

“НАШ ПРИХОД”

“Our Parish”

Русская Православная Церковь Сретеня Господна

Russian Orthodox Church of the Presentation of Christ in the Temple

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Сентябрь 2024

| РАСПИСАНИЕ БОГОСЛУЖЕНИЙ | | | SCHEDULE OF THE SERVICES | | |
|---|--|-----------|--|---|---------|
| Сентябрь | | | September | | |
| Неделя 10-я по Пятидесятнице. | | | Tenth Sunday after Pentecost. | | |
| 31 Суб | Всенощная. Ин. 21:1-14 | 6:00 ч.в. | 31 Sat | Vigil. John 21:1-14 | 6:00 PM |
| 1 Вск | Литургия. 1 Кор. 4:9-16, Мф. 17:14-23. | 9:30 ч.у. | 1 Sun | Divine Liturgy 1 Cor. 4:9-16, Matt. 17:14-23. | 9:30 AM |
| Неделя 11-я по Пятидесятнице. | | | Eleventh Sunday after Pentecost. | | |
| 7 Суб | Всенощная Ин. 21:15-25 | 6:00 ч.в. | 7 Sat | Vigil. John 21:15-25. | 6:00 PM |
| 8 Вск | Литургия. 1 Кор. 9:2-12. Мф. 18: 23-35. | 9:30 ч.у. | 8 Sun | Divine Liturgy. 1 Cor. 9:2-12, Matt. 18: 23-35 | 9:30 AM |
| Неделя 12-я по Пятидесятнице. | | | Twelfth Sunday after Pentecost. | | |
| 14 Суб | Всенощная. Мф. 28:16-20 | 6:00 ч.в. | 14 Sat | Vigil. Matt. 28:16-20 | 6:00 PM |
| 15 Вск | Литургия. 1 Кор. 15:1-11, Мф. 19:16-26. | 9:30 ч.у. | 15 Sun | Divine Liturgy 1 Cor. 15:1-11, Matt. 19:16-26. | 9:30 AM |
| 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 | 6:30 ч.в. | 20 Fri | Vigil. Luke. 1:39-49,56. | 6:30 PM |
| 21 Суб | Литургия. Фил. 2:5-11, Лк. 10:38-42; 11:27-28 | 8:00 ч.у. | 21 Sat | Divine Liturgy. Phil. 2:5-11, Luke. 10:38-42; 11:27-28 | 8:00 AM |
| Неделя 13-я по Пятидесятнице. Она же пред Воздвижения. | | | Thirteenth Sunday after Pentecost. Also the Sunday before the Exaltation of the Cross | | |
| 21 Суб | Всенощная Мрк. 16:1-8 | 6:00 ч.в. | 21 Sat | Vigil. Mark 16:1-8 | 6:00 PM |
| 22 Вск | Литургия. Гал. 6:11-18, Ин 3:13-17 и 2 Кор. 16:13-24. Мф. 21:33-42 | 9:30 ч.у. | 22 Sun | Divine Liturgy Gal. 6:11-18, John 3:13-17 & 1 Cor. 16:13-24, Matt. 21:33-42. | 9:30 AM |
| Воздвижение Честного и Животворящего Креста Господня. | | | Exaltation of the Precious and Life-Giving Cross. | | |
| 26 Чет | Всенощная Ин. 12:28-36 | 6:30 ч.в. | 26 Thu | Vigil. John 12:28-36. | 6:30 PM |
| 27 Пят | Литургия. 1 Кор. 1:18-24, Ин. 19:6-11, 13-20, 25-28, 30-35. Строгий постный день | 8:00 ч.у. | 27 Fri | Divine Liturgy. 1 Cor. 1:18-24, John 19:6-11, 13-20, 25-28, 30-35. Strict Fasting Day | 8:00 AM |
| Неделя 14-я по Пятидесятнице. по Воздвижении | | | Fourteenth Sunday after Pentecost; after Exaltation | | |
| 28 Суб | Всенощная Мрк 16:9-20. | 6:00 ч.в. | 28 Sat | Vigil. Mark 16:9-20. | 6:00 PM |
| 29 Вск | Литургия. Гал., 2:16-20. Мк., 8:34 – 9:1 и 2 Кор. 1:21-2:4. Мф. 22: 1-14 | 9:30 ч.у. | 29 Sun | Divine Liturgy. Gal., 2:16-20. Mrk., 8:34 – 9:1 & 2 Cor. 1:21-2:4, Matt. 22: 1-14 | 9:30 AM |

