



## I PRAY LORD JUST FOR ONE THING, I WANT JUST THAT, TO GET EARLY TO HIS CHURCH

The enriched editing of our Church produced lately several booklets which instruct us how to behave in church, the temple of God. But I would like to direct our attention to another thing – how to behave before we come to holy temple; what we are to do to make our arrival to Lord's home dearer to God and more fruitful to our souls. So, to be on time for the encounter with Lord and for the prayer meeting with Him.

We, the priests, usually start the holy Liturgy service in front of the half empty church. And as the holy Liturgy goes on and on, the temple slowly gets fuller because the new faces of the late comers appear all the time. When the holy Liturgy comes to its end, then there is the greatest number of believers there. After that we console ourselves that the church was full of people. This especially counts for a requiem service, and when baptism or wedding ceremony occur and so on, and therefore a lot of people appear, who, in fact, come to finish their own business, and do not even turn their heads towards God, the host in the church, His home.

I also shall not deal with the fact that our sloppiness and negligence towards Lord disturbs and bothers the people that are accurate and try to come always to the temple of God, Lord's home, and to be accurate. So, I shall not speak about slamming doors and calling attention to ourselves by our late marching through the home of God. I shall try to make still another approach to this negligence of ours, which is more essential. The fourth God's commandment is: "Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God" In this matter we have mixed the terms, and we conclude that it is up to our decision if we shall or we shall not dedicate to Lord the seventh day. And God, our Lord, is absolutely clear in his fourth commandment: the seventh day is His day and it must be returned to Him.

Saint John the Chrisostom says like this: "There are seven days in a week. These seven days God has shared with us in the way that He did not take a bigger share for Himself and left the smaller one for us; He even did not shared them on equal parts: He did not take three days for Himself and gave three to us, but He gave to you six days and took one day for Himself. However, you will not even restrain yourself from every days jobs on that whole one day but you act like a sacred things thief; and so you dare to deal with that day in this way, stealing it and using it for earthly worries although it is sanctified and marked for listening the spiritual science. But

why am I speaking about one whole day? You can act with time on that day in the same way the widow acted with charity. She contributed two bits and gained great God's grace. You do the same, you give to God two hours (of praying at church) and you will bring into your home the income of numerous days. If you do not, you can spoil the labor of whole years just because you do not want to restrain yourself from work during a small part of one day. God, when He is forgotten, can destroy the wealth already gathered."

The Saint John Chrisostom talks about days at first, that God took only one seventh of them. After that the Golden Mouth transfers to hours. In the early Church, at the time of the Golden Mouth and other sacredness of orthodox religion, eagerness used to be stronger; holy and fresh, clear water of Christian religion spread over the souls of early Christians. During the holy Liturgy you hear the priest shouting: "The announced, go out!" It is the remaining of a procedure in early Church when the announced (un-christened and public sinners) really went out of the Church. An institution of the church doorkeepers (paramonari) existed at that time who closed the church door just after that, and those who would accidentally be late could not approach any more to the Holy Secret of Eucharist, the holy Liturgy. Today, alas, the eagerness weakened, so we can speak not about days and hours, but just about minutes.

One can find time for everything today: for our sitting around table and eternal worthless conversations; for our, almost ritual, idling around at shops, beaches and docks; for fatal staring at TV, and for all other things, necessary or unnecessary. But when we are to go to Church, even when we have already decided, then, from somewhere we find thousand of very important things and jobs to cripple and shorten that only one hour meant to be dedicated to God, and to be late for the meeting with God in Lord's house. And so, we appear in front of God, just by the way. Everything we have, our life and all long days and years, is given to us by God. Lord feeds us and keeps us healthy. Everyone of us and all our family and relatives are in God's grace.

