

Russian Orthodox Church of the Resurrection of Christ

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Schedule for the Week of July 24 - 30, 2016

Sunday Jul 24	Martyr Euphemia / St. Olga
Saturday Jul 30	5:30 PM Vigil
Sunday July 31	Fathers of 1st 6 Ecumen. Councils
	8:15 AM Hours, Confessions
	9:00 AM Divine Liturgy
	5:00 PM Vigil for St. Seraphim's Day
	Всенощной Преп. Серафима Саровского
Monday Aug 1	St. Seraphim's Day / Преп. Серафима Саровского
	9:00 AM Divine Liturgy / Литургия

ревнителем русской старины не дали св. Ольге осуществить Крещение Руси. Скончалась она 11 июля 969 г. По словам прп. Нестора Летописца, Ольга была “предтекущая христианской земли, аки денница пред солнцем и аки заря пред светом”.

Равноапостольная Княгиня Ольга



Св. Ольга была супругой великого князя Киевского Игоря. В то время христианство на Руси становится значительной духовной и государственной силой. Хотя кн. Игорь и не перешел в новую веру, но

тем не менее делал шаги к принятию от Византии христианской культуры. За свое неверие и отвержение благодати Игорь был наказан, в 945 г. его убили восставшие язычники-древляне.

В 954 г. Княгиня Ольга отправилась с большим флотом в Царьград. Там она приняла Святое Крещение от Патриарха Феофилакта, который наставил ее в истинах веры, церковном уставе и молитвенном правиле, изъяснил заповеди о посте и целомудрии.

По возвращении из Византии, Ольга ревностно предалась подвигам христианского благовестия среди русских язычников. Коварство византийских политиков и языческие действия

Upcoming Feastday Наступающий Праздник

**On Monday, August 1, we will be
celebrating our Feastday,
St. Seraphim of Sarov.**

**Sunday Evening, July 31,
5:00PM Vigil**

**Monday Morning, August 1,
9:00 PM Divine Liturgy / Литургия**

Приглашаем всем

On July 11/24 we commemorate St. Olga. She was born towards the end of the 9th century. She married the Russian Prince Igor, and after his death she ruled his principality in the name of their son. What is important for us is that she became a Christian, and although she did not succeed in winning her son or those she ruled to Christ, she did manage to influence her grandson Vladimir, planting a seed which led him to eventually seek Holy Baptism. His Baptism took place in a world marked by political violence and intrigue, but upon his conversion, Vladimir showed that he took his Christian faith very seriously. He put away his pagan wives and mistresses, destroyed idols, established churches and monasteries and schools, brought in missionaries from Constantinople to educate his people, abolished capital punishment (although he was ultimately forced to reinstate it, in

a restricted form), and provided for the poor. Through the prayers of the grandmother, the grandson, an equal to the Apostles, became an instrument for the spread of the Gospel and the conversion of the peoples of Russia. Their spiritual labors gave birth to ancestors of the founders of this very community. Through their prayers, may we be granted zeal for the Gospel and good works, to the building up of Christ's holy Church.

SUNDAY OF THE FATHERS OF THE FIRST SIX COUNCILS

The Orthodox Church acknowledges Seven Holy Ecumenical Councils:

(The fact that the *Seventh Ecumenical Council* (Nicea II) is not commemorated today testifies to the antiquity of today's celebration. The Seventh Council was convened at Nicea in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene.)

The First Ecumenical Council (Nicea I) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under St. Constantine the Great, Equal of the Apostles. The 318 Holy Fathers of the First Ecumenical Council are spoken of in the Canon I of Trullo as having: "with unanimity of faith revealed and declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity."

The Second Ecumenical Council (Constantinople I) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great. The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, "repudiating the teaching of Macedonius, as one who wished to divide the inseparable Unity, so that there might be no perfect mystery of our hope."

The Third Ecumenical Council (Ephesus) was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger. The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that "Christ, the Incarnate Son of God, is One." They also confessed that "she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.

The Fourth Ecumenical Council (Chalcedon) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian. The 630 Holy Fathers of the Fourth Ecumenical Council decreed that "the One Christ, the Son of God... must be glorified in two natures."

The Fifth Ecumenical Council (Constantinople II) "Concerning the Three Chapters," was convened in the year 553, under the emperor Justinian the Great. The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council "in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead."

The Sixth Ecumenical Council (Constantinople III) met during the years 680-681, to fight the Monothelite heresy, under the emperor Constantine Pogonatos. The 170 Holy Fathers of the Sixth Ecumenical Council "taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God."



Не говори, сколько лет подвизался, а думай, что приобрел, например смирение, терпение. Как же с пользой использовать талант времени? В молитве. В ней ты отдаешь свое время Творцу веков и самого времени. В молитве происходит освящение, соединение с Господом, в чтении слова Божия. Когда читаешь слово Божие, Ангелы окружают тебя, душа твоя соединяется с Богом. То же и в храме. Когда ведешь благочестивые беседы – ангелы сопутствуют тебе, но когда осуждаешь – бесы окружают тебя. Размышления о духовном, о жизни и страданиях Спасителя, о рае, аде, о мытарствах – это доброе использование времени. Идет на пользу также и труд, освященный молитвой. Напротив, пагубно проведение времени в пустых разговорах, миллионы слов – греховный песок. Всяческие греховные развлечения убивают время. Часто, чтобы попустословить, на часы мы не смотрим, а в храме – поглядываем. Кино, развлечение – все пустое и бесполезное – безжалостно крадут наши дни. Смотри на время, в нем лукавый суть. Будем помнить что за то, как мы употребим данный нам талант времени, ответим перед давшим его. Прославляй за него Бога и спасай душу. (*Протоиерей Валентин Мордасов*)