

St. Nicholas Orthodox Christian Church

30 Cross Street - Auburn, New York 13021 (www.stnicholasauburn.com)

Very Reverend Michael Speck – Pastor

(315) 246-6051 (Cell), (315) 255-2998 (Home), mspeck100@gmail.com

Reverend Deacon David Donch Reverend Deacon Michael W. Speck

Sr. Warden - Greg Michaels Jr. Warden - Rocco Lupo

Reader Nathaniel Donch

Sunday, August 2, 2020



Sunday, August 2 – 9:00 AM - Divine Liturgy

Wednesday, August 5 – No Divine Liturgy

- 5:00 PM - Vespers

**Thursday, August 6 – 8:15 AM - Festal Divine Liturgy of
Holy Transfiguration**

Saturday, August 8 – 5:00 – Vespers

Sunday , August 9 – 9:00 AM – Divine Liturgy

The Transfiguration of Christ

The Transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by his apostles as “the Christ [Messiah], the Son of the Living God,” he told them that “he must go up to Jerusalem and suffer many things ... and be killed and on the third day be raised” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain”—by tradition Mount Tabor—and was “transfigured before them.”

... and his face shone like the sun, and his garments became white as snow and behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, “Lord, it is well that we are here; if you wish I will make three booths here, one for you and one for Moses and one for Elijah.” He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, “This is my Beloved Son, with whom I am well pleased; listen to him.” When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead” (Mt 17:1-92, see also Mk 9:1-9; Lk 9:28-36; 2 Peter 1:16-18).

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ’s transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testamental fulfillment of the Old Testamental feast in a way similar to the feasts of Passover and Pentecost. In the Transfiguration, the apostles see

the glory of the Kingdom of God present in majesty in the person of Christ They see that in him, indeed, all the fullness of God was pleased to dwell,” that “in him the whole fullness of deity dwells bodily” (*Col 1:19, 2:9*). They see this before the crucifixion so that in the resurrection they might know who it is who has suffered for them, and what it is that this one, who is God, has prepared for those who love him. This is what the Church celebrates in the feast of the Transfiguration.

Thou wast transfigured on the mount. O Christ God, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee (Troparion).

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father (Kontakion).

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Savior, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old (*Ex 24:12-18; 33:11-34:8; 1 Kings 19:3-16*). Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of the Law and the Prophets (*Mt 5:17*).

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah. Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that he is the Son of God to whom the Father himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God himself. There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Pascha season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today Saint Gregory Palamas, the great teacher of the Transfiguration of Christ, is commemorated during Lent, the event itself is one which is definitely connected with the approaching death and resurrection of the Saviour.

...for when they would behold Thee crucified, they would understand that Thy suffering was voluntary (Kontakion).

The feast of the Transfiguration is presently celebrated on the sixth of August, which falls 40 day before the feast of The Exaltation of the Cross. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ.



St. Nicholas Parish News and Announcements



Food Pantry Ministry

In this month of August we are asking for support for our local shelter for the homeless. They are asking for help collecting non perishable food items and the following: bath towels, washcloths, men's razors, soap, deodorant and shaving cream. Thank you for your Christian charity and your concern for those who need our help the most.

Also, please be sure to include our church in your charitable giving. Our needs continue in these difficult times. Your support of this "Spiritual Hospital" as St. John Chrysostom calls it, will be vitally important in keeping Orthodox Christianity alive in this community. Thank you all and God Bless You.

Congratulations to Greg and Karen Schoonover celebrating their 45th Wedding Anniversary! May God Grant Them Many Blessed Years!

Donation

\$25 in Memory of Cindy Townsend – For the Benevolence Fund

As you may have seen, our hall air-conditioning project is going foreword. This improvement to our beautiful hall building will make it far more comfortable and usable during the very warm months from late spring, through summer, and into early autumn. We are still accepting donations toward this project. Many of these donations have been made in memory of our departed loved ones, or for the health of our families and friends. We thank all who have, and will contribute to this project.

At the request of more than a few of our parishioners, we will also begin to plan and accept contributions toward our next significant parish improvement project that includes the installation of air conditioning in the church. With the prospect of needing to wear masks in church for several more years (as indicated in a study released by the Cornell University Medical College this week) we must consider the comfort and health of all of those who are worshipping in our church. This project has been blessed to proceed by Archbishop Michael.

