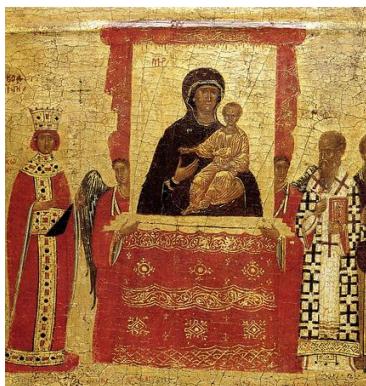


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В первую неделю св. Четыре-десятницы совершается воспоминание Торжества Православия, окончательно установившего почитание святых икон. В 787 году VII

Вселенский Собор сформулировал догмат иконопочитания, а Собор в Константинополе в 842 году при св. Патриархе Мефодии установил почитать память сего восстановления ежегодно в 1-ю неделю Четыредесятницы. Но праздник имеет и более широкий смысл. Все великие ереси Востока посягали на самую суть откровения – учение о Богочеловечестве Христа. Арий утверждал, что Он – лицо тварное, только подобное Богу. Несториане проводили грань между Иисусом – Сыном Божиим и Иисусом – человеком, Который стал единым только после крещения в Иордане. Монофизиты считали, что человечность Христа поглощена Его Божеством, и потому отрицали ее; монофелиты признавали в Христе только одну волю – Божественную. И, наконец, иконоборцы, запретив изображать Богочеловека, фактически отказались от веры в реальность Воплощения... Торжество Православия заключается в том, что через восстановление почитания икон Церковь отстаивала истину Боговоплощения, истину, что Бог Себя являет, образно Себя открывает.

The Sunday of Orthodoxy

The Sunday of Orthodoxy, which is celebrated on the first Sunday of the Great Lent, celebrates the restoral of the veneration of icons and the definition of the proper understanding of that

**Sunday, 24 March, 2024
Divine Liturgy Sundays at 9:30 AM
Confessions 8:45-9:15 AM**

**Sunday of Orthodoxy
Торжество Православия**

(Pascha/Easter 2024: 5 May)

veneration according to the decree of the 7th Ecumenical Council in 787 AD.

The fight against the veneration of icons began in earnest by Emperor Leo the Isaurian around 717 AD. The Patriarch at that time, Germanos, was summoned by him to hear him rail against the icons, and demanded that they be removed everywhere. The Patriarch could not be persuaded to agree with the emperor, so the emperor send him into exile and replaced him with Anastasius, who share the iconoclastic opinions.

Emperor Leo was succeeded by Constantine Copronymous and then by his son, who continued the persecution.

In 780 AD, Constantine, followed by Irene (797 AD) inherited the throne. They were guided by the most holy Patriarch Tarasius to convoke the Seventh Ecumenical Council, which restored the icons and defined their veneration.

However, the persecutions were not stopped at this time. Subsequent rulers like Nicetas Genikos (802-11), his son Stravikios, and then Michael Rangabe (811-13) revered the images; but in 813 AD Leo the Armenian began a second war against the veneration of images. He was succeeded by emperors Michael and Theophilus (829-42), all of whom continued the persecution.

However, Empress Theodora, wife of Emperor Theophilus, was a great venerator of the icons. Theophilus died a fearful death, and Empress Theodora succeeded to the throne. She and her son Michael (842-67), together with Patriarch Methodius, firmly restored the veneration of the images, and the iconoclasts were denounced and anathematized. From that time forward, the venerable confessors ordained that the holy feast should take place annually to insure that we do not tumble again into the same iniquity.

Мы празднуем сегодня великий день который помогает нам осознать всю важность нашей собственной причастности к делу

Божиему, нашей ответственности жить по Божиему закону. Потому что, если мы откажемся от веры апостольской, веры Христовой, если мы будем неспособны жить по нравственному закону, который Бог дал людям, что же тогда говорить о многообразном мире, что же тогда говорить о тех, кто не знает веры Христовой?

