

# ORTHODOX WAY

ALL SAINTS OF RUSSIA ORTHODOX CHURCH DENVER, CO.

3274 E Iliff Ave Denver CO (303)757-3533  
The Russian Orthodox Church Outside Russia



SEPTEMBER 2009

## Fr. Boris elevated to rank of Archpriest Отец Борис возведен в сан протоиерея



On Saturday, July 4, at the cathedral in San Francisco, His Eminence Archbishop Kyrill elevated Father Boris Henderson, rector of our parish, to the rank of archpriest.

В субботу 4 июля настоятель нашего храма, отец Борис Хендерсон, был архиепископом Кириллом возведен в сан протоиерея.



## ORTHODOX WAY

### ALL SAINTS OF RUSSIA ORTHODOX CHURCH

*Diocese of Western America*  
*Russian Orthodox Church Outside Russia*  
3274 E. Iliff Ave.  
Denver, Colorado 80210  
(303) 757-3533

#### *Parish Clergy:*

Archpriest Boris Henderson, Rector  
Home (303) 753-1401 Cell phone (720) 244-3255  
Priest Michael Preobrazhensky  
Deacon Jan Veselak  
Reader Timothy Henderson  
Taper-bearer Vladimir Lander

#### *Parish Staff:*

Warden: Alexander Yaremenko  
Treasurer: Alexandra Timofeeva  
Secretary: Petronia Taraschuk  
Choir Director: Mat. Natalia Henderson  
Sisterhood President: Liliya Trotsenko

#### *Times of Divine Services:*

Saturday 6:00 P.M. All-Night Vigil  
Sunday 9:10 A.M. Hours  
Sunday 9:30 A.M. Divine Liturgy

*For services on the Great Feasts, Saints' Days,  
and the days of Great Lent,  
check the monthly calendar.*

## Prayers for the sick

youth Anna Preobrazhensky  
youth John Carey  
John Dunn

Vladimir Shlomov  
Yuri Jouk

*May God heal them of their ailments and give them strength during the time of illness.*

### Namesdays

Date	Baptismal name	Last name	First name
Sep 8	Natalia	Bekishev	Natalia
Sep 8	Natalia	Bovec	Natalia
Sep 8	Natalia	Pankeeva (Djibilov)	Natalia
Sep 8	Natalia	Henderson	Natalia
Sep 8	Natalia	Murphy	Nataliya
Sep 12	Alexander	Braszko	Alexander
Sep 12	Alexander	Dragomiretsky	Alexander
Sep 12	Alexander	Hawkins	Alexander
Sep 12	Alexander	Kesler	Alexander
Sep 12	Alexander	Korolev	Alexander
Sep 12	Alexander	Rewun	Alexander
Sep 13	Genady	Rewun	Henry
Sep 18	Elizabeth	Fitzpatrick (Slucky)	Liza
Sep 18	Elizabeth	Katsnelson	Elizabeth
Sep 18	Elizabeth	Carey	Lisa
Sep 19	Michael, Priest	Preobrazhensky	Michael
Sep 22	Anna	Damerau	Anna
Sep 22	Anna	Zrebiec	Anna
Sep 29	Ludmila	Fifer	Lioudmila
Sep 29	Ludmila	Kishinevsky	Lyudmila
Sep 29	Ludmila	Stoyanov	Loudmila
Sep 29	Ludmila	Syschikov	Ludmila
Sep 29	Ludmila	Zhurin	Lyudmila
Sep 30	Nadezhda	Dubrovina	Nadezhda
Sep 30	Nadezhda	Krivenkov	Nadezhda
Sep 30	Sophia	Braszko	Sophia
Sep 30	Sophia	Ezepchuk	Sophiya
Sep 30	Sophia	Prizemin	Sofia
Sep 30	Sophia	Sabina	Sophia
Sep 30	Sophia	Skhodsky	Sophia
Sep 30	Vera	Ivanova	Vera
Sep 30	Vera	Moore	Viera

*May God grant them many years!.*

# Spiritual Rules of a Person Living in the World

*From the Essays of Bishop Ignaty Brianchaninov*

**T**he soul of all exercises in the Lord is attention. Without attention all these exercises are sterile, dead. He who wants to be saved must so dispose himself that he can preserve attention to himself, not only in seclusion but amid distraction itself, into which he is drawn sometimes by circumstances, against his will. Let the fear of God outweigh all other feelings on the scales of the heart—then it will be easy to preserve attention to oneself both in the silence of a cell and amid noise surrounding one on all sides.

