

“НАШ ПРИХОД”

“Our Parish”

Русская Православная Церковь Сретения Господна

Russian Orthodox Church of the Presentation of Christ in the Temple

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Сентябрь 2019

РАСПИСАНИЕ БОГОСЛУЖЕНИЙ	Сентябрь	SCHEDULE OF THE SERVICES	September
Неделя 11-я по Пятидесятнице		Eleventh Sunday after Pentecost	
31 Суб. Всенощная. Ин. 21:15-25	6:30 ч.в.	31 Sat Vigil. John 21:15-25	6:30 PM
1 Вск. Литургия.	9:30 ч.у.	1 Sun Divine Liturgy.	9:30 AM
сентября 1 Кор. 9:2-12, Мф. 18: 23-35.		Sept 1 Cor. 9:2-12, Matt. 18: 23-35	
Неделя 12-я по Пятидесятнице		Twelfth Sunday after Pentecost.	
7 Суб. Всенощная Мф. 28:16-21	6:30 ч.в.	7 Sat Vigil. Matt 28:16-21	6:30 PM
8 Вск. Литургия.	9:30 ч.у.	8 Sun Divine Liturgy.	9:30 AM
1 Кор. 15:1-11, Мф. 19:16-26.		1 Cor. 15:1-11, Matt. 19:16-26.	
Неделя 13-я по Пятидесятнице		Thirteenth Sunday after Pentecost.	
14 Суб. Всенощная Мрк. 16:1-8	6:30 ч.в.	14 Sat Vigil. Mark 16:1-8	6:30 PM
15 Вск. Литургия.	9:30 ч.у.	15 Sun Divine Liturgy.	9:30 AM
1 Кор. 16:13-24, Мф. 21:33-42.		1 Cor. 16:13-24, Matt. 21:33-42.	
Рождество Пресвятой Владычицы нашей Богородицы и Приснодевы Марии.		The Birth of our Most Holy Lady the Theotokos and Ever-Virgin Mary.	
20 Пят. Всенощная. Лук 1:39-49,56	7:00 ч.в.	20 Fri Vigil. Luke 1:39-49,56	7:00 PM
21 Суб. Литургия.	8:30 ч.у.	21 Sat 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 14-я по Пятидесятнице. Она же пред Воздвижения.		Fourteenth Sunday after Pentecost. Also the Sunday before the Exaltation of the Cross.	
21 Суб. Всенощная Мрк. 16:9-20	6:30 ч.в.	21 Sat Vigil. Mark 16:9-20	6:30 PM
22 Вск. Литургия. Гал. 6:11-18 и Ин. 3:13-17 и 2 Кор. 1:21-2:4, Мф. 22:1-14	9:30 ч.у.	22 Sun Divine Liturgy. Gal. 6:11-18, John 3:13-17 & 2 Cor. 1:21-2:4, Matt. 22:1-14	9:30 AM
Воздвижение Честного и Животворящего Креста Господня		Exaltation of the Precious and Life-Giving Cross	
26 Чтв. Всенощная. Ин. 12:28-36	7:00 ч.в.	26 Thu Vigil. John 12:28-36	7:00 PM
27 Пят. Литургия.	8:30 ч.у.	27 Fri 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 15-я по Пятидесятнице Она же после Воздвижения.		Fifteenth Sunday after Pentecost. Also the Sunday after the Exaltation of the Cross.	
28 Суб. Всенощная. Лк. 24:1-12	6:30 ч.в.	28 Sat Vigil. Luke 24:1-12	6:30 PM
29 Вск. Литургия. Гал. 2:16-20 и Мк. 8:34-9:1 2 Кор. 4:6-15, Мф. 22:35-46	9:30 ч.у.	29 Sun Divine Liturgy. Gal. 2:16-20, Mark 8:34-9:1 2 Cor. 4:6-15 & Matt. 22:35-46	9:30 AM
Уроки Закона Божьего:		Младшая и Средняя (younger & Middle) группы: 8/IX и 22/IX	
Sunday School (Law of God)			

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«ОН И ОНА»

