

**Russian Orthodox Church of the
Resurrection of Christ**

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Schedule for the Week of March 14 - 20, 2010

Today Mar 14	St. John of the Ladder
Saturday Mar 20	5:30 PM Vigil
Sunday Mar 21	St. Mary of Egypt 8:30 AM Confessions, Nocturns 9:00 AM Divine Liturgy / Литургия

вообще все страсти, а в особенности самолюбие, которое состоит в бессловесном люблении плоти, житова и покоя ее..." (Свт. Игнатий Брянчанинов).

"Есть воздержание в питии – владеет собою и не ходить на пиры, не услаждаться приятным вкусом вин... не употреблять без меры не только вина, но и воды.

Есть воздержание в пожелании, в порочном сластолюбии – владеет чувством, не потакать случайно возбуждившимся пожеланиям, не склоняться на помыслы, внушающие сладострастие... не исполнять волю плоти... (Прп. Ефрем Сирий)

Страсти

Страсти суть греховные навыки души, обратившиеся от долгого времени и частого упражнения во грехе как бы в природные качества. Таковы: чревообъедение, пьянство, сладострастие, рассеянная жизнь, сопряженная с забвением Бога, памятозлобие, жестокость, сребролюбие, скупость, уныние, леность, лицемерие, лживость, воровство, тщеславие, гордость и тому подобное. Каждая из этих страстей, обратившись в характер человека и как бы в правило его жизни, соделывают его неспособным к духовному наслаждению на земле и на небе, хотя бы человек и не впадал в смертный грех. "Не льстите себе, -- говорит святой апостол Павел, -- ни блудники, ни идолослужители, ни прелюбодеи, ни малакии, ни мужеложники, ни воры, ни лихоимцы, ни пьяницы, ни злоречивые, ни хищники – Царства Божия не наследуют" (1 Кор. 6;9-10)... Страсть не всегда выражается делом; она может тайно жить в сердце человека, обладая его чувствованиями и помышлениями. Страсть познается из того, когда человек не перестает воображать грех и услаждаться мечтанием его... (Свт. Игнатий Брянчанинов).

Воздержание

Воздержание – это "Удержание от излишнего употребления пищи и питья, в особенности от употребления в излишестве вина. Хранение точное постов, установленных Церковью. Обуздание плоти умеренным и постоянно одинаковым употреблением пищи, от чего начинают ослабевать

Help us beautify the Church for Pascha

На украшение Пасхи

From: _____

In Memory/Honor of: _____

Thank You! Спаси Господи!

Many Confess, Few Repent

This article is an excerpt taken from the book titled "REPENTANCE AND CONFESSION", by Monk Moses of the Holy Mountain, "Orthodoxi Kypseli" Publications, Thessaloniki

"Many confess, but few repent!"
(Elder Aemilianos of the Simonopetra Monastery, Mt. Athos)

Confession is a God-given commandment, and it is one of the Sacraments of our Church. Confession is not a formal, habitual (“to be on the safe side”, or, “in view of upcoming feast-days”), forced and unprepared act, springing from an isolated duty or obligation and for psychological relief only. Confession should always be combined with repentance.

Repentance is a freely-willed, internally cultivated process of contrition and sorrow for having distanced ourselves from God through sin. True repentance has nothing to do with intolerable pain, excessive sorrow and relentless guilty feelings. That would not be sincere repentance, but a secret egotism, a feeling of our “ego” being trampled on; an anger that is directed at our self, which then wreaks revenge because it is exposing itself and is put to shame -- a thing that it cannot tolerate.

Repentance means a change in our thoughts, our mentality; it is an about-face; it is a grafting of morality and an abhorrence of sin. Repentance also means a love of virtue, benevolence, and a desire, a willingness and a strong disposition to be re-joined to Christ through the Grace of the almighty Holy Spirit.

Repentance begins in the depths of the heart, but it culminates necessarily in the sacrament of divine and sacred Confession.

During confession, one confesses sincerely and humbly before the confessor, as though in the presence of Christ. No scientist, psychologist, psychoanalyst, psychiatrist, sociologist, philosopher or theologian can replace the confessor.

No icon, not even the most miracle-working one, can provide what the confessor’s stole can: the absolution of sins. The confessor takes the person under his care; he adopts him and ensures he is reborn spiritually, which is why he is called a “spiritual father”.

In Orthodox confession there are of course no general instructions, because the spiritual guidance that each unique soul requires is entirely personalized. Each person is unprecedented, with a particular psychosynthesis, a different character, differing potentials and abilities, limitations, tendencies, tolerances, knowledge, needs and dispositions. With the Grace of God and with divine enlightenment, the confessor must discern all these characteristics, in order to decide what he can utilize best, so that the person confessing will be helped in the best possible manner. At times, leniency will be required, while at other times, austerity.

The same thing does not apply to each and every person. Nor should the confessor ALWAYS be strict, just for the sake of being called strict and respected as such; and he should likewise not ALWAYS be excessively lenient, in order to become the preferred choice and be regarded as a “spiritual father of many”.

What is required of him is a fear of God, discernment, honesty, humility, deliberation, understanding and prayer.

“Economy” (Oekonomia: to make allowances for something, exceptionally) is not demanded of the person confessing, nor is it proper for the confessor to make it a rule. “Economy” must remain an exception.

Another serious problem, even for our Christians, is the often over-zealous quest for a labor-less, toil-free and grief-free life. We are in search of Cyreneans to carry our crosses. We refuse to lift up our own personal cross. We have no idea of the depth and breadth of our own cross. We bow in reverence before the Cross in church, we cross ourselves, but we do not embrace our personal cross. In the long run, we would like a non-crucified Christianity. But there cannot be an Easter Sunday without a Good Friday.

We honor martyrs and saints, but we ourselves do not want to suffer any hardships, any postponements, any difficulties. Fasting is too difficult a task to accomplish; we feel resentful during an illness; we cannot tolerate any harsh words, not even when we are to blame, therefore how could we possibly tolerate injustice, slander, persecution and exile, the way our saints did? It is an indisputable fact that the contemporary, secular spirit of convenience, leisure and excessive consumerism has greatly affected the measure of spiritual living. Generally speaking, we demand a non-ascetic Christianity. Orthodoxy, however, has the ascetic Gospel as its basis.

Dear brothers and sisters, the confessor’s stole can be a miraculous scalpel for the removal of malignant tumors; it can raise the dead, renew and transform the indecorous world, and bring joy to earth and heaven. Our Church has entrusted this grand ministry, this sacred service, to our priests and not to the angels, so that we might be able to approach them with ease and without fear, as fellow-sufferers and corporeal counterparts.

All the above have been deposited with sincerity and not at all pretentiously, by a co-sinner, who did not aspire to play the teacher, but a co-struggling, co-student, together with you. It was merely his desire to remind you with simple and inartistic words the Tradition of our holy mother, the Church, on the ever-opportune matter of divinely-spun and divinely-blessed Repentance and the divinely-delivered and God-favored, blessed sacrament of Confession.

Note: The entire article from which this is excerpted can be read at:

http://preachersinstitute.com/2010/02/many-confess-fewrepent/?utm_source=feedburner&utm_medium=email&utm_campaign=Feed%3A+PreachersInstitute+%28Preachers+Institute%29