

**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: [rusmnch@msn.com](mailto:rusmnch@msn.com)

Services  
Mon - Fri  
8 AM & 6 PM

**Schedule for the Week of October 4 - 10, 2015**

<b>Sunday Oct 4</b>	<b>Apodosis of the Exaltation of the Cross</b>
Saturday Oct 10	5:30 PM Vigil
<b>Sunday Oct 11</b>	<b>St Chariton the Confessor</b> <b>8:15 AM Nocturns, Confessions</b> <b>9:00 AM Divine Liturgy / Литургия</b>

**Гордость**

“Презрение ближнего. Предпочтение себя всем. Дерзость. Омрачение, дебелость ума и сердца. Пригвождение их к земному. Хула. Неверие... Непокорность Закону Божию и Церкви. Последование своей плотской воле. Чтение книг еретических, развратных и суетных. Неповиновение властям. Колкое насмешничество. Оставление хриstopодражательного смирения и молчания. Потеря простоты. Потеря любви к Богу и ближнему... Безбожие... Смерть души” (Свя. Игнатий Брянчанинов).

“Гордость есть отвержение Бога, бесовское изобретение, презрение человекoв, матерь осуждения, исчадие похвал... отгнание помощи Божией... виновница падений, причина беснований, источник гнева, дверь лицемерия, твердыня бесов... причина немилодердия, неведение сострадания.

Начало гордости – корень тщеславия; середина – уничижение ближнего, бесстыдное проповедание своих трудов, самохвальство в сердце, ненависть обличения; а конец – отвержение Божией помощи, упование на свое тщание, бесовский нрав” (Прп. Иоанн Лествичник).

**The Insights**

*By Holy Avva Pambo*

And I'll tell you this, my child, that the days will come when the Christians will add to and will take away

from, and will alter the books of the Holy Evangelists, and of the Holy Apostles, and of the Divine Prophets, and of the Holy Fathers. They'll tone down the Holy Scriptures and will compose troparia, hymns, and writings technologically.

Their nous will be spilled out among them, and will become alienated from its Heavenly Prototype. For this reason the Holy Fathers had previously encouraged the monks of the desert to write down the lives of the Fathers not onto parchment, but onto paper, because the coming generation will change them to suit their own personal tastes. So you see, the evil that comes will be horrible.

Then the disciple said: So then, Geronda, the traditions are going to be changed and the practices of the Christians? Maybe there won't exist enough priests in the Church when these unfortunate times come? And the Holy Father continued: In these times the love for God in most souls will grow cold and a great sadness will fall onto the world. One nation shall face-off against another. Peoples will move away from their own places. Rulers will be confused. The clergy will be thrown into anarchy, and the monks will be inclined more to negligence. The church leaders will consider useless anything concerned with salvation, as much for their own souls as for the souls of their flocks, and they will despise any such concern. All will show eagerness and energy for every matter regarding their dining table and their appetites. They'll be lazy in their prayers and casual in their criticisms.

**Reminder to Members:**

With the start of the New Year, September 1/14, we remind all our parishioners that annual church dues become due.

The annual amount continues to be \$150/year. If you cannot afford that amount, please contribute what you can. Mark your checks or envelopes “membership” or “dues” so we can assign it to the proper account.

*Thank you...*

As for the lives and teachings of the Holy Fathers, they'll not have any interest to imitate them, nor even to hear them. But rather they will complain and say that "if we had lived in those times, then we'd have behaved like that." And the Bishops shall give way to the powerful of the world, giving answers on different matters only after taking gifts from everywhere and consulting the rational logic of the academics. The poor man's rights will not be defended; they'll afflict widows and harass orphans. Debauchery will permeate these people. Most won't believe in God; they'll hate each other and devour one another like beasts. The one will steal from the other; they'll be drunk and will walk about as blind.

The disciple again asked: What can we do in such a state?