It is a pious Orthodox custom to offer fruits to be blessed at the Feast of Holy Transfiguration; and this offering of thanksgiving to God contains a spiritual sign, too. Just as fruits ripen and are transformed under the action of the summer sun, so is man called to a spiritual transfiguration through the light of God's word by means of the Sacraments. Some saints, (for example - Saint Seraphim of Sarov), under the action of this life-giving grace, have shone bodily before men even in life with this same uncreated Light of God's glory; and that is another sign to us of the heights to which we, as Christians, are called and the state that awaits us - to be transformed in the image of Him Who was transfigured on Mount Tabor.

The Holy Transfiguration of our Lord God and Savior Jesus Christ (the Second “Feast of the Savior” in August)

Discourse on the Holy Transfiguration of Our Lord God and Savior Jesus Christ of Saint Gregory Palamas, Archbishop of Thessalonica



Commemorated on [August 6](#)

For an explanation of the present Feast and understanding of its truth, it is necessary for us to turn to the very start of today’s reading from the Gospel: “Now after six days Jesus took Peter, James and John his brother, and led them up onto a high mountain by themselves” (Mt.17:1).

First of all we must ask, from whence does the Evangelist Matthew begin to reckon with six days? From what sort of day is it? What does the preceding turn of speech indicate, where the Savior, in teaching His disciples, said to them: “For the Son of Man shall come with his angels in the glory of His Father,” and further: “Amen I say to you, there are some standing here who shall not taste death, until they have

seen the Son of Man coming in His Kingdom” (Mt.16:27-28)? That is to say, it is the Light of His own forthcoming Transfiguration which He terms the Glory of His Father and of His Kingdom.

The Evangelist Luke points this out and reveals this more clearly saying: “Now it came to pass about eight days after these words, that He took Peter and John and James, and went up the mountain to pray. And as He prayed, His countenance was altered, and His raiment became a radiant white” (Luke 9:28-29). But how can the two be reconciled, when one of them speaks definitively about the interval of time as being eight days between the sayings and the manifestation, whereas the other (says): “after six days?”

There were eight on the mountain, but only six were visible. Three, Peter, James and John, had come up with Jesus, and they saw Moses and Elias standing there and conversing with Him, so altogether there were six of them. However, the Father and the Holy Spirit were invisibly with the Lord: the Father, with His Voice testifying that this was His Beloved Son, and the Holy Spirit shining forth with Him in the radiant cloud. Thus, the six are actually eight, and there is no contradiction regarding the eight. Similarly, there is no contradiction with the Evangelists when one says “after six days,” and the other says “eight days after these words.”

But these twofold sayings as it were present is a certain format set in mystery, and together with it that of those actually present upon the Mount. It stands to reason, and everyone rationally studying in accordance with Scripture knows that the Evangelists are in agreement one with another. Luke spoke of eight days without contradicting Matthew, who declared “after six days.” There is not another day added on to represent the day on which these sayings were uttered, nor is the day on which the Lord was transfigured added on (which a rational person might reasonably imagine to be added to the days of Matthew).

The Evangelist Luke does not say “after eight days” (like the Evangelist Matthew says “after six days”), but rather “it came to pass eight days after these words.” But where the Evangelists seem to contradict one another, they actually point out to us something great and mysterious. In actual fact, why did the one say “after six days,” but the other, in ignoring the seventh day, have in mind the eighth day? It is because the great vision of the Light of the Transfiguration of the Lord is the mystery of the Eighth Day, i.e., of the future age, coming to be revealed after the passing away of the world created in six days.

About the power of the Divine Spirit, through Whom the Kingdom of God is to be revealed, the Lord predicted: “There are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom” (Mt.16:28). Everywhere and in every way the King will be present, and everywhere will be His Kingdom, since the advent of His Kingdom does not signify the passing over from one place to another, but rather the revelation of its power of the Divine Spirit. That is why it is said: “come in power.” And this power is not manifest to simply ordinary people, but to those standing with the Lord, that is to say, those who have affirmed their faith in Him like Peter, James and John, and especially those who are free of our natural abasement. Therefore, and precisely because of this, God manifests Himself upon the Mount, on the one hand coming down from His heights, and on the other, raising us up from the depths of abasement, since the Transcendent One takes on mortal nature. Certainly, such a manifest appearance by far transcends the utmost limits of the mind’s grasp, as effectualized by the power of the Divine Spirit.

