

HOLY ARCHANGELS MICHAEL AND GABRIEL, ROMANIAN ORTHODOX CHURCH SACRAMENTO
4633 Raley Blvd., Sacramento, CA 95838
29 ianuarie 2017 Duminica a 17-a dupa Rusalii (a Cananeencei)



Preot paroh - Parish priest: Rares Onofrei | Tel. 909-480-9139 | Website: www.saints-archangels.org
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**Duminica a 17-a dupa Rusalii -
A Cananeencei (Matei 15:21-28)**



În vremea aceea s-a dus Iisus prin părțile Tirului și ale Sidonului și iată că o femeie cananeeanca, din acele ținuturi, ieșind în calea Lui, striga către Dânsul și zicea: miluiește-mă, Doamne, Fiul lui David, fiica mea este rău chinuită de un diavol. El însă nu i-a răspuns nici un cuvânt. Dar, apropiindu-se, ucenicii Săi îl rugau, zicând: da-i drumul, că strigă în urma noastră. Iar El, răspunzând, le-a zis: nu sunt trimis decât numai către oile cele pierdute ale casei lui Israel. Dar ea, venind, s-a închinat Lui, zicând: Doamne, ajută-mă! El însă, răspunzând, i-a zis: nu este bine să iei pâinea fiilor și s-o arunci câinilor. Dar ea a zis Lui: adevărat, Doamne, însă și câinii mănâncă din fărâmiturile ce cad de la masa stăpânilor lor. Atunci, răspunzându-i, Iisus i-a zis: o, femeie, mare

*“Eu sunt painea vietii, cel ce vine la Mine nu va flamanzi si cel ce crede in Mine nu va inseta niciodata.”
(Ioan 6, 35)*

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 financiar activitatile liturgice, pastorale si misionare
- rugandu-va pentru parohia noastra

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este credința ta; fie ție după cum voiești! Și s-a tămăduit fiica ei în ceasul acela.

Gospel according to Matthew (15:21-28)

Leaving that place, Jesus withdrew to the region of Tyre and Sidon. A Canaanite woman from that vicinity came to him, crying out, "Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly." Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us."

He answered, "I was sent only to the lost sheep of Israel." The woman came and knelt before him. "Lord, help me!" she said.

He replied, "It is not right to take the children's bread and toss it to the dogs."

"Yes it is, Lord," she said. "Even the dogs eat the crumbs that fall from their master's table."

Then Jesus said to her, "Woman, you have great faith! Your request is granted." And her daughter was healed at that moment.

Duminica 12 februarie ora 6:00 PM parohia noastra va primi vizita Inaltpreasfintitului Mitropolit Serafim al Germaniei, Europei Centrale si de Nord

Slujbele programate:

6:00 PM Sfantul Maslu

7:30 PM Cuvant de Invatatura



- implicandu-va in activitatile organizate de parohie: ora de cafea, organizarea mesei lunare



PROGRAMUL LITURGIC AL ZILELOR URMATOARE

Sambata 28 ianuarie 2017

6:00 AM Slujba Vecerniei

Duminica 29 ianuarie 2017

+Duminica a 29-a dupa Rusalii (a Canaanencei)

8:30 AM Slujba Utreniei

9:30 AM Sfanta Liturghie

Luni 30 ianuarie 2017

+Sfintii Trei Ierarhi: Vasile cel Mare, Grigorie Teologul si Ioan Gura de Aur

8:30 AM Slujba Utreniei

9:30 AM Sfanta Liturghie

Joi, 2 februarie 2017

+Intampinarea Domnului

8:30 AM Slujba Utreniei

9:30 AM Sfanta Liturghie

Sambata 4 februarie 2017

6:00 AM Slujba Vecerniei

Duminica 5 februarie 2017

+Duminica a 33-a dupa Rusalii

8:30 AM Slujba Utreniei

9:30 AM Sfanta Liturghie

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Teachings of the Holy Fathers-
On repentance

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



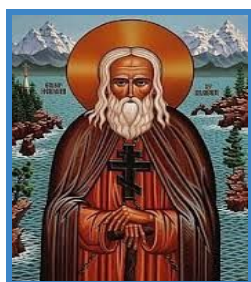
“Răul se transmite atât de ușor, precum o boală contagioasă. Dacă te întovărășești cu oameni care vorbesc lucruri deșarte, care clevetesc, care iubesc lucrurile lumești, atunci și tu fără să îți dai seama vei cădea în aceleași patimi. Și dimpotrivă, dacă te întovărășești cu oameni duhovnicești și prieteni ai rugăciunii, atunci virtuțile lor ți se vor transmite și ție.”