When a man obligates us with something, that anyway is not his possession – for what is ours on this Earth – or when we go to meet somebody from who we expect something, or on who we depend, we are very careful about our appearance for that meeting, and, if possible, we try to be there even before the schedule. And when we go to God, the Whole – holder and donor of all goods, then we think that we can arrive there lightly and by the way, just because we have some spare life and time. But we really should not forget that the meeting with God, as Metropolitan Antonio Bloom warns us, "something that reminds of Judgment Day. You approach to God, stand in front of Him, face to face with Him, and what

then? You leave either condemned or justified, there is not and cannot be a middle solution." So, everything comes to one thing: If you have already decided to return to God one tiny piece of life, gifted to you by Him, do it properly, to be for your welfare and salvation. We make mistakes always and everywhere; let us at least not be mistaken at the place where we go to be remised of sins. Holy Theophany the Prisoner warns us about the fact that "each temple has got its guardian angel, its heavenly protector, who writes down at the invisible papers the behavior of everyone present. The temple is the place where God dwells, heaven on earth."

The saint psalmist David introduces us into his delight when the memory on the moments spent in the Temple of Lord goes through his soul: "When I remember these things, I pour out my soul within me. For I used to go with the multitude; I went with them to the house of God, With the voice of joy and praise, With a multitude that kept a pilgrim feast." (Ps. 42, 4) The possibility to go to church, the home of Lord, is the greatest happiness and God's blessing for him. "Blessed is the man You choose and allow to draw near; he will dwell in Your courts. We will be satisfied with the goodness of Your house, even of Your holy temple." (Ps. 65, 4) "One thing I have asked from the LORD, that will I seek after—for me to dwell in the house of the LORD all the days of my life, to see the beauty of the LORD, and to inquire in His temple." (Ps. 27, 4)

In many things, and in this one especially, we should get back the solemn and holy discipline when Sunday was really Lord's day, when its solemnity and holiness differed it from other days, that belong to God, too. So that we could also get up in joy, put on our dress suit and joyfully start on time to meet Lord. Let each of our acts on that holy day be different, more holy and more solemn. On Sunday, the day of Lord, we should separate ourselves and fly up from our often gloomy every day events; as this is compared with a trip by father Alexander Shmeman: "The service, the Eucharist procedure, can be best understood as a trip or a procession. It is a trip of Church into God's Empire dimension. The trip starts when the Christians leave their homes and beds. They really leave their life in this present and concrete world, and it does not matter if they have to travel fifteen miles or to walk just a couple of streets, the sacramental act is already in process, the act that is the condition of all other things that are yet to occur. Because they are now on the way to form a church, to be converted into Church of God"

And for us to serve the LORD with gladness; to come before His presence with singing (Ps. 100, 2). To enter into His gates with thanks giving, and into His courts with praise (Ps. 100, 4), so that the arrivals to our Lord could rally be for our salvation.



У УТОРАК, 26. ЈУЛА, ПАДА НАША ХРАМОВНА СЛАВА:  
 САБОР СВ. АРХАНГЕЛА ГАВРИЛА.  
 СВЕТА ЛИТУРГИЈА У 9:00 САТИ.  
 СЛАВСКИ ОБРЕД У ТОКУ СВ. ЛИТУРГИЈЕ.  
 КУМОВИ СЛАВЕ: ВОЈО И МИЛА МАВРАК, СА ФАМИЛИЈОМ.  
 ИДУЋЕ НЕДЈЕЉЕ, 31. ЈУЛА,  
 КУМОВИ СЛАВЕ ДАРУЈУ СЛАВСКИ РУЧАК.  
 ПЛАНИРАЈТЕ, ДОЋИТЕ И СВОЈЕ ПОВЕДИТЕ.

Свети Филарет Московски

## ПОУКЕ О ДУХОВНОМ ЖИВОТУ

### О МОЛИТВИ И О МОЛИТВЕНОМ ЖИВОТУ ХРИШЋАНА

Заиста је пријатно поменути у молитви душе оних за које знаш да су им очи свагда упрте ка Господу и да се у Њему зближавају са нама. Само Свезнајући Бог зна ко чини веће добро другоме: онај који се моли или онај који је тражио молитву.

