

ORTHODOX WAY

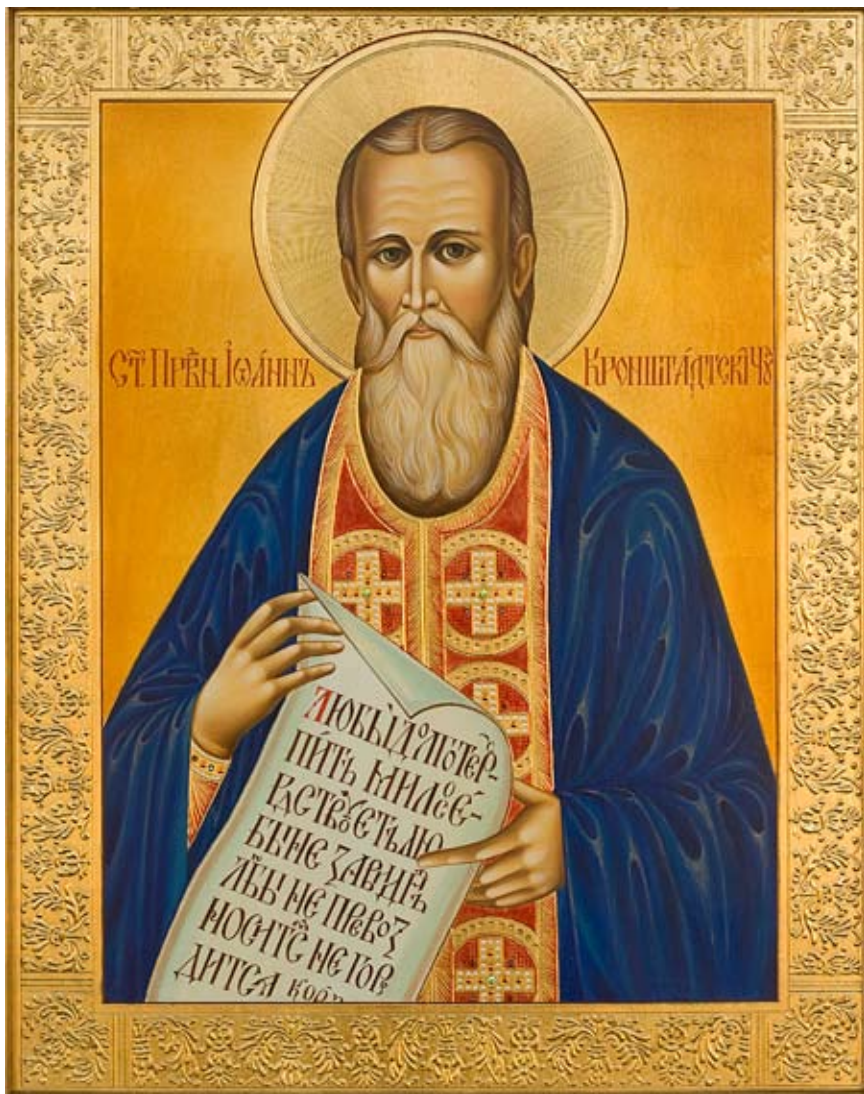
ALL SAINTS OF RUSSIA ORTHODOX CHURCH DENVER, CO.

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



October 19/November 1
St. John of Kronstadt

NOVEMBER 2011





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: Alexandra Prizemin

Times of Divine Services:

Saturday 6:00 P.M. All-Night Vigil
Sunday 9:40 A.M. Hours
Sunday 10:00 A.M. Divine Liturgy

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

Namesdays

Date	Baptismal name	Last name	First name
Nov 9	Capitolina	Zhukov	Inna
Nov 11	Anastasia	Bekishev	Anastasia
Nov 11	Anastasia	Repnitskiy	Anastasia
Nov 11	Anastasia	Volkonsky	Anastasia
Nov 11	Anastasia	Zranov	Anastasia
Nov 21	Michael	Bekishev	Mikhail
Nov 21	Michael	Ionescu	Dumitru
Nov 21	Michael	Katsnelson	Michael
Nov 21	Michael	Winder	Cameron
Nov 26	Jan, Deacon	Veselak	Jan
Nov 26	John	Carey	John

Prayers for the sick

John Dunn

Deacon Jan Veselak

Vladimir Shlomov

youth Anna Preobrazhensky

May God grant them many years!