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Жизнь после смерти согласно Православной Традиции

Жан-Клод Ларше

/продолжение/

Глава IX Связь между живыми и умершими

2. ВЗАИМООТНОШЕНИЯ УМЕРШИХ С ЖИВЫМИ

А. Забвение мира при сохранении интереса к тем, кто остался жив

Души усопших – в том состоянии, в котором они пребывают, какова бы ни была его природа, - большей частью забыли этот мир; они больше не подчиняются его условиям существования и живут в другом пространстве и другом времени; они отстранились от своих забот и дел. Тем не менее они сохраняют способность познавать его. В

своим новым состоянием усопшие приобрели новое знание, «ясное и глубокое», о живых¹ – как минимум о тех, кто им близок, или тех, кто входит в отношения с ними через молитву. Речь идет о духовном познании, предмет которого – духовная реальность живущих. Так, усопшие не видят каждую деталь нашей материальной жизни², но знают наши обстоятельства, наше состояние, наши настроения и наши духовные нужды³.

Интерес усопших к живым сохраняется и даже становится сильнее именно с этой, духовной точки зрения и в силу того, что они в своем теперешнем положении знают вероятную участь живых.

Это верно для душ, находящихся в аду: Сам Христос это открывает нам в притче о Лазаре и злом богаче, где мы видим последнего озабоченным судьбой и будущим своих пятерых братьев, которые остались на земле, и просящим Авраама послать Лазаря – *пусть он засвидетельствует им, чтобы и они не пришли в это место мучения* (Лк. 16:28).

Если находящиеся в аду в особенности поглощены скорбью о своей судьбе – так, что забывают все остальное⁴ – и озабочены тем, чтобы живые избежали их состояния, то праведники, которые находятся в раю, напротив, действительно всецело заняты спасением всех людей, живущих на земле.

«Ибо я уверен, – пишет святой Григорий Богослов, – что души усопших святых видят дела наши»⁵. В апофтегмах и в житиях святых мы встречаем множество свидетельств этой заботы: многие святые до своей кончины утверждают, что они продолжают заботиться о тех, кто их окружал, и станут подавать им свою помощь из того места, где будут находиться; большинство рассказов о явлении святых живым свидетельствуют об их заботе о живущих⁶. Вот как Ориген выражает чувство сплоченности внутри единого Тела Христова и заботливость, которую святые проявляют к тем, кто на земле: «Главная из всех добродетель, согласно слову Божию, есть любовь к ближнему; мы должны полагать, что святые, которые почтили, оказывают ее в отношении тех, кто еще борется на земле, гораздо лучше, чем те, которые, разделяя те же условия жизни, могут прийти на помощь к более немощным братьям, которые борются, как и они. Текст: *Посему, страдает ли один член, страдают с ним все члены; славится ли один член, с ним радуются все члены* (1 Кор. 12:26) – не относится только братьям, которые любят друг друга на земле; но те, кто воплощает в жизнь любовь к ближнему, находясь за пределами этой жизни, могут сказать: *у меня ежедневно стечение [людей], забота о всех церквах. Кто изнемогает, с кем бы и я не изнемогал? Кто соблазняется, за кого бы я не воспламенялся?* (2 Кор. 11:28-29). Разве Сам Христос не признает, что Он болен всякий раз, когда один из Его [людей] болен, что Он в темнице, без одежды и крова, что Он страдает от голода и жажды (Мф. 25:35-36)?»⁷ Святой Киприан Карфагенский в свою очередь упоминает о продолжении за гробом той сплоченности и того взаимного заступничества между всеми, которые сложились еще при жизни: «Подумаем каждый друг о друге в единении сердец и душ; помолимся каждый один за другого; в трудностях поддержим друг друга взаимной любовью, и если одному из нас Бог окажет милость умереть вскоре и предварить другого, пусть наша дружба продолжится возле Господа, пусть молитва за наших братьев и сестер не перестает обращаться к милосердию Отца»⁸.