Священник Павел Гумеров

Часть II. Подготовка к браку. Как не ошибиться

((Продолжение – начало в декабрьском номере «Наши Приход»))

- Уж замуж невтерпёж

Большинство женщин, достигнув определённого возраста, хотят выйти замуж. И это вполне естественно. Любая женщина – это потенциальная жена и мать. Но у некоторых это желание носит не совсем здоровый характер. Если они, как им кажется, «засиделись в девках», то они готовы выйти замуж за кого угодно: за пьющего, неверующего, даже наркомана, главное – выйти. Им кажется, что они имеют такую любовь, что она способна творить чудеса и это пламенное чувство обязательно перевоспитает будущего мужа, какой бы он не был. Как поёт одна известная рок-певица: «Моей огромной любви хватит нам двоим с головою». При этом такие девицы даже согласны, чтобы их самих не любили вовсе, главное, что они будут любить преданно и беззаветно.

Если такая женщина уже достигла 30-летнего возраста, то это вообще конец жизни (хотя я знаю не один случай, когда женщины и после 30 и даже около 40 очень удачно выходили замуж и были счастливы). И что самое грустное, что такие «рабыни любви», уже совершенно отчаявшись найти свою половину, выходят замуж за первого встречного и бывают очень несчастны. Протоиерей Аркадий Шатов как-то сказал мудрые слова: «Гораздо лучше вообще никогда не выйти замуж, чем выйти плохо».

Почему это происходит? Эти женщины создали некий образ, «идею фикс» и настолько сами в неё поверили, что всю свою жизнь подчинили этой идее. Но разумные люди не должны жить мечтами, жизнь – штука сложная и не может быть вписана в какую-то схему, есть вообще вещи от нас независимые. Это не значит, что человек не должен иметь никакой цели и желания её достигнуть. Но эта цель не должна составлять смысл его жизни. Главная наша цель – спасение души, остальное лишь средства.

В чём смысл христианской жизни? В соблюдении двух заповедей: любви к Богу и любви к ближнему. Соблюсти их можно и не вступив в брак. Я знал женщин, которые не вышли замуж, но нашли своё призвание, творя дела любви, помощи людям. У них не было своих детей, но они нянчили своих племянников, крестников и в этом находили радость. И, напротив, опрометчиво, не подумав, выйдя замуж, многие женщины обрекли себя на страдания.

Безудержное стремление к замужеству может происходить и от самолюбия: я хочу быть любимой, желанной, меня никто не любит и т.д. Но никакая навязчивая идея не должна обладать нами. Все наши планы должны соизмеряться с волей Божией. Откуда такая уверенность, что все женщины обязательно должны выйти замуж? А может быть это совсем не ваш путь? Но если это действительно вам нужно и это случится – слава Богу!

Совет тем, кто хочет выйти замуж. Желание благое, но не нужно заикливаться на этом, сходить с ума. Нужно молиться, а если это нам действительно нужно, Господь обязательно пошлёт и мужа и детей. Нужно хорошо представлять, какие качества вы хотели бы видеть в будущем супруге и, главное, каким отцом он будет для ваших детей? Но представлять разумно, а не с завышенными требованиями.

Под лежащий камень вода не течёт. Если затвориться в горнице и сидеть там, дело не продвинется. Девушке, которая умеет общаться, но при этом обладает скромностью, легче выйти замуж. Поэтому нужно уметь общаться с людьми вашего круга и ваших интересов. Если хотите выйти замуж за хорошего человека, а не привлечь героя-любовника, ваши манеры и одежда должны быть не вызывающими, но скромными и красивыми.

И последнее: нельзя ни при каких обстоятельствах терять голову. Лучше сто раз подумать, прежде чем сказать: «да» жениху, в котором вы не уверены, чем потом умыться кровавыми слезами.