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

Saint Dimitri of Rostov

Oct 10/28



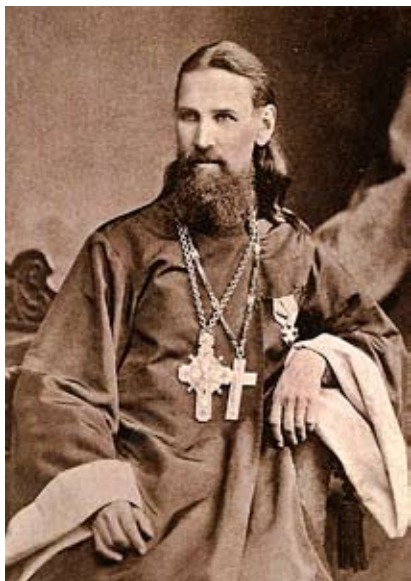
Our Father Among the Saints Dimitri of Rostov was a great 17th century hierarch, preacher, author and ascetic. He was born near Kiev in the year 1651, and reposed in the year 1709. Among his many glorious works of instruction, he was known especially for his translation and publication of *The Lives of the Saints*. He foresaw his own death three days in advance, and died while at prayer.

Святой праведный Иоанн Кронштадтский — к его прославлению

*Из книги «Владыка Иоанн – святитель Русского зарубежья»,
вышедшей в издательстве Сретенского монастыря в 2008 г.*

Да веселятся небеса и радуется земля!

Новый угодник Божий прославляется Церковью.



НОВЫЙ молитвенник и ходатай за грешных людей открыто явился на Небе. Не с нынешнего дня он стал святым. Со дня преселения его в Царство Небесное вошел он в лик святых и с ними ходатайствует за обращающихся к нему за помощью. С ними он прославляет Творца и наслаждается невыразимой радостью. Давно уже, даже при жизни, почитали его многие как угодника Божия. Чудеса, совершавшиеся им, свидетельствовали о том. Но то было лишь мнение или чувство отдельных лиц, и совершались по

нему панихиды, как по обычным людям. Ныне же Церковь вещает: «Воистину сей есть избранник Божий. Воистину сей есть праведник и ходатай за нас пред Богом». Празднует земная Церковь, свеселятся же ей святые все Ангелы и угодники Божии. Нет между ними зависти и разделения. Когда прославляется один из них, все срадуются ему. Радуются же не столько о воздаваемой им чести, сколько тому, что через него обращаются люди к Богу. Радуются тому, что люди от грешного мира обращают умственный взор свой к небу. Поднимем духовные очи наши и узрим Иоанна в славе небесной.

Кто он? Он праведник великий. Он всю свою жизнь старался соблюдать заповеди Божии и творить все, как Бог заповедал. Он благоговейный священнослужитель Церкви. Не по наследству, как ветхозаветные священники, а по искреннему стремлению служить Богу стал он священником. Горячо он возносил молитвы Богу, старательно соблюдал Устав церковный, воистину был образец и пример всем священнослужителям. Посему и действенна была Его молитва. Он был воплощением милосердия, всех жалел, всем

помогал. Не только отзывался он на просьбы о помощи, но сам отыскивал нуждающихся. Снисходил ко всем, старался всем помочь, одним подавая милостыню вещественную, житейскую, других поднимая от падения греховного и обогащая дарами духовными. Он был и грозным обличителем грехов человеческих, подобно пророкам Илии и Иоанну Крестителю, не боявшимся открыто в лицо говорить правду. Благодостный к кающимся, как ни велики были грехи их, он не терпел упорства в грехе.

Великий чудотворец, он чудесами своими наполнил весь мир, подобно св. Николаю Чудотворцу, а своими поучениями назидает всякого, ищущего пути Божия. Прозорливец, видевший, что внутри приходивших к нему, какова их жизнь, и дававший спасительные советы каждому, он под конец земного жития стал уже пророком, предвидевшим грядущие бедствия, если не наступит покаяние и исправление жизни. Воззовем же к нему ныне, когда он пред всеми воссиял на духовном небе: «Молись о нас, праведный отче Иоанне, обрати всех нас на путь спасения и Отечество твое и наше избави от наступивших по пророчеству твоему бедствий, да радостно воззовем тебе: радуйся, праведный отче Иоанне, пречудный чудотворче и о нас к Богу молитвенниче! Святой праведный отче Иоанне, спасай нас молитвами твоими!»