Thus, the Light of the Transfiguration of the Lord is not something that comes to be and then vanishes, nor is it subject to the sensory faculties, although it was contemplated by corporeal eyes for a short while upon an inconsequential mountaintop. But the initiates of the Mystery, (the disciples) of the Lord at this time passed beyond mere flesh into spirit through a transformation of their senses, effectualized within them by the Spirit, and in such a way that they beheld what, and to what extent, the Divine Spirit had wrought blessedness in them to behold the Ineffable Light.

Those not grasping this point have conjectured that the chosen from among the Apostles beheld the Light of the Transfiguration of the Lord by a sensual and creaturely faculty, and through this they attempt to reduce to a creaturely level (i.e., as something “created”) not only this Light, the Kingdom and the Glory of God, but also the Power of the Divine Spirit, through Whom it is meet for Divine Mysteries to be revealed. In all likelihood, such persons have not heeded the words of the Apostle Paul: “Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him. But to us God has revealed them through His Spirit. For the Spirit searches all things, even the deep things of God” (1 Cor.2:9-10).

So, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray. He always prayed alone, withdrawing from everyone, even from the Apostles themselves, as for example when with five loaves and two fish He

fed the five thousand men, besides women and children (Mt.14:19-23). Or, taking with Him those who excelled others, as at the approach of His Saving Passion, when He said to the other disciples: "Sit here while I go over there and pray" (Mt.26:36). Then He took with Him Peter, James and John. But in our instance right here and now, having taken only these same three, the Lord led them up onto a high mountain by themselves and was transfigured before them, that is to say, before their very eyes.

"What does it mean to say: He was transfigured?" asks the Golden-Mouthed Theologian (Chrysostom). He answers this by saying: "It revealed something of His Divinity to them, as much and insofar as they were able to apprehend it, and it showed the indwelling of God within Him." The Evangelist Luke says: "And as He prayed, His countenance was altered" (Luke 9:29); and from the Evangelist Matthew we read: "And His face shone as the sun" (Mt.17:2). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known through the senses). Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses. Therefore, some other Light for the knowing the Divinity is not necessary for those who are enriched by Divine gifts.

That same Inscrutable Light shone and was mysteriously manifest to the Apostles and the foremost of the Prophets at that moment, when (the Lord) was praying. This shows that what brought forth this blessed sight was prayer, and that the radiance occurred and was manifest by uniting the mind with God, and that it is granted to all who, with constant exercise in efforts of virtue and prayer, strive with their mind towards God. True beauty, essentially, can be contemplated only with a purified mind. To gaze upon its luminance assumes a sort of participation in it, as though some bright ray etches itself upon the face.

Even the face of Moses was illumined by his association with God. Do you not know that Moses was transfigured when he went up the mountain, and there beheld the Glory of God? But he (Moses) did not effect this, but rather he underwent a transfiguration. However, our Lord Jesus Christ possessed that Light Himself. In this regard, actually, He did not need prayer for His flesh to radiate with the Divine Light; it was but to show from whence that Light descends upon the saints of God, and how to contemplate it. For it is written that even the saints "will shine forth like the sun" (Mt.13:43), which is to say, entirely permeated by Divine Light as they gaze

upon Christ, divinely and inexpressibly shining forth His Radiance, issuing from His Divine Nature. On Mount Tabor it was manifest also in His Flesh, by reason of the Hypostatic Union (i.e., the union of the two perfect natures, divine and human, within the divine Person [Hypostasis] of Christ, the Second Person of the Most Holy Trinity). The Fourth Ecumenical Council at Chalcedon defined this Hypostatic union of Christ's two natures, divine and human, as "without mingling, without change, without division, without separation."

We believe that at the Transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. For do you not see that eyes that can perceive natural things would be blind to this Light?

Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

So also she who miraculously conceived and gave birth recognized that the One born of her is God Incarnate. So it was also for Simeon, who only received this Infant into his arms, and the aged Anna, coming out [from the Jerusalem Temple] for the Meeting, since the Divine Power illumined, as through a glass windowpane, giving light for those having pure eyes of heart.