Wise moderation in food, lessening the heat of the blood, assists a great deal for attention to oneself; but heating of the blood—just as from unnecessary consumption of food, from forced bodily activity, from the flaming of anger, from a dousing by vainglory, and from other causes, gives birth to a multitude of thoughts and fantasies, in other words, distraction. The Holy Fathers prescribe for the person who wishes to be attentive to himself first of all measured, equal, constant moderation in food (*Philokalia*, St. Philotheus of Sinai).

On awakening—in the image of the awakening from the dead which awaits all men—direct your thoughts to God, offer as a sacrifice to God the first fruits of the thoughts of your mind, which has not yet accepted upon itself any vain impressions. In silence, very carefully, having done all that is necessary for the body upon awakening from sleep, read the usual rule of prayer, concerning yourself not so much with the quantity of prayer as with the quality of it, i.e. that it be done with attention, and so that because of the attention, the heart might come to life with prayerful compunction and consolation. After the rule of prayer, again with all your powers concerned about attentiveness, read the New Testament, for the most part the Gospels. During this reading diligently note all the promises and commandments of Christ, so that it will be possible to direct your own activity, seen and unseen, according to them. The amount of reading is determined by the person's strength and by circumstances. A reading of prayers and Scripture and likewise ought not to ignore one's obligations for the measured exercise of prayer and reading. Just as extra consumption of food upsets and weakens the stomach, so also the unmeasured taking of spiritual food weakens the mind, gives place there for disgust with pious exercises, brings despair upon it (St. Isaac the Syrian, Chapter 71). For the beginner the Holy Fathers recommend frequent prayers, but not lengthy ones. And when the mind attains spiritual growth, is strengthened

and comes to adulthood, then it will be in a condition to pray without ceasing. To Christians who have attained perfect growth in the Lord the words of the Apostle Paul are applicable: “I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting” (I Tim. 2:8), i.e. without passion and without any distraction or soaring. What is natural for a man is not natural for an infant.

Enlightened by means of prayer and reading by the Sun of Righteousness, our Lord Jesus Christ, let every man go about his daily work, remaining attentive so that in all his deeds and words, in his whole being, there reigns and acts the all-holy will of God, opened and explained for men in the Gospels’ commandments.

If free moments arise during the day, use them for reading with attention certain appointed prayers or certain appointed passages of Scripture, and by them again strengthen your spiritual powers, exhausted by activity amid the vain world. If these golden minutes do not come, one ought to grieve for them as over the loss of a treasurer. What is spent today need not be lost the next day, because our heart is easily given over to carelessness, forgetfulness, from which is born dark ignorance, so pernicious to God’s work, to the work of the salvation of man.

If it happens that you say or do something contrary to the commandments of God, immediately treat the sin with repentance, and by means of sincere repentance return to God’s path, from which you wandered by violating God’s will. Do not stagnate outside God’s path. Oppose the sinful thoughts, fantasies, and feelings which occur with the faith and humility of the commandments of the Gospel, saying with the Holy Patriarch Joseph: How can I do this great wickedness and sin against God? (Gen. 39:9).

Whoever is attentive to himself must deny himself all daydreaming, in general, no matter how seductive and glittering; all daydreaming is wandering of the mind, outside truth, in a land of visions which do not exist and cannot come into existence, which lure the mind and deceive it. The results of daydreaming are loss of attention to oneself, mental distraction and hardness -of heart during prayer; hence—spiritual sickness.

