

“НАШ ПРИХОД”

“Our Parish”

Русская Православная Церковь Сретенія Господна

Russian Orthodox Church of the Presentation of Christ in the Temple

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Восемнадцатый год издания.

№ 2018-9

Сентябрь 2018

РАСПИСАНИЕ БОГОСЛУЖЕНИЙ	Сентябрь	SCHEDULE OF THE SERVICES	September
Неделя 14-я по Пятидесятнице.		Fourteenth Sunday after Pentecost	
1 Суб	Всенощная Мрк. 16:9-20 6:30 ч.в.	1 Sat	Vigil. Mark 16:9-20 6:30 PM
2 Вск.	Литургия. 9:30 ч.у.	2 Sun	Divine Liturgy. 9:30 AM
	2 Кор. 1:21-2:4, Мф. 22:1-14		2 Cor. 1:21-2:4, Matt. 22:1-14
Неделя 15-я по Пятидесятнице		Fifteenth Sunday after Pentecost	
8 Суб	Всенощная. Лк. 24:1-12 6:30 ч.в.	8 Sat	Vigil. Luke 24:1-12 6:30 PM
9 Вск	Литургия. 9:30 ч.у.	9 Sun	Divine Liturgy. 9:30 AM
	2 Кор. 4:6-15, Мф. 22:35-46		2 Cor. 4:6-15 & Matt. 22:35-46
Неделя 16-я по Пятидесятнице.		Sixteenth Sunday after Pentecost.	
15 Суб	Всенощная. Лк. 24:12-35 6:30 ч.в.	15 Sat	Vigil. Luke 24:12-35 6:30 PM
16 Вск	Литургия. 9:30 ч.у.	16 Sun	Divine Liturgy. 9:30 AM
	2 Кор. 6:1-10, Мф. 25:14-30		2 Cor. 6:1-10 & Matt. 25:14-30
Рождество Пресвятой Владычицы нашей Богородицы и Приснодевы Марии.		The Birth of our Most Holy Lady the Theotokos and Ever-Virgin Mary.	
20 Чтв	Всенощная. Лук 1:39-49,56 7:00 ч.в.	20 Thu	Vigil. Luke 1:39-49,56 7:00 PM
21 Пят	Литургия. 8:30 ч.у.	21 Fri	Divine Liturgy. 8:30 AM
	Фил. 2:5-11 и Лк. 10:38-42; 11:27-28		Phil. 2:5-11 & Luke 10:38-42; 11:27-28
Неделя 17-я по Пятидесятнице. Она же пред Воздвижения.		Seventeenth Sunday after Pentecost. Also the Sunday before the Exaltation of the Cross.	
22 Суб	Всенощная. Лк. 24:36-53 6:30 ч.в.	22 Sat	Vigil. Luke 24:36-53 6:30 PM
23 Вск	Литургия. 9:30 ч.у.	23 Sun	Divine Liturgy. 9:30 AM
	Гал. 6:11-18 и Ин. 3:13-17		Gal. 6:11-18 & John. 3:13-17
	2 Кор. 6:16-7:1, Мф. 15:21-28		2 Cor. 6:16-7:1 & Matt. 15:21-28
Воздвижение Честного и Животворящего Креста Господня		Exaltation of the Precious and Life-Giving Cross	
26 Срд	Всенощная. Ин. 12:28-36 7:00 ч.в.	26 Wed	Vigil. John 12:28-36 7:00 PM
27 Чтв	Литургия. 8:30 ч.у.	27 Thu	Divine Liturgy. 8:30 AM
	1 Кор. 1:18-24, Ин. 19:6-11, 13-20, 25-28, 30-35. Строгий постный день		1 Cor. 1:18-24, John 19:6-11, 13-20, 25-28, 30-35. Strict Fasting Day
Неделя 18-я по Пятидесятнице. Она же после Воздвижения.		Eighteenth Sunday after Pentecost. Also the Sunday after the Exaltation of the Cross.	
29 Суб	Всенощная Ин. 20:1-10 6:30 ч.в.	29 Sat	Vigil. John 20:1-10 6:30 PM
30 Вск.	Литургия. 9:30 ч.у.	30 Sun	Divine Liturgy. 9:30 AM
	Гал. 2:16-20 и Мк. 8:34-9:1		Gal. 2:16-20, Mark 8:34-9:1
Уроки Закона Божьего:		Младшая и Средняя (younger & Middle) группы: 9/IX и 23/IX	
Sunday School (Law of God)		Старшая группа (Older groups): 16/IX и 30/IX	