Поэтому, празднуя Торжество Православия, мы должны переживать особое чувство ответственности за судьбу Церкви, за судьбу свою собственную, за судьбу рода человеческого. Пусть же Господь приклонит милость ко всей Вселенской Церкви, ко всем архипастырям, пастырям и верующему народу, что в разных странах мира хранят веру православную. И верим, что Господь приклонит милость ко всем нам и Торжество Православия станет не только литургическим праздником, но и великим и спасительным фактором человеческого бытия. Аминь.

(Свящ. Патр. Кирилла, 2010)

My dears, children of the Holy Orthodox Church! Today is a special day - the day of the Triumph of Orthodoxy, the day of the triumph of the Holy Orthodox, Catholic and Apostolic Church, the Heavenly Triumphant Church - and the Earthly Militant Church. . And this is a day of joy about the incarnation of the Son of God, about the fullness of Divinity on earth in Him and about the fullness of Divinity in His body - in the Church of Christ.

And His body is all those who walk the feat of life in faith and truth, in the bosom of the Church, this is all, starting with the holy apostles: and teachers of the Church themselves, We heard in the Gospel reading high praise and praise from the searching heart of the Lord to the future Apostle Nathanael: "...This is truly an Israelite, in whom there is no guile" (John 1:47). And this is the praise of a Christian, the praise of that Church about which the Lord spoke: this is the Church in which there is no guile, no vain inventions of men, which is all truth in all its teaching, Sacraments, worship, administration, in all its structure. It is this Church, in the words of the Apostle Paul "...the pillar and ground of the truth" (1 Tim. 3:15), that is, the glorious Church, without filth or vice. By what bloody deeds, by what struggle against the enemies of the truth, by what and how many deaths of the zealots of purity, holiness of the faith and the Church, Orthodoxy was acquired, preserved and passed on to us!

Today we see the earthly Church dejected, burdened with various troubles and sorrows..., and it

seems to us: is there anything to rejoice about? But know, my dears, the Triumph of Orthodoxy in the Church will always be celebrated, for this triumph is not about the visible glory of Orthodoxy, but about the only thing that gives life to the world and which no external troubles and no enemies can now take away - this is the triumph of the Divine love for the world and the eternal life of the world in this love. And for us, for each of us, only a private question remains - will you and I be participants in this Divine love? Will we preserve ourselves and preserve for our posterity what Christ Himself gave us and what His faithful followers in the Church handed down in purity?

(Archim. John Krestyankin)

The Proof of Fasting

Do you fast? Give me proof by your works.

If you see a poor man, take pity on him.

If you see a friend being honored, do not envy him.

Do not let only your mouth fast, but also the eyes and the ears and the feet and the hands and all the members of our bodies.

Let the hands fast by being free of avarice.

Let the feet fast by ceasing to run after sin.

Let the eyes fast by disciplining them and not to glare at that which is sinful.

Let the ear fast by not listening to evil talk or gossip.

Let the mouth fast from foul words and unjust criticism.

For what is it if we abstain from birds and fishes but bite and devour our brother?

(St. John Chrysostom)

All-purpose Lenten Prayer

Create in me a clean heart, O God, and renew a steadfast spirit within me. (Ps. 51:10)

This single line from the Psalms is a wonderful prayer for Lent:

A clean heart: the recognition that we have been soiled in our inmost being by giving in to evil, is the beginning of repentance. Far from being a symptom of a bad self-image, this recognition is the beginning of health.

Create in me, O God: By acknowledging both that we cannot reform ourselves and that God can, we take another step toward wholeness.

Renew within me: Christians repent because they have already received a gift of faith and the life it brings in baptism. When we sin, we need to be renewed in the original blessing of our faith.

A steadfast spirit: We are not looking for a momentary rush of emotion, immediate gratification or a seasonal change, but for the ability to live each day in faith, hope and love. Try to pray this prayer each day of Lent, and pray it with confidence that God will actually accomplish this in you.

(from The Orthodox Herald)