

образом рождает в нас способность любить (Бога). Эту силу (то есть логос) воспоминает таинственное исполнение заповедей Божией, пишет позитив [Тота] и приводит к сопротивству благодати Божией. Следует знать, что пытаясь любить боязь, но он испытывает и включает в себя все оставленные заповеди» (Правила, простирающие наложенные в копрахах и отеческх, 1)¹.

Итак, эту естественную силу — любить Бога — укрепляет, выражает и совершенствует чистое приобщение Тела и Крови нашего Господа. Поэтому и святой Киприан пишет, что мученики, когда шли на страдания, прежде всего причащались Пречистых Тел и, укрепленные от Святого Приобщения, так любили любовь Божией, что бежали на погибель, как святы на заклание, и вместо Тела и Крови Христовых, которых они причащались, проникали свою собственную кровь и предавали свое тело на различные муки.

Что еще доброго хотел бы ты, христианин, получить и не получит бы от Святого Причастия? Хочешь праздновать каждый день? Хочешь праздновать Святую Пасху, когда покояешься, и радоваться радостью непрерывной в этой прискорбной жизни? Не престань прибегать к Тайнству и призывайся с должной подготовкой, и тогда ты насладишься тем, чего ищешь. Ведь истинная Пасха и истинный праздник души — это Христос, Который присоединяется к жертве в Тайнстве, как говорит Апостол, а вслед за ним и богохвальный Эзопор: «Четыредесятница один раз

¹ Ср. Творения на пасху отца нашего Василия Великого, проповеди Киприана Каппадокийского. Часть 5. М., 6. в. С. 82.

в год, бывает, Пасха же — трижды в неделю, а иногда и четыре, точнее же — столько раз, сколько мы захотим, ибо Пасха — это не пасх, но Принесение² и Жертва, бывшая на каждом субботе³. А то, что это истинно, услышь от Павла, говорящего: «Пасха наше, Христос, захлебан за нас»⁴. Так что всякий раз, когда ты приступаешь с чистой совестью [к Тайнству], ты совершаешь Пасху. Не тогда, когда ты постившись, а когда этой Жертвы преткнешься.

Ведь отказанной никогда не совершает Пасху, хотя и постится каждый год, потому что Принесение⁵ он не причащается». То есть не причащается. И на-против: «Непостившись, когда приобщается Пречистыя, если с чистой совестью приступит [к Тайнству], тогда и совершает Пасху — будь то сегодня, будь то завтра, будь то в любой день. Ибо подготовка означает не избоящим временем, а чистой совестью»⁶. То есть наилучшая подготовка к причащению состоит не в том, чтобы отсчитывать во сколько, или пятнадцати сорок дней и тогда причащаться, а в том, чтобы очищать совесть.

Итак, те, которые, хотя и постятся перед Пасхой на Пасху не причащаются, те Пасху не падают; как говорит этот божественный Отец. Ты, 

² Принесение
³ То есть на Благодати бывшего в субботу
⁴ 1 Кор. 5, 7. Талассий, писатель, — «Наша Пасха — это Христос, присоединяющий Себя к жертве, — любовь и жертва»
⁵ Принесение
⁶ Правила пасхи. См. Б. О. С. Ильин. Записки. Творения. Т. 1. Кн. 2. СПб., 1991. С. 612-613.

O Prichashchenii

G Thomas

O Prichashchenii:

Good for the Souls Nadieszda Kizenko, 2021 This book brings Russia into the rich scholarly and popular literature on confession penance discipline and gender in the modern world and in doing so opens a key window onto church state and society **Rampart Nations** Dr. Liliya Berezhnaya, Heidi Hein-Kircher, 2019-03-11 The bulwark or antemurale myth whereby a region is imagined as a defensive barrier against a dangerous Other has been a persistent strand in the development of Eastern European nationalisms While historical studies of the topic have typically focused on clashes and overlaps between sociocultural and religious formations Rampart Nations delves deeper to uncover the mutual transfers and multi sided national and interconfessional conflicts that helped to spread bulwark myths through Europe's eastern periphery over several centuries Ranging from art history to theology to political science this volume offers new ways of understanding the political social and religious forces that continue to shape identity in Eastern Europe **Russian Orthodoxy on the Eve of Revolution** Vera Shevzov, 2003-12-04 Since the collapse of the Soviet Union Orthodox Christianity in Russia has enjoyed a remarkable resurgence Many Russians are now looking to the history of their faith as they try to rebuild a lost way of life Vera Shevzov has spent ten years researching Orthodoxy as it was lived in the years before the 1917 Revolution In Russian Orthodoxy on the Eve of Revolution she draws on a rich variety of previously untapped archival sources and published works unavailable in the West to reconstruct the religious world of lay people Shevzov traces the means by which men and women shaped their religious lives in an ecclesiastical system that was often dominated by bureaucrats and monastic bishops She finds vivid displays of resistance to the official system and equally vivid affirmations of faith Focusing on various centers of religious life the church temple chapels feasts icons and the Virgin Mary she traces the rituals beliefs and communal dynamics that lent these centers meaning Shevzov also presents the conflicting voices of ecclesiastical officials She questions the notion that the only challenge to Orthodoxy at the end of the ancien regime came from outsiders such as Marxist revolutionaries atheistic intellectuals and urban factor workers Instead she shows that a different but equally great challenge emerged within the faith community itself Indeed the late nineteenth and early twentieth century is revealed as one of the most dynamic periods in the history of Russian Orthodoxy characterized by debates analogous to the Reformation or the era of Vatican II Russian Orthodoxy on the Eve of Revolution breaks new ground by giving voice to the previously ignored common people during this period immediately preceding one of the most important events of the twentieth century **A Prodigal Saint** Nadieszda Kizenko, 2000 Rarely are we privileged to see the making of a saint but it is just what this book gives us for John of Kronstadt 1829-1908 a major figure in the religious life of Late Imperial Russia So popular was Father John during his years of ministry that Kronstadt became a pilgrimage site replete with peddlers selling souvenir photographs postcards and commemorative mugs A Prodigal Saint follows Father John's development from activist priest to venerated spiritual leader and after his death to his elevation to sainthood in 1990 We see both the inner life of an aspiring saint and the symbiotic relationship between a