Б. Предстательство умерших за живых

Интерес усопших верующих по отношению к живым и их забота о спасении живущих проявляются в духовной помощи, которую они оказывают или вдохновляя их, руководя и непосредственно⁹ покрывая их, или молясь за них и предстательствуя за них перед Христом, Матерью Божией и святыми, к которым они теперь более близки¹⁰. Поскольку единственный Посредник – это Христос, то «святые, которые почтили в Господе, не именуются

¹ Ср.: *Andronikof. La dormition comme type de mort chretienne // La maladie et La mort du chretien dans la Liturgie. P. 27- 29.*

² См.: *Августин Иппонский. блж. О попечении об умерших.*

³ Это верно для праведников, пребывающих в раю, но равным образом и для тех, кто в аду. Можно процитировать в качестве примера слова того усопшего, который явился прп. Макарию, опознав его с точностью: «Ты – Макарий, носитель Духа» (Достопамятные сказания о подвижничестве святых и блаженных отцов (Алфавитный патерик). Макарий. 38).

⁴ См.: *Псевдо-Афанасий. Вопросы к Антиоху. 32.*

⁵ *Григорий Богослов. свт. Письмо 232.*

⁶ См. : *Μπακογιαννης (Αρχιανδριτης Βασιλειος). Μετα Θανατον. Σ. 70-73.*

⁷ *Ориген. О молитве. 11.*

⁸ Киприан Карфагенский, свт. Письма 15, 5, 2.

⁹ См.: *Григорий Богослов. свт. Слово 24, 19; Григорий Нисский. свт. Похвальное слово святым сорока мученикам. 1// PG. Т. 46. Col. 788В; Иоанн Златоуст. свт. Похвальная беседа о святых мучениках Ювектине и Максимине, пострадавших при Юлиане Отступнике. 3.*

¹⁰ См. среди иных патристических свидетельств: *Ориген. Увещание к мученичеству. 38; Евсевий Кесарийский. Церковная история. VI, 5, 3-7; Василий Великий, свт. Письмо 360; Он же. Беседа 19. На день свитых сорока мучеников. 8// PG. Т. 31. Col. 52С-524АС; Григорий Нисский. свт. Слово похвальное великомученику Феодору (Тирону) 11 PG. Т. 46. Col. 746D-748С; Григорий Богослов, свт. Слова. 18, 4; 43, 80.*

посредниками, но заступниками и ходатаями подле Бога с нашей стороны, ибо они суть как послы», – пишет патриарх Досифей Иерусалимский¹¹. Можно даже сказать, что «вся жизнь святых после их смерти есть постоянная молитва, непрерывное со-присутствие» с миром¹².

Поэтому живые со своей стороны молят усопших верующих, в особенности святых, прося их заступиться за них. Святой Никита Стифат пишет: мы празднуем память праведников, «дабы они помянули нас в своем предстательстве за мир; действительно, они стоят перед Престолом Бога с радостью и несказанной доверчивостью, в состоянии непосредственно принимать молитвы, которые мы возносим с благодарностью»¹³.

В предыдущих главах мы видели, что в некоторых случаях усопшие праведники, в особенности святые, могут являться живым. Но это остается исключением. В притче о Лазаре и злом богаче нам открывается посредством Авраама, что Бог ограничивает эти явления, и мы слышали слова святого Иоанна Златоуста, который объясняет, почему эти явления в целом нежелательны. Присутствие и действие святых в мире для пользы живых осуществляются чаще всего невидимо, и когда нужно, чтобы они выразились видимым образом, то они осуществляются в основном через их мощи и иконы, которые через чувственное восприятие делают явными для духа живых Божественные энергии, – святые являются их носителями и передают их от Бога тем, кто о них настойчиво просит.

Продолжение следует

Ж.-Кл. Ларше, **Жизнь после смерти согласно Православной Традиции**. М. 2001. Сретенский монастырь, оформление, 2017

Life After Death According to the Orthodox Tradition

Jean-Claude Larchet

Chapter 9: RELATIONS BETWEEN THE LIVING AND THE DEAD

/continuation/

2 The Relationships of the Dead with the Living.

a) *Forgetfulness of the world but concern for the living.* In the state that is theirs, whatever its nature, the souls of the deceased have in large part forgotten the world, they no longer exist in its living conditions and subsist in another modality of space and time; they are estranged from its preoccupations and activities. Nonetheless, they retain the possibility of knowing about it. Under their new conditions, the deceased have acquired a new "clear and profound" knowledge of the living,⁸³ at least of those who are their near and dear or who enter into relationship with them through prayer. This is a spiritual knowledge that has as its object the spiritual reality of the living. Thus the dead do not see every detail of our material life,⁸⁴ but know of our situation, our state, our dispositions and our spiritual needs.⁸⁵

It is from this spiritual point of view, and in terms of what they know in their present condition about the possible destinies of the living, that the deceased retain and even develop a concern for them.