In the evening, on going to sleep, which is death for the life of that day, examine your actions during the day that has passed. For him who leads an attentive life, such an examination is not difficult, because that forgetfulness which is so characteristic of a distracted person is destroyed due to attention to himself. And thus, recalling all your sins in deed, word, thought and feeling, offer repentance over them to God with the disposition and heartfelt promise of correction. Then, having read

the rule of prayer end with divine meditation a day begun with divine meditation.

Where do all the thoughts and feelings of a sleeping person go? What is this mysterious state-sleep, during which the soul and body are alive, but at the same time are in different spheres, alien to the consciousness of life, as if dead? Sleep is just as incomprehensible as death. During sleep, the soul is at rest, forgetting the most brutal griefs and misfortunes of the earth, in the image of its eternal rest; and the body! . . . if it rises from sleep, then without fail it will also rise from the dead.

Great Agathon said, It is impossible to progress in virtue without attention to oneself (Patericon of Skete). Amen.

*Source: the website of the Russian Orthodox Cathedral of St John the Baptist, Washington D.C./*

## **Selected Lives of the Saints (September)**

### **Martyrs Adrian and Natalia**

*26 August/8 September*

**T**he spouses Adrian and Natalia lived in the city of Nicomedia in the Bythinian province of Asia Minor. Adrian was a pagan and a dignitary of Emperor Maximian Galerius (305-311 AD), a persecutor of Christians. Natalia was a secret Christian. During the persecutions, twenty three believers hid in a cave near Nicomedia. They were caught, judged, tortured and urged to offer sacrifice to the gods. Then they were brought to the court of justice in order to record their names. Adrian, the head of the court, was



there, who asked them what reward they expected from their God for their tortures. They answered him: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (I Corinthians 2:9). Upon hearing this, Adrian said to the scribes: “Record my name also together with them, because I too am a Christian”. Adrian was put into prison. The Emperor

counseled him to strike his name from the list of Christians and to beg forgiveness. Adrian assured him that he had not lost his mind, but had acted thus according to his own conviction. He was then twenty eight years of age.

Having learned what had happened, Natalia hurried to the prison, where she encouraged Adrian to be manful. When the imprisoned Christians were sentenced to death, Adrian was released for a brief time to go home, so that he might inform his wife of this. On seeing Adrian, Natalia was afraid that he had renounced Christ and did not let him into the house.

Upon returning to the prison, Adrian, together with the other martyrs, was subjected to terrible tortures: the arms and legs of the martyrs were broken by a heavy hammer, from which they died amidst terrible sufferings. When Adrian's turn came, his wife feared most of all that her husband would become fainthearted and renounce Christ. She strengthened Adrian and held on to his arms and legs while the executioner broke them with a hammer. Saint Adrian died together with the rest of the martyrs in 304 AD. When they began to burn their bodies, a thunderstorm arose and the furnace was extinguished; lightning killed several of the executioners.

A millenary of the army wanted to marry Natalia, who was still young and rich. Even before Adrian's death, Natalia had asked him to pray that she not be forced to marry. Now Adrian appeared to her in a dream and said that soon she would follow after him. And thus it happened: Natalia died on her husband's grave in the outskirts of the city of Byzantium, where the faithful had transferred his body.

## **Holy Prophet Zacharias and Righteous Elizabeth, parents of St. John the Forerunner**

*5/18 September*

**T**hey descended from the stock of Aaron: Saint Zacharias, the son of Barachias, was a priest in the temple at Jerusalem, while Saint Elizabeth was the sister of Saint Anna, the mother of the Most Pure Theotokos. The righteous spouses, "walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6), suffered from barrenness, which in Old Testament times was considered to be a great chastisement from God.

Once, during his service in the temple, Saint Zacharias received tidings from an angel that his aged wife would bear him a son, who "shall be great in the sight of the Lord" (Luke 1:15) and "shall go before him in the spirit and power of Elias" (Luke 1:17). Zacharias doubted the possibility of this prophecy's fulfillment and was punished with dumbness for lack of faith.



