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St. Silouan of Athos

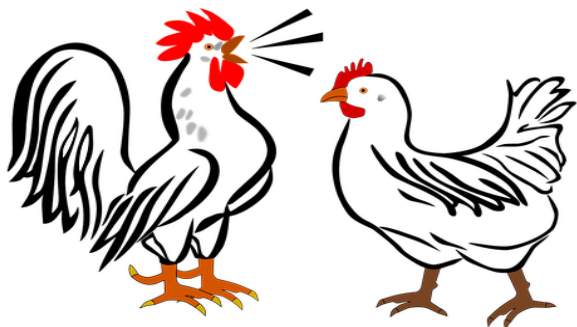
Разницу между высокой жизнью в Боге и низким прозябанием в мирской суете описывает духоносный отец наш преподобный Силуан Афонский в притче “Орел и петух”. Летал орел в высоте, наслаждаясь красотой мира и думал - Я пролетаю большие пространства и вижу долины и горы, моря и реки, луга и леса, вижу множество зверей и птиц, вижу города и селения, и как живут люди, а вот деревенский петух ничего не знает, кроме своего двора, где видит всего лишь немного людей и скота, полечу к нему и Прилетел орел на крышу сельского дома и видит, как храбро и весело гуляет петух среди своих кур, и подумал “Значит, он доволен своей судьбой, но все таки расскажу ему о том, что знаю я”.



расскажу о жизни мира”. И стал орел говорит петуху о красоте и богатстве мира. Петух сначала слушал со вниманием, но ничего понимал. Орел, видя, что петух ничего не понимает, опечалился и стало ему тяжело говорить с петухом, а петух, не понимая, что говорит орел, заскучал, и стало ему тяжело слушать орла. Но каждый из них оставался доволен своей судьбой. Так бывает, когда духовный говорит с недуховным. Духовный подобен орлу, а недуховный – петух. Ум духовного день и ночь поучается в Законе Божиим и молитвою восходит к Богу, а ум недуховного привязан к земле или занят помыслами. Душа духовного услаждается миром, а душа недуховного остается пустой и рассеянной. Духовный как орел, летает в высоте и душою чувствует Бога, и видим весь мир, хотя и молится в темноте ночи, а недуховный услаждается или тщеславием, или богатством, духовный встречается с недуховным, то им обоим скучно и тяжело общение. тухом на мале дворе...

Так же бывает и духовной жизни. Кто не познал

благодати Святаго Духа, том подобен петуху, который не знает орлиного полета, не понимает сладости умиления и Любви Божией. Но кто познал Господа Духом Святым, тот молится день и ночь, потому что благодать Святаго Духа влечет его любить Господа, и от сладости Любви Божией он легко несет все скорби земли, и душа его непрестанно скучает только о Господе и всегда ищет благодати Святаго Духа.



St Silouan describes in the following story, the difference between an elevated life in God with that of a low existence, a life caught up in the stagnation of worldly bustle. The saint presents this by means of the parable of “The Eagle and the Rooster”.

The eagle flew high in the sky, enjoying the beauty of the world and thinking, 'I fly over large spaces and see valleys and mountains, seas and rivers, meadows and forests, I see many animals and birds, a city and a village I see how people live, but the village rooster knows nothing but his yard, where he sees only a few people and livestock.' The eagle flew down and alighted on the roof of the farmhouse. How proud and happily the rooster strolls among his chickens! He is content with his lot, thought the eagle Nevertheless I will tell him about my experiences. I will tell about the world at large. So the eagle flew down to the rooster and began to tell him about the beauty and wealth of the world. The rooster listened attentively at first, but understood nothing. The eagle, seeing that the rooster did not understand anything, grieved and it became very difficult for him to speak with the rooster, while the rooster, not understanding what the eagle said, got bored and it became difficult for

him to listen to the eagle. But each of them was satisfied with his lot.

This is what happens when a spiritual man speaks with a non spiritual person. A spiritual man is like the eagle, while the non-spiritual man is like the rooster. The spiritual man is immersed in the law of God day and night and returns to God in prayer, while the mind of the non spiritual man is tied to the earth or occupied with a plethora of thoughts. The soul of the spiritual person is delighted by the things he learns and witnesses, while the soul of the non spiritual man remains empty, his thoughts being scattered.

The spiritual man is like an eagle that flies in the heights and feels God with its soul. Such a person sees the whole world, as he prays in the darkness of the night, while the non spiritual man is pleased by vanity or wealth. When the spiritual man meets the non spiritual man, it is boring and difficult for them to communicate.

This also happens in the spiritual life. He who has not known the grace of the Holy Spirit, is similar to a rooster, who does not know an eagle's flight, does not understand the sweetness of tenderness and the Love of God. But whoever knows the Lord with the Holy Spirit prays day and night, because the grace of the Holy Spirit draws him to love the Lord, and from the sweetness of the Love of God he easily carries all the sorrows of the earth, and his soul always misses the Lord and always seeks the grace of the Holy Spirit.

Правда людей есть ничто перед правдой Божией

Что такое имеют наши святые особо от других людей и отличающее их, и ради чего получает от Бога благодать? Святые имели Божественная правду, а не человеческую правду. Что такое, Божественная правда?

Вот скажем, сидят двое за одним столом и едят, и перед ними одна тарелка с десятью абрикосами. Если один съест, по чревоугодию, семь и оставит другому три, тогда он имеет неправду и онеправдывает другого: что есть несправедливость. Если теперь скажет: Э, нас двое; а абрикосов – десять, нам приходится по

пять – съест пять и оставит другому остальные пять, тогда этот человек проявляет человеческую справедливость и имеет человеческую правду.

