

10 august 2014, Duminica a 9-a dupa Rusalii



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Evanghelia Duminicii- Sunday's Gospel (Matei 14: 22-34)

Glasul Saptamanii: 8, Evanghelie Invierii: 9



In vremea aceea Iisus a silit pe ucenicii Sai ca sa intre in corabie si sa treaca inaintea Lui pe tarmul celalalt, pana ce va da drumul multimilor. Iar El, dand drumul multimilor, S-a suiat in munte, ca sa Se roage deosebi. Si facandu-Se seara, era singur acolo. Iar corabia era acum la multe stadii departe de tarm, fiind invaluita de valuri, caci vantul era impotriva. Iar la a patra straja din noapte, a venit la ei Iisus, umbland pe mare.

Vazandu-L umbland pe mare, ucenicii s-au spaimantat, zicand ca este o naluca, si de frica au strigat. Dar El le-a vorbit indata, zicandu-le: Indrazniti, Eu sunt; nu va temeti! Atunci Petru, raspunzand, a zis: Doamne, daca esti Tu, porunceste-mi sa vin la

**“Învățătura Domnului și însăși viața
Lui înseamnă blândețe și smerenie,
exact ceea ce ne-a poruncit să
învățăm de la El.”**

“Ajutati sa creasca Biserica lui Hristos! Cel care ajuta Biserica pe sine se ajuta.”

“Cel care sadeste si cel care uda sunt una
si fiecare isi va lua plata dupa osteneala sa”
(1 Corinteni 3:9)

SFANTA BISERICA SE

POATE AJUTA PRIN:

- prezenta la Sfintele Slujbe
- devenind membri ai parohiei
- sustinand dupa putere activitatile liturgice, pastorale si misionare
- rugandu-va pentru parohia noastră
- implicandu-va in activitatile organizate de parohie
- printr-o donatie

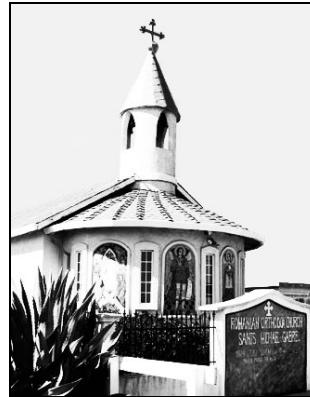
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Tine pe apa. El i-a zis: Vino! Iar Petru, coborandu-se din corabie, a mers pe apa si a venit catre Iisus. Dar vazand vantul, s-a temut si incepand sa se scufunde, a strigat, zicand: Doamne, scapa-ma! Iar Iisus, intinzandu-i indata mana, l-a apucat si i-a zis: Putin credinciosule, pentru ce te-ai indoit? Si suindu-se ei in corabie, s-a potolit vantul. Iar cei din corabie l s-au inchinat, zicand: Cu adevarat Tu esti Fiul lui Dumnezeu. Si, trecand marea, au venit in pamantul Ghenizaretului. (Matei 14, 22-34)

Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone, and the boat was already a considerable distance from land, buffeted by the waves because the wind was against it. Shortly before dawn Jesus went out to them, walking on the lake.

When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear. But Jesus immediately said to them: "Take courage! It is I. Don't be afraid." "Lord, if it's you," Peter replied, "tell me to come to you on the water." "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!" Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?" And when they climbed into the boat, the wind died down. Then those who were in the boat worshiped him, saying, "Truly you are the Son of God." When they had crossed over, they landed at Gennesaret.