This is true for the souls suffering in hell: Christ Himself reveals this in the tale of Lazarus and the wicked rich man, where we see that the latter is preoccupied with the lot and future of his five brothers who have remained on earth, and he asks Abraham to send Lazarus to "testify unto them, lest they also come into this place of torments" (Luke 16:27-28).

If those in hell, especially busy deploring their own lot to the point forgetting everything else,⁸⁶ are anxious for the living to avoid their circumstances, on the other hand, the just in Paradise are expressly preoccupied about the salvation of everyone living on earth. "I am convinced," writes St. Gregory Nazianzus, "that the holy souls of the departed closely follow, understand and feel concern for our souls."⁸⁷ We find in the *Sayings of the Set Fathers* and the *Lives* of the saints numerous testimonies of these preoccupations: many saints, before their death, affirm that they will continue to watch over the members of their circle and assist them from wherever they are, and majority of the accounts of the apparitions of saints to the living testify to their solicitude regarding them.⁸⁸ Origen expresses in this way the feeling of solidarity within the body of Christ itself and the solicitude experienced by the saints towards those on earth: "One of the most supreme virtues according to the divine Word is the love of neighbor. And we must suppose that it is far more present in the saints who have already fallen asleep toward those struggling in life than in those who are still in human weakness and struggle alongside their inferiors. For it is not only here below that there applies to those who love the brethren the saying 'If one member suffers, all the members suffer together; and if one member is honored, all the members rejoice together' (1 Cor. 12.26). Indeed, it is fitting also for the love of those outside this present life to speak about the anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant?' (2 Cor, II:28-29). And Christ say the same when He

¹¹ Досифей Иерусалимский, *патр.* Исповедание веры. 8

¹² Φλωροβερκι Γ. *Ανατομία προβλημάτων της Πίστewος, Θεσσαλονίκη.* 1977. 1.: 125.

¹³ *Никита Стифат, прп.* О душе. XIII, 77.

confesses that with each of the saints in sickness He is sick and, similarly, that He is in prison, naked, a stranger, hungry, and thirsty (Mat. 25-35-36).⁸⁹ As for St Cyprian of Carthage, he mentions the continuity of a solidarity and mutual intercession established during everyone's lifetime: "Let us be mindful of one another, being united in heart and one in spirit; let us on either side pray constantly for one another; let us lighten the burden of our trials and tribulations by our mutual love. And if any one of us, blessed through God's favor with a speedy death, should go on ahead before the others, let our chanty continue still before the presence of the Lord, let our prayers not cease on behalf of our brothers and sisters in the presence of our merciful Father."⁹⁰

b) *The intercession of the dead on behalf of the living.* The interest of the deceased faithful in the living and their preoccupation with their salvation is shown in the spiritual assistance given to them, either by inspiring, guiding, and directly protecting them,⁹¹ or by praying and interceding for them before Christ, the Mother of God, and the saints to whom they are now closer.⁹² Since Christ is the sole Mediator, "the saints who have fallen asleep in the Lord are not called mediators, but intercessors and petitioners before God on our behalf, for they are as if ambassadors," writes the patriarch Dositheus of Jerusalem.⁹³ One might even say that "the whole existence of saints after their death is one unceasing prayer, a continual co-assistance" for the world.⁹⁴

This is why for their part the living pray to the deceased faithful, the saints in particular, asking them to intercede for them. St Nicetas Stethatos writes: we celebrate the memory of the just "so that they will remember us in their intercessions on behalf of the world; they truly stand before the throne of God with an unutterable joy and confidence, in a position to welcome [the prayers] that we raise up with gratitude."⁹⁵

We have seen in previous chapters that, in certain cases, the righteous deceased, the saints in particular, can appear to the living. But this remains exceptional. In the parable of Lazarus and the wicked rich man, it is revealed to us by the voice of Abraham that God restricts these apparitions, and we have heard St John Chrysostom explain why, generally, these apparitions are not desirable. The presence and activity of the saints in the world on behalf of the living is exercised most often invisibly, and when they have to express themselves visibly, they generally do so through the intermediary of their relics and icons which manifest to the minds of the living, through the intermediary of their senses, the divine energies of which the saints are bearers and which they communicate on behalf of God to those who ask for them.

