

**Russian Orthodox Church of the
Resurrection of Christ**
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Пасха
19 Апреля
Pascha
April 19

Schedule for the Week of March 29 – April 4, 2020

Sunday Mar 29 St. John of the Ladder / Преп Иоанна Лествичника

Friday Apr 3 Akathist to the Theotokos 6:30 PM

Saturday Apr 4 5:30 PM Vespers

Sunday Apr 5 St. Mary of Egypt / Преп. Марии Египетския
8:15 AM Nocturns, Hours, Confessions
9:00 AM Divine Liturgy / Литургия

его видение жизни как дороги, ведущей по ступеням ввысь, близко каждому христианину.

Впрочем, не только: исихологически гениальные наблюдения синайского монаха вошли в мировую культурную сокровищницу и интересны всем духовно развитым людям.

«Лествица», читавшаяся на Руси с древнейших времен, была любимой книгой Н.В. Гоголя, с которой он, по свидетельству современников, «не расставался». Замечательно, что хрестоматийный герой гоголевской «Шинели» оказался обязан своим именем и даже особенностями характера одному из персонажей «Лествицы» -- святому Акакию Савваиту, современнику Иоанна Лествичника. (Греческое имя Акакий значит «кроткий», «незлобивый».) Ю. Рубан

Лестница в Небеса

Четвертое великопостное воскресенье посвящено памяти преподобного Иоанна Лествичника. Долгая жизнь этого древнего подвижника (VI век), проведенная у подножия священной горы Синай, была бедна внешними событиями, но богата внутренними, и это обеспечило ему историческое бессмертие.

В написанной им книге «Лествица райская» духовный путь подвижника сравнивается с непрерывным восхождением по крутым ступеням «лестницы» духовного совершенствованная на небо.

Всего Иоанн насчитывает 30 ступеней – стадий совершенствования, по традиционному числу лет жизни Иисуса Христа до Его вступления на общественное служение. Разумеется, он писал в первую очередь для монахов, но

На Украшение Плащаницы

Please consider a donation for Paschal flowers and adornment of the church:

From: _____

In Memory/Honor of: _____

In the course of the three weeks before the Great Lent, the Church gradually brought us to the state of repentance necessary for a proper approach to fasting and prayer; the Church brought us to a state of spiritual mobilization, so-to-speak, in order for us to make proper use of these mighty weapons against the evil spirits. Only through repentance are we able to attain that state of humility in which we become aware of our feebleness, our absolute inability to cope on our own with the enemy's fierce attacks.

And thus, having attained a state of repentance and humility, we are ready for the next stage: we are ready to appeal to the Lord from the bottom of our hearts for help. And at this point the Lord hurries to our aid, encourages our Lenten efforts, reveals to us their significance, reveals to us that our labors of fasting and prayer are not in vain, because these are precisely the weapons which will help us in our struggle.

Moreover, to firmly establish us on the right spiritual path, we also heard the second Gospel reading about the beatitudes. These special commandments instruct us in what we must do, step by step. This Sunday the Church commemorates the venerable St. John of the Ladder, who wrote a spiritual opus entitled "*The Ladder of Divine Ascent*," in which he shows us how one virtue leads to another just like steps in a ladder. In this work, we see how, by means of thirty steps, the Christian gradually ascends from below to the heights of supreme spiritual perfection. We see how one virtue leads to another, as a man rises higher and higher and finally attains to that height where there abides the crown of the virtues, which is called "Christian love." In a spiritual sense the beatitudes are these very steps. Whoever is poor in spirit will surely mourn his feebleness, while whoever mourns his feebleness will certainly be meek, will be lenient towards his brethren, will strive to be merciful and helpful,

will strive to acquire the peace which the Lord wishes us to have in our hearts.

And so, dear brethren, throughout the entire Lent the Church leads us along these steps of virtue, leads us up this wondrous spiritual ladder to heavenly bliss, to the joy of Christ's radiant Resurrection. (*excerpted from Abp. Andrew of Novo-Diveevo*)



«Все доброе, что только можете делать, делайте; никому не лгите, ни перед кем не возносите, ни к кому не имейте ненависти, не оставляйте церковных собраний, к нуждающимся будьте милосердны, никого не соблазняйте, не касайтесь чужой чести и сохраняйте верность женам вашим. Если так будете поступать, то недалеко будете от Царствия небесного». (*Прп. Иоанн Лествичник*)

Keeping the Great Fast Right

The Great Fast has no advantage to us unless it brings about our spiritual renewal. It is necessary while fasting to change our whole life and to practice virtue.

Turning away from all wickedness means keeping our tongue in check, restraining our anger, avoiding all gossip, lying and swearing. To abstain from these things - herein is the true value of the fast.

It is folly to abstain all day long from food, but fail to abstain from sin and selfishness.

It is possible for one who fasts not to be rewarded for his fasting. How? When indeed we abstain from foods, but do not abstain from iniquities; when we do not eat meat, but gnaw to pieces the homes of the poor; when we do not become drunkards with wine, but we become drunkards with evil pleasures; when we abstain all the day, but all the night we spend at unchastened shows. Then what is the benefit of abstention from foods, when on the one hand you deprive your body of a selected food, but on the other offer yourself unlawful food? (*St. John Chrysostom*)