And why did the Lord, before the beginning of the Transfiguration, choose the foremost of the Apostles and lead them up onto the Mount with Him? Certainly, it was to show them something great and mysterious. What is particularly great or mysterious in showing a sensory light, which not only the foremost, but all the other Apostles already abundantly possessed? Why would they need a transforming of their eyes by the power of the Holy Spirit for a contemplation of this Light, if it were merely sensory and created? How could the Glory and the Kingdom of the Father and the Holy Spirit project forth in some sort of sensory light? Indeed, in what sort of Glory and Kingdom would Christ the Lord come at the end of the ages, when there

would not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, “God will be all in all” (1 Cor.15: 28)? That is to say, will He alter everything for all? If so, then it follows that light is included.

Hence it is clear that the Light of Tabor was a Divine Light. And the Evangelist John, inspired by Divine Revelation, says clearly that the future eternal and enduring city “has no need of the sun or moon to shine upon it. For the Glory of God lights it up, and the Lamb will be its lamp” (Rev 21:23). Is it not clear, that he points out here that this [Lamb] is Jesus, Who is divinely transfigured now upon Tabor, and the flesh of Whom shines, is the lamp manifesting the Glory of divinity for those ascending the mountain with Him?

John the Theologian also says about the inhabitants of this city: “they will not need light from lamps, nor the light of the sun, for the Lord God will shed light upon them, and night shall be no more” (Rev 22:5). But how, we might ask, is there this other light, in which “there is no change, nor shadow of alteration” (Jas 1:17)? What light is there that is constant and unsetting, unless it be the Light of God? Moreover, could Moses and Elias (and particularly the former, who clearly was present only in spirit, and not in flesh [Elias having ascended bodily to Heaven on the fiery chariot]) be shining with any sort of sensory light, and be seen and known? Especially since it was written of them: “they appeared in glory, and spoke of his death, which he was about to fulfill at Jerusalem” (Luke 9:30-31). And how otherwise could the Apostles recognize those whom they had never seen before, unless through the mysterious power of the Divine Light, opening their mental eyes?

But let us not tire our attention with the furthestmost interpretations of the words of the Gospel. We shall believe thus, as those same ones have taught us, who themselves were enlightened by the Lord Himself, insofar as they alone know this well: the Mysteries of God, in the words of a prophet, are known to God alone and His perpetual proximity. Let us, considering the Mystery of the Transfiguration of the Lord in accord with their teaching, strive to be illumined by this Light ourselves and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying our spiritual eyes of worldly thoughts and refraining from perishable and quickly passing delights and beauty which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness. Let us be freed from these by the illumination and knowledge of the incorporeal and ever-existing Light of our Savior transfigured on Tabor, in His Glory, and of His Father from all eternity, and His Life-

Creating Spirit, Whom are One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages. Amen. (Source: OCA)

Is It a Sin to Nap?

Fr. Vladimir Shutov

How much should a Christian sleep? Are there any special rules? To what extent should one be guided by the ancient father who assert the need for vigilance? If we want to sleep, how to understand, whether we indulge ourselves – or are tired.

How Should It Be?

I can say for sure: napping is not a sin. Sleep is the same natural human state as wakefulness. The physiology of sleep is cyclical, and if a person sleeps, he needs it. Sleep is not sinful at all. Let us recall the book of Genesis, which says that the Lord, creating Eve, made Adam sleep. God cannot do anything sinful. If we talk about the function of sleep in the physical world, then it is obvious: sleep gives rest to a living organism.

Sleep hygiene assumes that a person's healthy sleep lasts 8-10 hours a day. The World Health Organization claims that the ideal time to sleep is between 10:00 pm and 06:00 am. During this period, the human body is being most fully restored. But people do not always manage to comply with these conditions; in fact, very few people on the planet have the opportunity to sleep in this mode. There is even such a phenomenon as sleep deprivation – a lack or complete absence of sleep and all kinds of disorders associated with it.

Monastic Asceticism in the Life of Laymen

On the other hand, lack of sleep can be caused by a person's life, become his conscious choice. It happens that a believer refuses to sleep voluntarily – in order to devote this time to prayer or other spiritual feats. If we talk about the Orthodox tradition, then it is important to understand: all the holy fathers who recommend restricting sleep speak primarily about the monastic life. It is not clear why a person burdened with a family, having a job that usually requires attention and

responsibility, decides to focus on monastic asceticism. Imagine that a driver, a surgeon, or a turner begins to restrict his sleep. What will happen then? – the answer is obvious. As the apostle Paul says, any virtue must be accompanied by reasoning. Vigilance, that is, the reduction of sleep, is not the goal of a Christian’s life, but only one of the means of spiritual improvement – intended, I am stressing it once again, not for a layman.

