

**Russian Orthodox Church of the
Resurrection of Christ**
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Schedule for the Week of October 13 - 19, 2019

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| Sunday Oct 13 | Heiromartyr Gregory of Armenia |
| 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> |
| Saturday Oct 19 | 5:30 PM Vigil |
| Sunday Oct 20 | Martyrs Sergius & Bacchus 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия |

свидетельствует об этом – запечатленный в бесконечном числе преданий и сказаний, детописных древних сообщениях и вполне современных сведениях о самых новейших проявлениях помощи и покровительства Пречистой тем, кто благоговейно призывает Ее благословенное имя и ныне. О том же говорят и такие трогательные наименования многих икон Богородицы: например, «Утоли моя печали», «Нечаянная Радость», «Споручница грешных» (то есть Поручительница за них пред Богом)...

У наших душ всегда есть надежное духовное пристанище – Пречистая Матерь Божия, помогающая нам в борьбе с греховными нашими страстями. Всегда готова Она, в ответ на наши искренние молитвы, покрыть, защитить нас небесным Своим покровом как от приражений собственных наших грехов, так и от злобы греховно мира.

В бедах и обстоятельствах, когда порой кажется нам, что нет уже никакого выхода из сложившегося тяжелого положения, вспоминайте, вспоминайте непременно, что у всех нас есть Великая Помощница, что есть Она и у каждого из нас – как бы ни были мы с вами грешны и недостойны молитвенного Ее покровительства и защиты.

Все равно притекайте к Ней как к Великой Надежде нашей и Запустнице пред Сыном ее и Господом, -- и Она подаст нам руку небесной Своей помощи и покроет нас чудесным Своим покровом, Аминь. (Епископ Феодор Текучёв)

Небесный Покров



Что же есть по духовной сути своей честный покров Царицы Небесной?

Это есть Ее милость, Ее сострадание и любовь к нам, грешным, Ее желание нам вечного спасения.

Она, так страдавшая Сама, сострадает нашим страданиям и печалям, скорбит с нами о наших грехах, желает помочь нам в происходящих, как правило вследствие этих же грехов, бедах, -- и как часто помогает, нередко самым чудесным образом, когда это бывает для нас полезным!

Живой многовековой опыт богопросвещенного человечества

A RELIGION OF THE HEART

Archpriest Andrei Tkachev

(conclusion from last week)

When it comes to forgiving mutual trespasses, how can we fail to take the heart into consideration? Can we just forgive in words without working hard on ourselves and without expelling from our hearts every trace of rancor and slyness, every selfish and predatory attitude towards our neighbor? If we want to be Christ's disciples, we cannot approach forgiveness in any other way. It is no use smearing our lips with honey, when there is poison in our heart. In his parable about a king who decided to settle accounts with his servants, the Lord says to the wicked ones: "So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart" (*Mt 18.35*).

When we ask not to be led into temptation, we do so because we know that the enemy is cunning and that we are weak. In the supplication "lead us not into temptation," one detects the voice of an honest yet frail human being, someone who does not think too highly of himself. However, the devil cannot force us to commit sins, but he can invite us to do so by means of lies and seduction. Sometimes he lures us with pleasures of the flesh, sometimes with tantalizing glimpses of what seems on the surface to be good, and sometimes even with miracles. In reserve he has a stock of all kinds of trumpery for an unequal bargain with us. "Give me your soul," he says. And what does he give us in return? A glittering, worthless bauble.

We would never be deceived by any of this, had sin not made a nest in our hearts. But that nest has been built, and it is from there, from "out of the heart that come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander" (*Mt 15.19*... This is why we pray that we be spared from inclinations to sin and that our heart be prevented from deviating from the right path.

At the beginning of the prayer, we called upon God the Father and remembered Him with love. Now, as we come to the end, we must also mention Satan, who fell from heaven like lightning. He is at war with us. He doesn't love us and never will. He wants us to be partakers and inheritors of his own fate, which is one of anguish and suffering, an

insatiable anger and an existence that is meaningless. He was good once, but not anymore, and he will never become good again. Envy gnaws away at him and it is unbearable for him to see how weak people receive places in the blessed kingdom of God which neither he nor the spirits that followed him will ever receive again. This is why he declared war on us.

We did not start this war; it had been unleashed long before we were born. However, we entered the fray as soon as we received holy Baptism. For, as it is said, "we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (*Eph. 6.12*). . . . In this special war, we need not only bravery but also our own firm faith and continuous help from God. We must take up "the shield of faith, with which [we] can quench all the flaming darts of the evil one" (*Eph. 6.16*). According to St Tikhon of Zadonsk, our faith lives in the heart; and if there is no faith in our heart, then there is no faith at all. Therefore, in the supplication "deliver us from the evil one" we are asking precisely for the gift of faith in our heart. In other words, we are asking God to protect our heart with a shield of faith and for it not to be pierced by a poisoned arrow of the enemy.

To conclude, we see that the whole of the Lord's Prayer concerns a person's inner world. This means that it should be pronounced not only by the mouth but by our inner person. That inner part of us of which it is said: "renew a right spirit within me" (*Pss 50.10*); that inner self and those depths of our soul about which it is written: "Out of the depths have I cried to Thee, O Lord" (*Pss 129.1*). So, as we pray from the bottom of our heart, frequently calling upon the name of our heavenly Father, let us progress towards the fulfilling in us of the words of St Paul, who knelt in supplication before our Lord, praying that "that according to the riches of His glory He may grant [us] to be strengthened with might through His Spirit in the inner man, and that Christ may dwell in [our] hearts through faith" (*Eph 3.16-17*).

(From, Religion of the Heart, by Archpriest Andrei Tkachev (Vozdvizhenie, 2015). Translation from the Russian)