-(Staretul Partenie de la Pecerska)

“You don’t become holy by fighting evil. Let evil be. Look towards Christ and that will save you. What makes a person saintly is love.”

(St. Porphyrios)

“And I, a sinner, have been trying to love God for more than forty years, and cannot say that I perfectly love Him. If we love someone we always remember him and try to please him; day and night our heart is occupied with that object.



Is that how you, gentlemen, love God? Do you often turn to Him, do you always remember Him, do you always

pray to Him and fulfill His holy commandments? ‘For our good, for our happiness at least let us make a vow that from this day, from this hour, from this minute we shall strive to love God above all else and to fulfill His holy will.’(+St. Herman of Alaska)



St. Nikolai Velimirovich: About How God
Whitens the Repentant Sinners

“Though your sins be like scarlet, they may be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18)

O, the boundless mercy of God! In His greatest wrath upon the faithless and ungrateful people, upon the people “laden with iniquity, a seed of evildoers, children that are corrupters” (Isaiah 1:4), as “princes [rulers] of Sodom” (Isaiah 1:10) and upon the people who have become as the “people of Gomorrah” (Isaiah 1:10) – in such wrath, the Lord does not abandon mercy but rather calls them to repentance. Just as after terrible lightnings, a gentle rain falls. Such is the Lord long-suffering [patient] and full of mercy and “neither will He keep His anger forever” [Psalm 102:9 (103:9)]. Only if sinners cease to commit evil and learn to do good and turn to God with humility and repentance they will become “white as snow.” The Lord is mighty and willing. No one, except Him, is able to cleanse the sinful soul of man from sin and, by cleansing, to whiten it. No matter how often linen is washed in water with ashes and soap, no matter how often it is washed and rewashed, it cannot receive whiteness until it is spread under the light of the sun. Thus, our soul cannot become white, no

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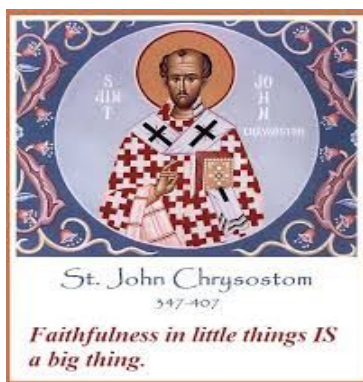
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 UWnUFYU`a U]`a i`h`gU``a U]`di h]b`UgdU`U`
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8UWU`gZ]bh]]`]]`a i`ghfU`dY`dUWUhcg]`gj`dY`
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matter how often we cleanse it by our own effort and labor even with the help of all legal means of the law until we, at last, bring it beneath the feet of God, spread out and opened wide so that the light of God illumines it and whitens it. The Lord condones and even commends all of our labor and effort, i.e., He wants us to bathe our soul in tears, by repentance to constrain it by the pangs of the conscience to press it, to clothe it with good deeds and in the end of ends, He calls us to Him: "Come now," says the Lord, "and let us reason together" (Isaiah 1:18). That is, I will look at you and I will see if there is Me in you and you will look upon Me as in a mirror and you will see what kind of person you are. O Lord, slow to anger, have mercy on us before the last wrath of that Dreadful Day.

St. Nikolai Velimirovich : Repentance is the abandoning of all false paths

Repentance is the abandoning of all false paths that have been trodden by men's feet, and men's thoughts and desires, and a return to the new path: Christ's path. But how can a sinful man repent unless he, in his heart, meets with the Lord and knows his own shame? Before little Zacchaeus saw the Lord with his eyes, he met Him in his heart and was ashamed of all his ways.



St. John Chrystostom: Be ashamed when you sin, not when you repent.