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АСКЕТИКА ДЛЯ СОВРЕМЕННЫХ МИРЯН

Священник Павел Гумеров

(Продолжение – начало в мартовском 2017 номере «Наш Приход»)

Статья 12. Гордыня «Грех Люцифера»

Нам, людям, воспитанным в советское время, с детства внушалось, что гордость – чуть ли не главная добродетель советского человека. Помните: «Человек – это звучит гордо»; «У советских собственная гордость: на буржуев смотрят свысока». И действительно, ведь в основе любого бунта лежит гордость. Гордость – грех сатаны, первая страсть, которая появилась в мире еще до сотворения людей. И первым революционером был сатана.

Когда был создан мир ангельский, небесное воинство, один самый высший и могущественный ангел, Денница, не захотел находиться в послушании и любви к Богу. Возгордился своим могуществом и силой и возжелал сам стать как Бог. Денница увлек за собой многих ангелов, и произошла на небе война. Архангел Михаил и ангелы его сражались с сатаной и победили злое воинство. Сатана-Люцифер пал как молния с небес в преисподнюю. И с тех пор преисподняя, ад – это место, где обитают темные духи, место, лишённое света и благодати Божией.

Бунтарь-революционер не может не быть гордым, он продолжатель дела Люцифера на земле.

Коммунизм – это квазирелигия, и, как любое вероучение, он имеет свой «символ веры» и свои заповеди. Свои «мощи», «иконы», хоругви – транспаранты и крестные ходы – демонстрации. Только рай большевики предполагали построить на земле, без Бога, и, конечно, всякая мысль о смирении считалась смешной и нелепой. Какое еще смирение, когда «мы наш, мы новый мир построим, кто был ничем, тот станет всем».

Однако Бог поругаем не бывает, и сама история вынесла над большевиками свой суд. Рай без Бога построить не удалось, гордые замыслы были посрамлены. Но хотя коммунизм пал, гордости не стало меньше, просто она приняла другие формы. Говорить с современным человеком о смирении тоже очень непросто. Ведь рыночное капиталистическое общество, нацеленное на успех и карьерный рост, также основано на гордыне.

Хотя часто приходится слышать на исповеди, когда задаешь вопрос о грехе гордости, и такой ответ: «Чего-чего, а гордости у меня нет». Святителю Феофану Затворнику одна женщина пишет: «Говорила с духовным своим отцом и сказывала ему о себе разное. Он прямо мне сказал, что я горда и тщеславна. Я ему ответила, что я совсем не горда, но терпеть не могу приниженности и угодничества». И вот что ответил ей святитель: «Отпели прекрасно. Вы не давайте себя им в обиду, чтоб знали, что за вас голою рукою нельзя хватать. Вишь, выдумал называть как, да еще в глаза? Теперь и я вам приговорю: на что же лучшее доказательство, что вы горды, как отповедь ваша? Она не плод смирения. И зачем вам поперечить такому приговору?.. Лучше вам, не переча, положить вникать в себя хорошенько, нет ли, в самом деле, в вас сего зелья, крайне недоброго».

Итак, что же такое гордость и как этот грех проявляется? Снова обратимся к святителю Игнатию (Брянчанинову): гордость – «презрение ближнего. Предпочтение себя всем. Дерзость. Омрачение, дебелость ума и сердца. Пригвождение их к земному. Хула. Неверие. Лжеименитый разум. Непокорность закону Божию и Церкви. Последование своей плотской воле. Чтение книг еретических, развратных, суетных. Неповиновение властям. Колкое насмешничество. Оставление хриstopодражательного смирения и молчания. Потеря простоты. Потеря любви к Богу и ближнему. Ложная философия. Ересь. Безбожие. Невежество. Смерть души».