Moreover, the holy fathers say that the new monk must sleep at least seven hours a day. And it does not say how long a person will stay in this status of the new in the faith – a year or two or decades, because each has its own measure, its own capabilities. In this connection, I recall the young man Dositheus, who was spiritual child of Saint Dorotheus of Gaza. According to the observation of the brethren, “they never saw Dositheus performing special ascetic work or eating food every other day, as some of those who lived there did, or that he was awake before the usual vigil, he even was not in time for it; they also did not see that he had some kind of special abstinence, but, on the contrary, they noticed that if there were some juice or fish or something like that left, then he ate it “- and still in five years Dositheus went from unbelieving person to saint.

The Benefits of Sleep and Siesta

Modern man must first of all determine what kind of life he lives. If he has a family and a job, he needs to get enough sleep. As for the nap, let’s remember the southern peoples, in whose life there is an obligatory siesta – the time when they rest during the day. From time immemorial, people have rest in the afternoon, because in those parts it is the hottest time. This tradition have been there for centuries, moreover, it is widespread among Christian peoples as well, and it does not interfere with their spiritual development.

St. John Climacus talks about sleep as well as about food and drink: they are bad when we allow ourselves excess in it. However, sleep is not something that is easy to overdo. It is difficult for a person to sleep more than necessary. Sleep is usually cyclical, and it is very difficult to change the usual measure of sleep. This is noticeable on weekends, when there is an opportunity to sleep a little longer, but it is not possible to bring it to life: a person wakes up at the usual time, having slept for the usual number of hours.

Saint John of Kronstadt wrote in his diaries about the benefits of sleep, Saint Theodoret of Cyrus called not only for work, but for treating “sleep as a consolation

from work". That is, even the saints speak of the need of getting enough rest in order to support their strengths. Everything should be in proportion to our strengths and way of life. If we reduce sleep time, we must understand why we are doing it, and try to adhere to an adequate pattern. If one feels the need to rest during the day, because in the evening he or she needs to deal with the house work, or something else, then why not to support the strengths? Who can judge such person?

It Is Better to Get Enough Sleep

People are all different, everyone has their own norm and their own sleep patterns. Nap for many is a very good alternative in case they cannot get enough sleep at night. If we pay attention to the life of the villagers, they always rest during the day, because they get up very early. By noon, the man who gets up at four in the morning have already worked for seven hours! With such regime, you cannot do without a day's rest. I think that if you have the opportunity to nap, it is very good. After all, we do not take anything away from anyone, on the contrary: due to lack of sleep, a person becomes irritable, and this will certainly affect his life negatively – both at work and in the family. The one who gets enough sleep is active, wants to work, is inspired and cheerful.

Lack of Sleep Is a problem for Thousands of People

You need to know your body, your sleep needs. It is impossible to force yourself to sleep in a mode that is not typical for your body. The amount of sleep is influenced by the state of mind, health, age etc. Sleep is physiological; it cannot be a sin. Probably, you need to separate sleep and lazy stay in bed. It's one thing when a person is asleep, and another thing is when after awakening, he lies down for some time, drinks coffee in bed, falls asleep again, and this continues till midday. To make yourself to sleep is difficult. Sleep can be pleasant, but few people are able to turn it into a source of sinful pleasure, because in order to sleep a lot, you need to have a special state of mind. On the contrary, modern people, as a rule, sleep very little, and lack of sleep is a problem for thousands of people today.

Among my parishioners, the question of excessive sleep time did not cause concern to anyone, on the contrary, I have repeatedly heard complains about excessive sleepiness in the evenings. Usually, after considering the reasons, it turns out that the person is too busy during the day and generally rests a little. Such people, of

course, have no need to limit sleep, but increase its duration. For example, teachers who burn out emotionally at work, after which they also have to do household chores, doctors, drivers, and others. A little rest would greatly help them to recover from work. In a word, most often modern people need not a limitation of their sleep, but almost a forced extension of it.

By the way, a nap can solve the problem of fatigue in the evening, when a Christian does not have the strength for evening prayers. Most people have responsibilities in the family and in society. Lack of sleep can lead to tragedies in all areas of life. A person should have a sense of responsibility before God and people. (St. Elizabet Convent, Minsk, Belarus)