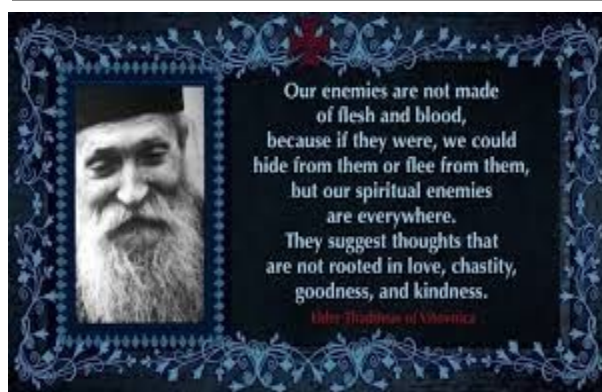
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gU']gU']] ZUW' cVgYfj Uh] Yz' UW' U' UfUHU']a dYXY'
WU' gY' gcVtUHY' a U]]bhY' Ydh' g] a U] j]fhi cgXYWUhi
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hfi dYUgWZ' [fcUgU' WU' c' VUfBUz' WUfY' fUdYghY'
cf] W' di hYfY' g] cf] W' VtFYW] hi X]bY' di hYfY']'
j UUhUfY' XUfi]hY' XY' N] X]hcf' a]bh]] g]]b]a]]"
Ca i' a UbU' XY' W[YHUFYU' hfi dYUgWU' bi' dcUHY'
b] WU' a' gU' i XYW' XfYdh' !' b] WY' XYgdFY' dcfdf] U'
i]' ghUFY' U' b] h] WUz' b] WY' XYgdFY' ghUFYU'
UdfcUdY' i]" 9' i XYWU' XYgdFY' g] bY']bg g] g]
XYgdFY' WU' U' h] Xi dU' ZY' i']b' WUfY' gY']bVX] di]Y'
Y']bg g] dY' g] bY' g] Xi dU' ZY' i']b' WUfY']] Uduf'
WU' U' h] dY' X]bUzUfUz' dchfj]]h' W[YHUF]] gU' Y'
hfi dYgh' !' V]bY] bhY' YgZ' [fYg] h' g] XY' UWYU' !' U'
bi a]h' 7i j Ubh' i]' 8i a bYnYi z' dY' Vi BU'
XfYdhUHYz' ZUHUfU] W' 7fYgh] bi z' Xi dU' W' U' Zcgh'
hUa UXi]h' df] b' 7i j Ubh' i]' 8i a bYnYi' g] 8i \i']'
i]' 8i a bYnYi z' df] a YghY' c' j YXYfY' XfYUdHU' U'
dfcdf] Y] gU' Y']bhcVtU']f] g' ZYhYgh] g] U']bhcVtU']f]]
g' ZYhYgh] U' UdfcUdY' i]" 7i [YHUFYU' hfi dYUgWZ'
'cj]bX' WU' c' VUfBU' dY' UdfcUdY' Y' WUfY' U' [fYg] hZ'
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b] W] cXUHU' bi' UXi W' g] b] WY' bi' dcUHY' UXi W'
Zc' cgZ' bi' UfY' b] WY' i b' d] WXY' di hYfY' Uj dfU'
dUWU' i]" 8] a dchfj] Uz' W[YHUFYU'
Xi \cj b] WUgWU' i WYUhu' bi a U] Uj dfU'
bYdi h] bhY' g' ZYhYgh] U' UdfcUdY' i]z' a]i]bXi !' z'
hUa UXi]bXi !' g] a Ubh']bXi !' "

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Do not be ashamed to enter again into the Church. Be ashamed when you sin. Do not be ashamed when you repent. Pay attention to what the devil did to you. These are two things: sin and repentance. Sin is a wound; repentance is a medicine. Just as there are for the body wounds and medicines, so for the soul are sins and repentance. However, sin has the shame and repentance possesses the courage.



Elder Thaddeus of Vitovnica: Will the Lord forgive those women who have had multiple abortions but have sincerely repented? . . .

Q: Will the Lord forgive those women who have had multiple abortions but have sincerely repented? What can they do to redeem their sin?

A. A woman who destroys the fruit of her womb commits a great sin. She is destroying life itself, for God alone is the Giver of life and He makes possible the conception of a human being in the womb. He gives life and a woman destroys it.

Great repentance is necessary, from the depths of her soul. She must change and never commit this sin again. Otherwise, she will be condemned as a murderer.

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WU' YfU' j cfVU' XY' Xc] g' bcd] fDU' hYf]VU'`

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X]b' `]j UXU' g]' `Y!UF' Z]' a UbWU' h' `U' W' fWU' hU' FYU'
ZUM' hU' XY' Y[i a YbZ']bgUz' g' U' UfU' hU' WU' W' VUfZ]h'
bi' g' Y' UZ']b' a UbU' gh]fY']b' X]a]bYU' hU' W' df]VU' buZ'
VY']bhf' i bU' X]b' UgnUf]Y' j YVU' bYz' Z]]bX' hf]a]g'
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XcUF' Xi dU' hYfa]bUfYU' 8i a bYnY]Ygh]' @]h' f[\]]
f]h] U' hU' fU' U' -!U' U' DFYUWj]cg' ` i']' 5j j U'
8cfchY]'`