When a son was born to the righteous Elizabeth, she declared by the inspiration of the Holy Spirit that the babe would be called John, although among their kin such a name had not been given to anyone before. The righteous Zacharias was asked, and he likewise wrote on a tablet the name John. At once the gift of speech returned to him, and he, filled with the Holy Spirit, began to prophesy about his son as the Forerunner of the Lord.

When the impious King Herod heard from the Magi of the Messiah, Who had been born, he decided to slay all the infants in Bethlehem and its environs up to the age of two years, hoping that among them would also be the Messiah, Who had been born. Herod knew well of the Prophet John's unusual birth and wanted to slay him, fearing that he too was the King of the Jews. But the righteous Elizabeth concealed herself together with the babe in the mountains. The slayers sought John everywhere. The righteous Elizabeth, on seeing the pursuers, began to entreat God with tears for salvation, and at once the hill, parting, concealed her together with the babe from the pursuit. During those calamitous days, Saint Zachary was fulfilling his turn of service in the temple at Jerusalem. Soldiers sent by Herod vainly tried to learn from him where his son was. Then, at the command of Herod, they slew the holy prophet, stabbing him to death between the temple and the altar (Matthew 23:35). The righteous Elizabeth died forty days after her spouse, while Saint John, preserved by the Lord, abode in the desert until the day of his appearing unto the people of Israel.



# Избранные Жития Святых (Сентябрь)

## Мученики Адриан и Наталия

*26 августа/8 сентября*

Супруги Адриан и Наталия жили в городе Никомидии в Вифинской области Малой Азии. Адриан был язычником и сановником императора Максимиана Галерия (305-311 г.), гонителя христиан. Наталия была тайная христианка. Во время гонений близ Никомидии в пещере скрывались 23 верующих. Их поймали, истязали и заставляли принести жертву богам. Потом их повели в судебную палату, чтобы записать их имена. Здесь находился начальник палаты Адриан, который спросил их, какую награду ожидают они от своего Бога за мучения. Они ответили ему: “Не видел того глаз, не слышало ухо, и не приходило на сердце человеку, что приготовил Бог любящим Его” (1 Кор. 2: 9). Услышав это Адриан сказал писцам: “Запишите и мое имя вместе с ними, потому что и я - христианин”. Адриана посадили в тюрьму. Император советовал ему вычеркнуть свое имя из списка христиан и попросить прощения. Адриан уверил его, что он не обезумел, а поступал так по собственному убеждению. Было ему тогда 28 лет.

Узнав о случившемся Наталия поспешила в тюрьму, где ободряла Адриана быть мужественным. Когда заключенных христиан присудили к смертной казни, Адриана отпустили на короткий срок домой, чтобы он сообщил своей жене об этом. Увидев Адриана, Наталия испугалась, что он отрекся от Христа и не впустила его в дом.

Вернувшись в тюрьму, Адриан вместе с другими мучениками был подвергнут страшным истязаниям: мученикам перебивали руки и ноги тяжелым молотом, отчего те в страшных мучениях умирали. Когда очередь дошла до Адриана, жена больше всего боялась, чтобы муж ее не смалодушничал и не отрекся от Христа. Она укрепляла Адриана и придерживала его руки и ноги, пока палач перебивал их молотом. Скончался св. Адриан вместе с остальными мучениками в 304-м году. Когда их тела начали сжигать, поднялась гроза и печь погасла, нескольких же палачей убила молния.

Тысячачальник армии хотел жениться на Наталии, которая была молода и богата. Еще перед смертью Адриана Наталия просила его молиться, чтобы ее не заставили выйти замуж. Теперь Адриан явился ей во сне и сказал, что вскоре она последует за ним. Так и случилось: Наталия скончалась на гробе своего мужа в предместье города Византии, куда его тело перенесли верующие.