1964

Святитель Иоанн (Максимович)

The Peace of Christ

Glory to God in the highest, and on earth peace, good will toward men.

Lk. 2:14

Our holy righteous Father John of Kronstadt reposed in the Lord on December 20/January 2, 1908, just a few years before the revolution in Russia that would topple the order that he mentions in this homily. But his message remains timely even to this day—and not only in Russia.

This song to the incarnate God, the Infant Christ, was sung by the angelic hosts on earth at His Nativity. It is a brief song, but its meaning and significance are wise and full of substance. In it is contained and revealed to us the mystery of the incarnation of the Son of God for the salvation of the world. This mystery, in the words of the Church, amazed all the angelic powers.

But where is this peace on earth, which the angels announced to the Bethlehem shepherds?

In Jerusalem itself, the city of David, where was the temple of the living God, there was no peace. When the magi who came from the East to Jerusalem asked, “Where is the King of the Jews Who is born?” King

Herod was enraged just to hear it, as was all of Jerusalem with him. In the world empire of Rome, there was no peace. Contemporaries describe in dark colors the moral degradation of the nations, and the deformation of God's image in people. All manner of defilement and iniquity was practiced then. Idol worship replaced the worship of the one God. Iniquity, shame, satiety, and drunkenness were what comprised mankind's earthly happiness, aim, and striving. Enmity, civil strife, and disorder reigned everywhere. Pride, inhumanity, and all manner of vice corrupted social and family life.



The period that followed was no better. Terrible persecutions against those who believed in Christ drenched the world in blood over the course of three centuries: brother betrayed brother to torture, husbands betrayed their wives and children, children betrayed their parents. Human relations, blood ties, and family were all profaned and scorned. And in Jerusalem itself, there was the abomination of desolation.

In our times also, societies and kingdoms are also being shaken, international and civil wars and dissention continue, there are heresies and schisms, conspiracies and criminally destructive teachings are intensifying to topple age-old state institutions and foundations of family, civilian, and religious community.

Evil raises its sacrilegious hand against the anointed of God, to whom God Himself has entrusted nations. The savages want to install unbelief atop the sacred remains, destroy the state, the family, and law in the guise of equality and brotherhood.

Where is the peace on earth that the angels proclaimed? Where is the peace brought to earth by the God-man? Where is the peace proclaimed by the Gospels and the Apostles' preaching that reached to the ends of the earth, to all nations and kings? It is not in the world, for *the whole world lieth in wickedness*, said the Apostle (1 Jn. 5:19).

This is the mystery sung by the angels: with the coming of the Son of God on the earth, peace began to reign at first in the small, chosen flock—His Church, in the Apostles whom He often taught this peace, and later in the whole kingdom of grace, His Church, which spread throughout the world.

Yes, brothers, a whole kingdom of God's world is established by the Lord—a kingdom which is eternal, universal, and orderly; with laws, rules, and sacraments; with an order of services, guidelines for life and interpersonal relationships. This kingdom is the holy, Orthodox, Apostolic Church, where there ever abides peace and joy in the Holy Spirit, the grace of our Lord Jesus Christ, and the love of God the Father.

True, the Church of God on earth was always under the cross, always persecuted, and hated. But nevertheless, it always possessed an inner grace-filled peace—even during the cruelest persecutions, for God has always been and always will be in it, delivering it from all calamity according to His word that *the gates of hell shall not prevail against it* (Mt. 16:18).

Therefore, every truly believing person who keeps Christ's commandments, every truly repentant sinner has the peace of Christ within himself, and no external troubles of this world can destroy it—if only that person does not will to step once more upon the path of iniquity and sin.