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gU' ` `]b] Yh] ` ` Bi']bXfU' nb] gU' ` ` c] Ygh] g]' gU' ` `
a i g]f] ` ` 5WU' ghYU' bi' g' bh' ZUdhY' U' Y' WYX]bhY' z' VY'



No creature on earth kills its young—only man, the rational being. This is a great sin, and if a woman does not repent from the depth of her soul, she will be condemned as a murderess. Will she pass through the toll-houses? There is no sin that cannot be forgiven but the sin of unrepentance. True and sincere repentance is required for such a sin, and it must never be repeated again.

St. Barsanaphius the Great and John the Prophet: Healing from lust



What do the words you have spoken mean: "See to it, lest you be drawn away by a thought of sexual sin?"

-- A: This happens not only with regard to sexual passion, but in other cases also. The mind is subjected to this as a consequence of distraction, and when this happens a man should cry out to himself, saying: "O Lord! Forgive me for the sake of Thy holy Name; I have been subjected to this for my negligence. Deliver me from distraction and from every net of the enemy; for Thine is the glory unto the ages. Amen." And let the

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U'Y' fUj bY] "dg]hY' XY' 'i XYVWHUz' U'Y' dUFYf]] XY' g]bYz' U'Y' hfi Z]Y]" @Ui']bhFYVUh' dY' D]a Yb' W' AU'FY' W' YghY' WYX]bhU' 3 7Y' AU'FY' U' fUgdi bg; "Credinta sta intr-aceea ca sa petreci in smerenie si sa faci milostenie" fDUhYf]Vz' UX]WU' U' hY' ga Yf]]bU]bhYU'UdfcUdY'i] g] U']YfHU' hcUH' g' dUFUF]Y' g] 'g] b]f] Yz' hcUH' [fYgY']Y' i]' -bhf] W'h' fUj b]hcf]] "dg]h' XY' XfYUdHU' gcVchYU' U' UXi W'WYX]bhU' W' df]V]bU' U' fUj bY] "cfz' gu' UZ'Y' i b]] W' UWgh]U' W' UXy] UFUHU' WYX]bhU' fUjV' gY']bhY'Y' Y' WYX]bhU' 'i WUhcUFYz' bi' WU' Xc[a Uh]W" 8YgdfY' XYcgV]fYU' 'cfz' j Yn]]b' :]cW]Y' U' 7U]gh' g] -bU]hYz' df]b' i fa U'Y' g] UXy] UFUHU' fUj bUz' gY' UFUHU' df]b' ga YfYb]U']bU]bhYU' UdfcUdY'i] g] a]cgh]]fYU' W'hfY' Y' "GU' 'UgJa' 'i XYVWHU' Ug' dfU' cUa Yb] cf' g] UWnUFYU' 'cf']b' gYUa U' UW'cfU' dY' U] W'f'cf' i a Yf] U' Zcgh' UgYnUHU']bXUhc]f]fYU'XY' U!]' i XYVW' dY' Z'UH]] "cf' g] XY' U!]]bXfYdHU' "7Y' W' UFY' fUj bU'a]bV]bcUgU' U' gdi g' GZ' -g]UW]G]fi' ! Vc' YghY' XY' VcU'U' [fYU' Cz' ca i 'Y' W'fY' W'Yn] W' h] di] fUj bU']a dch]j U' Vc']cf' g'fU]bYz' h' hY! U] 'YdUXUh' XY' gubUHhYU' g' ZYhi' i] hU' "CghYbYghY! hY' W' cgUfX]Y' dYbhf' i' gubUHhYU' g' ZYhi' i] hU' " -f' XUW' j fY] gU' XcZrcf]Wgh] dY' W] bYdi h]bV]cg]z' Udc] UZ'U' W' Vc' bUj]] U' a U] a i hU' bYj c]Y' XY']b]f]fY' XYVWh' XY' a i ghUF] UgdfY' "7] hi z' ZUFU' U' U' hU' dY' U' h]z' hY' VU[] dY' h]bY']bg] h]]b' VcU'U' [fYU' g] W]bi]hcUFY' "5WUghU' fUj bU' bi' gY' j UXyghY']b' cUa Yb] df]b] j fYi bi' X]b' W]di f]Y']bhY' YdV] b]]z' V' gY' bi a UFU' df]bhfY' bYdi h]bhY'Y' g' ZYhi' i]z' YghY' gYa b' U' gUfUW]Y]]bhY'Y' [Yf]] fXi \cj b]Wgh]z' gYa b' U' bYgh]]bhY' W'Y' a U] XY' dY' i fa U'

