

Russian Orthodox Church of the Resurrection of Christ

1201 Hathaway Lane NE

Minneapolis, MN 55432-5720

Phone: 763-574-1001 / Fax 763-574-7560

web site: www.skete.info/ email: rusmnch@att.net

Schedule for the Week of March 8 - 14, 2009

Sunday Mar 8	1 st Sunday of Lent / Sunday of Orthodoxy / торжество Православия
Friday Mar 13	6:00 PM Typica & Presanctified Liturgy / Литургия Преждеосвящ. Даров
Saturday Mar 14	5:30 PM Vigil
Sunday Mar 15	St. Gregory Palamas 8:30 AM Nocturns, Confessions 9:00 AM Liturgy / Литургия

Торжество Православия

Это празднование было установлено по поводу окончательной победы Святой Церкви над иконоборческой ересью в 843 году.

В 787 году на VII Вселенском Соборе отцами Церкви был принят догмат о почитании икон. Победа над иконоборцами в 843 году произошла при императоре Михаиле, святой царице Феодоре и Константинопольском патриархе святителе Мефодии.

Торжество Православия – это торжество победы Церкви над ересями, искажавшими учение христианской веры. Вся полнота догматического определения православного вероучения состоит в деяниях семи Вселенских Соборов.

Печаль о грехах

Есть одно делание в науке о спасении, которое приводит человека к Богу кратчайшим путем. Это – печаль о грехах, печаль по Богу... Опыт и веяние благодати в сердце убеждают, что молитва с теплыми слезами раскаяния в одиночестве есть единственное средство утешения. Правда, вначале слезы горькие льются, едкие, но после чувствуется облегчение, отрада, просвет. Чем дальше он продвигается по пути спасения, тем на душе становится веселее. Чудное дело! Непостижимое действие благодати!... Все плачут и печалются, даже живя в роскоши и богатстве, но сокрушаются – о

тленных вещах. Иногда от такой печали иссыхают, заболевают и даже умирают (2Кор.7,10). Эта печаль бесовская. Враг рода человеческого навеваает ее. Мучится, стонет человечество, пытается сделать жизнь беспечальной, но без Бога ничего не может. (Епископ Варнава Белыев).

Sunday of Orthodoxy

The historical significance of the Sunday of Orthodoxy dates to 787 A.D. when the Fathers of the Seventh Ecumenical Council of Nicaea decreed the restoration of the icons as a means for the spiritual growth and formation of the Christian ethos and character in the likeness and image of God and His Saints. In 843 A.D. when the icons were finally restored in the churches, the first Sunday of Lent was designated as a day for thanksgiving and doxology. It came to be known as the "Sunday of Orthodoxy", calling the faithful to a rededication to the Orthodox Christian Faith, as received from the Apostles.

Following the Divine Liturgy, the clergy lead the faithful in the Procession of Icons and the recitation of The Declaration of Faith.

Великомученик Феодор Тирон

В городе Амасии, в Понтийской области, время гонения императора Максимиана (286-305 гг.) воин Феодор (Федор) вместе с другими христианами был принуждаем отречься от Христа и принести жертву идолам. Оказавшись исполнить это, Феодор был подвергнут жестоким мучениям и заключен в темницу. Здесь во время молитвы он был утешен чудесным явлением Господа Иисуса Христа. Через некоторое время мученика вывели из темницы и разными пытками снова принуждали отречься от Христа. Наконец, видя непреклонность мученика правитель приговорил его к сожжению. Святой Феодор сам бестрепетно взошел на костер, и здесь с молитвой и славословием предал свою душу Богу около 305 года.

Через 50 лет после кончины святого Феодора император Юлиан Отступник (361-363 гг.), желая осквернить христианский Великий пост, приказал Константинопольскому епарху (градоначальнику) каждый день в течение первой недели поста тайно кропить кровью идольских жертв съестные припасы, продаваемые на рынках. Святой Феодор в ночном

видении явился Константинопольскому архиепископу Евдоксию и велел ему объявить христианам, чтобы они не покупали на рынках оскверненные припасы, и употребляли в пищу коливо (кутью), т. е. вареную пшеницу с медом. В память этого события Православная церковь до сих пор ежегодно отмечает память великомученика Феодора Тирона в первую субботу Великого поста. Накануне в пятницу после заамвонной молитвы служитя молебен святому Феодору Тирону и благословляется кутья.

The Saturday of St. Theodore the Tyron

On the first Saturday of Great Lent, we celebrate the wondrous miracle which the holy, glorious Great-martyr Theodore the Tyron performed with koliva, the boiled wheat.