## Воспоминание чуда архистратига Михаила, бывшего в Хонех (Колоссах)

*6/19 сентября*

Икона с [www.pravoslavie.ru](http://www.pravoslavie.ru) Во Фригии, недалеко от города Иераполя, в местности, называемой Херотопа, находился храм во имя Архистратига Михаила; около храма истекал целебный источник. Храм этот был сооружен усердием одного из жителей города Лаодикии в благодарность Богу и святому Архистратигу Михаилу за исцеление его немой дочери водой источника. Архистратиг Михаил, явившись в сонном видении отцу немой девицы, еще не просвещенному святым Крещением, открыл ему, что его дочь получит дар речи, испив воды из источника. Девица действительно получила при источнике исцеление и начала говорить. После этого чуда отец с дочерью и все его семейство крестились, и усердием благодарного отца был воздвигнут храм в честь святого Архистратига Михаила. К источнику стали приходить за исцелением не только христиане, но и язычники; многие из язычников отрекались от идолов и обращались к вере во Христа.

В храме святого Архистратига Михаила в продолжение 60 лет исполнял пономарское служение благочестивый человек по имени Архипп. Проповедью о Христе и примером своей богоугодной жизни он многих язычников приводил к вере во Христа. В своем озлоблении на христиан вообще, и в первую очередь на Архиппа, который никогда не отлучался от храма и был примерным служителем Христовым, язычники задумали уничтожить храм и одновременно погубить Архиппа. Для этого они соединили в одно русло две горные реки и направили их течение на храм. Святой Архипп усердно молился Архистратигу Михаилу о предотвращении бедствия. По его молитве около храма явился Архистратиг Михаил, который ударом своего жезла открыл в горе широкую расселину и повелел устремиться в нее водам бурлящего потока. Таким образом храм остался невредим. Увидев такое дивное чудо, язычники в страхе бежали, а святой Архипп и собравшиеся к храму христиане прославили Бога и благодарили святого Архистратига Михаила за помощь. Место же, где совершилось чудо, получило название Хоны, что значит “отверстие”, “расселина”.

## **Советы оптинских старцев**

### **Советы преп. Антония (Путилова) Оптинского**

**Р**опота на Бога остерегаться нужно и бояться, как смерти, ибо Господь Бог, по великому милосердию Своему, все грехи наши долготерпеливо терпит, но ропотливости нашей не выносит милосердие Его.

Во всяком горе: и в болезни, и в скудости, и в тесноте, и в недоумении, и во всех неприятностях — лучше меньше думать и разговаривать с собою, а чаще с молитвою, хотя краткой, обращаться ко Христу Богу и к Пречистой Его Матери, чрез что и дух горького уныния отбежит, и сердце исполнится упования на Бога и радости.

Кротость и смирение сердца — такие добродетели, без которых не только Царства Небесного наследовать, но ни счастливым быть на земле, ни душевного спокойствия ощущать в себе невозможно.

Какое бы ни постигло тебя огорчение, какая бы ни случилась тебе неприятность, ты скажи: “Стерплю это я для Иисуса Христа!”. Только скажи это, и тебе будет легче. Ибо имя Иисуса Христа сильно. При нем все неприятности утихают, бесы исчезают. Утихает и твоя досада, успокоится и твое малодушие, когда ты будешь повторять сладчайшее имя Его. Господи, даждь ми зрети моя согрешения; Господи, даждь ми терпение, великодушие и кротость.