Ради этой человеческой справедливости много раз бегаем мы по судам, чтобы ее найти. Если не увидит, что другому брату нравятся абрикосы, и притворится, что они ему не нравятся - и сесть только один, ради помысла – и говорит другому: Брат ешь ты остальные абрикосы, потому что мне они неочень нравятся, и поэтому лучше я не буду есть другие – тогда он имеет Божественную правду, по которой, по-человечески предпочитает быть онеправданным. Божественной благодатью, однако вознаграждается с лихвой жертва его. Он принимает Божественную благодать «мешками». Эта мое место; уходи. Эти мои вещи. Дай мне! Тогда если буду иметь Божественную правду, соглашусь с радостью. Если же имею человеческую справедливость и ее хочу проявить в жизни – тогда не соглашусь и начну ругаться и спорить с ним, пока не остановимся на суде, если соперник не убедится.

Но истинный христианин не должен ни осуждать, ни подавать в суд, хотя бы кто разделил и одежду его. Только одно различие существует между христианами и не верующими во Христе. Христиане имеют как закон Божественную правду, в то время как не верующие имеют человеческую справедливость. Правда людей есть ничто перед правдой Божией. Господь наш первый осуществил эту Божественную правду. Когда Его обвиняли, не оправдывал Себя, и когда плевали на Него, не протестовал, и когда страдал, не угрожая, но переносил терпеливо и молча, отнюдь не возражая. Попустил, притом, разделить одежду Свою, да опозорится Бог перед творением Своим, вися нагим. Но самое важное было то, что Он не только не искал помощи от человеческих законов, но, напротив, оправдывая гонителей Своих пред Отцом Своим и молился за них, чтобы простил: «Отче, оставь им, не ведят бо, что творит». (Лк 23, 34).

Мы, однако, не смотрим на пример Бога нашего и не перестаем осуждать других. Результат – правда наша многожды бывает началом великой неправды.

The righteousness of men is nothing in the face of Divine justice

What is it our saints have that distinguishes them from other people and for which they receive divine grace? The saints possess the capability to exercise divine justice and not simply human justice – our worldly concept of right and wrong. What then is divine justice?

Let' say two people are sitting at a table eating. On the table is a plate with 10 apricots. One of them being gluttonous eats seven, leaving only three for the other person. This is obviously bad behaviour and the greedy person can be justifiably condemned for this. This is only fair by human standards. However if the first person says: We are 2 and there are 10 apricots, so let us share them i.e. 5 each. This person displays human fairness and exercises human justice. For the sake of human justice we frequently take people to court. But there is another action the first person can take. If he sees that the other likes apricots and pretends that he himself doesn't really care for them and eats only one in order to please his brother and says: Brother eat the remaining apricots. I don't particularly care for them and therefore it is better I don't eat anymore – then in this circumstance he exercises divine justice. And by this divine grace rewards his sacrifice. He in fact receives grace by the bucketful.

This is my spot. Move off! These are my things. Give them to me! If I have the gift of divine justice I agree not begrudgingly but with joy. However if I exercise human fairness and I want to show that I am fair and impartial – then I do not agree and begin to argue and quarrel, even taking such a person to court so that he may not have an advantage over me. The true Christian should not however judge nor refer to the courts, although someone might take even the shirt off his back! There is only one difference between Christians and non-believers. Christians exercise divine justice as a law as non-believers exercise human fairness. The justice of man is nothing before God's justice. It was the

Lord Who first showed us the nature of divine justice. When He was accused, He did not justify Himself and when they spat on Him, He did not protest. When He suffered, He did not threaten but patiently endured all. He was silent, never becoming angry. Moreover He allowed them to divide His garments. He was discredited before His own creation, hanging naked upon the cross. More importantly He did not seek help from the law but on the contrary justified His persecutors before His heavenly Father and prayed for them: “*Father, forgive them for they know not what they do.*”– (Lk 23.34).

We however ignore His example and continue to judge others. The result – our so-called justice is frequently the cause of greater injustices. In the law of the Old Testament, we see how human justice is administered in order to turn man away from unlawfulness and to prepare him for divine justice. Divine justice is the opposite of human fairness. Human justice is like a measure that ensures that fairness prevails. Divine justice however is flexible and gives itself over the best spiritual solution to the situation and is never worthy of punishment but only of praise, carrying with it an abundance of blessings.

Gleanings



Outside the family, Life is unhealthy

A father became very upset seeing that his son had distanced himself from Church and was now spending his time in bad company. He advised his son to come to Church and to separate himself from bad company but the son did not listen. He was at that difficult age when young people have many problems. Out of love for his son, the father decided to visit the Holy Mountain and to seek advice from the elder (Paisios) to overcome this obstacle. The conversation went like this:

-When he was little did you teach him to make the sign of the cross? Did you take him often to Church for Holy Communion? Did you teach him prayers?

-Yes. When he was little, all our effort went into raising him as a Christian. We did everything that we could.

-Well, then don't worry! You see that post down there below? It has been standing in the ground for many years. It has withstood damp conditions, humidity and has not deteriorated. Why do you think that is? It is because, thoughtful workmen foreseeing the effect of moisture, coated the lower part of the post with tar. Even now it stands without any sign of rot. Since you have fortified his faith as best you could, don't worry. Only pray that the Grace of Christ will work on him. There is only one thing you can do—show him love and pray that God will work for his benefit—for as much as you have shown him love and taught him to be virtuous, whatever he does or whatever he gets involved in, he will eventually see that life outside of the family is unhealthy, unscrupulous and full of hypocrisy. He will return home by his own choice. But if the home is a place of quarreling, bad language and mistrust, then in his heart he will not want to return. And so we must be attentive to the fact that at this age he needs our love and prayers..

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