/продолжение следует/

Гумеров, свящ. Павел. «ОН и ОНА». [https:// http://pavel-gumerov.ru/book/on_ona/](https://http://pavel-gumerov.ru/book/on_ona/)

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 51. On the Jesus Prayer

There have been and still are men of prayer who preferred one short prayer and repeated it constantly. St. Cassian says that the prayer usually repeated in his time by everyone in Egypt was the first verse of Psalm LXX: “Make haste, O God, to deliver me; make haste to help me, O Lord.” It is written in the life of St. Joanniky that he repeated the following prayer: “The Father is my hope, the Son is my refuge, the Holy Spirit is my protection.” He also added it to each verse of the thirty psalms he learnt by heart, which constituted his rule of prayer. Another constantly used as prayer the following words: “Being a man I have sinned; but Thou, being

God the Compassionate, have mercy on me.” Others, of course, preferred other prayers. From the most ancient times the prayer chosen by a great many was: ‘Lord Jesus Christ, Son of God, have mercy on me, a sinner.’ We find indications of it in St. Ephrem, St. Chrysostom, St. Isaac of Syria, St. Hesychius, St. Barsanuphius and John, and St. John of the Ladder. Later it became more and more general, began to be on everyone’s lips and became part of the Church’s statutes, where it is offered in place of all prayers said at home and of all church services. This is why it is now used with us more than any other short prayer. I advise you too to acquire the habit of it.

This prayer was called the Jesus Prayer because it is addressed to our Lord Jesus. Like any other short prayer, it is verbal; but it becomes and should be called mental, when it is said not only in words, but also in mind and heart, with both consciousness and feeling of its content, and especially if, through long and attentive practice, it becomes so merged with the movements of the spirit, that the words disappear and only these movements are seen within.—Every short prayer can reach this degree. Pre-eminence belongs to the Jesus prayer because it unites the soul with our Lord Jesus, and the Lord Jesus is the only door to union with God, which is the aim of prayer. For He Himself said: ‘No man cometh unto the Father, but by me’ (John xiv. 6). Thus a man, who acquires it, acquires also the whole force of dispensation by incarnation; and in this lies our salvation. Hearing this, you will not be surprised that those who strove after salvation neglected no effort in trying to form the habit of this prayer and to become possessed of its power. You too should imitate their example.

Externally, acquiring the habit of this prayer consists in reaching the point where it turns on your tongue constantly by itself; internally, it consists in concentrating the attention of the mind in the heart and in constantly standing there in the presence of the Lord, with varying degrees of heartfelt warmth, repulsing all other thoughts, and above all falling at the feet of our Lord and Saviour with contrition and humility. The first step towards this habit is to repeat this prayer as often as possible with attention in the heart. Frequent repetition, becoming established, collects the mind into one, standing in the presence of the Lord. Establishing this order within is accompanied by warmth of heart and by repelling of all thoughts, even simple and not only passionate ones. When the flame of cleaving to the Lord begins to be constantly alight in the heart, then, together with this, a peaceful ordering of the heart will be established within, with contrite and humble inner prostration before the Lord. We are brought thus far by our own efforts with the help of Divine grace. Anything beyond this which may be attained in the work of prayer will be a gift of grace alone. The holy fathers mention this only lest, having reached this limit, a man thinks that he has nothing further to wish for and imagines that he has attained the summit of perfection in prayer, or in spiritual achievement.

Thus, your first task is to repeat the Jesus prayer as often as you can, until you acquire the habit of repeating it unceasingly. Do it in this way:

(1) Reserve in your rule of prayer a place for the Jesus prayer. Repeat this prayer several times at the beginning of your recital of prayers, and several times at the end. If you have the zeal, do the same after every prayer which enters into your recital, imitating St. Joanniky the Great, who, after every verse of the psalms, included in his rule of prayer, repeated his short prayer: ‘The Father is my hope, the Son is my refuge, the Holy Spirit is my protection.’

(2) As to the number of times you should repeat this prayer and on what occasions, you should decide this yourself, or ask the advice of your spiritual Father. Only do not undertake too much at first, but increase the number of repetitions gradually, as your enjoyment of this prayer grows. If the desire comes to double the set number, do not deny it to yourself, but take it not as a set rule, but only for this occasion. And whatever the number of such repetitions your heart demands, do not refuse it.