### **Советы Оптинского старца преп. Илариона (Пономарева)**

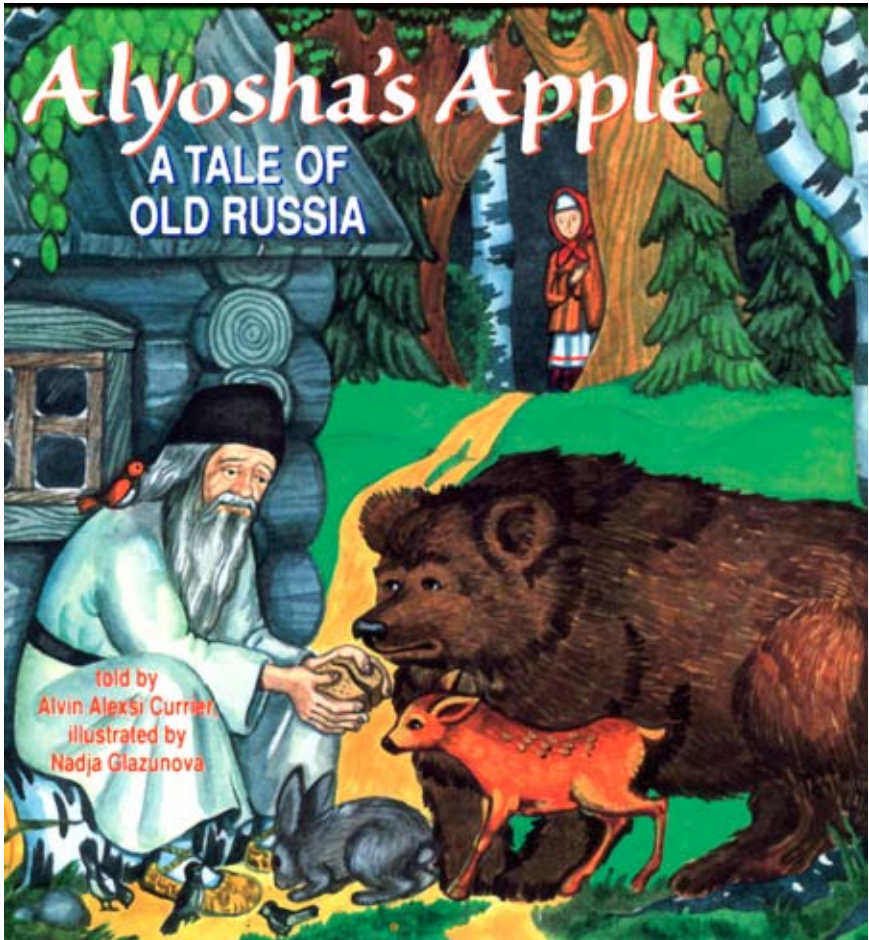
**Н**е стыдись обнажать струпы твои духовному наставнику и будь готов принять от него за грехи свои и посрамление, чтобы чрез него избежать вечного стыда.

Будем любить Церковь и будем к ней усердны; она нам отрада и утешение в скорбях и радостях.

Если чувствуешь, что гнев объял тебя, сохраняй молчание и до тех пор не говори ничего, пока непрестанной молитвой и самоукорением не утишится твое сердце.

Полезнее для души сознавать себя во всем виноватым и последним из всех, нежели прибегать к самооправданию, которое происходит от гордости, а гордым Бог противится, смиренным же дает благодать.

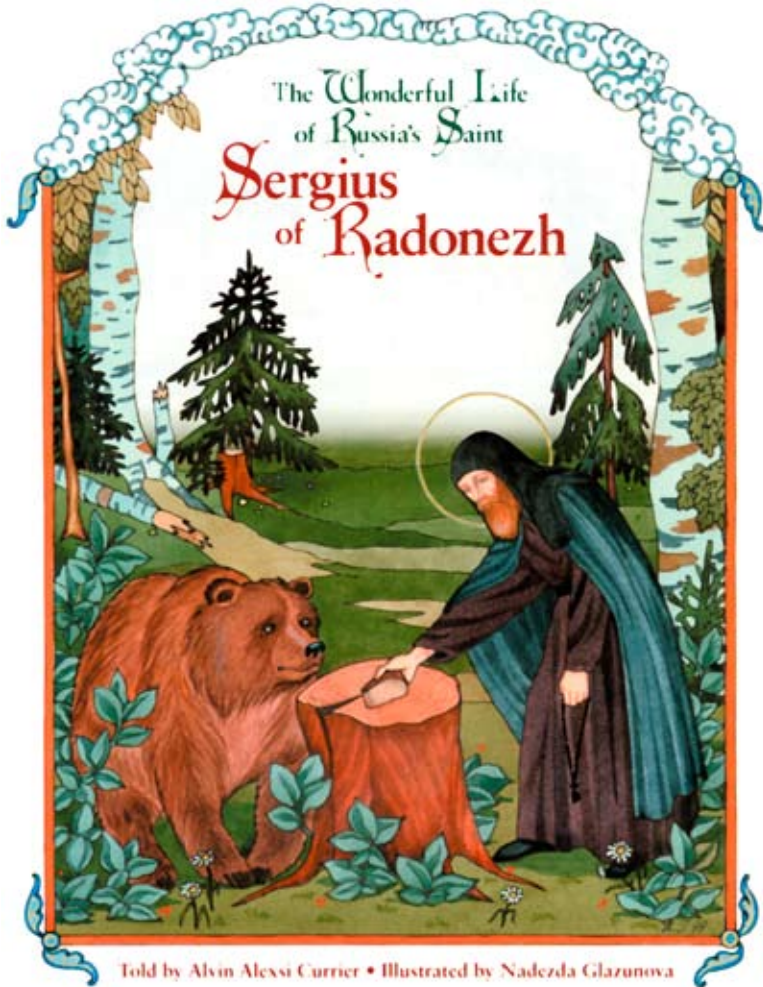
*Источник: интернет-узел собора Иоанна Предтечи в Вашингтоне/*



