

образом рождает в нас способность любить [Бога]. Эту силу (то есть любовь) возмещает тщательное исполнение заповедей Божиих, питает покаяние [Бога] и приводит к совершенству благодать Божия. Следует знать, что подает любовь одна, но он исполняет и включает в себя все остальные заповеди» (Правил, пространно изложенные в вопросах и ответах, 1)<sup>1</sup>.

Итак, эту естественную силу — любить Бога — укрепляет, воспитывает и совершенствует чистое приобщение Телу и Крови нашего Господа. Поэтому и святой Кирилл пишет, что мужнико, когда плач на страдания, прежде всего причащаются Пречистым Таин и, укрепившись от Святого Приобщения, так возрадались любовью Божией, что бежали на погорище, как овцы на заклание, и вместо Тела и Крови Христовых, которых они причащались, проливали свою собственную кровь и предавали 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 покаяешься, и радоваться радостью неизреченной в этой скорбной жизни? Непрестанно прибегай к Таинству и причащайся 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 Загуст: «Четыредесятница один раз

<sup>1</sup> Ср. Творения святого святителя отца нашего 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 пост, но Приобщения<sup>1</sup> и Жертва, бывающая на каждом собрании<sup>2</sup>. А то, что это истинно, услыши от Павла, говоримого: «Пасха наша, Христос, заклан за нас»<sup>3</sup>. Так что всякий раз, когда ты приступаешь с чистой совестью [к Таинству], ты совершаешь Пасху. Не тогда, когда ты постишься, а когда этой Жертвы причащаешься.

Ведь отпавший никогда не совершает Пасху, хотя и постится каждый год, потому что Приобщения<sup>4</sup> он не причащается». То есть не причащается. И напротив: «Непостижись, когда причащается 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 набожественным временем, а чистой совестью»<sup>5</sup>. То есть набожественная 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 постились перед Пасхой, но на Пасху не причащаются, те Пасху не празднуют, как говорит этот божественный Отец. Те, которые

<sup>1</sup> причащаются

<sup>2</sup> То есть на Евхаристию, которая совершается — «Загустом».

<sup>3</sup> 1 Кор. 5. 7. Толкование: «Пасха наша — это Христос, принесенный Силою в жертву за любовь к нам».

<sup>4</sup> причащаются

<sup>5</sup> Прочитай также: «Св. Еванг. Св. Иоанн Загустом. Творения. Т. 1. Кн. 2. СПб., 1917. — М., 1991. С. 673-675».

# O Prichashchenii

**Rosina Ehmman**



**O Prichashchenii:**

## **O Prichashchenii** Book Review: Unveiling the Power of Words

In some sort of driven by information and connectivity, the ability of words has be more evident than ever. They have the capability to inspire, provoke, and ignite change. Such may be the essence of the book **O Prichashchenii**, a literary masterpiece that delves deep in to the significance of words and their effect on our lives. Written by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we will explore the book is key themes, examine its writing style, and analyze its overall impact on readers.

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