Inceputul intelepciunii Dumnezeiesti este linistea si blandeteaz' W'fY' h]b' XY' a Ug] fU' g' ZYhi' i] a UFY' g]]bhUF]h' XY' W' a U] hfU]b]W' W]d' U' W' [YhUF]] g] dcUfHU' bYdi h]bhY'Y' ca YbYgh]" "7] j c]z' W] hUF]z' gdi bY' GW]dhi fUz' "di fhUj] bYdi h]bhY'Y' W'cf' bYdi h]bV]cg] "fFca ")z' 'E' g]. "dY' W' W' [fYgYghY']bXfYdHU]! " W' Xi \i "V'UbXYh]" f] U' "z' "E" DUWU' g] fUVXUFYU' 'Y' bi a UFU' 5dcgh' i "df]bhfY' XUfi f]Y' GZUbi' i] 8i \ "f7i j Ubh' " -E" -b' U' h' W]j Ubh' DFYUW]]cg' " -g]UW] [fU]YghY' "GU' bi' i fUgh] dY' dUW]hcg'z' W'W]V'W'

following be for you the sign by which you may know that you are drawn away: if one is speaking with others and his mind is distracted here and there, it happens that when he speaks of one thing his thought passes over to something else; this is what it is to be drawn away. Likewise, if anyone is doing something and passes over in thought to something else; in his forgetfulness he either ruins what he is doing or does something more than necessary, and this is likewise (a case of) being drawn away.

In the same way a sexual thought draws us away. It happens that one is conversing with another, and if the enemy succeeds in drawing his mind away from God-pleasing sobriety, then, as a consequence of distraction, a sexual desire appears in the mind. And this is likewise a drawing away, because it has happened not from reflection or remembrance, but a man is drawn away by it out of forgetfulness. And such a one is like a traveller who, by reason of grief that comes upon him, goes away from the straight road and finds himself on another road. But coming back to himself, a man should call out to himself, according to what has been said above, and hasten to God's mercy.

The Lord is merciful and will accept him like the prodigal son; we know with what mercifulness He accepted the latter. But when this warfare arises in the mind even without distraction, one must be sober, not take enjoyment of such thoughts, no tarry in them, but all the sooner hasten to God the Master.

Q: The same brother, being attacked by the same sexual passion, asked the same Great Elder to pray for him and to tell him how to distinguish whether a man is being tempted by his own lusts or by the enemy.

A: Brother! Without labor and contrition of heart no one can be delivered from passions and please God. When a man is tempted by his own lust, this may be known from the fact that he is careless about himself and allows his heart to reflect about what he has done before; and then a man himself draws passion unto himself through his own lust. His mind, being little by little blinded by passion, begins, unnoticeably for himself, to pay attention to someone for whom he feels attraction, or to speak with him, and he finds occasions on which to converse with him or to sit with him, and by all means he strives to fulfill his desire. If one allows thoughts to pay heed in this, warfare will increase until

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hch] j ghYa dUMhcg] 8UM hi dYbhf
8i a bYnYi hY dcfbYgh] ja dchf] j U i fU
dUMhcg i] hZ Uhi bVj j UfgU dYbhf Y UM] a j
8Uf dYbhf W i fUgh] 3I fUghY dUMhY Y i] z] Uf
dYbhf Y fCU[U hYz] gj df] b UMUghU hY j Y
UgYa UbU i] < f] g h c g z WUfY bi G U a Ub] Uh Ug dfU
W cf dUMhcg] z W g fi [U dYbhf Y] Bi j Yn] z
cUFYz W a U d Ub g 9 dYbhf Y fi g U ja 3 G bc] z
] b a i hY df] Y i f] z ghYa VUh c V t f] h XY
X] Uj c G XY W g U i fUa dY W VUh c V t f] h XY
X] Uj c z WUfY bY VUh c V t fY ghY gj dY bc] 3 DYbhf
W z ca i Y z i fUgh] dY dUMhcg 3 DYbhf W bi !]
UgU XY XfY dh W h] bY 38 Uf i bXY Y ghY XfY dh U h U z
XUM bi U] XfU[c g h Y 3 8 Y W b! U] d Ub g a U]
V] b Y z dYbhf Y z r W] [c b Y gh] 3 CUFY W U f] z W
[Ub XY g W XY g d f Y g] b Y W i XY W U g Ub U h c g XY g d f Y
Z d h Y dUMhcg] c f g] g Y a Ub] Y dY Y z i W Y U h U
U gh Z Y X] b b Y g c V t h] b h U f r i j U h i - \$ L