## **Alyosha's Apple: A Tale of Old Russia**

**A**fter an orphaned girl in Old Russia walks deep into the forest to visit a hermit who prays for her brother's healing, she returns home to a wonderful sight. Old Russia comes to life in this tale of a poor orphan girl who braves the dangers of the deep forest to find healing for her crippled brother. The poetic text and colorful illustrations draw on their roots in the classic fairy-tale tradition to tell a story of the triumph of courage, faith, and love. A picture book for preschool and up. \$14.95 (in English)

# Bookstore



## **The Wonderful Life of Russia's St Sergius of Radonezh**

**B**artholomew was a little boy who loved the forest, his family and God. But little Bartholomew was sad, because he couldn't read. One day he went into a forest and found a holy monk who gave him some blessed bread and prayed for him to read... and he did! Bartholomew became the monk Sergius, and soon grew into a holy saint who performed many miracles. Read about the life of St. Sergius from the age of seven until his repose several years, and several miracles later. A full-picture book that is beautifully written and illustrated. For ages 4-11. \$17.95 (in English)

## Two CD's

by the *St. John of San Francisco Men's Chorale*,  
*Nicholas Kotar*, Conductor



### Rejoice in Song

(2006) Total Time:54:29:00

This is a first release by a recently formed ensemble of male singers in the San Francisco Bay Area. The CD displays an admirable variety of repertoire and demonstrates that in at least some centers of the Russian emigration good traditions of liturgical singing continue to be cultivated. Though there are no text translations in the accompanying booklet, this CD will be enjoyed by all lovers of Orthodox sacred singing for men's chorus.—Dr. Vladimir Morosan, *Musica Russica*

### Chrysostom

December 2008 Total Time:72:07:00

Dedicated to St. John Chrysostom on the occasion of the 1600th anniversary of his repose (2007), on its second CD, the St. John of San Francisco Men's Chorale continues to display an admirable commitment to exploring new repertoire within the Orthodox tradition. The choir expands its horizon by including seven tracks sung in English and several tracks sung in the Byzantine style, which is becoming more widespread even among Slavic-heritage churches, both in Russia and abroad. The considerable vocal talents of the group are unfortunately marred on this CD by some faulty recording techniques. Overall, however, this does not detract from an enjoyable listening experience, especially for lovers of the rich Russian male chorus tradition. The enclosed booklet has the texts of the songs in both languages.—V. M.

*All Saints of Russia Orthodox Church presents*

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Please help put on a good Festival this year. Call Alexandra Prizemin, 720 257-3387 or email her, [firebirdfestival@gmail.com](mailto:firebirdfestival@gmail.com) to find out how you can help. And pray for the success of the Festival as well. Thank you.

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