Therefore, if earthly kingdoms and civil societies in general wish to attain and establish the peace brought to earth by the King of righteousness, peace, and love—our Lord Jesus Christ, then they should be closely united with the kingdom of the Lord, or His holy Church on earth; they should submit themselves to the commandments of Jesus Christ and the rules of His Church. Should these commandments be broken, they should quickly straighten themselves out, after a sincere admission of their mistakes and iniquity. Members of a state that confesses the Christian faith should be kind, honest, and sincerely dedicated members of the Church. Disruption of this union between the Church and state, that is, its citizens, neglect of faith, the commandments, and the Gospels give birth to unbelief and all social disorder and vice, cause moral or political impotence in that society, and deprive it of the blessing of heaven.

Russia as a great nation was always closely tied with the Church; and only within this union was it able to grow, strengthen, and ascend to the heights of its might and glory. May God grant that this union of the state and the Church—this kingdom of peace—always continue! Then Russia will be a kingdom of peace, and God's blessing will be upon it. Then no sedition will be frightening, because it will not find a place to settle in. May our Lord Christ reign in our hearts, and may peace and blessing reign with Him! Amen.

St. John of Kronstadt

Translated by Nun Cornelia (Rees)

СВЯТИТЕЛЬ ИОАНН ЗЛАТОУСТ О МОЛИТВЕ

Чтобы легко провести настоящую жизнь, очиститься от грехов и с дерзновением предстать перед престолом Христовым, будем неустанно готовить себя молитвами, слезами, усердием, постоянством и терпением.

Где бы ты ни был, везде можешь поставить (молитвенный) жертвенник. Прояви только добрую волю, и не мешает тебе ни место, ни время, хотя ты и не преклонишь колен, не станешь бить себя в грудь и простирать руки к небу, а только покажешь горячую душу, ты этим исполнишь все нужное для молитвы.

Не станем говорить в свое оправдание, что дом молитвы неблизко, — благодать Духа нас самих сделала храмами Божиими; если только мы бдительны, молиться для нас везде легко.

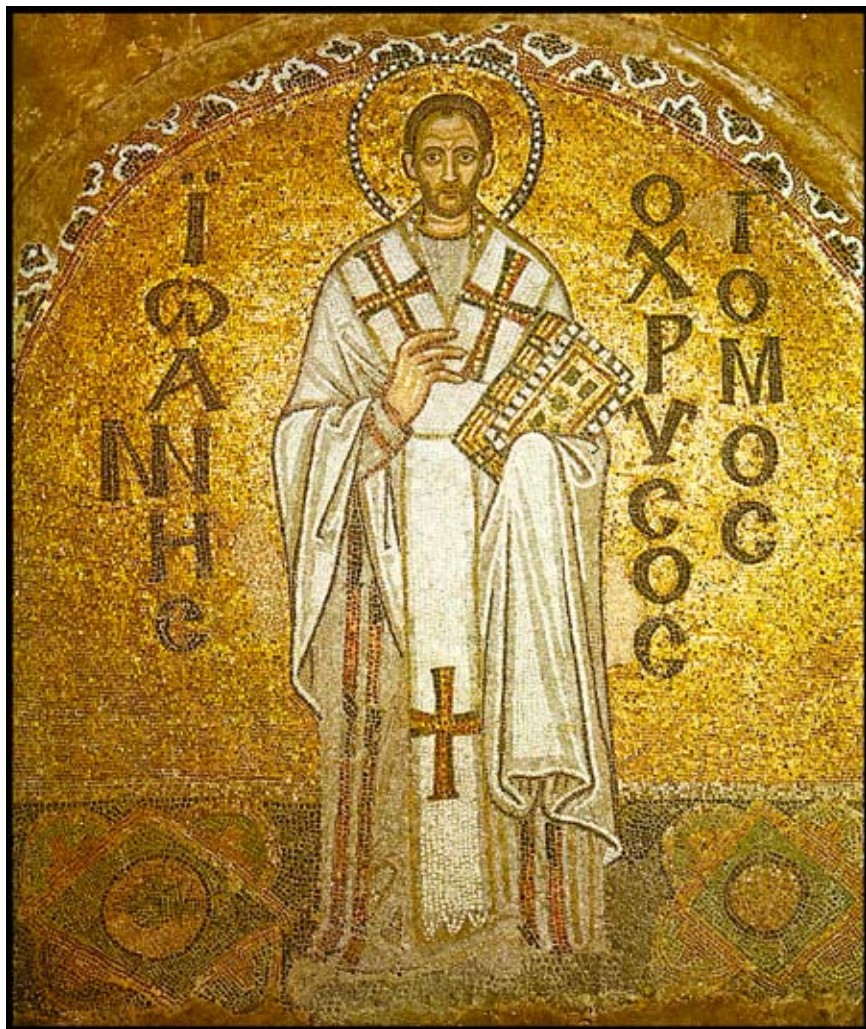
Место нисколько не препятствует молитве, только бы настроение души соответствовало молитве.