c) *The common life of living and dead Christians in the bosom of the Church.* As Father Georges Florovsky writes, "earthly death, the separation of soul and body, do not destroy the relationship of the believer with the Church; it does not alienate him from his condition and familiar place; it does not separate him from the other members of the Church."⁹⁶ The Church is composed at once of the living and the dead which, together, are the body of Christ. The living and the dead are in communion among themselves, just like the living among themselves and the dead among themselves. One of the expressions of this communion — frequently called 'the communion of the saints' — is mutual prayer. According to Nicholas Cabasilas, however, it has a still more profound reality according to him the deceased faithful, invisibly, and mystically share beside the living in eucharistic communion:

We have seen that this divine and holy sacrifice sanctifies in two ways. First by intercession; the offerings we make, by the very fact of being offered, sanctify those who offer them, as well as those for whom they are offered, and cause God to look favorably upon them. Secondly, by participation; for the offering becomes for us true meat and drink, as the Savior said. Of these two ways, the first is common to the living and the dead, since the sacrifice is offered for both; but the second is possible only to the living, since the dead can no longer eat or drink. What then? Because of this, are the dead not to benefit from the sanctification that comes from communion? Are they to be in this worse off than the living? By no means; for Christ himself communicates with them in a mysterious way known only to him. To make this clear, let us consider the essential causes this sanctification, and see whether the souls of the dead as well as of the living cannot possess it. Does it come because one has a body, approaches the holy table on one's feet, receives the holy species in one's hands, takes them in one's mouth, and eats and drinks them? Certainly not; for many who communicate in this fashion and come thus to the holy mysteries gain no benefit from it, but return the worse for grave sins. What then are the causes of sanctification in those who are made holy? What conditions does Christ demand? Purity of heart, love of God, desire for the sacrament, zeal for communion, a glowing ardor, a burning thirst. These are the means by which we draw sanctification to ourselves; these are necessary if we are to partake of Christ; without them true communion is impossible. Yet none of these is the property of the body; all are characteristic of the soul. Therefore there is nothing to prevent the souls of the dead from possessing them as well as those of the living. If then the soul is ready and prepared to receive the sacrament, and if he who has the power to sanctify and perfect wishes to do so, and desires to continue to give himself, what can hinder such a communion? Absolute nothing. Then, you will say, if a living man has the dispositions which you mention in his soul, and yet does not partake of the holy mysteries, will he nevertheless receive the sanctification which the sacrament gives? Not in all cases; only when it is physically impossible for him to receive the elements, as it is for the dead. Such was the case of the solitaries

who lived in the desert, or in caves and grottoes in the mountain-side, and could not avail themselves of priest or altar. Christ gave them this sanctification in an invisible manner. We know this because they had life, which they could not have had without partaking of the sacrament, for Christ himself said: "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." Another proof is the fact that God sent angels to several of these men with the sacrament. If, however, a man could come to the altar but does not, it is impossible for him to receive the sanctification which the sacrament brings; this is not because he does not come, but because he could come and will not; for this shows that his soul is void of the good dispositions required for the sacrament. What desire, what longing for the holy table does he possess who could easily come to it but will not? What faith in God has he who does not fear the Savior's threats concerning those who despise this banquet? How can one believe in the love of him who, although able to receive the sacrament, does not bother to do so? It is not then surprising that Christ should grant to those departed souls who are innocent of such faults a share in this sacred banquet. It is amazing and supernatural that a man living in corruption can nourish himself on incorruptible flesh; but what is strange in the idea of an immortal soul nourishing itself on immortal food, as is its nature? And if the first thing, which is marvelous and beyond nature, has been accomplished by God in his ineffable love and hidden wisdom, why should he not accomplish the other, which is both logical and likely? ... As far as sanctification is concerned, those souls which are free of the body have an advantage over those still living in the flesh. It is true that they receive, through the prayers of the priest and the intercession of the holy offerings, purification and the remission of their sins, just as the living do. But they can no longer sin, and do not add new wrongdoing to the old, as most of the living do; they are either entirely absolved from all blame, or at least freed for ever from the possibility of further sin. Because of this, they are better disposed for communion with the Savior, not only than the majority of the living, but also that they would themselves have been if they were still in the flesh. The very fact of being free from the bonds of the flesh makes them far more worthy to receive the holy mysteries than they could possibly have been if they were still housed in their bodies. We know that in the next world there are many mansions, so that every degree of goodness may be glorified, and none may go unrewarded by the most just and loving Judge. Thus, those worthy of the greatest rewards, who are perfect, and who inherit perfect blessedness, such as St Paul, enjoy this happiness more purely after death than they did while still in this life. So also those who are called to a lower position in this place of rest naturally gain more fruit from the mysteries than they did while they were alive. We have shown that all peace of soul and the entire reward of virtue, be it great or small consists only in this Bread and this Chalice, which is partaken of by both living and dead. This is why our Lord himself describes the future happiness of the saints as a banquet; it is in order to show that in the next life there will be nothing save the Holy Table. Thus, the holy sacrifice of the Eucharist is for the dead as well as the living, and just as the latter, as we have said, receive a two-fold satisfaction, so do the former. The dead as in no way inferior to the living; rather, they possess certain advantages over them.⁹⁷