Суд и осуждение

Святой Кассиан Римлянин говорит о гордости, что хоть она и стоит последней в списке восьми страстей, «но по началу и времени есть первая. Это самый свирепый и самый неукротимый зверь».

Гордость в череде страстей стоит после тщеславия, а значит и проистекает от этого порока, имеет в нем начало. «Блистание молнии преуказует громовой удар, а о гордости предвещает появление тщеславия», – наставляет преподобный Нил Синайский. Поиск тщетной, суетной славы, похвалы, завышенная самооценка рождает превозношение над людьми: «Я выше их, достойнее; они ниже меня». Это и есть гордость. С этим чувством связано и осуждение. Как же, если я выше всех, то значит и праведнее, все остальные грешнее меня. Завышенная самооценка не позволяет объективно судить о себе, зато помогает быть судьей других.

Гордыня, начавшись с тщеславия, может дойти до глубин адовых, ведь это грех самого сатаны. Ни одна из страстей не может вырасти до таких пределов, как гордость, в этом-то и есть ее главная опасность. Но вернемся к осуждению. Осуждать – значит судить, предвосхищать суд Божий,

узурпировать Его права (в этом тоже страшная гордость!), ибо только Господь, знающий прошлое, настоящее и будущее человека, может судить о нем. Преподобный Иоанн Савваитский рассказывает следующее: «Раз пришел ко мне инок из соседнего монастыря, и я спросил его, как живут отцы. Он отвечал: “Хорошо, по молитвам вашим”. Затем я спросил об иноке, который не пользовался доброй славой, и гость сказал мне: “Нисколько он не переменялся, отче!”. Услышав это, я воскликнул: “Худо!”. И только я сказал это, тотчас почувствовал себя как бы в восторге и увидел Иисуса Христа, распятого между двумя разбойниками. Я было устремился на поклонение Спасителю, как вдруг Он обратился к предстоящим ангелам и сказал им: “Изринте его вон, это антихрист, ибо осудил брата своего, прежде Моего суда”. И когда, по слову Господа, я изгонялся, в дверях осталась моя мантия, и затем я очнулся. “Горе мне, – сказал я тогда пришедшему брату, – зол сей день мне!”. ”Почему так?” – спросил тот. Тогда я рассказал ему о видении и заметил, что оставленная мной мантия означает, что я лишен покрова и помощи Божией. И с того времени семь лет провел я, блуждая по пустыням, ни хлеба не вкушая, ни под кров не заходя, ни с человеками не беседуя, пока не увидел Господа моего, возвратившего мне мантию», – повествуется в Прологе.

Вот как страшно выносить суждение о человеке. Благодать отошла от подвижника только оттого, что он сказал про поведение брата: «Худо!». Сколько же раз на дню мы в мыслях или словом даем свою беспощадную оценку ближнему! Каждый раз забывая слова Христа: «Не судите, да не судимы будете» (Мф. 7:1)! При этом мы в душе, конечно, говорим себе: «Уж я-то никогда не сделал бы ничего подобного!». И очень часто Господь для нашего исправления, чтобы посрамить нашу гордыню и желание осуждать других, смиряет нас.

В Иерусалиме жила одна девственница, которая шесть лет провела в своей келье, ведя жизнь подвижническую. Она носила власяницу и отреклась от всех земных удовольствий. Но потом тщеславия и гордости возбудил в ней желание осуждать других людей. И благодать Божия оставила ее за чрезмерную гордость, и она впала в блуд. Это случилось потому, что она подвизалась не из любви к Богу, а напоказ, ради суетной славы. Когда же она пришла в опьянение от демона гордости, святой ангел, страж целомудрия, оставил ее.

Очень часто Господь попускает нам впасть именно в те грехи, за которые мы осуждаем ближних.

Наши оценки ближнего очень неполны и субъективны, мы не только не можем заглянуть в его душу, но и часто вообще ничего не знаем о нем. Христос не осуждал явных грешников, ни блудниц, ни прелюбодеев, потому что знал, что земной путь этих людей еще не закончен, и они могут стать на путь исправления и добродетели. Только суд после смерти подводит последнюю черту всему тому, что сделал человек в жизни. Мы видим, как человек грешит, но не знаем, как он кается.