(3) Do not hurry to pass from one prayer to another, but recite them with measured deliberation, as you are wont to address a request to some exalted personage. Yet take care not only of the words, but rather that your mind should abide in the heart, standing there before the Lord, as though He were present, with full consciousness of His greatness, grace and truth.

(4) If you have free time, then, between one time of set prayer and another, give yourself the task of stopping, as you do when you stand up to pray, and send to the Lord this prayer, repeating it several times. If you have no free time, insert this prayer inwardly everywhere in the intervals of your occupations, and even of your talking.

(5) Doing this prayer during your rule, or standing in the posture of prayer between rules, after each repetition make a bow—ten times from the waist, and then a full prostration, and so on till the end. You have, of

course, heard or read that in their instructions on prayer the holy fathers ordain a great many bows. One of them said: "Prayer is not sufficient unless in praying a man wearies his body with bows." If you decide to follow this advice, as much as you can, you will soon see the fruit of your labour in acquiring the habit of the Jesus prayer.

(6) As regards further instructions, indications and warnings about the Jesus prayer, read in the Philokalia St. Simeon the New Theologian, Gregory of Sinai, Nicephore the monk, Callistus and Ignatius. The teachings of all other fathers about inner prayer can also be applied to the prayer of Jesus. Take note that in the instructions of the aforementioned fathers you will find directions as to how to sit, how to hold one's head, how to breathe. As Callistus and Ignatius said, these methods are not essentially necessary, but are merely external aids, not suitable for everyone. For you it is sufficient to keep your attention in the heart, before the face of the Lord and to send Him this short prayer with reverence and humility, with bows if you are standing for your rule, or with only mental prostration, when you do it during your usual tasks.

(7) Note also, that attention should be in the heart, or inside the breast, as some fathers say, namely, a little above the left nipple, — and there the Jesus prayer should be repeated. When the heart begins to ache with tension, follow the advice of Nicephore the monk, namely, leave that place and establish yourself with your attention and with the words of the prayer where we usually converse with ourselves, namely under the Adam's apple in the upper part of the chest. Later again descend over the left nipple. — Do not disdain this remark, however simple and unspiritual it may seem to you.

(8) Reading the holy fathers, you will find many warnings. All of them are the results of experience in wrong practices. To avoid these faults, you should have a counselor—your spiritual Father, or a colleague of the same mind, with whom you can talk, and verify with him all that occurs while you perform this task. As to yourself, act always in a state of complete simplicity and great humility, never attributing success to yourself. You must know that true success comes within, unnoticeably, without ostentation, as is the case with the growth of a body. Thus, if a voice cries inside you: "Here it is!"—know that it is the voice of the enemy, presenting to you something imaginary instead of the real. Here lies the origin of self-delusion. Stifle this voice immediately, lest it goes on in you like a trumpet, feeding vainglory.

(9) Do not set a time for achievement in this prayer. Decide only one thing: to work, and to work. Months and years will go by before the first feeble indications of success begin to show. One of the Mount Athos fathers said of himself that two years of work passed before his heart grew warm. With another father this warmth came after eight months. With each man it comes in accordance with his powers and his diligence in this work.

Chapter 52. Aids to success in gaining the habit of prayer

If you desire to seek success in the work of prayer, adapt all else to this, lest you destroy with one hand what the other builds. (1) Keep your body strictly disciplined in food, sleep and rest. Do not give it anything simply because it wants it; as the Apostle says: "Make not provision for the flesh, to fulfil the lusts thereof" (Rom. xiii. 14). Give no respite to the flesh.

(2) Reduce your external contacts to the most inevitable. This is for the period of your training in prayer. Later, when prayer begins to act in you, it will itself indicate what can be added without harming it. Especially guard your senses, above all, eyes and ears; also tie your tongue. Without this guarding, you will not make a single step forward in the work of prayer. As a candle cannot burn in wind and rain, so the flame of prayer cannot be lit in a flood of impressions from outside.