living icon and his followers Father John represented a fundamentally new type of religious behavior and a new standard of sanctity in Late Imperial Russia. He ministered to the poor of Kronstadt creating shelters and employment programs and participating in the temperance movement. In the process he acquired a reputation for prayerful intercession that soon spread beyond Kronstadt. When he was asked to minister to the dying Alexander III in 1894 his fame became international as he attracted correspondents from the United States and Europe. In his later years he allied himself increasingly with the radical right which has had momentous implications for the Russian Orthodox Church in the twentieth century. Kizenko draws upon rich and virtually unknown documents from the Russian archives including Father John's diaries, thousands of letters he received from his followers and the police reports on the sect that formed around him. John's diaries are a truly unique source for they document the making of a modern saint, his struggles with doubt, his ascetic practices and his growing realization that others saw him as a saint. Kizenko explores the extent to which Father John collaborated in the formation of his own cult and how he himself was influenced by the expectations and desires of his audience. In the final chapter she follows Father John's posthumous reputation and the struggles over how to use that reputation in Russia, the Soviet Union and throughout the world. *A Prodigal Saint* is published in collaboration with the Harriman Institute at Columbia University as part of its Studies of the Harriman Institute series. It is a pioneering study that contributes to our understanding of lived religion, saints, cults and modern Russian history.

Evangelical Sectarianism in the Russian Empire and the USSR Albert W. Wardin Jr., Albert W. Wardin, 1995-09-26

Traces the arrival of pietism in the Russian Empire, the development of Stundism and separate evangelical denominations in the nineteenth century and the story of their experiences under Communist rule, particularly relevant for the study of Mennonite and related religious developments in these areas.

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The Journal of the Moscow Patriarchate, 1976 *Bibliographie oecuménique internationale*, 1977 **O Chastom prichashchenii i o soedinenii tserkvei**, 1914 *O pokaiannii, ispovedi, prichashchenii sviatykh Khristovskykh tain i ispravlenii zhizni* Saint Feofan (Bishop of Tambov and Shatsk), 1986 **Мысли христианина о покаянии и Святом Причащении** И. Кронштадский, 1990 **О покаянии, причащении святых Христовых тайн и исправлений жизни** Сaint Feofan (Bishop of Tambov and Shatsk), 1991

O Prichashchenii Book Review: Unveiling the Magic of Language

In an electronic digital era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its power to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**O Prichashchenii**," written by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound affect on our existence. Throughout this critique, we will delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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Table of Contents O Prichashchenii

1. Understanding the eBook O Prichashchenii
 - The Rise of Digital Reading O Prichashchenii
 - Advantages of eBooks Over Traditional Books
2. Identifying O Prichashchenii
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an O Prichashchenii
 - User-Friendly Interface
4. Exploring eBook Recommendations from O Prichashchenii
 - Personalized Recommendations
 - O Prichashchenii User Reviews and Ratings
 - O Prichashchenii and Bestseller Lists
5. Accessing O Prichashchenii Free and Paid eBooks

- O Prichashchenii Public Domain eBooks
- O Prichashchenii eBook Subscription Services
- O Prichashchenii Budget-Friendly Options

6. Navigating O Prichashchenii eBook Formats

- ePUB, PDF, MOBI, and More
- O Prichashchenii Compatibility with Devices
- O Prichashchenii Enhanced eBook Features

7. Enhancing Your Reading Experience

- Adjustable Fonts and Text Sizes of O Prichashchenii
- Highlighting and Note-Taking O Prichashchenii
- Interactive Elements O Prichashchenii

8. Staying Engaged with O Prichashchenii

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers O Prichashchenii

9. Balancing eBooks and Physical Books O Prichashchenii

- Benefits of a Digital Library
- Creating a Diverse Reading Collection O Prichashchenii

10. Overcoming Reading Challenges

- Dealing with Digital Eye Strain
- Minimizing Distractions
- Managing Screen Time

11. Cultivating a Reading Routine O Prichashchenii

- Setting Reading Goals O Prichashchenii
- Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of O Prichashchenii

- Fact-Checking eBook Content of O Prichashchenii
- Distinguishing Credible Sources

13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development

- Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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