

**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

Schedule for the Week of October 6 - 12, 2019

Sunday Oct 6	Conception of St. John Baptist Зачатие Крестителя Господня Иоанна
Wednesday Oct 9	St. John the Theologian 9 AM Service
Saturday Oct 12	5:30 PM Vigil
Sunday Oct 13	Heiromartyr Gregory of Armenia 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия
Monday Oct 14	Pokrov – Protection of the Theotokos Покров Пресвятыя Богородицы <i>The clergy will be celebrating this feast with regional clergy and Archbishop Peter in Chicago</i>

просите, да покоет Он благодатью Своею
дома ваши от сего душевного недуга.
Аминь. *(Свящ. Иннокентий, архиепископ
Херсонский)*



О вечный знак Небесной силы,
Рукотворенный Крест Святой.
Ты — украшение могилы,
Утеха в горести земной.

С безумной злобой презирали
Тебя всегда враги Христа...
А я не в силах без печали
Припасть к подножию Креста.

Тебя, как щит и ограждение,
Я на груди ношу своей...
Ты — всех страстей успокоенье,
Ты — радость страждущих людей.

О знак любви и всепрощенья!
Я песнь хвалы тебе пою...
Ты — дивный образ искупленья,
С тобой я кончу жизнь свою.

Податель мира, утешенья!
Когда засну могильным сном,
Ты дай мне с верой в воскресенье
Лежать спокойно под Крестом.

Заботясь о сохранении верменной жизни
от всякого рода язв телесных, не забудем,
что есть ужасные язвы духовные, от коих
гибнут тысячи душ и сердец. Язвам сего
рода как будто суждено приходиться с
противной стороны – от запада.

Одна из них особенно свирепствует в
наши времена и похищает у Церкви
Божией множество чад. Вы знаете, в чем
состоит она? Человек, ею пораженный,
остается внешне тот же, но теряет веру и
совесть, перестает быть чувствительным к
слову Божию и таинствам, оставляет
упование жизни вечной и ставит себя
произвольно в ряд тварей гибнущих.

О, блюдите, братие, души и сердца ваши
от сей ужасной язвы... храните, всецелом
хранением храните от нее детей и
домочадцев ваших. И когда будете
притекать с молением к иконе Бога
Спасителя, первее всего молитесь и

Семён Надсон.

A RELIGION OF THE HEART

Archpriest Andrei Tkachev

Christianity is not a religion of external demands and taboos; it is the worship of God “in spirit and truth” (*Jn. 4.23*). Our faith must first of all renew the inner person. Then, the inner peace that results from this correction and purification will inevitably manifest itself externally, healing and shaping the outer world aright. Strictly speaking, the external world can only undergo changes for the good, when acting in it are people who have themselves been renewed internally.

Our faith, then, is the life of the inner person, a life [lived] before the face of the One “who sees [what is done] in secret” and “rewards [us] openly” (*Mt 6.4*).

... [L]et us listen to what St. Tikhon of Zadonsk says about the heart: “The heart is the beginning and the root of all our doings. It is with the heart that we either believe or don’t believe; it is with the heart that we love or hate, humble ourselves or fill ourselves with pride, endure things or grumble about them, make peace or quarrel, turn towards God or distance ourselves from Him; it is our heart that either blesses or curses.”

Consequently what does not exist in the heart does not, in fact, exist at all. If they are not in the heart, faith is not faith and love is not love; they are mere hypocrisy. Meekness is not meekness but pretence, if it does not come from the heart; friendship is not friendship but worse than enmity, if it is only a surface manifestation and is not found in the heart. This is why it is our heart that God requires of us: “My son, give me your heart” (*Prov 23.26*).

Let us look at the main Christian prayer—the Our Father—from the point of view of the inner person. Let us look now at the Lord’s Prayer.

“Hallowed be Thy name”—these words are said immediately after calling upon God as Father. We must discuss the fact that the main manifestation of His glory comes through His Incarnation as a human being. Our Lord wants to enter our world and to sanctify everything within our heart by His presence. We shall not be able to glorify Him in the way that we should, until we become His temple and the place of His dwelling.

Our Lord, who “gathers the waters of the sea as in a bottle; who lays up the deeps in treasures” (*Ps*

32.7) and sets His seal upon the whole of the created world, wants every person to allow space for God’s glory inside themselves. “Gladden my heart,” says the prophet, “that I may fear Thy name” (*Ps 85.11*), and we too must ask for the same.

Next, in the Lord’s Prayer, we say the following: “Thy Kingdom come”. But where should this Kingdom come, if not first into the heart of a human being? We read in the Gospel that when Jesus was asked by the Pharisees when the kingdom of God would come, he replied as follows: “The kingdom of God does not come with observation, nor will they say ‘See here!’ or ‘See there!’ For indeed the kingdom of God is within you” (*Lk 17.20–21*). If that kingdom is not present within us, then any glorious exterior action will not be fully glorious or useful to a person... we should say—“let the kingdom of God come into my heart first, and then everything else will follow. If not, there will be no firm victory and no final triumph.”

In Genesis, sinful man was called “dust”: “For dust thou art and unto dust shalt thou return” (*Gen 3.19*). What is dust, if not the earthly matter that we tread on day by day? If we too are earth, then, inside our heart there is a small piece of that earth. Thus when we say, “Thy will be done on earth as it is in heaven,” we should bear in mind the earth of our heart. In heaven it is the ranks of angels who do the will of God. May His will be done in the human heart with the same angelic speed and desire!

An angel does not eat bread, but feeds on God. A human being, on the other hand, does eat bread but “does not live by bread alone, but by every word that proceeds from the mouth of God” (*Deut 8.3*) and by fulfilling the will of the Lord. “My food,” said Jesus, “is to do the will of Him who sent me and to finish His work” (*Jn 4.34*). Since this is what the New Adam says, then those who have been reborn in Him should think likewise. The bread that we ask for when we pray “Give us this day our daily bread” refers to normal bread, but at the same time to the will of God and the word of God, and also, of course, to Holy Communion. All this concerns not only man’s flesh but in particular his heart—because, as it is said, “bread strengthens man’s heart” (*Ps 104.15*). (*From, Religion of the Heart, by Archpriest Andrei Tkachev (Vozdvizhenie, 2015). Translation from the Russian*)

(To be Continued) ...