[To be Continued]

Larchet, Jean-Claude, **Life after Death According to the Orthodox Tradition**. *Translated from the French by G. John Champoux*. Jordanville, NY, 2021.

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⁵⁴ Beside the patristic references given *infra*, see, among the eastern theologians: Mitrophanes Critopoulos, *Confession of Faith*, in E.-J. Kimmel-Weissenborn, *Monumenta fidei Ecclesiae orientalis*, vol. 2, Jena, 1851, pp. 194-195; Bishop Sylvester, *Essay on Orthodox Theology*, vol. 5, Kiev, 1897, p. 143.

⁵⁵ *Sayings of the Desert Fathers*, alphabetical collection, Macarius, 38, cited integrally *supra*, chapter 8, note 34, p. 182.

⁵⁶ *Homilies on First Corinthians*, XLI, 8.

⁵⁷ *Homilies on Philippians*, II, 4.

⁵⁸ *Homilies on Acts*, XXI, 4.

⁵⁹ This text is appealed to by Catholic theologians in support of the doctrine of Purgatory, but: 1) no mention is made of a purgatory as an abode for sinners; 2) no mention is made of a purification through the penalties endured. It is God who, in response to the prayers of the Church, pardons sins and remits penalties.

⁶⁰ *Mystagogical Catechesis*, V, 10.

⁶¹ *Reflation of the chapters of the Latins = First discourse on the purgatorial fire*, PO 15, P. 40-43; Second reply to the Latins, in which is set forth the true faith of the Church of the Greeks = Second discourse on the purgatorial fire, 12, PO 15, p. 119; Reply to the difficulties and questions addressed to him by the cardinals and other Latin doctors on the subject of his discourses, 12, PO 15, p. 165.

⁶² See Mark of Ephesus, *Second reply to the Latins, in which is set forth the true faith of the Church of the Greeks = Second discourse on the purgatorial fire*, 12, PO 15, pp. 130-131; Dosithius of Jerusalem, *Enchiridion*, pp. 81-85.

⁶³ *On the Soul*, XIII, 77.

⁶⁴ See Pseudo-Damascene, *Concerning Those who have Died in the Faith*; Michael Glykas, *Letters*, 20, PG 158, 929; Patriarch Meletios Pegas, *Orthodoxos didaskalia*, Jassy, 1769, p. 297, 300, 301, 309; Letter to the Christians of Chios, p. 23; Gregory of Chios, *Summary of the Divine and Sacred Dogmas of the Church*, Venice, 1635; Dogmatic Letter from the Patriarchs of the East to the Antiochenes (1722), in Mansi-Petit, *Council*, tome 37, col. 191; Metropolitan Macarius of Moscow, *Orthodox Dogmatic Theology*, Saint Petersburg, 1883, tome 2, pp. 590-610; S. Bulgakov, *The Orthodox Church*, p. 208: the prayer of the Church for the dead "can ameliorate the state of the souls of sinners, and liberate them from the place of distress, snatch them from hell"; cf. *ibid.*, p. 209.

⁶⁵ See among others: Dostheus of Jerusalem, *Enchiridion*, p. 82; Archimandite Vallianos, Athens, 1858, p. 386.

Valian, *Dogmatic Theology of the Catholic Orthodox Church*, Greek trans. of 6

⁶⁶ *The Treasure of Orthodoxy*, p. 217. Real that this book was quite popular; the Holy Synod of Athens having approved of it in 1860, recommending the reading of it to all the faithful.