AUFY bYbcfcWfY YghY dUFYFYU XY g] b Y AUFY
bYbcfcWfY YghY Y dUXUFYU XY ga YfYb] Y AUFY
bYbcfcWfY YghY UMU] b h c V t f] Y gj ghUFY
g ZYhUgW] b WUfY UZ Ub Xi ! g Y a c b U i z ZUFU U
Z V X Ya U h g U] b h f Y V U h z a Ub U h XY V t b g h] b h U
j U c f] g U Y z] b W d Y g U] b j Y h z g U U W n Y z g U
a i g h f Y d Y U d f c U d Y Y :] b X] b h f Y V U h z f Y Z n U g U
X U] g Z h g] g U h] g d i] dUFYFYU z W i bi WUfY bi
gh] b] a] W g U U a U F Y b Y c] Y z j c f Y ghY W W U
a U] a U F Y W X V n i] b h U g] a c X Y gh] Y z W g U bi h Y
f U b Y gh] d Y h] b Y W g U j U X Y g d f h U g] W h f i Z U z] U f
d Y U d f c U d Y Y W i b W j U b h [f Y i g] b Y g c V t h] h
5 h i b W V U b X z d Y b h f i c g h Y b Y U U h U] b j j U
d c f i b W c f z 8 i a b Y n Y i h Y j U] b j f Y X b] W g U g] a h j
] b g Z Y h f U j b U 8 i a b Y n Y] U g W z U h i b W j Y j Y X Y U
ja d Y X Y W f U j b U U W U g h U h Y j U] b X Y a b U U
h U W f Y g] ga Y f Y b] Y] b U] b h Y U U d f c U d Y i z U
j i V f Y Z U h U X Y Y z U a] i] f Y U i] g] U
V t a d U h] a] f Y U d Y b h f i Y z d f Y W a U g d i g Z U b h
g U U W G] f i f r i j U b h i , L F U j b U 8 i a b Y n Y] U g W
Y gh Y Z c V X U f W U f Y bi U d f] b X Y g U b [Y Y 9 U
gh] b [Y] b U W g U U d f] b X Y f Y U z U X i W U b X i !] b h f c
g h U F Y X Y h] \ b U f i] c W] U f c a j c U J z
7 c b j c f V] f Y U D F Y U W j] c g i] A U] a
7 U d g c W] j] h i W D F Y U W j] c g ; f] [c f] Y
G] b U] h i L F U j b U W [Y h U f] h f i d Y gh] Y gh Y

a fall, albeit not in body but in spirit, in agreement with thoughts; and it turns that such a man lights the fire himself in his own substance.

But a sober and prudent man who desires to be saved, when he sees from what it is that he suffers harm, carefully preserves himself from evil remembrances, is not drawn into passionate thoughts, avoids meetings and conversations with those for whom he feels attraction and avoids every occasion for sin, fearing lest he himself ignite a fire within himself. This is the warfare which proceeds from one's own lust, which a man brings on himself . . .

Tame your steed with the bridle of knowledge, lest, looking here and there, he become inflamed with lust towards women and men and throw you, the horseman, to the ground. Pray to God, that He may turn "your eyes, lest they see vanity" (Psalms 118:37). And when you will acquire a manful heart, warfare will depart from you. Cleanse yourself and do not allow stench and filthiness to accumulate in you. Acquire weeping, so that it might remove from you freedom (looseness) in your relations, which destroys the souls that adopt it. Do not throw away the implement without which fertile land cannot be worked. This implement, made by the Great God, is humility: it uproots all the tares from the field of the Master and gives grace to those who dwell in it. Humility does not fall, but raises from a fall those who possess it.

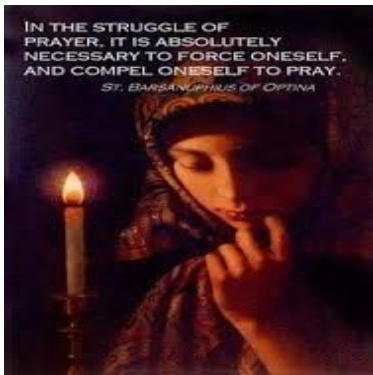
Love weeping with all your heart, for it also is a participant in this good work. Labor in everything to cut off your own will, for this is accounted to a man for sacrifice. This is what is meant by: "For Thee we are mortified all the day, we are accounted as sheep for slaughter" (Psalms 43:22).