And Elder Pambo answered: My child, in these times whoever will save his soul and prompt others to be saved will be called great in the Kingdom of Heaven.

### Преподобный Сергий Радонежский

Прп. Сергий, в миру Варфоломей, родился в с. Варницы под Ростовым 3 мая 1314 г. Построив в 12 верстах от Радонежа церковь во Имя Пресвятой Троицы, Сергий положил начало новому жителству во славу Живоначальной Троицы. Преподобный вел строгую подвижническую жизнь и стяжал Святого Духа. Некоторым ученикам прп. Сергия дано было видеть высокое благодатное состояние их учителя. Так прп. Исаакий просил старца благословить его на подвиг совершенного молчания. Сергий желал благословить после приобщения Святых Христовых Таин. Желал так потому, что сам подвиг молчания, столь высокий и многотрудный, требовал особой молитвы, способной оградить от сатанинских искушений. На дрогой день Исаакий встретил прп. Сергия в назначенном месте. Сергий осенил его крестным знамением и сказал: "Господь да исполнит желание твое!" И в самую минуту благословения Исаакий увидел, что из руки благодатного старца исходит огонь и объемлет Исаакия. С этой минуты, огражденный молитвами преподоного, ученик вступил в избранный им подвиг.

**Saint Sergius of Radonezh** was born in the village of Varnitsa, near Rostov, on May 3, 1314. His parents were the pious and illustrious nobles Cyril and Maria (September 28). God gave Cyril and Maria a son whom

they named Bartholomew. From his very first days of life the infant amazed everyone by his fasting.



The Lord chose him while still in his mother's womb. In the Life of St. Sergius it is reported that even before the birth of her son, St. Maria and those praying heard the thrice-repeated cry of the infant at the Divine Liturgy: before the reading of the Holy Gospel, during the time of the Cherubic hymn, and when the priest pronounced: "Holy Things are for the Holy."

About the year 1328, the parents of St. Sergius moved from Rostov to Radonezh. When their older sons married, Cyril and Maria received the monastic schema shortly before their death at the Khot'kov monastery of the Protection of the Most Holy

Theotokos, not far from Radonezh. Later on, the older brother Stephen was widowed and became a monk at this monastery. Having buried his parents, Bartholomew and his brother Stephen withdrew into the forest (12 versts from Radonezh) to live in the wilderness. At first they made cells, and then a small church, and with the blessing of Metropolitan Theognostos, it was consecrated in the name of the Most Holy Trinity. On October 7, 1337 Bartholomew was tonsured by Igumen Metrophanes, taking the name of the holy Martyr Sergios, and he started to build a new habitation to the glory of the Life-Creating Trinity.

The Russian Land at this time suffered under the Mongol-Tatar Yoke. Having gathered an army, Great-prince Dimitrios Ioannovich Donskoy went to monastery of St. Sergius to ask blessing in the pending struggle. St. Sergius gave blessing to two monks of his monastery to render help to the great-prince: the schema-monk Andrei [Oslyaba] and the schema-monk Alexander [Peresvet], and he predicted the victory for prince Dimitrios. The prophecy of St. Sergius was fulfilled: on 8 September 1380, on the feastday of the Nativity of the Most Holy Theotokos, Russian soldiers gained a total victory over the Tatar hordes at Kulikovo Pole (Kulikovo Field), and set in place the beginning of the liberation of the Russian Land from the Mongol Yoke. During the time of the fighting St. Sergius together with the brethren stood at prayer and besought God to grant victory to the Russian forces.

Having reached old age, and foreseeing his own end six months beforehand, the Monk summoned the brethren to him and blessed as igumen his disciple St. Nikon, who was experienced in the spiritual life and obedience. In tranquil solitude the Monk reposed to God on 25 September 1392. On the eve beforehand the great saint of God summoned the brethren a final time and turned to them with the words of last-instruction: "Brethren, be attentive to yourselves. Have first the fear of God, purity of soul and love unhypocritical. ..."