(3) Use all the time left from prayer in reading and meditation. For reading, choose mainly such books as deal with prayer and generally with inner spiritual life. Meditate exclusively on God and on divine matters, and above all on the incarnated dispensation for our salvation, chiefly on the passion and death of our Lord and Saviour. Doing this you will always be immersed in the sea of divine light. In addition, go to church, whenever you have the possibility to do so. Merely to be present in church will envelop you in a cloud of prayer. What then will you receive if you stand throughout the service in a true state of prayer?

(4) Know that it is impossible to make progress in prayer without general progress in Christian life. It is absolutely necessary that no sin, not purified by repentance, should burden the soul. If during your work on prayer you do something, which troubles your conscience, hasten to purify yourself by repentance, so that you can look up to the Lord boldly. Keep humble contrition constantly in your heart. Moreover, neglect no opportunity for doing some good, or for manifesting some good disposition, above all humility, obedience and cutting off your own will. It goes without saying that zeal for salvation must always be burning and fill the

whole soul; in all things, great or small, it must be the main impelling force, together with fear of God and unshaken trust.

(5) Thus established, labour in the work of prayer, praying now with set prayers, now with your own, now with short appeals to the Lord, now with the Jesus prayer, omitting nothing which can be of help in this work. And you will receive what you seek. I remind you of the words of St. Macarius of Egypt: God will see your work of prayer and that you sincerely wish to succeed in prayer—and He will give you prayer. For you must know that, although prayer done and achieved with one's own efforts is pleasing to God, yet that real prayer, which comes to dwell in the heart and becomes constant, is the gift of God, an act of Divine grace. Therefore, in your prayer for all other things, do not forget to pray too about prayer.

(6) I shall repeat to you what I heard from a God-loving man. 'I was not leading a very good life,' he said, 'but God had mercy on me and sent me the spirit of repentance. This was during preparation for communion. I was trying hard to plant in myself a firm resolve to mend my ways, and especially before confession I prayed for a long time before the Icon of the Mother of God, begging Her to obtain this resolve for me. Then, during confession, I candidly related everything. My spiritual Father said nothing: but while he was reciting the prayer of absolution over my head, a small sweet flame was lit in my heart. The sensation was like swallowing some delectable food. This little flame remained in the heart, and I felt as though someone was gripping my heart. From that time I prayed continuously, and kept my attention there, where this sensation was, my only care being to preserve it. And God helped me. I had not heard about the Jesus prayer, and when I did hear of it, I saw that what was within me was precisely that which is sought by this prayer.'" I mention this story to make you understand what the work of prayer seeks and what are the signs that it is received, (7) I shall also add the following words of St. Gregory of Sinai (Philokalia, Part I, p. 112 etc.).

'Grace abides in us from the time of our holy baptism; but, through our inattention, vanity and the wrong life we lead it is stifled, or buried. When a man resolves to lead a righteous life and is zealous for salvation, the fruit of his whole labour is, therefore, the restoration in force of this gift of grace. It comes to pass in a two-fold manner: first, this gift becomes revealed through many labours in following the commandments; in so far as a man succeeds in following the commandments, this gift becomes more radiant and brilliant. Secondly, it manifests and reveals itself through constant invocation of the Lord Jesus in prayer. The first method is powerful, but the second is more so, so that even the first method gains power through it. Thus, if we sincerely wish to open the seed of grace concealed in us, let us hasten to train ourselves in this latter exercise of the heart, and let us have only this work of prayer in our heart, without forms, without images, till it warms our heart and makes it burn with ineffable love of the Lord.'" —This extract contains all of which I reminded you earlier in the fourth paragraph.

Chapter 53. The role of prayer in unseen warfare

In speaking of prayer I drew your attention above all to the means of raising prayer to the level to which it belongs. It might seem strange to you that, since we are speaking of unseen warfare, and you wish to know in what way prayer can help in it, all you have heard of was how to make prayer real prayer. Do not be surprised, for prayer can become a victorious weapon in unseen warfare only when it becomes real, that is, when it takes root in the heart and begins to act there unceasingly. From that moment it becomes an impenetrable, unconquerable and insuperable barrier, protecting the soul from the arrows of the enemy, the passionate assaults of the flesh, and the enticements of the world with its *prelest*¹. Its very presence in the heart cuts off the unseen warfare. This is why you were advised to make haste and graft the action of prayer on to your heart, and to see that it should remain in ceaseless movement. For this is the same as to say: do this and you will conquer, even without struggle.