Если для слепого бедствие—не видеть солнца, то сколь велико бедствие для христианина—не молиться непрерывно и не вводить посредством молитвы в свою душу свет Христов.

Человеку, бодрствующему и внимательному, имеющему пламенную любовь к Богу, ничто никогда не может препятствовать беседовать с Богом.

Saint John Chrysostom

November 13/26



Portrait of Saint John Chrysostom of Antioch (Hagios Ioannis Chrysostomos). An early Byzantine mosaic from the Cathedral of Hagia Sophia in Constantinople (modern Istanbul). The mosaic is approximately 1,000 years old.

Prayer

Archpriest Artemy Vladimirov

Rector of the Church of All Saints in Krasnoe Selo, Moscow.



My friends, take a look at the faces of the people around you! Why aren't they all bright, joyful, and cheery? One person has an expression of perpetual sadness and sorrow, another has a stony mask of egoism and indifference, a third bears the stamp of crude, sensual passions. They say that a person looks like the one he serves. Sometimes when you look with a compassionate shudder at the face of a miserable

drunkard, you can't help but think: Isn't the devil himself tyrannizing that soul? It has become so dark and unsightly, as if it has lost its human image.

What makes the servants of the Lord, the servants of the God of heaven, true Christians, different from the children of this age? The wise King Solomon says that even the face of a pious man shines. His royal father, the holy Prophet David, adds, *The light of Thy countenance, O Lord, hath shined upon us* (Ps. 4:6). The gift of the Holy Spirit given to us in the Sacrament of Baptism has placed a bright mark upon our whole being—in the hour of our spiritual birth in the baptismal font, the soul was wondrously illumined, as if it had been clothed in garments of grace, white as snow. The body was also fortified, and we were granted a blessed union with the Resurrected Savior, Christ. A marvelous source was revealed in our hearts, from which the living water of God's grace streams and bubbles, satisfying the immortal human soul.

But to our great misfortune, not every one of us has preserved this baptismal purity of soul and body. Some have not received an education in the faith, others have fallen under bad influences, not having discerned who they should and shouldn't befriend, while others, because they have long stayed away from the sacrament of confession, have again allowed evil thoughts and desires to enter their hearts, and have become captive

to sin. The holy spring of grace has come under a heavy bushel of vices and passions. The only thing that can give us spiritual freedom once again and awaken God's grace, which has hidden its activity due to our unworthiness, is deep, sincere confession and prayer. We will talk about the latter more substantially in this chapter.

Prayer is often called the breath of life. Just as breath in the nostrils shows that the body is alive, so does the prayer of the mind and heart to God testify that the grace of the Holy Spirit has not completely abandoned a person. Prayer has nothing in common with dreams and fantasies, as some, who are not at all acquainted with the essence of the matter through their own experience, think and try to persuade others. Prayer does not mean talking to yourself, self-suggestion, or meditation; it differs radically from those forms of interior life. Not even thoughts about God can be called prayer, for it is one thing to think, and entirely another to pray. Prayer is a thought addressed to God. Not only thought, but also the heart and will. Isn't it about this total turning of a human being to God in prayer that the greatest commandment of the Law speaks: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind* (Lk. 10:27)?

Prayer is labor, and probably nothing equally laborious can be found. No sooner do you go to pray than thousands of pressing, major and minor affairs come up requiring immediate attention. You begin the prayer itself, and out of nowhere comes a whirlwind of thoughts, such a distraction that you can't help but apply the beginning of Pushkin's famous poem to yourself: "The sky is covered by a storm of darkness, the whirl of snowstorms..." It is always easier to talk about prayer than it is to do it.

