

**Russian Orthodox Church of the
Resurrection of Christ**
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Schedule for the Week of July 19 - 25, 2020

Sunday Jul 19	St. Sisoies the Great
Monday Jul 20	Vespers for Kazan Icon 6:30 PM
Tuesday Jul 21	Kazan Icon of the Theotokos 9 AM Moleben, Akathist
Saturday Jul 25	5:30 PM Vespers
Sunday Jul 26	Fathers of the 1st 6 Ecumen Councils Свв. Отцы 6-ти Вселенских Соборов 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия

держат память о Господе, посетившем душу его.

После причастия человек обычно становится спокойным, чистым, кротким, радостным. Само причастие мало-помалу исправляет наши недостатки. Если же причастившийся человек оскорбляет святыню (причастие), то он теряет Божию благодать, более того – навлекает гнев Божий.

Кто причащается без подготовки и настроя, тот причащается как мертвый труп. При заболеваниях старцы советуют сначала принять духовное лечение: хорошо исповедаться и причаститься, а потом по Божьему благословию обращаться к врачам. Этому учит нас Евангелие. В притче об исцелении кровоточивой говорится не только о вере, спасшей ее от недуга, но и о том, что всегда прежде надо прикоснуться к Богу.

Не перечить случаев, когда люди исцелялись только от церковных таинств, освобождающих их от греха: исповеди, причастия, соборования. Господь благословил хлеб, вино, елей, и с тех пор Святая Церковь благословляет их.

(Протоиерей Валентин Мордасов)

Причастие – самое важное и самое главное Таинство нашей Святой Православной Церкви, дарованное нам Господом.

Причащение освящает ум и тело. Кто причащается после подготовки, со вниманием, чувством недостойности, сокрушения и мольбы о прощении, того причастие делает способным к богообщению, если он позаботится

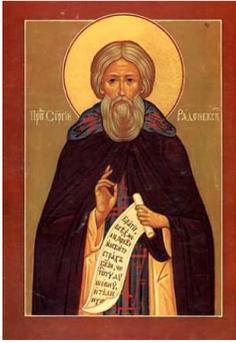
Престольный Праздник

**Праздник Преп. Серафима
Пятница 31 Юля, 6:30 ч.в.
Всенощная с Акафистом
Суббота, 1 Авг., 9:00 ч.у.
Божественная Литургия**

Church Feast Day

**St. Seraphim of Sarov
Friday, July 31, 2020 Vigil &
Akathist 6:30 PM
Saturday August 1, 2020
Festal Liturgy, 9:00 AM**

St. Sergius of Radonezh (+1422)



The Russian Land during the time of St. Sergius of Radonezh suffered under the Mongol-Tatar Yoke. Having gathered an army, Great-prince Demetrius Ioannovich of the Don went to monastery of St. Sergius to ask blessing in the pending struggle. St. Sergius gave blessing to

two monks of his monastery to render help to the great-prince: the Schemamonk Andrei [Oslyaba] and the Schemamonk Alexander [Peresvet], and he predicted the victory for prince Demetrius. The prophecy of St. Sergius was fulfilled: on September 8, 1380, on the feastday of the Nativity of the Most Holy Theotokos, Russian soldiers gained a total victory over the Tatar hordes at Kulikovo Pole (Kulikovo Field), and set in place the beginning of the liberation of the Russian Land from the Mongol Yoke. During the fighting St. Sergius and the brethren stood at prayer and besought God to grant victory to the Russian forces.

For his angelic manner of life St. Sergius was granted an heavenly vision by God. One time by night Abba Sergius was reading the rule of prayer beneath an icon of the Most Holy Theotokos. Having completed the reading of the canon to the Mother of God, he sat down to rest, but suddenly he said to his disciple, St. Mikhei (May 6), that there awaited them a wondrous visitation. After a moment the Mother of God appeared accompanied by the holy Apostles Peter and John the Theologian. Due to the extraordinary bright light St. Sergius fell down, but the Most Holy Theotokos touched Her hands to him, and in blessing him promised always to be Protectress of his holy monastery.

Having reached old age, and foreseeing his own end six months beforehand, St. Sergius summoned the brethren to him and designated his disciple St. Nikon (November 17), who was experienced in the spiritual life and obedience, to be igumen. In tranquil solitude St. Sergius

fell asleep in the Lord on September 25, 1392. On the night before, the great saint of God summoned the brethren a final time to give them his final instruction: "Brethren, be attentive to yourselves. Have first the fear of God, purity of soul and unhyprocritical love...."



We hear in sermons on how to live a moral life or how to conduct ourselves properly for church services. Somehow, we are expected to have absorbed this knowledge. But if we study scriptures and read the Holy Fathers, we know that these are full of instructions on both topics. The bible teaches us that despite the "immorality surrounding us, we need to be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom we are to shine as lights of the world." (*Phil. 2:15,16*)

A desert father said, "The Fathers used to say, 'If temptations befalls you in the place you inhabit, desert not the place in the time of temptation, for if you do, wheresoever you will go, you shall find there what you have fled from in the first place.'" These examples provide the key to how Christians can remain untainted by moral corruption – they need to hold fast to the teachings of God's Word and recognize that its moral standards represent the best way of living.

We have to protect our minds and hearts against the permissive propaganda hurled at us by Satan, the god of this world. For as St John Cassian says, "The demons have no means of taking possession of a man's spirit or body, no power forcibly to enter his soul, unless they first deprive him of all holy thoughts, and make him empty and devoid of spiritual contemplation." Many, however, reason, if what I'm doing is not illegal, then it's all right." But this is not so. Our Heavenly Father lovingly provides moral guidance, not to make our life boring and restrictive, but to protect us. Indeed, serving God holds promise of the life now and that which is to come. Our religious life teaches us this, but we have to be willing to listen.