

**Orthodox Church of the
Resurrection of Christ
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**Sunday, 107March, 2024
Divine Liturgy Sundays at 9:30 AM
Confessions 8:45-9:15 AM**

**Cheese-fare, Expulsion of Adam from Paradise
Сыропустная, воспоминание Адамова
изгания**

Schedule of Services first Week of Lent

Monday, 18 Mar thru Thursday, 21 March

Great Canon of St. Andrew of Crete -- 6:30 PM

Friday, 22 March, 2024

Presanctified Liturgy – 6:30 PM

Двери Покаяния



“Покаяния отверзи
ми двери,
Жизнодавче,
утренюет бо дух
мой ко Храму
святому Твоему”...

В этом
умилительном
священном
песнопении Святая
Церковь первый
раз в этом году
призывает нас
стучаться в двери

Но есть одно

препятствие в горячем стремлении моем к
Твоей Святыне: “храм носяй телесный весь
осквернен”...

...И вот стоишь ты, христианин, в обнажении
своих беззаконий пред огненными очами
Божественной Правды, И Церковь снова
указывает тебе выход, и призывает тебя
молиться Богородице: “На спасения стези
настави мя, Богородице... Студными бо окалях
душу грехми и в лености все житие мое иждих,
но Твоими молитвами избави мя от всякия
нечистоты”...

Вот оно, то сердце, которое ты ищешь, вот
сердце, которое само прошло оружие и которое
принимает все удары, направляемые на других.

Итак, ты покайся, ты осознал слабость и
несовершенство одних твоих естественных сил и
в этом сознании прибегаешь к благодатному Покрову
Богоматери... Но для того, чтобы это раскаяние
твое не осталось минутным настроением, для
того, чтобы покаяние не исчезло вместе с
высохшими слезами, Церковь снова возвращает
тебя к твоему прижизненному греховному состоянию:

“множество содеянных мною лютых помышляя,
окаянный, трепещу Страшного дне Судного”...

В этих словах Церковь дает тебе образ
будущего расчета дня, когда будет подведен
результат всей твоей жизни, дня, когда
каждое деяние обнажится.

...Воспользуемся же и мы этим
спасительным и духовно обновляющим
временем покаяния и постараемся, чтобы не
безследны для нас были настоящие яркие
моменты Богослужбного года. В покаянии не
только прощение прошлого, но и
действительная надежда на лучшее будущее.
Принесем же Богу покаяние и слезы, не только
омывающие скверну прежних грехов, но и
орошающие, часто неплодные ко всему
светлому и благому, грехолюбивые души наши.

(Иеромонах Мефодий)

† † † †

Once again we will open the dark scroll of our
deeds before the Omniscient, once again we
will hear from His face forgiveness for
everything we have done and we will go to our
home justified! Yes, my brothers, there is no
one on earth who could tell us for sure that our
real confession is not our last. This could be
done by the One One, in whose right hand are
the keys of hell and death (Апос. 1:18), but in
Him we all live, move and are. But He Himself,
to protect us from carelessness, deigned to
announce to us in His Gospel that the day and
hour of both His coming to us and our
departure to Him should remain a mystery to
us. How would we confess when we are on our
deathbed? We would confess with the deepest
contrition of spirit and unrepentant disgust for

sin. We would confess with a firm determination not to deviate any more to the side of lies and lawlessness, for then the need for a person to live a pure and holy life would be revealed to us with all its might. And in order to confirm ourselves in this necessary feat, to protect ourselves from the new temptations of life, from new attacks from the passions, let us take with us from the holy lectern on the path of life the memory of death, for it was not in vain that the Wise One said: remember your last, and forever sin not. (Sir.7, 39)! Amen. (*Saint Innocent, Archbishop of Kherson and Tauride (+1857)*)

Great Lent -- Guide for Examination of Conscience

- Did I deny or doubt God's existence?
- Did I doubt the teachings of the Orthodox Church?
- Did I neglect my morning or evening prayers?
- Did I miss Divine Liturgy because of laziness or carelessness?
- Did I fail in my duties to God for fear of ridicule?
- Did I fast as required?
- Did I consult fortunetellers or believe in superstitions?
- Did I make a promise and fail to keep it?
- Did I anger others and provoke them to curse or swear?
- Did I do unnecessary work on Sunday or holydays?
- Did I pray at home if I was unable to attend church because of illness (or weather)?
- Did I teach my children respect for the Lord's day?
- Did I ever deny that I was an Orthodox Christian?
- Did I ever wish that I were dead?
- Did I deliberately look at obscene pictures or books?
- Did I entertain impure thoughts or desires?
- Did I commit impure actions alone or with others?
- Did I envy others? Did I attend movies or dances during Lent?
- Did I steal, or cheat, or help others in doing so?
- Did I rashly gamble, give or accept bribes?
- Did I go to Confession and Communion at least once a year?
- Did I go to Communion without fasting properly?
- Did I do a full day's work in return for a full day's pay?
- Did I give God thanks for my daily food?

When we have a hard heart, we cannot forgive our neighbor. But we have to learn to break ourselves. We need to pray for this person and do a good deed for him. When we do good to this person (if he is our enemy, foe), then our heart will not be cruel. It will be good. The Apostle Paul writes the following words to the Corinthians: I hold you all in my heart. You can't accommodate me. (2 Cor. 6:12). Now, if only you would delve into these words! Imagine what a kind, holy heart he has. It's not cruel. It

accommodates everyone because they are all creations of God. You and I have no reasoning. We see sin in a person, and we do not love this sin, and along with this sin we do not love our neighbor. There is a violation of God's commandment. The Lord commanded to love your neighbor as yourself. If we don't love our neighbor and treat him cruelly, then we don't love the Lord. (*Archim. Ambrosy Yurasov*).

A first path of repentance is the condemnation of your own sins: "Be the first to admit your sins and you will be justified." For this reason, too, the prophet wrote: "I said, I will accuse myself of my sins to the Lord, and Thou forgavest the wickedness of my heart." Therefore, you too should condemn your own sins; that will be enough reason for the Lord to forgive you, for a man who condemns his own sins is slower to commit them again. Rouse your conscience to accuse yourself within your own house, lest it become your accuser before the judgment seat of the Lord.

Another way and no less valuable is to put out of our minds the harm done us by our enemies, in order to master our anger, and to forgive our fellow servants' sins against us. Then our own sins against the Lord will be forgiven us. Thus you have another way to atone for sin: "For if you forgive your debtors, your heavenly Father will forgive you."

A third path consists of prayer that is fervent and careful and comes from the heart.

If you want to hear of a fourth path, I will mention almsgiving, whose power is great and far-reaching.

If, moreover, a man lives a modest, humble life, that, no less than the other things I have mentioned, takes sin away. Proof of this is the tax-collector who had no good deeds to mention, but offered his humility instead and was relieved of a heavy burden of sins.

Thus I have shown you five paths of repentance: condemnation of your own sins, forgiveness of our neighbor's sins against us, prayer, almsgiving, and humility.

Do not be idle, then, but walk daily in all these paths; they are easy, and you cannot plead your poverty. For, though you live out your life amid great need, you can always set aside your wrath, be humble, pray diligently, and condemn your own sins; poverty is no hindrance.

Now that we have learned how to heal those wounds of ours, let us apply the cures. Then when we have regained genuine health, we can approach the Holy Table with confidence, go gloriously to meet Christ, the King of Glory, and attain the eternal blessings through the grace, mercy, and kindness of Jesus Christ our Lord.