**SLUJBELE SI EVENIMENTELE
ZILELOR URMATOARE**



SAMBATA 9 august

6:00 pm, Slujba Vecernie,

DUMINICA 10 august

Duminica a 9-a dupa Rusalii
9:00 am, Slujba Utreniei,
10:00 am Sfanta Liturghie

LUNI, 11 august

8:00 AM Paraclisul Maicii Domnului

MARTI 12 august

8:00 AM Paraclisul Maicii Domnului

MIERCURI 13 august

8:00 AM Paraclisul Maicii Domnului

JOI, 14 august

**6:30 PM Vecernia si PROHODUL MAICII
DOMNULUI**

VINERI, 15 august

**PRAZNICUL
ADORMIRII MAICII DOMNULUI**
9:30 AM Utrenia si Sfanta Liturghie

SAMBATA 16 august

+Sfintii Martiri Brancoveni

9:00 AM Sfanta Liturghie
6:00 PM Slujba Vecernie

DUMINICA 17 august

Duminica a 10-a dupa Rusalii
9:00 AM, Slujba Utreniei,
10:00 AM Sfanta Liturghie

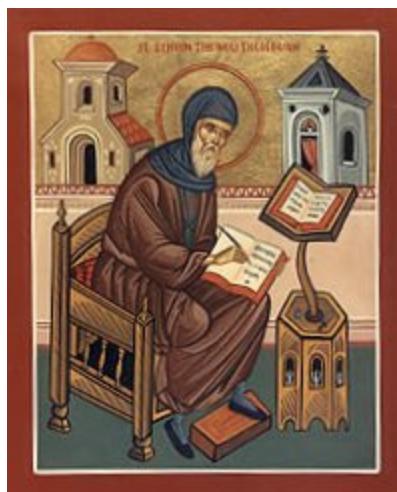
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Postul Adormirii Maicii Domnului (1-14 august)



Sărbătoarea Adormirii Maicii Domnului este precedată de 14 zile de post strict (1-14 august), cu dezlegare la untdelemn și vin sămbăta și duminica și cu excepția praznicului Schimbării la Față (6 august), când se face dezlegare la pește. În zilele de pește săptămână din post, se slujește Paraclisul Maicii Domnului. Dacă ziua praznicului cade miercuri sau vineri, se dezleagă la pește.

Cuvinte de la Sfintii Parinti
Words of wisdom from the Holy Fathers



CAMPANIE DE STRANGERE DE FONDURI PENTRU INFRUMUSETAREA SI IMPODOBIREA SFINTEI BISERICI CU STRANE



Cu multă bucurie va anunțam că din mila Domnului, parohia noastră a demarat proiectul de impodobire și înfrumusetare a sfintei biserici cu strane pentru credincioși. Un număr de 50 de strane bisericesti, din lemn de stejar frumos sculptat, au fost comandate în România. Prețul unei strane este de \$268, iar transportul pana la San Francisco este de \$42, pentru fiecare strană.

Donatiile se pot face la biserică sau pe website-ul bisericii
www.saints-archangels.org

CAMPANIE DE STRANGERE DE FONDURI A/C - SALA SOCIALA

Până în prezent s-au strâns \$1200 pentru acest proiect. Mulțumim celor care au donat și așteptăm donatiile dumneavoastră în continuare.

Donatiile se pot face la biserică sau pe website-ul bisericii:
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*Cuvant al Sfantului Siluan despre Maica
Domnului (II)*

Sufletul meu se înfrițoșează și se cutremură când se gândește la slava Maicii lui Dumnezeu.

Mintea mea este slabă și inima mea e săracă și neputincioasă, dar sufletul meu se bucură și e atras să scrie despre ea măcar un cuvânt.

Sufletul meu se însărcină de o asemenea îndrăzneață, dar iubirea mă împinge să nu ascund recunoștința mea față de milostivirea ei.

Maica Domnului nu și-a asternut în scris gândurile, nici iubirea ei pentru Dumnezeul și Fiul ei, nici durerile sufletului ei în vremea răstignirii, pentru că nu le-am făcut nicicum înțelege, căci iubirea Ei pentru Dumnezeu e mai puternică și mai arzătoare decât iubirea serafimilor și a heruvimilor, și toate puterile cerești ale îngerilor și arhanghelilor sunt mute de uimire în fața ei.

