душе

Когда тело полностью отдано в подчинение душе, тогда плотские страсти человека умерщвлены, и душа, просветившись, делается храмом Божиим.

А душа, в которую вселился огонь Божий, подобна двукрылой птице, горе возносящейся по небесному воздуху. Крылья души, повинующейся Богу, это устремление огня Божия, которым она может воспарять горе, к небу.

Бог, объемля и согревая покорившиеся Ему души, возбуждает их к духовной жизни. Но для этого душа наша должна быть умной, должна распознавать полезное и вредное в деле спасения.

Умную и добродетельную душу легко обнаружить даже во внешности человека, в его взгляде, походке, голосе, улыбке, разговоре и обращении с другими людьми.

Ведь именно душа «подсказывает» отдельным частям нашего тела (глазам, ушам, рукам и ногам), чего им нужно избегать, а что можно делать и как именно делать. Мы видим глазами, слышим ушами, имеем возможность куда-то пойти или чего-то коснуться руками. А вот что стоит делать и чего не следует делать, об этом рассуждать – дело нашей души. Нужно ли коснуться того или иного предмета, нужно ли слушать тот или иной разговор, стоит ли смотреть на то, что манит и привлекает чаш взгляд? ... Обо всем этом должна рассуждать наша душа, руководимая и наученная Духом Святым Божиим, и руководить поступками нашего тела. (Архим Иоанн Крестьянкин).

The Inexorable Justice of God
Saint Nikolai Velimirovic

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an example unto

those that after should live ungodly" (2 Peter 2: 4-6).

O how will the sinful man be spared? *"And spared not the old world but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow"*.

Therefore O sinful man, how then can you be spared? Are you dearer and more precious to Him than millions of angels, from so many people drowned by the Flood and from densely populated cities? When the angels are cast into the darkness of Hades, people are drowned by the flood and cities are burned to ashes in what do you hope, sinning, continually sinning and not turning away from sin? You say, "in the mercy of God!" But, is God more merciful now that He was then? Does God change as man does? Do not hope without limit but according to the limit of your efforts as regards the improvement of your life, let that be your hope. Truly, great is the mercy of God, long is the patience of God and infinite is the love of God. Behold, God loves you more and is more merciful to you than you are to yourself and He continually wishes you salvation even more than you yourself do. But he who to the end mocks the mercy of God; and he who to the very end laughs at the patience of God; and he who to the end opposes the love of God, -- will God then take him by force into His kingdom and make him a fellow citizen with the angels and saints?

How terrible is the darkness of Hades, the clanging sound of chains and the gnashing of teeth! Those who ridiculed the mercy of God and opposed the love of God dwell there. Will you want to go there, O prodigal soul? God does not desire that you go there; the angels mourn because you are headed there; the saints are praying that you return; the Holy Church offers sacrifices for you that you would come to your senses. If you despise all of that -- O why would you despise it all! -- then what kind of mercy do you expect from God?

O righteous Lord, help us that we may, in due time turn away from the path which leads to the darkness of Hades, make us to understand and strengthen us in goodness, before You send Your angel to take away our soul.

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*On Pride – excerpt from letters to Spiritual Children
Abbot Nikon (Vorobyev)*

Evil has not been created by God. Evil has no essence. It is a perversion of the natural world order (and in relation to men and angels, the moral order) by the free will of men and angels. If there were no freedom, there would be no possibility to pervert the moral order, which is all-wise and perfect. Angels and men would have been subordinate to the laws of the physical and moral world like robots, and there would have been no evil.

But without free will there would not have been in men and angels the image and the likeness of God. A perfect creature is unthinkable without free will. A desire to be "like gods, knowing good and evil," led to the fall of angels and men. From this point begins the history of mankind. To nurture a man in piety and love for God, in love for other men, without suppressing his free will, to elevate him to the dignity of a son of God -- that is a most complex task, absolutely insoluble for men, and one which demanded even from God a supreme sacrifice -- the incarnation, death on the cross and the resurrection of God Himself.

Man cannot be saved with pride. In the presence of pride he can again fall away from God, even in paradise, but fall this time with the finality of the demons. For this reason the Lord allows man to learn in the course of his entire life that without God he is nothing, that he is a slave of his passions and a slave of the devil. For this reason the Lord does not allow the chaff to be winnowed before death comes, in order not to damage the wheat. A man without flaws, with only positive character traits, would definitely become vain. If we are able to feel great pride from being in possession of even small virtues, what would happen if the glory of the soul's divinity were revealed to us while still here on earth? Even Apostle Paul needed the negative help of an angel of Satan, buffeting him, in order not to esteem himself too highly. What, then, can be said of ourselves!

Just as the Lord is trying to save man, so the devil is trying to destroy him. The devil allows man to think he has gained victory over him, and thus leads him into the sins of self-satisfaction and pride; allows him to succeed in conquering the forces of nature and thus instills in him the thought: "Through science you shall conquer nature, you shall be immortal and will become godlike. Even now you can feel pride in your achievements." The antithesis between these two trends is obvious. We can clearly see God's concern for the salvation of man, and the devil's attempts to destroy even those who use all their efforts to search for "the one thing needful," i.e. the Kingdom of God. From the realm of theory this passes on to life itself, and man finds himself in a constant struggle with evil, with the devil, with his insinuations, first falling, then rising. In this struggle man comes to realize his frailty, the adversary's cunning, God's help and God's love for man. He learns the price of good and evil, and in all consciousness chooses good, becomes steadfast in his preference for good and its source -- the Lord God, and rejects evil and the devil.

Although he may still fall, although he may do evil, man realizes it as evil, as sin, condemns himself, repents, asks God for forgiveness, and thus even further affirms his preference for God and good, albeit in a negative manner.