Молитва нас приближава Богу и наспрам тог средишта бића и светова, не види се оно што видимо у овом променљивоме свету. Душа која стално тражи Господа и која Му се моли, она припада Господу, без обзира на то што њен нижи, чулни део, понекад и против њене воље, бива узменирен због близине и делања сила које нису сродне души човека.

Како нас света Црква премудро учи: у миру се помолимо Господу и за једнога и за све. Душа онога који се моли у смирењу, ако се и разгори, гори тихим и

чистим пламеном. Гори, али не сагорева. Кипи, али не искипи. Излива се, али се никада не испразни.

Зар душа која се усрдно моли, зар она не ступа у заједницу са оним за кога се моли? Зар у том јединству она не даје снажан подстицај снаге души којој је потребна помоћ?

Најбољи начин дружења и заједнице међу људима јесте да се молимо једни за друге. Ако молитва није савршена, њене недостатке према могућностима треба исправљати, а никако очајавати због њих. Треба разликовати активну молитву од стања када се неко наслађује молитвом. Активну молитву човек треба да чини свагда и неуморно, наравно према прописаном молитвеном правилу, а утеху дарује Господ по благодати Својој, онда када је то потребно да би привукао и укрепио човека, и онда када човек може да је прихвати. Исто тако, ако осетите да у вама нема снаге, немојте да вас због тога обузме немоћ и очајање, него се прво престаните да уздате у себе и молите се, уздајући се у Господа.

Ако од човека тражите да вас научи како да се молите, добићете одговор: Не знамо како да се помолимо.

Ако кажете: Господе, научи нас да се молимо – добићете одговор који су

небројени људи добили пре вас.

Треба да се трудимо да стекнемо трајно страхопоштовање према светињи. Ако страхопоштовање према светињи дође и прође, оно би ипак у души требало да остави смирену и топлу жељу за заједницом са Господом.

Требало би да се трудимо да у молитви свагда будемо постојани и да не допустимо неким тренутним ситуацијама да нас поколебају. Исто тако умолитви треба да будемо и тихи и смерни, и да не допустимо уобразиљи да се разбукта.

Онај ко од усхићења прелази у хладноћу срца, и ко није довољно учврстио мир у души својој, том је патребно још много труда да уложи.

Ако је човек читаве године служио Богу и остаје и даље у тој жељи, тај труд му неће пропасти без обзира ако су се околности промениле. И у породичном животу свако може да нађе време за молитву и тиховање. Онда када нема могућности да се оде у храм на богослужење, Господ ће и домаћу молитву примити ако је она искрена и дубока. Нико ад вас не тражи да служите двојици господара. За Господа се може служити и у самоћи исто као и у породици. Ако видите да ће вас породични живот ипак ометати у служењу Богу, тада се одлучите за самоћу.

То што нисте у могућности да идете у храм, немојте примати сама са тугом, него и са смиреном послушношћу вољи Божијој. Нека у вашем срцу постојано обитава Име Божије и нека се из ваше душе ка Господу уздиже миомирис молитве, и тада ћете бити као да сте у храму Божијем.

Ако вам се дају сузе, будите захвални Богу за то и користите их да би њима чистили душу своју. Али, као што ни у чему не треба да претерујемо, тако понекад и сузама треба поставити границу, тако шта ћемо ум свој усредсредити ка неком другом корисном делу.

„Опраштају јој се греси многи, јер је велику љубав имала“. Где је научила тако да воли? Она је уместо јелеја имала сузе покајања. Божија љубав према онима који се кају, попут небеског огња, пала је и на њу и успламтило је њено кандило.

### ПРИЛОЖИЛИ:

Ђорђе Ђого,	50
Ковиљка Ђоковић,	40
Зоран Радишић, за покој душе	
Милке и Радомира,	200
Лука Вукоје,	100
Ђорђе Ђого,	50
Џвијан Марковић,	50
Бранислав Јекић, за здравље породице,	15
Никола Богдановић,	100