**8 c bchik YU Yb nci fgYj Yg Vmi Vt bj Yfg Uj cbg z Z f
H Ymik j bch U ck nci tc d f c g d Y f] b ; c X :] fa mi
V f X Y H Y c f [U b g c Z n c i f g Y b g Y g . g] [\ l z \ Y U f] b [z
ga Y] b [z H U g h z U b X Z Y] b [z U b X n c i k j d f c g d Y f
V m i H Y [f U W c Z 7 \ f] g h** Without tortures no one is a martyr, as the Lord also has said: "In your patience possess ye your souls" (Luke 21:19), and the Apostle says, "in much endurance, in sorrows" (II Corinthians

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[b]hchXYUi bU']a dfYi bUHU' W' Udf]bXYFYU'
 gUb[Y'i]z' W' bUj U']fYU' U' bi a YfcUgY' dU]a]' g]
]bVW.]di]f]"

I fa UF]Y' fUj bY]' cUFVY' g] bYgh]i hcUFYZ' XUW]
 UdFcUdY'Y']' gY']a dchf]j YghYz' g bh' XY' cV]W]z'
 a Ub]U' Uj dfU' 'i]z' fUbVW.]i bUz' gd]f]hi ' XY'
 fUhVi bUFY']b' ZY'i f]hY' VW.]di f]z']Uf' XUW] UW]ghU'
 gY' g di bY' !' a i 'hi a]fYU' XY' g]bY' d']bU' XY' gUj U'
 XYgUfHUz' UHUHFYU' g]]ba i 'h]fYU' W[YHUf]]'
 hfi ZUgY' g] U'dUFYf]] XY' g]bY'"



It seems like a simple thing, yet one of the most frequent questions raised by Orthodox Christians is the basic question, how should I pray?

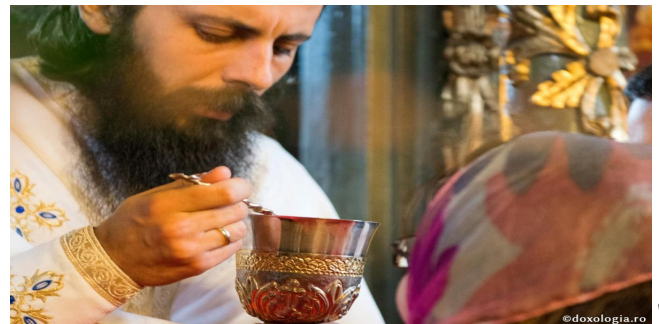
Gxgt { "Qt vj qf qz 'Ej t kəkcp'uj qwf 'j cxg'c'f ckrf "
 twg'qlh'rt c { gt. 'y j kej 'uj qwf "dg'gux drkij gf 'y kj "
 vj g'cf xkeg'qlhc 'rt kgu'qt 'ur kt kwcnlc vj gt OVj ku'ku "
 vj g'dcuku'qlhf ckrf "rt c { gt u'o "o qt pki "cpf "
 gxgpkpi. 'vj g'xgt { "o kpk wo "iq'nggr 'vu'kp'ugo g "
 f gi tgg'qlhego o wpkqp'y kj 'Ej t kuo "
 "

Dw'y j cv'cdqw'qvj gt. "gxgt { f c { 'pggf uA'Y j cv "
 cdqw'vj g'et kugu'cpf 'qrrqt wpkkgu'vj cv'ct kug'kp "
 qwt 'hkguA'J qy 'f q'y g'wtp'vj gug'gxgpw'kpq "
 qrrqt wpkkgu'qt 'rt c { gt. 'cpf 'i ckp'f qf au'j grr 'kp "
 gxgt { f c { 'hkgA "
 "

6:4).



If you wish to be delivered from shameful passions, do not behave with anyone familiarly, especially with those toward whom your heart is inclined by a lustful passion; through this you will be delivered also from vainglory. For in vainglory is involved the pleasing of men, in the pleasing of men is involved familiarity of behavior, and familiarity of behavior is the mother of all passions."(St. Barsanaphius the Great and John the Prophet): *Guidance Toward Spiritual Life*, trans. by Fr. Seraphim Rose, (Platina, California: St. Herman of Alaska Brotherhood, 1990).



