

Russian Orthodox Church of the Resurrection of Christ

1201 Hathaway Lane NE
Minneapolis, MN 55432-5720

Phone: 763-574-1001

web site: <http://www.resurrectionskete.org/>

email: rsmnch@msn.com

Schedule for the Week of June 29 – July 5, 2014

Sunday Jun 29	St. Tikhon of Amathus
Friday Jul 4	6:30 PM Vigil for St. John of Shanghai
Saturday Jul 5	St. John of Shanghai & San Francisco 9:00 AM Divine Liturgy / Литургия 5:30 PM Vigil
Sunday Jul 6	4th After Pentecost / Vladimir Icon of the Theotokos 8:15 AM Nocturns, Confessions 9:00 AM Divine Liturgy / Литургия 6:00 PM Vigil for Nativity of St. John the Baptist
Monday Jul 7	Nativity of St. John the Baptist / Рож. Крестителя Иоанна 9:00 AM Service



Крест – знамение победы Христа над дьяволом, знамение победы Христа над теми, которые восстают против Него. Крест – непобедимое оружие. Вот от ныне возносится Крест над нами. Осеняет град Сан Франциско. Это

наше знамение. Это наше оружие против всех искушений, против всех бед, против всех напастей. Когда мы издалека увидим сияющий Крест над нашим собором, мы вспомним, что с нами Христос распятый, Христос Всемогущий. Христос – наш Спаситель.

Когда придет в голову кому какое-нибудь недоброе чувство, то пусть, взглянув на Крест сей, испугается. И тогда, когда загремят страшные трубы и Христос появится на облаках, знамение Креста появится как знамение Христово, как знамение конца мира.

Во дни и в ночи пусть Крест нам напоминает о Распятом. Пусть осеняет нас и дает помощь в делах наших здесь. Пусть творится слава Божия, а не исполнение наших похотей и прихотей.

Возблагодарим Господа Бога и не будем забывать, что Крест есть и наше орудие и в то же время напоминание нам о Страшном Суде Господнем. Верую Господи, спаси нас Господи силой Креста Твоего, спаси нас и охраняй нас силой Креста Твоего, молитвами Богородицы и всех святых. Все мы объединились вокруг Христа своего, ибо сказал Господь: *«Потому узнают все, что вы Мои ученики, если будете иметь любовь между собою» (Ин.13:35)*. Кресту Твоему поклоняемся Владыко, и Святое Воскресение Твое славим. Аминь.

Св. Иоанн Шанхайский, 8-е ноября 1964 г

Еще задолго до пришествия Христа на землю, когда Моисей проводил израильтян в землю Обетованную, когда согрешили израильтяне, Господь послал на них змей, но потом приказал Моисею, чтобы он на высоком дереве, на высоком суке повесил медного змея. Те, кто смотрел на этого медного змея, получали исцеление от язв, нанесенных змеями. Тогда змей прообразовал Христа распятого на древе. И вот Господь дал нам Крест как всемогущая, особенная защита от всех бед и скорбей. Спас нас Господь Крестом от вечной смерти. Помогает нам Господь Крестом и в этой земной жизни.

Когда было жестокое гонение на христиан и Господу было угодно прекратить его, Он явил высоко на небе крестное знамение Царю Константину, и вокруг Креста было написано: Сим побеждай. Тогда Константин сделал знамение Креста и сим знаменем победил неприятеля. Вот Господь Крест нам дает и ограждает нас от всех бед, от всех зол и ограждает нас от князя мира сего – дьявола.

The Gospel reading from St. Matthew for this Sunday of All Saints of Russia (4:18-23) relates the calling of Andrew, Peter, and the sons of Zebedee. This happened after St. John the Baptist had been thrown into prison. Why were these men so quick to abandon their nets and follow Christ? It was because, as Chrysostom observes, some of them had met Christ previously. According to St. John's account (1:35-42), before the Baptist was imprisoned, he had pointed out Christ to his disciple Andrew, who then with his brother Peter had found Christ and spent a day with him. Christ did not call them yet: they sought Him out and stayed with Him temporarily. Andrew's and Peter's willingness later to respond immediately to His call was because they already knew Him. In this readiness to obey they are an ideal example to us, similar to the model monastic who stops his hammer stroke in midair when he hears the bell for Vespers.

On this day we also celebrate all the saints who have shone forth in the Russian land. They, too, are those who heeded the Lord's call. God found them in many different walks of life, and many of them became monastics. In the history of Russia, sanctity has come in waves, as periodically holy people have increased and then decreased in number. The great flowering in the 19th century, which was sown by St. Paisius Velichkovsky, is one of these waves, and the great martyrdom of the 20th century is another. Earlier, the emergence of the Northern Thebaid represents another spiritually fruitful time for Russia. It was part of the even greater flowering of late Byzantium during the 14th century, which influenced all the Slavs.

In Russia, beginning with St. Sergius, this explosion of monastic holiness lasted for more than a century. St. Sergius's direct disciples founded 50 monasteries, but it was St. Kyrill of Byelozersk who was the greatest successor to the wonderworker of Radonezh. He was not a direct disciple of St. Sergius, but the two conversed at length whenever St. Sergius visited the monastery where St. Kyrill was a novice. Later, St. Kyrill was called to the wilderness in a wondrous way while reading the Akathist. His monastery developed into a great center of learning after him, but after several generations its spiritual ardor had clearly ebbed. It was then that a monk of that monastery, the famous Great Elder Nil Sorsky, left to found a skete in the wilderness. His writings about monasticism and the skete life are so important that they may end up in

the Philokalia some day. St. Nil represents the last wave in that great spiritual surge.

St. Kyrill, St. Sergius, and St. Nil all answered the call of God and embarked on a new way of life. The disciples Andrew, Peter, James, and John all left their nets to follow the One who makes all things new. We must honor these saints and—more importantly—we must imitate them.

.... While accompanying the Wonder-Working Kursk-Root Icon of the Most Holy Theotokos to Seattle, Saint John, having served Divine Liturgy there in the Saint Nicholas Cathedral, remained in the altar for three hours. It was the 19th of June (o.s.) 1966. Then having visited some of his spiritual children who lived near the cathedral with the Wonder-working Icon, he proceeded to a room in the church house where he was staying. Suddenly, those accompanying the Archpastor heard the sound of someone falling to the floor. When they ran up the stairs they discovered him lying on the floor and already departing this world. They sat him up in an armchair before the Wonder-working icon and the Saint peacefully reposed in the Lord. At that moment, his extraordinarily difficult struggle of depriving himself of rest and sleep ceased. They laid him on a bed that was in the room, a blessed berth, giving him rest and sleep after 40 years of abstinence. "Sleep now in peace!" cried Archbishop Averky of Syracuse and Holy Trinity Monastery, who zealously loved him. In the conclusion of his homily during the funeral he said: "Sleep now in peace, O our dear, beloved Vlado. Rest from your righteous works and struggles. Rest in peace until the General Resurrection." The solemn funeral of Saint John took place on June 24, 1966 (o.s.) in the Cathedral of the Most-Holy Theotokos, the Joy of All Who Sorrow, in the city of San Francisco. ... *(excerpted from a recount of the life of St. John of Shanghai & San Francisco).*

Note:

You can view excerpts of the service of glorification of St. John on Youtube:

<http://www.youtube.com/watch?v=kjW52yefm8s>