Chiar dacă viața Maicii Domnului e ca învăluită într-o tăcere sfântă, Bisericii noastre Ortodoxe Domnul i-a dat să cunoască că iubirea ei îmbrățișează întreaga lume și că, în Duhul Sfânt, ea vede toate noroadele de pe pământ și, asemenea Fiului ei, îi este milă de toti și miluiește pe toți.

Ah, dacă am ști cum iubește Preasfânta pe toți cei ce păzesc poruncile lui Hristos și cât îi este de milă și se întristează pentru cei ce nu se îndreaptă. Am simțit acest lucru pe mine însuși. Nu mint, spun adevărul înaintea feței lui Dumnezeu, pe care sufletul meu îl cunoaște: cu duhul am cunoscut-o pe Preacurata Fecioară. N-am văzut-o, dar Duhul Sfânt mi-a dat să o cunosc pe ea și iubirea ei pentru noi. Dacă n-ar fi fost milostivirea ei, și fi pierit de mult, dar ea a vrut să mă cerceteze și să mă lumineze să nu mai păcătuiesc. Ea mi-a spus: „Nu-i frumos pentru Mine să mă uit la tine să văd ce fac!” Cuvintele ei erau plăcute, liniștite și blânde, și ele au lucrat asupra sufletului meu. Au trecut de atunci mai mult de patruzeci de ani, dar sufletul meu n-a putut uita aceste cuvinte dulci și nu știu ce i-aș putea da în schimb eu, păcătosul, pentru

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dragostea ei față de mine, necuratul, și cum voi mulțumi bunei și milostivei Maicii a Domnului.

Cu adevărat, ea este Ocrotitoarea noastră la Dumnezeu și chiar și numai numele ei bucură sufletul. Or, tot cerul și tot pământul se bucură de iubirea ei.

Lucru minunat și neînțeles. Ea viază în ceruri și vede neîncetată slava lui Dumnezeu, dar nu ne uită nici pe noi, sărmanii, și acoperă cu milostivirea ei tot pământul și toate noroadele.

Și pe această Preacurată Maică a Sa Domnul ne-a dat-o nouă. Ea este bucuria și nădejdea noastră. Ea este Maica noastră după duh și, ca om, e aproape de noi după fire și tot sufletul creștinesc e atras spre ea cu iubire.

Dormition of the Holy Mother of God



After the Ascension of the Lord, the Mother of God remained in the care of the Apostle John the Theologian, and during his journeys She lived at the home of his parents, near the Mount of Olives. She was a source of consolation and edification both for the Apostles and for all the believers. She told them about miraculous events: the Annunciation, the seedless and undefiled Conception of Christ born of Her, about His early childhood, and about His earthly

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life. Like the Apostles, She helped plant and strengthen the Christian Church by Her presence, Her discourse and Her prayers.

The reverence of the Apostles for the Most Holy Virgin was extraordinary. After the receiving of the Holy Spirit on the day of Pentecost, the Apostles remained at Jerusalem for about ten years attending to the salvation of the Jews, and wanting to see the Mother of God and hear Her holy words. Many of the newly-enlightened in the Faith even came from faraway lands to Jerusalem, to see and to hear the All-Pure Mother of God.

In 43, during the persecution initiated by King Herod against the Church, the Most Holy Virgin and the Apostle John the Theologian withdrew to Ephesus. The preaching of the Gospel there had fallen to the Apostle John the Theologian.

The Mother of God was on Cyprus with St Lazarus the Four-Days-Dead, where he was bishop. She was also on Mount Athos. St Stephen of the Holy Mountain says that the Mother of God prophetically spoke of it: "Let this place be my lot, given to me by my Son and my God. I will be the Patroness of this place and intercede with God for it."

The respect of Christians for the Mother of God was so great that they preserved what they could about Her life, what they could take note of concerning Her sayings and deeds, and they even passed down to us a description of Her outward appearance.

