

Russian Orthodox Church of the Resurrection of Christ

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Schedule for the Week of October 23 - 29, 2016

Sunday Oct 23 Fathers of 7th Ecumen. Council
Свв. Отцев 7-го Вселенского Собора
Optina Elders / Собор преподобных
Оптинских старцев

Saturday Oct 29 St. Demetrius Saturday
General Panihida before Vigil
5:30 PM Vigil

Sunday Oct 30 St. Andrew of Crete
8:15 AM Hours, Confessions
9:00 AM Divine Liturgy

****Confessions END at 8:59 AM****

The Seventh Ecumenical Council



The Orthodox Church follows the rules made at the 7th Ecumenical council, which was held in Nicea in 787 A.D. Three hundred sixty-seven Fathers met there to make decisions concerning the use of icons in worship, following the theology which

was set by St. John of Damascus in 749 A.D. in his book, "The Fount of Knowledge". The Fathers used the third section of the book, "The Exposition of the Orthodox Faith."

St. John was a prisoner of the Moslems when Emperor Leo III ordered the destruction of sacred images as being offensive to those following the Moslem faith. Since St. John was under the protection of a Moslem Arab ruler, because of the position he had held in the court of khalif Abdul Malek at Damascus, he was able to write the defence of icons with impunity and great effect. St. John starts his chapter on icons, "...since some find fault with us for worshipping and honoring the image of our Savior and that of our Lady, and those, too, of the rest of the saints and servants of Christ, let them remember that

in the beginning God created man after His own image."

The bishops reasoned that God indeed is invisible; but in Jesus Christ the invisible God has become visible. When icon-painting and icon- veneration in the Church are denied, the true humanity of Jesus is denied. It is also then denied that in and through Christ, the Holy Spirit has been given to men so that they may become holy, truly fulfilling themselves as created "in the image and likeness of God."

The council decided that rejecting the holy images is rejecting the fact of salvation by God in Christ and the Holy Spirit.

Although the council met and proclaimed this teaching in 787, there was still persecution against those venerating icons for many years. It was only in 843 that the persecutions stopped and the veneration of icons was reaffirmed.

The Seventh was the last Ecumenical Council to be recognized by the Orthodox Church. The remembrance of this council and its work is commemorated in the month of October.

Как прекрасно – прощать!
(Епископ Феодор Текучёв)

Как это прекрасно – прощать! Бот закипела вражда, вот братья не разговаривают друг с другом, готовы чуть ли не убить друг друга – словно какая змея шипит в груди у каждого из них...Но вот помирились они! Как все моментально меняется, делается прекрасным... Опять любовь, опять как бы самым чудесным образом восстановились, воскресли дружба, любовь, ласка.

Примирение в любви... Разве это не чудо, совершающееся в душах наших? Именно этого чуда и требует от нас Господь, именно этому радуются на небесах и наши Ангелы. Как это прекрасно – просить прощения, восстанавливая мир и любовь с братом своим и проявляя смирение.

И напротив, разве это по-христиански: держать на него злобу, не прощая и не забывая его прегрешений? Для этого нужно иметь

какое-то особо жестокое сердце, какое-то даже не русское сердце, ибо, насколько я знаю, подлинно русское сердце – **любящее, милующее, прощающее. И только потерявшие такое русское сердце могут быть злопамятны, могут не прощать прегрешений ближних своих...** ♣ ♣ ♣

Учить – небольшие камни с колокольни бросать, а исполнять – большие камни наверх таскать

Скука – унынию внука, а лени – дочь. Чтобы отогнать ее прочь, в деле не ленись, в молитве потрудись, тогда и скука пройдет, и усердие придет. А если к сему терпения и смирения прибавить, то от многих зол себя избавишь.

Бывает, что грехи наши и через покаяние прощаются нам, но совесть все равно не перестает упрекать нас. Покойный старец Макарий для сравнения показывал иногда свой палец, который когда-то давно был порезан: боль давно прошла, а шрам остался. Так точно и после прощения грехов остаются шрамы, то есть упреки совести. (*Прп. Амвросий Оптинский*)

The concern of the Church for the purity of Christian teaching

Protopresbyter Michael Pomazansky

FROM THE FIRST DAYS of her existence, the Holy Church of Christ has ceaselessly been concerned that her children, her members, should stand firm in the pure truth.

The holy Apostle Paul relates concerning himself that, having preached for fourteen years, he went to Jerusalem by revelation with Barnabas and Titus, and there he offered - especially to the most renowned citizens - the gospel which he preached, "lest by any means I should run, or had run, in vain" (Gal. 2:2).

The true path of faith which has always been carefully preserved in the history of the Church, from of old was called straight, right, in Greek, orthos - that is, "orthodoxy." The Apostle Paul instructs Timothy to present himself before God "a workman that needeth not to be ashamed, rightly dividing (that is, rightly cutting with a chisel, from the Greek orthotomounta) the word of truth" (2 Tim. 2:15). In early Christian literature there is constant mention of the keeping of "the rule of faith," the "rule of truth" The very term "orthodoxy" was widely used even in the epoch before the Ecumenical Councils, then in the

terminology of the Ecumenical Councils themselves, and in the Fathers of the Church both of the East and of the West.

Side by side with the straight, or right, path of faith there have always been those who thought differently (heterodoxountes, or "heterodox," in the expression of St. Ignatius the God-bearer), a world of greater or lesser errors among Christians, and sometimes even whole incorrect systems which attempted to burst into the midst of Orthodox Christians. As a result of the quest for truth there occurred divisions among Christians.

Becoming acquainted with the history of the Church, and likewise observing the contemporary world, we see that the errors which war against Orthodox Truth have appeared and do appear a) under the influence of other religions, b) under the influence of philosophy, and c) through the weakness and inclinations of fallen human nature, ... Errors take root and become obstinate most frequently because of the pride of those who defend them, because of intellectual pride.

So as to guard the right path of faith, the Church has had to forge strict forms for the expression of the truths of faith: it has had to build up the fortresses of truth for the repulsion of influences foreign to the Church. The definitions of truth declared by the Church have been called, since the days of the Apostles, dogmas. In the Acts of the Apostles we read of the Apostles Paul and Timothy that "as they went through the cities, they delivered them the decrees (dogmata) for to keep, that were ordained of the apostles and elders which were at Jerusalem" (Acts 16:4; here the reference is to the decrees of the Apostolic Council which is described in the fifteenth chapter of the Book of Acts).

On what are dogmas founded? It is clear that dogmas are not founded on the rational conceptions of separate individuals, even though these might be Fathers and Teachers of the Church, but, rather, on the teaching of Sacred Scripture and on the Apostolic Sacred Tradition. The truths of faith which are contained in the Sacred Scripture and the Apostolic Sacred Tradition give the fullness of the teaching of faith which was called by the ancient Fathers of the Church the "catholic faith," the "catholic teaching" of the Church. The truths of Scripture and Tradition, harmoniously fused together into a single whole, define the "catholic consciousness" of the Church, a consciousness that is guided by the Holy Spirit.