Prayer is labor, and probably nothing equally laborious can be found. No sooner do you go to pray than thousands of pressing, major and minor affairs come up requiring immediate attention

First, this sacred work requires constancy. You won't take anything by storm here. Some take up the ascetic work of prayer with heat and fervor, but very quickly cool towards it, forgetting that laziness always follows at the heels of impetuosity. When it comes to teaching yourself to pray, the old saying very much applies: "Slow and steady wins the race." It is easy to imagine the essence of the matter by using the example of two lumps of coal. One is red and blazing hot—that is prayer itself; another is black and completely cold—that is our heart. If you simply place the two coals next to each other and let them be, then the first will cool down while the second will ignite. Thus, those who think that there is no sense praying

if you don't feel like it are quite mistaken. "I am not in the mood to pray today—it would be insincere," they say, and put the prayer book aside for a day, then a month, and even for many long years. *The kingdom of heaven suffereth violence, and the violent take it by force* (Mt. 11:11), Christ the Savior calls us to force ourselves and increase our efforts in the labor of prayer. The Lord God Himself promises to give prayer to the soul that prays.

If we want to warm the coal, then after bringing the coals together, we must patiently blow upon them and wait for them to ignite. If you blow too hard and impulsively, sparks will only fly from the hot coal, and nothing else will happen. We have to admit that impatience harms the work of prayer more than anything else. Some want to begin to pray today, and reap the spiritual fruits tomorrow—to be free from the passions, have grace abiding in the heart, the gift of Divine love, and be nigh unto wonder-working. Such, if I might say, "Jack-be-nimbles" never obtain anything good and can even become sick with pride or fall into despair. But if we add time to patience, unite constancy with discernment, leaving it to the Lord to crown our small but persistent labors with grace, that grace will not keep us waiting. Seeing the courageous heart of His disciple who is not despondent over the natural difficulties and perplexities, God will soon warm our hearts. The cold and lifeless coal will little-by-little take on the warmth and light of its fiery neighbor. So also does the heart of a continually praying person, gradually purified of its passions, is warmed with tears of repentance, and finally begins to radiate the brightness of Gospel love and joy. *My heart grew hot within me, and in my meditation a fire was kindled. I spake with my tongue...* (Ps. 38:4); this is how King David describes that state.

Inner enlightenment given through prayer changes a person radically. From attentive and constant prayer, the mind and the heart become more sensitive to goodness and less willing to make peace with evil. The latter can be recognized not only in words, but in feelings and thoughts. In the soul of a Christian a loathing and hatred awakens for sin in all its manifestations.

The rebirth of the soul and its enlightened state are transmitted to the body. A prayerful life does not like a relaxed body. Look at a candle, how it yearns upward to God, breathing light and warmth! So must we stand upright when praying, not slouching, but rendering honor to the Creator not only with our spirit but also with our bodies—reverently making the sign of the cross, bows from the waist, and full prostrations.

It is easy to recognize the Christian who is inspired by secret, ceaseless prayer, and experienced in spiritual life. His or her face is bright and pure, eyes peaceful yet joyful, movements calm and unhurried, yet not

sluggish. Attentive to himself, watchful of his own heart, the prayerful soul is filled with affability and the desire to serve his neighbor to the glory of the Lord. He who prays cannot be an obtrusive, quarrelsome, hard-to-get-along-with person. To the contrary, he does not like to push his own opinion, because “grace does not force”, as pious people of old used to say. When a godly person appears among worldly people who are far from the spiritual life, the spirit of idle talk immediately departs from their conversation, and they especially refrain from indecent or unchaste joking in his presence. Furthermore, the Christian who is disposed to prayer is alien to lecturing; in general he does not like to put his piety out for display, but instead carefully hides it from others. True prayer delivers the soul from irritability and displeasure; to the contrary it motivates the soul to thank God for everything—both the good and the sorrowful; for nothing happens to us by accident, and everything that happens serves for our benefit. As they say, “No matter what God gives us, it is good.”

