

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

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**Schedule for the Week of March 9 - 15, 2008**

Sunday  
Mar 9      Cheesefare / Нед. Сыропустная  
              Forgiveness Sunday / Прощеное Воскр.  
              8:30 AM Nocturns, Confessions  
              **8:45 AM Liturgy / Литургия**  
              *Forgiveness Vespers following  
              Liturgy*

**Monday      Beginning of Great Lent**  
**Mar 10      Начало Великого Поста**

*Services 8 AM & 6:30 PM Daily*

**Monday – Thursday, Mar. 10 – 13:**

**6:30 PM Compline, Great Canon of  
St. Andrew of Crete**  
**Вел. Канон Св. Андрей Критского**

**Friday      6:00 PM Typica &**  
**Mar 14      Presanctified Liturgy**  
**Литургия Преждедосвя. Даров**

Saturday      5:30 PM Vigil  
Mar 15

Sunday      Sunday of Orthodoxy  
Mar 16      8:30 AM Nocturns, Confessions  
              9:00 AM Liturgy / Литургия

**Прощеное Воскресение**  
*(Беседа на Мф. 6,14-21)*

Прежде, чем приступить к Торжеству Православия, когда мы вспоминаем, что Бог победил, что Он пришел и принес правду в мир, принес жизнь «и жизнь с избытком», принис и радость, и любовь, мы в последний раз обращаемся на самих себя и к другим, чтобы испросить друг у друга прощения: освободи меня от уз, которые сплетены моим недостойнством и которые сковывают меня, от уз, которые сплетены из греховных дел и греховного небрежения, из того, что мы сделали другим, и того, чего не седдали, а что могло принести столько радости, столько надежды, и явить, что мы достойны Божией веры в нас...

Поэтому в течение наступающей недели оглянемся на себя в последний раз, взглянем друг на

друга и помиримся. Мир, примирение не означают, что проблем не стало. Христос пришел в мир, чтобы примирить его с Собою, и в Себе – с Богом, и мы знаем, какой целой это Ему обошлось. Беспомощным, уязвимым, беззащитным Он отдал нам Себя, говоря: «Делайте со Мной, что захотите, и когда вы совершите последнее зло, - узрите, что Моя любовь не поколебалась. Она была и радостью, она была и пронзающей болью, но это всегда только любовь»...

Это пример, которому мы можем, которому мы должны следовать, если хотим быть Христовыми.  
*(Мит. Антоний Сурожский)*

**Sunday April 27 - Pascha**

*Help us beautify the Church for Pascha*

*На украшение Плащаницы*  
**Paschal Flower Donation**

From: \_\_\_\_\_

In Memory/Honor of:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

***Thank You! Спаси Господу!***

## Великий Пост – путь к Пасхе

Когда человек готовится отправиться в путь, он должен знать цель своего путешествия. Так бывает и с постом. Пост – это главным образом духовное путешествие, а цель его – Пасха, «Праздник из праздников». Пост – приготовление к «совершению Пасхи, истинному откровению», Поэтому мы должны начать с того, чтобы понять связь поста с Пасхой, так как эта связь открывает нам нечто очень существенное, нечто решающее во всей нашей христианской вере и жизни. ... Иногда мы сознаем наши грехи и каемся в них, но мы не отдаемся той новой жизни, которую Христос открыл и даровал нам. Мы живем так, как будто Христос никогда не приходил. И это единственный настоящий грех, глубочайшая трагедия и грусть нашего поминального христианства. Если мы это поймем и признаем, только тогда мы сможем понять, что такое Пасха и почему перед ней необходим пост. Только тогда мы сможем понять, что все литургические традиции Церкви, весь цикл ее богослужений существует прежде всего для того, чтобы помочь нам вновь увидеть и вкусить эту Новую Жизнь, от которой мы легко отходим, изменяя ей, и, покайся, вернуться к ней. (*Протопрес. Александр Шмеман*).

### LET US DRAW NEAR!

*Excerpts from a sermon by Fr. Chris Metropoulos*

All of creation has a rhythm. Because of our freedom, we humans have interpreted this rhythm of life in many ways. As Christians, we resonate in this created rhythm with the Resurrection life of Jesus Christ.