Как-то я вернулся с кладбища, куда меня пригласили отслужить панихиду, и женщина, позвавшая меня, попросила освятить ей машину. При освящении присутствовал один мой друг. Когда женщина уехала на уже освященной новенькой иномарке, он бросил фразу: «Да, не видно, чтобы она очень утруждалась, зарабатывая на эту машину». Тогда я рассказал ему, что у этой женщины большое горе, у нее не так давно убили сына... По внешности никогда нельзя судить о благополучии человеческой жизни.

/продолжение следует/

Гумеров, свящ. Павел. Православная энциклопедия Азбука веры 2016. <https://azbyka.ru>

Unseen Warfare

enhanced by Saint Nicodemus of the Holy Mountain, and Saint Theophan the Recluse

(Continued – beginning in March 2017 issue of “Our Parish”)

Chapter 32. On the wiles of the enemy against those who have entered the right path

But suppose a man has overcome the first two obstacles, is filled with desire to be free of the bondage of sin and has begun to work for it without delay. Even here the enemy does not leave him alone. He changes only his tactics, but not his evil desire and hope to make the man stumble against some stone of temptation and so ruin him. The holy fathers describe such a man as being under fire from all sides:—from above and below, from left and right, from front and rear, from everywhere arrows speed towards him. Arrows from above are suggestions for excessive spiritual works, above his powers; arrows from below are suggestions to reduce or even completely abandon such works through self-pity, negligence and heedlessness; arrows from the right are when, in connection with some right undertakings and works, the enemies lead a man into temptation and the danger of downfall; arrows from the left are when the enemies present concrete temptations and draw a man towards sin; arrows from the front are when the

enemies tempt and disturb a man by thoughts of what is to come; arrows from the rear are when they tempt him with memories of past deeds and events. And all these tempting thoughts attack the soul, either inwardly or outwardly: inwardly, through images and pictures of fantasy, mentally imprinted in the consciousness, or through direct evil suggestions planted in the heart, accompanied by habitual impulses of passion; outwardly—through the impressions received by the external senses in a ceaseless flow, as we have said already. Moreover our enemies have allies in our former sinful habits and our nature corrupted by the fall of man. Having so many means to harm us, the enemy is never daunted by the first failures and constantly puts into use now one, now another means of tripping or leading astray the servant of Christ, who eludes his power.

After a man has decided to abandon his wrong ways and actually does abandon them, the first task of the enemy is to clear a space for an unhampered field of action against him. He succeeds in this by suggesting to a man, who has entered the right path, that he should act on his own, and not go for advice and guidance to the teachers of righteous life, who are always attached to the Church. A man who follows their guidance and verifies all his actions, both inner and outer, by the good judgment of his teachers—priests in their parishes in the case of laymen, experienced *startzi* [elder] in monasteries— cannot be approached by the enemy. Whatever he may suggest, the experienced eye will at once see where he is driving and will warn his pupil. In this way all his wiles are defeated. But if a man turns away from his teachers, the enemy will at once confuse him and lead him astray. There are many possibilities, which do not look evil; and those he suggests. The inexperienced novice follows them and falls into an ambush, where he is exposed to great dangers or is destroyed altogether.

The second method of the enemy is to leave a novice not only without guidance, but also without help. A man who has decided to dispense with advice and guidance in his life, when left to himself soon comes to the idea that extraneous help is unnecessary in the conduct of his righteous life and actions. But the enemy hastens his coming to this idea by concealing himself and refraining from attacking the novice, who, feeling thus free and unhampered, begins to imagine that this good state is the fruit of his own efforts, and so rests on them, and, while reciting his prayers about help from above, mutters them through his teeth, merely as a meaningless formula. Help is not sought and does not come; so the novice is left to his own devices and powers. And such a man is an easy prey to the enemy.