How beautiful is the cherry tree in spring! Covered like a bride with snow-white garments, with its subtle, barely discernible fragrance it draws the bees that gather up the fragrant nectar. The Christian who has acquired the Holy Spirit is unusually attractive to people around him. Not clearly understanding why, they long to associate with him, for they sense the truth of his words confirmed by his benevolent way of life. Such a person can be a teacher, even though his lips are silent. They say that a bad example is infectious. But the good example of an individual who abides in prayerful union with the Creator possesses an invincible strength. Acquire ceaseless prayer, and its translucent waters will bedew your heart, and will then flow across the universe, quenching the thirst of all—both the righteous and the sinners—who thirst for faith in Christ the Redeemer.

From: *The Textbook of Life* (Moscow, 2008).

Archpriest Artemy Vladimirov

Translation by Nun Cornelia (Rees)





Как питаться в пост

Устав Церкви учит, от чего следует воздерживаться во время постов—“все благочестиво постящиеся строго должны соблюдать уставы о качестве пищи, то есть воздерживаться в посте от некоторых брашен [то есть еды, пищи.—Ред.], не как от скверных (да не будет сего), а как от неприличных посту и запрещенных Церковью. Брашна, от которых должно воздерживаться в посты, суть: мясо, сыр, коровье масло, молоко, яйца, а иногда и рыба, смотря по различию святых постов”.

Правила воздержания, предписанные Церковью в Рождественский пост, столь же строги, как и Петров пост. Кроме того, в понедельник, среду и пятницу Рождественского поста уставом запрещаются рыба, вино и есей и дозволяется принимать пищу без масла (сухоядение) только после вечерни. В остальные же дни—вторник, четверг, суббота и воскресенье—разрешено принимать пищу с растительным маслом. Рыба во время Рождественского поста разрешается в субботние и воскресные дни и великие праздники, например, в праздник Введения во храм Пресвятой Богородицы, в храмовые праздники

и во дни великих святых, если эти дни приходятся на вторник или четверг. Если же праздники приходятся на среду или пятницу, то разрешение поста положено только на вино и елей.

От 20 декабря до 25 декабря (старого стиля) пост усиливается, и в эти дни даже в субботу и воскресенье рыба не благословляется. Между тем именно на эти дни приходится празднование гражданского Нового года, и нам, православным христианам, надо быть особенно собранными, чтобы весельем, винопитием и вкушением пищи не нарушить строгость поста.

Рождественский пост называют иногда крупяным. Хозяйкой стола в это время является каша.

Каша является одним из древнейших блюд человечества. Существует мнение, что хлеб произошел от каши—густая, переваренная каша являлась прообразом пресной лепешки. Постепенно крупу для такой лепешки стали измельчать, и появилась мука, а вместе с ней— пресный хлеб.

На Руси каша была одним из главнейших блюд. Впрочем, кашей в Древней Руси называли не только крупяные блюда, а вообще все кушанья, сваренные из измельченных продуктов. В старинных источниках упоминаются хлебные каши, сваренные из сухарей, рыбные каши и т. п.

Кашу варили из пшена, овса, ячменя, гречи и других круп. Самой почитаемой в России кашей являлась гречневая.

Постясь телесно, в то же время необходимо нам поститься и духовно. “Постящися, братие, телесне, постимся и духовне, разрешим всяк союз неправды”,—заповедует Святая Церковь.

Пост телесный, без поста духовного, ничего не приносит для спасения души, даже наоборот, может быть и духовно вредным, если человек, воздерживаясь от пищи, проникается сознанием собственного превосходства от сознания того, что он постится. Истинный пост связан с молитвой, покаянием, с воздержанием от страстей и пороков, искоренением злых дел, прощением обид, с воздержанием от супружеской жизни, с исключением увеселительных и зрелищных мероприятий, просмотра телевизора. Пост не цель, а средство—средство смирить свою плоть и очиститься от грехов. Без молитвы и покаяния пост становится всего лишь диетой.

Сущность поста выражена в следующей церковной песне: “Постясь от брашен, душа моя, а от страстей не очищаясь,—напрасно утешаемся неядением: ибо—если пост не принесет тебе исправления, то возненавидена будешь от Бога, как фальшивая, и уподобится злым демонам, никогда не ядушим”.

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