According to Tradition, based on the words of Hieromartyrs Dionysius the Areopagite, Ignatius the God-Bearer, St. Ambrose of Milan had occasion to write in his work "On Virgins" concerning the Mother of God: "She was a Virgin not only in body, but also in soul, humble of heart, circumspect in word, wise in mind, not overly given to speaking, a lover of reading and of work, and prudent in speech. Her rule of life was to offend no one, to intend good for everyone, to respect the aged, not envy others, avoid bragging, be healthy of mind, and to love virtue."

When did She ever hurl the least insult in the face of Her parents? When was She at discord with Her kin?

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When did She ever puff up with pride before a modest person, or laugh at the weak, or shun the destitute?

With Her there was nothing of glaring eyes, nothing of unseemly words, nor of improper conduct. She was modest in the movement of Her body, Her step was quiet, and Her voice straightforward; so that Her face was an expression of soul. She was the personification of purity.

All Her days She was concerned with fasting. She slept only when necessary, and even then, when Her body was at rest, She was still alert in spirit, repeating in Her dreams what She had read, or the implementation of proposed intentions, or those planned yet anew. She was out of Her house only for church, and then only in the company of relatives. Otherwise, She seldom appeared outside Her house in the company of others, and She was Her own best overseer. Others could protect Her only in body, but She Herself guarded Her character."

According to Tradition, from the compiler of Church history Nicephorus Callistus, the Mother of God "was of average stature, or as others suggest, slightly more than average; Her hair golden in appearance; Her eye bright with pupils like shiny olives; Her eyebrows strong in character and moderately dark, Her nose pronounced and Her mouth vibrant bespeaking sweet speech; Her face was neither round nor angular, but somewhat oblong; the palm of Her hands and fingers were longish..."

In conversation with others She preserved decorum, neither becoming silly nor agitated, and indeed especially never angry; without artifice, and direct, She was not overly concerned about Herself, and far from pampering Herself, She was distinctly full of humility. Regarding the clothing which She wore, She was satisfied to have natural colors, which even now is evidenced by Her holy head-covering. Suffice it to say a special grace attended all Her actions."

The circumstances of the Dormition of the Mother of God were known in the Orthodox Church from apostolic times. In the first century, Hieromartyr Dionysius the Areopagite wrote about Her "Falling-Asleep." In the second century, the account of the bodily ascent of the Most Holy Virgin Mary to

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Heaven is found in the works of Meliton, Bishop of Sardis. In the fourth century, St. Epiphanius of Cyprus refers to the "Falling Asleep" of the Mother of God. In the fifth century, St. Juvenal, Patriarch of Jerusalem, told Byzantine Empress Pulcheria: "Although there is no account of the circumstances of Her death in Holy Scripture, we know about them from the most ancient and credible Tradition." This tradition was gathered and expounded in the Church History of Nicephorus Callistus during the fourteenth century.

At the time of Her blessed Falling Asleep, the Most Holy Virgin Mary was again at Jerusalem. Her fame as the Mother of God had already spread and had aroused many of the envious and the spiteful against Her. They wanted to make attempts on Her life; but God preserved Her from enemies.

Day and night She spent her time in prayer. The Most Holy Theotokos went often to the Holy Sepulcher of the Lord, and offered up fervent prayer. More than once, enemies of the Savior sought to hinder Her from visiting this holy place, and they asked the High Priest for a guard to watch over the Grave of the Lord. The Holy Virgin continued to pray right in front of them, yet unseen by anyone.

In one such visit to Golgotha, the Archangel Gabriel appeared to Her and announced Her approaching departure from this life to eternal life. In pledge of this, the Archangel gave Her a palm branch. With these heavenly tidings the Mother of God returned to Bethlehem with the three girls attending Her (Sepphora, Abigail, and Jael). She summoned Righteous Joseph of Arimathea and the other disciples of the Lord, and told them of Her impending Repose.

The Most Holy Virgin also prayed that the Lord would have the Apostle John come to Her. The Holy Spirit transported him from Ephesus, setting him in that very place where the Mother of God lay. After the prayer, the Most Holy Virgin offered incense, and John heard a voice from Heaven, closing Her prayer with the word "Amen." The Mother of God took it that the voice meant the speedy arrival of the Apostles and the Disciples and the holy Bodiless Powers.