This Sunday is "Forgiveness Sunday" for Orthodox Christians in their Churches all around the world.

It is also called Cheesefare Sunday, because on that day we say goodbye to dairy products, embracing the common discipline of our faith together. We thereby prepare our bodies and souls for the celebration of the Feast of feasts; Pascha. Our 40-day focus on a common diet, discipline and prayer is a vital bit of WISDOM (not rules) given us in the ancient faith of the Orthodox Church. Jesus meets us in our fasting to help us tame the passions of our lives that actually fight against our best interests. Our true interest is not to make ourselves hungry, but to know God and love Him above all else, our only hope of salvation.

We set aside some of the good things of life (meat, dairy, etc.) to help us focus on the state of our souls. The eternal stakes for our souls are so high. Each of us is inevitably rushing toward an eternal appointment at the awesome judgment seat of Christ. At that throne we will hear Him say "well done" or "depart from Me!" The Church serves us by giving us the gift of the Fast so that we can know the state of our souls, and change the course of our self-centered lives.

We pray each week in the Divine Liturgy to have "the right answer before the awesome judgment seat of Christ." We are each going to come into the presence of the uncreated God, and He will not diminish Himself in that eternity to accommodate our self-centeredness. Our destiny is to experience His presence for eternity. We will return to Him Who made us, and we will not escape Him ever!

Some theologians have attempted to describe the torments of hell throughout history. Others have attempted to describe the blessings of heaven. They have all failed.

The truth is that hell is immeasurably more horrible than any can imagine and heaven is indescribably more wonderful than humans can express. And this is true because the horrors of hell and the blessings of heaven have the same source, in the inescapable intimate presence of the uncreated God Who is more awesome (a word entirely used too often in this culture) than we will ever know. We WILL enter His presence. We WILL NEVER escape Him. Our true selves will be revealed to all. We will experience the blazing love of His presence as blessing or bane - all based on the reality of our love for Him. If we yearn for Him, our hearts will find home. If we rebel against Him, our self-imposed agony will be absolute. Our hearts, our true nature will determine our eternity.

No wonder the Church has preserved the wisdom necessary to shape our souls here and now for that awesome event. No wonder, even in the midst of our best efforts, we are also taught to cry out, "Lord, have mercy on me, a sinner" and prostrate with the prayer of St. Ephraim. The Church preserves the dual truths of personal responsibility for the state of our souls and absolute dependence on the inexhaustible mercy and grace of God. Both of these realities are equally important.

So, how does the wisdom of Great Lent prepare us for this inevitable Divine appointment?

First, the wisdom of Great Lent teaches us Humility. In the light of God's eternal Presence, His eternal Power, and His eternal Knowledge, we humans cannot ever enter a loving relationship with Him without acknowledging our own finiteness. We are not God, but we are invited by this loving and gracious God to become His companions and share all He is by grace. This glorious reality drives us to confess our own limits. The wisdom of Great Lent stirs in us this humble confession of both need and desire. During the Great Forty Days, we subjugate our temporary desires so we can learn and respond to our eternal needs.

Second, the wisdom of Great Lent teaches us Honesty. On the heels of humility, the wisdom of Great Lent calls us to honesty. This discipline of prayer, fasting, and almsgiving can reveal our true selves. The Lenten mirror can present an uncomfortable picture, and many times we go to great lengths to avoid seeing our true selves.

But the wisdom of Great Lent holds an accurate mirror up to our souls. If we are courageous and trusting in God's goodness and mercy, we will learn from this experience and offer our weaknesses to God Who always receives our repentance and always forgives.

Finally, the wisdom of Great Lent teaches us Hope. The rhythm of creation has been baptized by the resurrection life of Jesus Christ. Jesus has come into His world to bring us safely back to the Father. His life of loving sacrifice and victorious power have forever made the way open for each of us to grow up spiritually so that we will have the "right answer" before His awesome judgment seat. The spiritual tools preserved in the wisdom of Great Lent offers each of us, once again this year, the path to not only enduring eternity but actually experiencing joy unspeakable in the awesome presence of a God Who loves us more than we, ourselves, know how to love.

Great Lent is here again. The eternal invitation to Divine joy and intimate love with God is extended to you once more. Wisdom is offered to you again. What will your answer be this year?