The results of this self-delusion are, in some cases, that people undertake excessive tasks which are both untimely and beyond their powers. The strong excitation of energy produced by self-reliance gives them at first the strength to sustain such works for a while. But after a time their strength becomes exhausted and they barely find enough energy to make the most moderate efforts, and often abandon them altogether. Others, firing their self-willed energy more and more, reach such a degree of self-reliance that they end by imagining that everything is possible for them. In this excited state they take disastrous steps: throw themselves into dry wells, jump down from the high rocks where their cave is, stop taking food altogether, and so on. All this is arranged by the enemy, unperceived by the tempted.

Another result of self-delusion and of ascribing one's successes to oneself is to assume the right to give oneself special dispensations and indulgences. There is a form of *prelest* [from Russian: лeсть - cajolery; (charm, seduction)] which, when something new is introduced into life, as for instance in the case of a man who has repented, makes days seem like months, and weeks like years. Thus if a man has made a few efforts in the new order of life, the enemy easily hammers into his head the illusion: "I have worked so hard, have fasted so long, spent so many nights without sleep and so on. It is time to have a rest." "Rest a while," suggests the enemy, "give respite to the flesh; a little distraction is indicated." As soon as the inexperienced novice consents to this, indulgence follows indulgence, until the whole order of his righteous life is upset, and he drops back into the life he has abandoned and begins to live again in negligence and heedlessness, and never rolls up his sleeves.

These temptations—to avoid the advice and guidance of others, to ascribe successes to oneself, to undertake excessive works or to give oneself dispensations—are used by the devil not only at the beginning of righteous life; he attempts to use these suggestions during its whole course. So you can see for yourself how important it is for you to do everything with advice, never to ascribe any successes, however small, to yourself, to your own powers and your own zeal, to avoid all excesses and indulgences and to lead a life which, though even, is energetic and alive, always following the order and rule once established by the example of the saints, who lived before you, and by the good judgment of experienced men, who are your contemporaries.

Chapter 33. How the enemy diverts a man from righteous deeds and spoils them

The wiles of the enemy, indicated above, disorganise the whole righteous life of a man. If a man resists them and follows the right path unswervingly, the enemy devises other wiles and other stumbling blocks. In this case, he does not work against the man's life as a whole, but acts sporadically against every particular undertaking a good Christian sets out to do in accordance with God's will. From the moment we open our eyes in the morning after sleep to the moment we close them again for the night we are surrounded by a succession of activities, which follow one

another and leave no moment empty, provided always we keep attention in ourselves and are not sick with laziness and negligence. Moreover not only the practice of lifting the heart to God in prayer, not only the obligations of dealings with others in truth and love, not only the efforts to achieve a right equilibrium between body and soul in works and self-mortification, but even everyday affairs with laymen must all be directed towards achieving salvation, and practiced with strict attention, watchfulness and diligence. God helps those, who show their zeal to do all things rightly, by sending them His grace and by granting them the protection of angels and the prayers of saints. But the enemy never sleeps. In everything we do he strives to disrupt the smooth course of our efforts and to lead us astray from right to wrong actions. He either hastens to stop us undertaking them, or, when they are begun, attempts to interfere with their progress; if he has failed in this, he strives to make their results worthless; or, having once more suffered defeat, plots to deprive them of all value in the eyes of God, by inciting vanity and conceit.

St. John of the Ladder speaks thus about it: "In all the efforts by which we try to please God, the demons dig three pits for us — first, they try to obstruct our good undertaking; second, if they have suffered defeat in this first attempt, they try to make our work not according to God; when these thieves are unsuccessful in this scheme too, then they steal noiselessly to the soul and flatter us by suggesting that we please God in everything we do. The first temptation is opposed by fervent zeal and memory of death; the second—by obedience and belittling oneself; the third—by always reproaching oneself. 'It was too painful for me; until I went into the sanctuary of God'" (Ps. lxxiii. 16. 17). When Divine fire enters our sanctuary, evil habits no longer have power over us for "our God is a consuming fire" (Heb. xii. 29), consuming every uprising and movement of lust, every evil habit, and all hardness and darkness, whether inner or outer, seen or thought" (Ch. 26.8).

No pen can describe all that this means. Keep attention in yourself and keep only one standard in your mind—to please God in everything, both great and small. Then life itself will teach you to discern clearly and see through the wiles of the enemy. However, I shall give you two or three examples of the confusion, which the enemy brings to our soul to spoil our work, if this work must last a certain time.

