

образом рождает в нас способность любить [Бога]. Эту силу (то есть любовь) возмещает тщательное исполнение заповедей Божиих, питает познание [Бога] и приводит к совершенству благодать Божия. Смерет знать, что подвиг любви один, но он исполняет и включает в себя все остальные заповеди» (Правила, пространно изложенные в вопросах и ответах, 1)¹.

Итак, эту естественную силу — любить Бога — укрепляет, расширяет и совершенствует чистое приобщение Телу и Крови нашего Господа. Поэтому и святой Кирилл пишет, что мужиком, когда паш на страдания, прожале всего причащаясь Пречистия Тела и, укрепившись от Святого Приобщения, так возгоралась любовью Божией, что бежал на поприще, как овец на заклание, и вместо Тела и Крови Христовых, которых они причащались, проливал свою собственную кровь и предавал свое тело на различные муки.

Что еще доброго хотел бы ты, христианин, получить и не получишь бы от Святого Приобщения? Хочешь праздновать каждый день? Хочешь праздновать Светлую Пасху, когда повелеешь, и радоваться радостью неизреченной в этой скорбной жизни? Непрестанно прибегай к Таинству и причащаясь с должной подготовкой, и тогда ты насыдишься тем, чего желаешь. Ведь истинная Пасха и истинный праздник души — это Христос, Который приносится в жертву в Таинстве, как говорит Апостол, а вслед за ним и божественный Захариаст: «Четыредесятница один раз

¹ Ср.: Творения св. отцов великого Василия Великого, архиепископа Кесарии Каппадокийская. Часть 5. М., 4 т. С. 82.

в год бывает, Пасха же — трижды в неделю, а иногда и четыре, точнее же — столько раз, сколько мы заботим, ибо Пасха — это не пасх, но Приношение¹ и Жертва, бывающая на каждом собрании². А то, что это истинно, услыши от Павла, говорящего: «Пасха наша, Христос, заклан за нас»³. Так что всякий раз, когда ты приступаешь с чистой совестью [к Таинству], ты совершаешь Пасху. Не тогда, когда ты постышься, а когда этой Жертвы причащаешься.

Ведь отлаженный никогда не совершает Пасху, хотя и постится каждый год, потому что Приношения⁴ он не приобщается». То есть не причащается. И напротив: «Непостывшийся, когда приобщается Пречистия, если с чистой совестью приступит [к Таинству], тогда и совершает Пасху — будь то сегодня, будь то завтра, будь то в любой день. Ибо подготовка осуществляется не соблюдением времени, а чистой совестью»⁵. То есть накушная подготовка к причащению состоит не в том, чтобы отсчитывать восемь, или пятнадцать или сорок дней и тогда причащаться, а в том, чтобы очищать совесть.

Итак, те, которые, хотя и постятся перед Пасхой, но на Пасху не причащаются, те Пасху не празднуют, как говорит этот божественный Отец. Те, которые

¹ Приношение

² То есть на Евхаристию, евхаристия — «Евхаристия».

³ 1 Кор. 5, 7. Толкование: Павел пишет: «Наша Пасха — это Христос, принесенный Силою в жертву за любовь к нам».

⁴ Приношение

⁵ Прочие отцы, том 3. Сл. Св. Иоанн Златоуст. Творения. Т. 1. Кн. 2. СГБ, СПб., 1993. — М., 1993. С. 673-675.

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. **MENNONITE HISTORIAN**

The Journal of the Moscow Patriarchate, 1976 *Bibliographie oecuménique internationale*, 1977 **O Chastom prichashchenii i o soedinenii tserkvei**, 1914 *O pokaianii, ispovedi, prichashchenii sviatykh Khristovykh 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** Св. Иоанн (Епископ Тамбовский и Шатский), 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 effect 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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