

**Orthodox Church of the
Resurrection of Christ
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**Sunday, July 17, 2022
Divine Liturgy Sundays at 9:00 AM
Confessions 8 - 8:50 AM**

**Память Свв Царственных мучеников
и иже с ним убиенных**

**Holy Royal Martyrs of Russia - St
Nicholas and those Murdered with him**

**Homily Before A Memorial Service
For The Tsar-Martyr Nicholas II**

(Saint John of Shanghai & San Francisco)

Forty years ago, a single day saw the collapse of the greatness and glory of the Russian State, a bulwark of peace throughout the whole world. The signature of the Sovereign, the Emperor Nicholas Alexandrovich, on the act of abdication from the Throne, is a historical boundary separating Russia's great and glorious past from her present dark and cruel circumstances. The entire weight of the present regime's evil and its reordering of life is aimed at honest, well-intentioned and devout people, and the whole nation lies in oppression and constant fear. People are afraid of their own thoughts, thoughts they have not expressed aloud; they are afraid that what they are thinking might be reflected in their facial expressions. What happened that day, forty years ago? Apostasy from God's Anointed, apostasy from an authority submissive to God, apostasy from the oath of fidelity to the Anointed Sovereign, given before God, and the giving over to him to death. He who had devoted all his strength in God's name to the service of Russia was deprived of authority, and then also of freedom. For decades the dark forces of evil carried on a struggle against God's Anointed, against the ruling authority faithful to God. These same forces also killed the Emperor Alexander II, the Tsar-Liberator. This crime sobered the people, it shook the entire country, and that moral upsurge gave Emperor Alexander III, the Peacemaker, the opportunity to rule Russia with a strong arm. Russia enjoyed two decades of peaceful life and development. Then a new conspiracy arose for the overthrow of the Royal Throne. It was a conspiracy of Russia's enemies. Within Russia itself there was a struggle against her very essence, and, having destroyed the

Throne, Russia's enemies even obliterated her name. Now the whole world can see the close connection between the Royal authority, faithful to God, and Russia. When the Tsar ceased to be - Russia ceased to be. The struggle against the Tsar and Russia was carried out by concealed godlessness, which later revealed itself openly. Such was the essence of the struggle against the Tsar and Russia, against the foundation of her life and historical development. Such are the meaning and aim of that struggle, which perhaps not everyone realized - those who were its accomplices. Everything filthy and paltry and sinful which could be found in the human soul was summoned against the Tsar and Russia. All of this, with all its might, rose up in struggle against the Royal Crown, which was crowned by a cross, for Royal service is bearing of the Cross. People always rise up against the Cross by means of slander and falsehood, doing the devil's work, for, according to the word of the Lord Jesus Christ, "*When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it*" (St. John 8:44). Everything was roused up against the most meek, pure and abundantly-loving Tsar, so that at the terrible hour of the struggle against him he would remain alone. Filthy slanders were spread before hand against the Tsar and his family, so that the people would grow cool towards him. Faithless allies took part in the conspiracy. When the Sovereign was in need of moral support, his closest associates did not provide it and violated their oath. Some took part in the conspiracy; others, out of weakness, counseled abdication. The Tsar remained completely alone, surrounded by "treachery, baseness and cowardice." From the day of the abdication, everything began to collapse. It could not have been otherwise. The one who united everything, who stood guard for the Truth, was overthrown. A sin was committed, and now sin had

easy access. In vain do some wish to separate February from October,* the one was direct consequence of the other. In those March days, Pskov became the Tsar Gethsemane, and Ekaterinburg -- his Golgotha. Tsar Nicholas died as a martyr, with unshakeable faith and patience, having drunk the cup of suffering to the dregs. The sin against him and against Russia was perpetrated by all who in one way or another acted against him, who did not oppose, or who merely by sympathizing participated in those events which took place forty years ago. That sin lies upon everyone until it is washed away by sincere repentance. In raising up prayers for the repose of his soul, we pray also for Tsars Paul I and Alexander II, who were likewise slain in March. And we pray for the forgiveness of the Russian people of the grave sin of betrayal and regicide. Woe to those who call evil good and good evil. Before us, before the Russian people, lies the path of resurgence-which is the path of consciousness of sin and repentance. For the rebirth of Russia, all political and other programs of unification are in vain: what Russia needs is the moral renewal of the Russian people. We must pray for the forgiveness of our sins and for mercy on our homeland, just as the Lord God freed Israel from the Babylonian captivity and restored the ruined city of Jerusalem.

Страшная ночь

Безпримерное в истории человечества злодеяние – убийство царской семьи – прекрасно разъясняет нам наш великий всероссийский праведник святой Иоанн Кронштадтский, недавно нами прославленный, который духом своим еще за много лет прозревал это страшное злодеяние. Когда однажды приехали к нему из Пермской губернии благочестивые богомольцы, он неожиданно сказал: «Над Пермью повис черный крестъ» (Екатеринбург входил тогда в состав Пермской губернии). Только после ужасных событий 1918 года они поняли смысл этих пророческих слов. Совершая однажды богослужение в подворье Леушинского монастыря в Петербурге, святой праведный Иоанн в проповеди начал с особою силою взывать: «Кайтесь, кайтесь! Приближается ужасное время – столь ужасное, что вы и представить себе не можете!» А когда 80-летняя старица игумения Таисия спросила его:

«Батюшка, когда же это будет?» -- он отвечал: «Мы с тобою, матушка, не доживем, а вот они, -- и он указал рукой на более молодых монахинь, -- доживут».

В своем замечательном слове на день рождения Государя Императора Николая Александровича в 1902 году святой Иоанн сказал буквально так: «Да, чрез посредство державных лиц Господь блюдет благо царств земных, и, особенно, благо мира Церкви Своей, не допуская безбожным учениям, ересям и расколам обуревать ее. И величайший злодей мира, который явится в последнее время, -- антихрист не может появиться среди нас по причине самодержавной царской власти, сдерживающей безчинное шатание и нелепое учение безбожников. Апостол говорит, что доколе не явится на земле антихрист, доколе будет существовать самодержавная царская власть».

В проповеди своей, сказанной в 1907 году, праведный Иоанн грозно прорекал: «Царство русское колеблется шатается, близко к падению. Если в России так пойдут дела, и безбожники и анархисты-безумцы не будут подвергнуты праведной каре закона, и если Россия не очистится от множества плевел, то она опустеет, как древние царства и города, стертые правосудием Божиим с лица земли за свое безбожие и за свои беззакония...

Бедное Отечество, когда-то ты будешь благоденствовать? Только тогда, когда будешь держаться всем сердцем Бога, Церкви, любви и царю и чистоты нравов... И чем бы мы стали, россияне, без царя? Враги наши скоро постарались бы уничтожить и самое имя России,. Так как носитель и хранитель России, после Бога, есть Государь России – Царь самодержавный: без него Россия не Россия».

И вот с той поры, как не стало «удерживающего» -- православного самодержавного Царя русского, а вместе с ним не стало и прежней России, как Святой Руси, -- мы ясно видим, какая началась во всем мире бешено-напряженная работа по созданию условий и обстановки, которая бы благоприятствовала скорейшему появлению антихриста. Поистине только слепые духовно могут это не видеть! Архиепископ Аверкий (Таушев)