For example, if a sick man is disposed to bear his illness with a good heart and does so, the enemy) knowing that he will thus become well-grounded in the virtue of patience, attempts to disrupt this good disposition. For this purpose, he begins to remind him of the many good deeds he could have performed had his position been different, and tries to convince him that, had he been in good health, he would have achieved much in the service of God, bringing much profit to himself and others. He would have been able to go to church, to talk to people, to read and to write for the instruction of his brethren, and so on. If he notices that such thoughts are accepted, the enemy introduces them into the man's mind more and more often, multiplies and embellishes them, makes them enter the feelings and incites desires and impulses to such actions by depicting how successful these or other works would have been, and by evoking regret that the man is tied hand and foot by his illness. Little by little, after frequent repetition of such thoughts and inner movements in the soul, regret is gradually transformed into discontent and vexation. Thus the former good-hearted patience is upset and, instead of a medicine sent by God and a field for practising the virtue of patience, the illness presents itself as something hostile to the work of salvation. Thus the desire to be free of it becomes ungovernable, though still with a view to freedom to perform good deeds and to please God in every way. Having led a man thus far, the enemy robs his heart and mind of the good purpose, for which he desires to get well, and leaves only the desire of health for the sake of health, forcing him to look irritably at his illness, not as an obstacle to good but as an evil in itself. As a result impatience, not tempered by good thoughts, takes the upper hand and passes to complainings, thus depriving the sick man of the peace he enjoyed through good-hearted patience. But the enemy rejoices that he has managed to upset him. In exactly the same way, the enemy upsets a poor man who bears his lot with patience, depicting to him the good deeds he could do if he had a fortune.

In a similar way, the enemy often upsets those who practise obedience, either in a monastery or living with some *staretz* [elder], convincing them that while they continue to lead this kind of life, they will be slow in attaining the desired perfection, and exciting in them a wish to go into seclusion, or the wilderness. And his suggestions are often obeyed, but, having obtained their wish to live in solitude, men give themselves to negligence and so lose what they had acquired with great labour in their former life of obedience. The reverse also happens, when the enemy succeeds in driving a man away from solitude and seclusion, convincing him that he sits there alone with no profit to himself or others, whereas in a monastery useful works would flow day and night in an abundant stream. But when a man listens to this suggestion and enters a monastery, he does not manage to do the useful things he hoped to perform, and soon loses what he had gained in the wilderness and is left with nothing.

A great many similar cases exist, when the enemy succeeds in drawing a man away from one kind of occupation, tempting him with another, under the pretext that it is more useful, and thus disorganises one and another alike. A man who has experienced teachers and advisers to talk with and who obeys their instructions with humble

submission, is easily delivered from all such temptations. But if for some reason a man is deprived of this blessing, let him keep attention in himself and learn to discriminate strictly between good and evil according to Christian principles, on which the lives of us all should be based. If circumstances, which seem to us to impede our freedom in doing good, are not the result of our will, but are sent by God, accept them submissively and listen to no suggestions, which make you depart from this submissiveness. When God sends such circumstances, He expects nothing more from you than that you should conduct yourself and act as the occasion demands, within the possibilities it offers. Whether you are sick or poor, endure it. God demands of you nothing but to endure. Enduring with a good heart, you will be constantly occupied in good. If you endure with a good heart, then, whenever God may look at you. He will find you either acting or existing rightly, whereas if a man enjoys good health his good actions are intermittent. So if you wish for a change in your position, you wish to exchange hotter for worse.

But if you should find yourself in a position, which seems to restrict the scope of good deeds possible for you, and this position is the result of your own will, then, since you have probably chosen it for some purpose, keep to this purpose, do not let your thoughts wander off to various other possibilities, but direct your whole attention to what you have to do in your position and keep it held there, thus calmly performing the actions connected with it, fully convinced that if you dedicate them all to God instead of to self-indulgence, the time spent on them will not be wasted and they will be accepted by God as the fullest offering. And remain at peace.

/To be continued/