The faithful, whose number by then was impossible to count, gathered together, wrote St. John of

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Damascus, like clouds and eagles, to listen to the Mother of God.

Seeing one another, the Disciples rejoiced, but in their confusion they asked each other why the Lord had gathered them together in one place. St. John the Theologian, greeting them with tears of joy, said that the time of the Virgin's repose was at hand.

Going in to the Mother of God, they beheld Her lying upon the bed, and filled with spiritual joy. The Disciples greeted Her, and they told her how they had been carried miraculously from their places of preaching. The Most Holy Virgin Mary glorified God, because He had heard Her prayer and fulfilled Her heart's desire, and She began speaking about Her imminent end.

During this conversation the Apostle Paul also appeared in a miraculous manner together with his disciples Dionysius the Areopagite, St. Hierotheus, St. Timothy and others of the Seventy Apostles. The Holy Spirit had gathered them all together so that they might be granted the blessing of the All-Pure Virgin Mary, and more fittingly to see to the burial of the Mother of the Lord. She called each of them to Herself by name, She blessed them and extolled them for their faith and the hardships they endured in preaching the Gospel of Christ. To each She wished eternal bliss, and prayed with them for the peace and welfare of the whole world.

Then came the third hour (9 A.M.), when the Dormition of the Mother of God was to occur. A number of candles were burning. The holy Disciples surrounded her beautifully adorned bed, offering praise to God. She prayed in anticipation of Her demise and of the arrival of Her longed-for Son and Lord. Suddenly, the inexpressible Light of Divine Glory shone forth, before which the blazing candles paled in comparison. All who saw it were frightened. Descending from Heaven was Christ, the King of Glory, surrounded by hosts of Angels and Archangels and other Heavenly Powers, together with the souls of the Forefathers and the Prophets, who had prophesied in ages past concerning the Most Holy Virgin Mary.

Seeing Her Son, the Mother of God exclaimed: "My soul doth magnify the Lord, and my spirit hath rejoiced in God My Savior, for He hath regarded the low estate

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of His Handmaiden" (Luke 1:46-48) and rose from Her bed to meet the Lord, She bowed down to Him, and the Lord bid Her enter into Life Eternal. Without any bodily suffering, as though in a happy sleep, the Most Holy Virgin Mary gave Her soul into the hands of Her Son and God.

A joyous angelic song then began. Accompanying the pure soul of the God-betrothed and with reverent awe for the Queen of Heaven, the angels exclaimed: "Hail, Full of Grace, the Lord is with Thee, blessed art Thou among women! For lo, the Queen, God's Maiden comes, lift up the gates, and with the Ever-Existing One, take up the Mother of Light; for through Her salvation has come to all the human race. It is impossible to gaze upon Her, and it is impossible to render Her due honor" (Stikherion on "Lord, I Have Cried"). The Heavenly gates were raised, and meeting the soul of the Most Holy Mother of God, the Cherubim and the Seraphim glorified Her with joy. The face of the Mother of God was radiant with the glory of Divine virginity, and from Her body there came a sweet fragrance.

Miraculous was the life of the All-Pure Virgin, and wondrous was Her Repose, as the Holy Church sings: "In Thee, O Queen, the God of all hath given thee as thy portion the things that are above nature. Just as in the Birth-Giving He did preserve Thine virginity, so also in the grave He did preserve Thy body from decay" (Canon 1, Ode 6, Troparion 1).

Kissing the all-pure body with reverence and in awe, the Disciples in turn were blessed by it and filled with grace and spiritual joy. Through the great glorification of the Most Holy Theotokos, the almighty power of God healed the sick, who with faith and love touched the holy bed.

