

Вел. Пост
2 Марта
Great Lent
March 2

**Russian Orthodox Church of the
Resurrection of Christ**
1201 Hathaway Lane NE
Minneapolis, MN 55432-5720
Phone: 763-574-1001
web site: <http://www.resurrectionskete.org/>
email: rsmnch@msn.com

Пасха
19 Апреля
Pascha
April 19

Schedule for the Week of February 23 - 29, 2020

Sunday Feb 23 Last Judgment Sunday / Meatfare
Мясопустная / о страшном суде

Saturday Feb 29 5:30 PM Vigil

Sunday Mar 1 Cheesefare Sunday / Сыропустная
Forgiveness Sunday / Прощеное
Воскр.
8:15 AM Nocturns, Hours, Confessions
9:00 AM Divine Liturgy / Литургия
FORGIVENESS VESPERS FOLLOWING LITURGY
ВЕЧЕРНЯ ПОСЛЕ ЛИТУРГИИ
С ОБРЯДОМ ПРОЩЕНИЯ

Monday Mar 2 Great Lent Begins
Начало Великого Поста

Schedule for the First Week of Great Lent

Monday – Thursday Services: Mar. 2 - 5:
Службы - Подельник – Четверг 2 – 5 Марта:

7:30 AM Nocturns, Matins, Hours, & Vespers

**6:30 PM Compline with reading of Canon of
St Andrew of Crete /**
Вел. Канон Св. Андрея Критского

Friday – Mar 6 / Пятница 6 Мар.:
9:00 AM Nocturns, Hours

6:00 PM Typica & Presanctified Liturgy.
Литургия Преждеосвященных Даров

Об искушениях

Где бы ты ни жил, нигде нельзя прожить без искушений или чрез бесов, или чрез людей, или от собственных привычек, или от неукротенного самолюбия.

Вся жизнь человека, где бы он ни жил, есть не что иное как искушение.

Скорбные искушения во всяком случае полезны.

На всякое искушение победа – смирение с терпением.

Бесовские искушения проявляются в разных смущениях и недоумениях.. но все должно преобладать верою и упованием и благой надеждой.

Премудрый и всеблагий Господь попускает врагу искушать каждого только по мере сил, а не выше сил.

Враг не всегда старается искушать людей грубыми вещами, а более всего смущает людей благовидными предложениями и благовидными объяснениями.

Не должно забывать, что мы имеем истинного врага рода человеческого, который всеми мерами старается путать людей чрез их собственные немощи.

Главные козни вражий две: бороть христианина или высокоумием и самомнением, или малодушием и отчаянием.

Враг, если не может кому сделать вреда, то по злобе своей силится по крайней мере смущать его, досаждают ему разными помыслами и злыми внушениями.

Враг искреннего откровения не терпит, а человек чрез это получает помощь Божию и вразумляется против искушений.

Надобно исповедовать, в чем согрешили и как согрешили, -- вот и все. Хорошо заблаговременно написать исповедь и прочесть самому перед духовником. Будет и ему понятно и незатрудительно, и исповедующемуся

легко и отрадно. (Прп. Амвросий Оптинский)

The Three Principles of Orthodox Spirituality: The Path to Prayer

By Met. Jonah (Paffhausen)

When I was in seminary I had the great blessing of becoming the spiritual son of a Greek bishop, Bishop Kallistos of Xelou. ... The whole spiritual vision of Bishop Kallistos had three very simple points.

DO NOT RESENT. DO NOT REACT. KEEP INNER STILLNESS.

These three spiritual principles, or disciplines, are really a summation of the Philokalia, the collection of Orthodox Christian spiritual wisdom. And they are disciplines every single one of us can practice, no matter where we are in life – whether we're in the monastery or in school; whether we're housewives or retired; whether we've got a job or we've got little kids to run after. If we can hold on to and exercise these three principles, we will be able to go deeper and deeper in our spiritual life.

DO NOT RESENT

When we look at all the inner clutter that is in our lives, hearts and souls, what do we find? We find resentments. We find remembrance of wrongs. We find self-justifications. We find these in ourselves because of pride. It is pride that makes us hold on to our justifications for our continued anger against other people. And it is hurt pride, or vainglory, which feeds our envy and jealousy. Envy and jealousy lead to resentment.

Resentfulness leads to a host of problems. The more resentful we are of other people, the more depressed we become, and the more we are consumed with the desire to have what they have, which is avarice.

One of the most valuable and important things that we can thus do is look at all of the resentments that we have. And one of the best ways of accomplishing this is to make a life confession. ... In the course of our spiritual life we may make several, in order to really dig in to our past and look at these resentments that we bear against other people. This will enable us to do the difficult work that it takes to overcome these.

... [W]hen we hold resentments, when we hold anger and bitterness within ourselves against those who have abused us in some way, we take their abuse and we continue it against ourselves. We have to stop that cycle. Most likely that person has long gone and long forgotten us, forgotten that we even existed; and maybe not. But for the sake of our own soul and for the sake of our own peace, we need to forgive. We should not justify the action, but we should overlook the action and see that there's a person there who is struggling with sin. We should see that the person we have resented, the person we need to forgive, is no different than we are, that they sin just like we do and we sin just like they do.

... Think of the Lord's Prayer: "*Forgive us our trespasses as we forgive those who trespass against us.*" If we don't forgive, we can't even pray the Lord's Prayer without condemning ourselves. It's not that God condemns us. We condemn ourselves by refusing to forgive. We will never have peace if we don't forgive, only resentment. It is one of the hardest things to do, and our culture does not understand it. It is to look at the person we need to forgive, and to love them – despite how they may have sinned against us. Their sin is their sin, and they have to deal with it themselves. But we sin in our reaction against their sin.

DO NOT REACT.

So this first spiritual principle – do not resent – leads to the second: We must learn to not react. This is just a corollary of "turn the other cheek." When somebody says something hurtful, or somebody does something hurtful, what is it that's being hurt? It's our ego. Nobody can truly hurt us. They might cause some physical pain, or emotional pain. They might even kill our body. But nobody can hurt our true selves. We have to take responsibility for our own reactions. Then we can control our reactions.

(To be continued)

note: to read the article in its entirety, see: <http://www.pravmir.com/the-three-principles-of-orthodox-spirituality-the-path-to-prayer/>