⁶⁷ See among others: Mark of Ephesus, *Refutation of the chapters of the Latins = First discourse on the purgatorial fire*, PO 15, p. 43; *Second reply to the Latins, in which is set forth the true faith of the Church of the Greeks = Second discourse on the purgatorial fire*, 12, PO 15, pp. 119; Dosithius of Jerusalem, *Enchiridion*, pp. 83; Theophilus of Campania, *The Treasure of Orthodoxy*, pp. 158-160.

⁶⁸ These references were introduced in the fourteenth century by Nicephorus Callistus Xanthopoulos in the Synaxaria of the *Triodion* (see *Triodion*, Venice, 1870, p. 17). They are also to be found in the unction service for the dead (Euchelaion) composed in the thirteenth century by Metropolitan Nicholas of Athens (see Goar, *Euchologion, sive rituale graecorum*, Venice, 1780, p. 441). It should be mentioned that this service, which was very quickly disputed (see Symeon of Thessalonica, *On the Holy Euchelaion*, PG ISS, 521), has disappeared today from a majority of the euchologia.

⁶⁹ Pseudo-Damascene, Concerning Those who have Died in the Faith

⁷⁰ *Refutation of the chapters of the Latins = First discourse on the purgatorial fire*, PO 15, P. 40. Also see Meletius Syrigos (considered to be one of the most outstanding theologians on the seventeenth century), *Refutation of the chapters of Calvin and the questions of Cyril Lakaris*, p. 138-144

⁷¹ Cited *supra*, chapter 8, note 34.

⁷² Cited *supra*, chapter 8, note 35.

⁷³ *The Panarion*, 75, PG 42, 513B.

⁷⁴ See Theophylact of Bulgaria, *Explanation of the Holy Gospel according to St Matthew*, XXII, 13, PG 123, 880;

⁷⁵ See John Chrysostom, *Commentary on First Corinthians*, XLI, 5.

⁷⁶ See Theophylact of Bulgaria, *Explanation of the Holy Gospel according to St Matthew*, XXII, 13, PG 123, 880; Confession of Faith of Peter Mogila corrected by Meletius Syrigos 1643), 1st part, ques. LXIV-LXV; Meletius Syrigos, *Refutation of the chapters of Calvin and of the questions of Cyril Lukaris*, p. 144 ff; John of Kronstadt, *My Life in Christ*, trans. E. E. Goulaeff (Jordanville NY: Holy Trinity Monastery, 2000), p. 30.

⁷⁷ See John Chrysostom, *Commentary on Matthew*, LXXVIII, 1.

⁷⁸ *First Letter to Theodore*, 9. See also *Commentary on Philippians*, III, 4; *Homilies on Lazarus*, II, 3; *Commentary on Matthew*, XXXVI, 3; *Commentary on the Psalms*, IX, 4.

⁷⁹ *Homilies on First Corinthians*, XLI, 8.

⁸⁰ *Homilies on Philippians*, III, 4.

⁸¹ *Ecclesiastical Hierarchy*, VII, II, 4-7.

⁸² *The Panarion*, 75, 7; Amidon, p. 328.

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⁸³ CE. C. Andronikof, "The Dormition as Type of Christian Death", in *Temple of the Holy Spirit*, pp. 14-16.

⁸⁴ See Augustine of Hippo, *On the Care to be Had for the Dead*, chaps. 13-15.

⁸⁵ This is true for the just who abide in Paradise, but also for those who are in hell. As an example, we can cite the deceased man who manifested himself to St Macarius after having identified him perfectly: "You are Marcarius, the spiritbearer" (*Sayings of the Desert Fathers*, alphabetical collection, Macarius, 38).

⁸⁶ See Pseudo-Athanasius, *Questions to Antiochus*, 32.

⁸⁷ *Letters*, 232.

⁸⁸ See Archimandrite Vasilios Bakogiannis, *After Death*, pp. 70-73.

⁸⁹ *On Prayer*, II; Origen, trans. R. A. Greer (New York, Ramey, Toronto Paulia Press, 1979), p. 102.

⁹⁰ *The Letters of St Cyprian of Carthage*, vol. 3, Letters 60,52, trans. G. W. Clarke (New York/Mahwah NJ: Paulist Press, 1986), p. 92.

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