

**Orthodox Church of the  
Resurrection of Christ  
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**Sunday, August 21, 2022  
Divine Liturgy Sundays at 9:00 AM  
Confessions 8 - 8:50 AM**

**Afterfeast of the Transfiguration of the  
Lord.**

**Попразднество Преображения**

**Upcoming Feast next Sunday:**

**Dormition of the Theotokos / Успение Пр. Бцы / Sunday 28 August**

Преображение - Это событие произошло незадолго до страданий Христа Спасителя и, как говорится в церковном песнопении, имели целью укрепить веру учеников в том, что их Божественный Учитель — поистине «Отчее Сияние».

С этой же целью явились на горе Фаворской боговидец Моисей и огнеколесничник Илия, представители живых и мертвых. Они беседовали со Христом «о исходе Его», т.е. о предстоящих крестных Его страданиях, смерти и воскресении, указывая своим явлением, что Он — Господь, что Он есть Тот, Который на горе Синайской дал Закон и глагодал во пророках, возвещая Свою волю, и в то же время Он есть Исполнение Закона и пророков.

Сверх сего апостолы получили и иное, еще более существенное для них свидетельство, а именно: их осенило светлое облако, из которого послышался глас. «*Сей есть Сын Мой возлюбленный, о Нем же благоволих: Того послушайте*» (Мф. 17, 5). Но Иисус Христос явил лишь только зарю Своего Божества, приоткрыл лишь частицу Славы Своей, показывая этим, какое блаженство ожидает всех любящих Господа. Как же нам сподобиться, хотя отчасти, такого блаженства, такого света Христова?

Преподобный Макарий Великий указывает, что нужно прежде всего твердо верить в Господа, понуждать себя к молитве, любить храм Божий и посещать его, творить добро посылно, приучать себя к смирению,

безропотному перенесению всяких обид, огорчений, оскорблений, вспоминать смерть и суд Божий и оплакивать грехи свои. «*Поминай последняя твоя и во веки не согрешиши*» (Сир. 7, 39), — говорит Слово Божие.

Вот самое главное, что нужно для того, чтобы удостоиться нам блаженной участи любящих Бога.

«Молитвами Богородицы да воссияет и нам грешным Свет Твой присносуший, Светодавче, слава Тебе!» Аминь. (Слово митрополита Владимира (Тихоницкого), (+1959г.))



“*Jesus up the mountain to pray. And when you were praying, the vision of His face was different, and His garment shone white*” (Luke 9:28-29).

Long before the creation of the world in time, in the eternal council of the Divine, the fall of the human race was foreseen. Therefore, along with the creation of the world and man, the salvation of man through the redemptive sufferings of the God-man was also predetermined. When the predetermined fullness of times came, the Son of God really became incarnate and suffered for the human race. But in order for these sufferings not only to be committed, but also to be properly perceived, first by the disciples, and then by all of humanity, the Savior, during His earthly life, gradually prepared His chosen disciples, and

through them all of humanity, for the proper perception of these sufferings.

For this Christ repeatedly prays about His sufferings to His Heavenly Father, and for this He repeatedly talks about them with His disciples. For this, even now He ascends Mount Tabor. He ascends in order to pray, and during prayer to reveal His glory to the disciples, so that when they see Him crucified, they will understand that His suffering is free suffering, and He Himself, although He suffers according to humanity, but according to His Divine nature is the Father's radiance.

And see how powerful and effective His prayer is! As He prays, His humanity is illuminated by the glory of His divinity. ... He passes into the realm of the invisible world, attracts Moses and Elijah from there, reaches the very bowels of the Heavenly Father and moves His love to the solemn witness of the Beloved: "This is My beloved Son" (Matt. 17:5).

"I know this," you will say, "but I can't force myself to pray, because I don't have the mood necessary for this." You speak the truth, man, but you only draw the wrong conclusion from your truth. Truly, there is in human nature a strange duality and contradiction of directions. On the one hand, a feeling of need for the Divine and a desire for communion with God. On the other hand, there is a kind of

secret reluctance to deal with the Divine and an inclination to run away from an interview with God.

... Your prayer is ineffective and fruitless because you either pray about something that you shouldn't pray for, or you don't pray the way you should. "Be wise in your prayer," says St. Isaac the Syrian, - do not ask anything perishable and vain in it, remembering the commandment of the Savior: "Seek first the kingdom of God and His righteousness, and all this, that is, all the needs for temporary life, will be added to you" (Matt. 6, 33).

St. John of the Ladder said: "Do not use wise expressions in your prayer. The simple and unsophisticated babble of children is more pleasing to the Heavenly Father than the eloquence of the wise of this age." Avoid verbosity in prayer, remembering that one word of the publican propitiated God, and one saying full of faith saved the thief on the cross, and the prodigal son propitiated his father with one word.

If you pray, the Lord will not reject you. Pray first, as best you can, with an imperfect prayer, and the Lord will give you a perfect prayer. And this latter will not only lift you to Tabor, but also to heaven itself. Amen (Abp. Theophan Bistrov, +1940)