And indeed this is how it actually happens. But until your prayer reaches such power, enemies will give you no peace and you will have no moment of respite from war, or threat of war. Does prayer help at this stage? Assuredly: and more so than any other weapon of spiritual warfare. It always attracts Divine help, and God's power repulses the enemies, so long as it is practised with zeal and with surrender to God's will. Its place is at the very forefront of resistance to enemy attacks. This is how matters go. When, like a watchful sentry, attention sounds the alarm about the approaching enemy, and enemy arrows begin to be felt, that is, either a passionate

¹ **Prelest** (Russian: прелесть, from Russian: лeсть - cajolery; (charm, seduction), Greek: πλάνη - *plani*), also known as: spiritual delusion, spiritual deception, delusion, illusion, — according to Holy Fathers of Eastern Orthodox Church, a false spiritual state, a spiritual illness, "a wounding of human nature by falsehood" - a man's assimilation of falsehood as truth

thought or stirrings of passion appear within, the spirit, aflame with zeal for salvation, recognises it to be the evil doing of the enemy and, by straining its powers to the utmost, mercilessly repulses it from the heart, not letting it penetrate within. At the same moment, almost as one and the same inner action, it ascends to God in prayer, calling for His help. Help comes, enemies are dispersed, and the battle subsides.

St. John Kolov describes this exactly, saying of himself: "I am like a man sitting under a large tree, who sees a multitude of beasts and snakes advancing towards him. He cannot stand up to them, so he hastily climbs the tree and is safe. It is the same with me: I sit in my cell and see evil thoughts rise up against me; since I am not strong enough to resist them, I run to God by means of prayer, and so save myself from the enemy" (True Sayings, par. II).

St. Hesychius writes on the same lines in his chapters on prayer and sobriety: "You should look within with a keen and intense look of the mind, so as to perceive those who enter; and when you perceive them, you should at once crush the head of the snake by resistance; and along with this call on Christ with groaning. And then you will gain the experience of unseen Divine intercession" (par. 22).

And: "Every time it happens that wicked thoughts multiply in us, let us throw among them the invocation of our Lord Jesus Christ; and we shall at once see them dispersed like smoke in the air, as experience teaches" (par. 98). Again: 'Let us conduct this mental war in the following order. The first thing is attention; then, when we notice a wicked thought draw near, let us wrathfully hurl a heartfelt curse at it. The third thing is to turn the heart to the invocation of Jesus Christ and pray Him to disperse forthwith this phantom of the demons, lest the mind runs after this fantasy like a child attracted by a skilful juggler' (par. 105).

And: "Opposition usually bars the further progress of thoughts, and invocation of the name of Jesus Christ banishes them from the heart. As soon as suggestion is formed in the soul by an image of some physical object, such as a man who has wronged us, or a beautiful woman, or silver and gold, or when thoughts of all these things come to us, it immediately becomes clear that these fantasies were brought to our heart by the spirits of ill-will, lust and avarice. If our mind is experienced, trained and accustomed to protect itself from suggestions and to see clearly, as by the light of day, the seductive fantasies and beguilements of the demons, then, by resistance, contradiction and prayer to Jesus Christ, it immediately and easily repels the red-hot arrows of the devil. It does not allow passionate fantasies to entice away our thoughts, and forbids our thoughts to attach themselves to the suggested image or to fraternise and allow it to multiply or to identify with it, for evil deeds follow upon all this as inevitably as night follows day" (par. 143).

You will find in St. Hesychius many similar passages, and you will see that he gives a complete outline of all our unseen warfare. So I advise you to read as often as possible his chapters on sobriety and prayer.

/To be continued/

September 2019