

Great Lent Begins
Начало Великого Поста
27 February

Russian Orthodox Church of the
Resurrection of Christ

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Pascha
Пасха
16 April

Schedule for the Week of January 29 – February 4, 2017

Sunday Jan 29 St. Peter's Chains
8:15 AM Nocturns, Hours, Confessions
9:00 AM Divine Liturgy

Saturday Feb 4 5:30 PM Vigil

Sunday Feb 5 NewMartyrs & Confessors of Russia
Нед. Святых Новомучеников и
Исповедников Российских
Sunday of the Publican & Pharisee
Нед. О мытаре и фарисее

****Confessions END at 8:59 AM****

Неделя о Закхее



За пять
недель до
начала
Великого
поста
Церковь
призывает
нас
вступить в
подготовит

ельный период.

Пост – время покаяния. Хотя покаянное чувство, сокрушение о своих грехах присутствуют каждый день в жизни истинного христианина, но Великий пост – это дни особого очищения души, особого внутреннего переживания, ведущего к познанию смысла Воплощения, Распятия и Воскресения Христова. Потому Церковь возвещает нам, находящимся на разных отрезках пути к совершенству, о сторонах покаяния и средствах, побуждающих к нему. Ибо сказано: “если не покаетесь, все... погибнете” (Лк. 13,3)

В евангельской истории о мытаре Закхее (Лк. 19,1-10) мы видим первый символ покаяния – жажда увидеть Господа, принять Его в сердце. Вместе с этим желанием возникает ощущение

собственной нечистоты, греховности, которая не дает приблизиться к Богу, встает стеной между Ним и человеком. Видение греха своего, осознание недостойности – начало покаяния.

The Sunday of Zacchaeus

Zacchaeus, the holy Apostle of Christ, was an earnest and wealthy chief tax-collector appointed by the Romans, as the divine Apostle and Evangelist Luke speaks in his gospel (19:1-10). We learn that Zacchaeus was very short, and due to the crowd, he could not see the Lord Jesus Christ with his own eyes, as he desired, when the Lord was passing through Jericho. Zacchaeus went up into a sycamore tree to see Him. The Lord acknowledged this good will of Zacchaeus and his sincere faith, and as He passed by, He called him by name and announced His wish to be a guest in his house.

Zacchaeus accepted the Lord's proposal with all his soul, and rushed with joy and received Him in his home and offered Him hospitality with all willingness. It was not only because he believed in Christ with all his soul that he hosted Him, but also because he actively repented of his former sins, when he said, “Behold, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold” (Lk 19:8). True, the Jews could not tolerate this, and they all murmured “He has gone to be the guest of a man who is a sinner” (Lk 19:7). But the Lord, who knows the hearts of all, saw Zacchaeus; disposition and, honoring the power of his repentance, forgave and blessed him and all his house, saying, “Today salvation has come to this house, because he also is a son of Abraham.” (Lk 19:9).

Zacchaeus; conversion in this manner offers us two important lessons: first, God's compassion and the signs of sincere and active repentance; and second, the fact that correction of evil as far as one is able, is an inseparable proof of sincere repentance. In this way Zacchaeus exceeded the ordinance of the Mosaic Law in his generosity, for which he was accounted worthy of the Lord's blessing.

Placing this gospel lesson before us, the Holy Fathers wish to instill in us a desire to repent just as Zacchaeus possessed a desire to behold Christ. Having his example before us, let us prepare ourselves for the approaching struggles of the Great Fast as we set out on our journey to behold Christ's lifegiving Resurrection.

After Christ's Resurrection, it is said that Zacchaeus was a disciple of Apostle Peter, who afterwards ordained him Bishop of Caesarea. His memory is also celebrated on April 20/May 3. (From the Synaxarion)

Veneration of the Precious Chains of the Holy and All-glorious Apostle Peter.

In the year A.D. 42 the Apostle Peter, on the order of Herod Agrippa, was seized and imprisoned for preaching Christ and was fettered with two iron chains. At night on the eve of that day on which the Apostle Peter would be tried before the people, an angel of God miraculously removed his fetters and led him out of the prison (*Acts 12, 1-11*). Some believers, having heard about the miracle, took the chains and secretly stored them as jewelry. The chains healed those who possessed various illnesses who resorted to them with faith. Therefore even the Holy Church in its services for this day, hymning the Holy Apostle Peter, invites her children to kiss "in faith" "the honorable chains", which it offered the believer, "as costly food in healing illnesses, comforting the grieving and a haven for the bestormed".

The Chains of the Holy Apostle Peter were kept in Jerusalem up to the time of Patriarch Juvenal, who presented them to Eudocia, the wife of the Emperor Theodosius the Younger; and in 437 (or 439) they were translated from Jerusalem to Constantinople. Once they were sent to Rome to his daughter Eudoxia, the wife of Emperor Valentinian III, who on this occasion constructed a temple in the name of the Apostle Peter. Meanwhile in Rome were other chains which were imposed upon the Apostle Peter by an order of the Emperor Nero. These and the other chains were placed together in the same Temple of the Apostle Peter.

(According to the reasoning of villagers, from this time on in the winter it is necessary to keep domestic cattle still foraging for the other half of winter. That is why this day is also known among the people as 'half fed'. The Little Russians say on this day: "on Peter's chains, the rocks crackle" (na Petra virigi, trutsia krigi), that is, the ice begins to break).

*(excerpted from S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900), pp. 0034-0035. Translated by Archpriest Eugene D. Tarris © December 17, 2006. All rights reserved.)*

«Без меня не можете делать ничего»

Что такое история человеческого рода? История то падений, то восстаний, история шатания мыслей человеческих, жизни семейной и общественной, и история падений царств и народов или отдельных городов и учреждений. А наше бремя какую

картину представляет? Картину падений всех обществ. Где причина такой слабости умов, сословий, учреждений, нарочито собирающихся для утверждения колеблющегося государства и, между тем, по-прежнему колеблющегося; где причина темноты, слабости и падения? В неверии, в отпадении от Бога, от Божиих премудрых повелений, в надеянии на свой разум слепой, в последовании своим страстям. И поделом – без Бога, без разума Божия, без закона Божия, без Церкви Божией, которая есть столп и утверждение истины, общества не могут стоять твердо, и учреждения их не могут иметь твердой опоры, а потому они все распадаются, ибо сказано: без Меня не можете делать ничего. (*Св Прав. Иоанн Кронштадский*)

О молитве

Больше молитесь, не ленитесь, потому что молитва есть пища души. Не морите же души ваши голодом, лучше пусть тело голодает.

Мрачное настроение очень может быть от небрежения о молитве, ибо без молитвы душа чувствует голод.

Кто больше и внимательнее молится, у того душа более и силы имеет к перенесению скорбей.

От трудности и множества дел, а также и от недостатков не приходи в смущение, но прибегай к Господу с молитвою, и Он не оставит тебя.

Что во время молитвенное смущают вас помыслы, откуда что взять, это просто искушение от врага. Не поддавайтесь этим помыслам. Говорите себя мысленно: «Господь нам помогал и всегда будет помогать». Затем ограждайтесь крестным знамием и со вниманием творите Иисусову молитву.

(Преподобный Иосиф Оптинский)