FEMEIA GRAVIDA TREBUIE SA SE IMPARTASEASCA FOARTE DES.

Uhp k' R tlp k' x | -pf " o ctg " tgur qpuedkrcvg " K' i tgwcv'eg'r qctv "hgo glc"e-pf "gwg",pu telpcv 'cw' f gl ngi cv'ec"u "ug"r qcv " ,o r tv k'ew' Vtwr wnl' K' U-pi grg" O -pwwkqt wwk' kpf khtg pv' f g"ecppwlr g" ectg",n'ctg'ucw'eg'r ecv'ct'hkh ew'gcOF gek'hgo glc" e-pf "gwg"i tckf "u "ug",o r tv cue ",p'hkgectg"

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ÉY g'ecp'hkf 'i t gcv'j gr 'kp'ecnkpi "qw'vq'I qf."
ōNqt f.'j gr 'o g#ö. "qt'ōNqt f.'j cxg'o gte' "qp"
o g#ö. "cv'cp' 'ko g'qhp gpf ="
ÉY g'ecp' *cpf 'ij qwf '+'cun'ij g't kpfu'qhlI qf "ō"
y j'uc'kp'u'ō'vq'rt c' 'lqt 'wu'd' 't gcf kpi "cp' Cne'ij kw'
vq'c'uc'kp'v'y j q'uf o r cv j k' gu'y kj "qwt' ukw'c'v'kp'ō'
Vj gug'ct g't gcf 'cv'ej w'ej. "cpf'ecp'cnuq'dg't gcf "
cv'j qo g"="

ÉY g'ij qwf 'wug'ij g'rt c'gt 't qrg. 'pqv'lwu'v'qt 'ij g'
Lguu'Rt c'gt. "dw'cnuq'vq't gr gcv'72/322'vko gu"
ōNqt f.'j cxg'o gte' "qp" *Pco g-ö. "y j gpgxgt 'y g"
npqy 'qhl'uo gpg'kp'ukempgu'qt 'pggf <c'uko rrg"
rt c'gt 'ij cv'i qgu'wt cki j v'vq'I qf ="

ÉHqt 'ur gek'n'pggf u. 't cxgn'cpf 'rt qlgeu. "y g"
ij qwf 'cun'ij g'rt kw'vq'rt c' "qt'vq'ugt xg'c"
o qrgdgp *c'ugt xkg'qhl'rt c'gt +f gf k'cv'gf 'vq'qwt "
ur gek'ke'pggf ō'

Ōg'v'wu'pqv'ō cng'ij g'cuawo r'v'kp'v'ij cv'rt c'gt 'ku'
vq'j'ct f'cpf 'vq'q't go qvg'lqt "gxgt {f c' 'h'kg'Ō'
Y kj qw'kw. "y g'at g'c'rqpg

nxp "o ect"ew'4/5" | kg'f g'r quv'f ce "pw'r qcv'g'u "
kp "o ck'o wng" | kg'Ō'Cege"" o r tv cplg'gc"pw'q'k"
r gptw'xtgf plek" gk "cugo gpgc"wpwk'qo 'pqto cn'ek"
r gptw'clwqt w'eqr kwnw'Ō'Gug'hqct v'g'ko r qt vcp'ec"
u "ug", o r tv gcue . "clw "h'qct v'g'ō w'n'r g'eqr kn", n'
,pv tg vg.", n'w'ō kpgc| .", kf "u p wvg.", n'htg v'g'f g"
dq'k'Ō'Eqr kwn" rtkp"Ur-pw"" o r tv cplg. "r g'f g"q"
r ctv'g" ug", o r tv g v'g" ew' J tkwqu. "kt" r g'f g"cn "
r ctv'g", k' ,pegr g' xlc c" f vj qxp'legcue ", pe "f kp"
r -pv'ge'g'Ō' pegr g'u /N'ew'p'q'cue "r g'J tkwqu", p'cl'p'v'g"
f g"pc v'gtgc"uc" r g'ceg'u'r o -p'v'Ō'Gug"r ecv'u /n'
nk'uko "r g'eqr kif g'J tkwquŌ'Gn'v'gdw'kg"qdk pw'k'f g'c "



**Calde multumiri tuturor celor care citesc
buletinul parohial al bisericii Sfintilor
Arhangheli Mihail si Gavriil din Sacramento!**

**Nadajduim ca informatiile gasite aici sa fie utile
si edificatoare pentru viata dumneavoastra
duhovniceasca.**

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

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