Bewailing their separation from the Mother of God, the Apostles prepared to bury Her all-pure body. The holy Apostles Peter, Paul, James and others of the Twelve Apostles carried the funeral bier upon their shoulders, and upon it lay the body of the Ever-Virgin Mary. St. John the Theologian went at the head with the resplendent palm-branch from Paradise. The other saints and a multitude of the faithful accompanied the funeral bier with candles and censers, singing sacred

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songs. This solemn procession went from Sion through Jerusalem to the Garden of Gethsemane. With the start of the procession there suddenly appeared over the all-pure body of the Mother of God and all those accompanying Her a resplendent circular cloud, like a crown. There was heard the singing of the Heavenly Powers, glorifying the Mother of God, which echoed that of the worldly voices. This circle of Heavenly singers and radiance accompanied the procession to the very place of burial.

Unbelieving inhabitants of Jerusalem, taken aback by the extraordinarily grand funeral procession and vexed at the honor accorded the Mother of Jesus, complained of this to the High Priest and scribes. Burning with envy and vengefulness toward everything that reminded them of Christ, they sent their own servants to disrupt the procession and to set the body of the Mother of God afire.

An angry crowd and soldiers set off against the Christians, but the circular cloud accompanying the procession descended and surrounded them like a wall. The pursuers heard the footsteps and the singing, but could not see any of those accompanying the procession. Indeed, many of them were struck blind.

The Jewish priest Athonios, out of spite and hatred for the Mother of Jesus of Nazareth, wanted to topple the funeral bier on which lay the body of the Most Holy Virgin Mary, but an angel of God invisibly cut off his hands, which had touched the bier. Seeing such a wonder, Athonios repented and with faith confessed the majesty of the Mother of God. He received healing and joined the crowd accompanying the body of the Mother of God, and he became a zealous follower of Christ.

When the procession reached the Garden of Gethsemane, amidst the weeping and the wailing began the last kiss to the all-pure body. Only towards evening were the Apostles able to place it in the tomb and seal the entrance to the cave with a large stone.

For three days they did not depart from the place of burial, praying and chanting Psalms. Through the wise providence of God, the Apostle Thomas was not present at the burial of the Mother of God. Arriving late

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on the third day at Gethsemane, he lay down at the tomb and with bitter tears asked that he might be permitted to look once more upon the Mother of God and bid her farewell.

The Apostles out of heartfelt pity for him decided to open the grave and give him the comfort of venerating the holy relics of the Ever-Virgin Mary. Having opened the grave, they found in it only the grave wrappings and were thus convinced of the bodily ascent of the Most Holy Virgin Mary to Heaven.

On the evening of the same day, when the Apostles had gathered at a house to strengthen themselves with food, the Mother of God appeared to them and said: "Rejoice! I am with you all the days of your lives." This so gladdened the Apostles and everyone with them, that they took a portion of the bread, set aside a the meal in memory of the Savior ("the Lord's Portion"), and they exclaimed : "Most Holy Theotokos, save us". (This marks the beginning of the rite of offering up the "Panagia" ("All-Holy"), a portion of bread in honor of the Mother of God, which is done at monasteries to the present day).

The sash of the Mother of God, and Her holy garb, preserved with reverence and distributed over the face of the earth in pieces, have worked miracles both in the past and at present. Her numerous icons pour forth signs and healings, and Her holy body, taken up to Heaven, bears witness to our own future life there. Her body was not left to the vicissitudes of the transitory world, but was incomparably exalted by its glorious ascent to Heaven.

Calde multumiri tuturor celor care citesc buletinul parohial al bisericii Sfintii Arhangheli Mihail si Gavriil din Sacramento! Speram ca informatiile gasite aici sa fie utile si edificatoare pentru viata dumneavostra duhovniceasca.

De asemenea, va asteptam cu drag sa luati parte impreuna cu noi la sfintele slujbe si la evenimentele organizate de parohia noastra.

HOLY ARCHANGELS MICHAEL AND GABRIEL, ROMANIAN ORTHODOX CHURCH SACRAMENTO
4633 Raley Blvd., Sacramento, CA 95838

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