When Julian the Apostate, emperor of Byzantium (361-63 AD) after Constantius (son of St. Constantine the Great), seized power, he began the persecution of Christians, for he had apostatized from Christ and had begun worshiping the ancient pagan gods. Therefore, he sought every opportunity to persecute the Church, either openly or secretly, and to tempt them from their faith. This pagan did not want to harshly torture the Christians nor suddenly assault them, being afraid that more would convert to Christianity; therefore, the godless instigator made plans to secretly defile the Christians, thinking he could make them into pagans. Thus, in the year 362, he devised the following scheme to make them feel infected and ashamed by eating food polluted by the blood of pagan animal sacrifices.

The emperor knew that the people of Christ began to fast more strictly during the first week of Holy Great Lent, thus purifying themselves and drawing closer to God, feeling great devotion and compunction - which is why this week is called Clean Week or Purification Week - but that they eased their restrictions on Saturday of that week due to St. Theodore's feast day; so he called the governor of the Imperial City and ordered that all foods be removed from the markets and substituted with foods polluted with the blood of pagan animal sacrifices. In this way, the Christians would be defiled by buying even Lenten foods since they especially desired to purify themselves during this first week of the Fast. Thus, the Christians would be in a great dilemma - to starve or to eat the defiled food.

The governor executed the order and filled the markets with all manner of polluted foods: breads, meats, drinks, fruits, and vegetables. But God, whose eye sees everything and knows how to capture crafty men in their wickedness, took care of His servants and foiled the apostate's evil plot in the following manner. When the saintly Patriarch Eudoxius learned of the apostate's evil snare, he became exceedingly troubled in spirit and heavy of heart and immediately summoned his clergy, blessing the serving of an all-night vigil to discern God's will and humbly to implore Divine protection for his flock. After they had spent a night in fervent prayer, St. Theodore the victorious martyr, the so-called Tyron [which means "recruit," or

some say means he was a member of the Tyronian Legion], was sent by God to Patriarch Eudoxius in a vision. St. Theodore said to the patriarch, "Arise and call the faithful of the city together and make it known to them that by command of the impious emperor, the foods in the markets are polluted with the blood of pagan sacrifices. Therefore, they should not buy anything to eat from them." The patriarch answered, saying, "How shall it be possible for those who are not rich and have not enough food in their homes to refrain from purchasing? St. Theodore replied, "You shall prepare and eat koliva." Perplexed, the patriarch asked, "What manner of food is koliva?"

St. Theodore answered, "It is boiled wheat, as it is prepared after the custom of Euchaita." At that, Patriarch Eudoxius asked, "And who are you to show such love and concern for Christ's flock?" St. Theodore responded saying, "I am Christ's martyr, Theodore. I have been sent as an appropriate helper to you in your time of need." Immediately, the patriarch arose, gathered the people together on Monday morning of the first week of Great Lent, and announced to them what had come to pass. Thus, the Christians were preserved from the evil scheme of the hostile Apostate.

When the impious emperor realized that his plot had failed, he felt greatly ashamed and ordered that the markets again be filled with ordinary foods. On Saturday, at the end of the week, the people of Christ addressed thanksgiving hymns to their Benefactor, Christ our God, and His Great-martyr Theodore, celebrating his commemoration with the preparation of great quantities of koliva.

Therefore, we boil wheat, adding to it tasty and sweet ingredients, and have it blessed in the churches today as a memorial of St. Theodore's miracle.

St. Theodore the Great-martyr suffered in the time of the Emperor Maximian. The emperor ordered all soldiers of the Roman army to offer sacrifice to the pagan gods. Being a Christian, St. Theodore refused. His commander ordered him to enter the temple of a pagan goddess and offer homage. Instead of worshiping the goddess, St. Theodore set fire to the temple, burning it to the ground. Arrested and tortured, he remained steadfast in the Orthodox faith, although he could have saved himself by denying Christ. The emperor ordered that since St. Theodore saw fit to destroy the pagan temple by fire, he himself would be consumed by fire. He was finally thrown into a fiery furnace and delivered his soul into the hands of God in the year 306. His holy relics, which bore no trace of having been burned, were buried by Christians in the hills that surrounded the town of Amaseia, the site of his martyrdom. (Amaseia is in the Pontus region of Turkey along the Black Sea.) His holy relics were later transferred to the city of Euchaita (today's Avkat, Turkey) and laid to rest in a great church dedicated to his memory. In the eleventh century, St. John Mavropous, Metropolitan of Euchaita (comm. Oct. 5), composed the two canons to St. Theodore that are chanted today at Matins. St. Theodore's main feast day is February 17, the day of his martyrdom. *(from the Synaxarion).*