

**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 January 19 - 25, 2020

Sunday Jan 19	Epiphany / Богоявление Господне 9:00 AM Divine Liturgy / Литургия Blessing of Water / Освящение Воды
Monday Jan 20	Sobor of St. John the Baptist Собор Крестителя Иоанна 9:00 AM Service
Saturday Jan 25	5:30 PM Vigil
Sunday Jan 26	Sunday after Theophany Нед. по Просвещении 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия

Богоявление Господа Бога и Спасителя
нашего Иисуса Христа



Под именем Богоявления разумеется праздник, в котором воспоминается и прославляется событие Крещения Иисуса Христа от Иоанна Крестителя на Иордане (Мф. 3,13-17, Мк 1,9-11, Лк 3,21-22).

Богоявлением

называется этот праздник потому, что при Крещении Господа явилась Божественная Пресвятая Троица: Бог Отец глагодал с неба о Сыне, Сын Божий крестился от Иоанна и засвидетельствован от Бога Отца и Дух Святой сошел на Сына в виде голубя.

По учению св. Иоанна Златоуста, «в виде голубя снишел Дух в изображение Христова челевечества чистого, незлобивого, истинного, как Дух Святой

есть Дух кротости, то Он и явился в сем виде».

Сам Отец показывает Своего Сына «Днесь Владыка прииде освятити естество водное...» Так Святая Церковь будет восповать ныне на девятой песни канона. Настоящий праздник, как говорит одна из стихир предпразднства Богоявления, есть праздник славнейший по сравнению с прошедшим праздником Рождества Христова: «Светел убо мимошедший праздник, светлейший же, Спасе, приходящий», - и указывает дальше, почему: «Он Ангела имеяше благовестника, и сей Предтечу обрете предуготовителя... Тогда звезда волхом вознести, ныне же Отец миру Тя показа».

Если там звезда показывает вертеп, то здесь Сам Отец показывает Своего Сына: Сей есть Сын Мой, возлюбленный (Мф. 3,17).

Богоявление – это праздник откровенна тайн Божиих, и не только тайн Божиих, но и тайн того мира, в котором мы живем... Днесь открывается тайни Богоявления, а также и тайна освобождения Христом от греха не только человека, но и всего мира. (Сщмч. Сергей Мечев)

Today the Evangelist Mark reminds us of what took place before the Lord made Himself manifest to the world and went forth to preach. The angel appeared in the desert and prepared His way—St. John the Forerunner (see Mk. 1:2). The prophet Isaiah's very meaningful words concerning St. John the Baptist were pronounced today: *Prepare ye the way of the Lord, make his paths straight* (Mk. 1:2; cf. Is. 40:3). The Evangelist Luke provides a longer citation. St. John the Forerunner was a voice crying in the wilderness: *As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made*

straight, and the rough ways shall be made smooth (Lk. 3:4–5).

This call was directed to all of us. The path of our lives should be straightened. The sins, shortcomings, and pits in our souls should be filled with the grace of the Holy Spirit. The hills and highlands of our pride must be laid low, lessened before the Lord, and the cracks and desolate places not filled with grace and good works must be filled with them. Like level land, the path and our souls should be prepared to meet the great Guest, Savior, and Messiah—the King of Glory, our Lord Jesus Christ. Without this it is impossible to receive and inherit to the fullest extent the grace of the Kingdom of Heaven; we cannot let the Divine Guest into our souls. Even when we invite our friends and relatives to our homes, we try to tidy up in order to meet those people with love. And the first thing they meet is the entrance-way to our homes.

Thus, in preparing ourselves to meet the Lord, we should always prepare the way for Him into our hearts and souls, in order not to insult Him, and to receive Him with repentance and love.

This repentance is the path to the correction of our souls, the straightening of those hills, valleys, and all crookedness. The preacher of this repentance was the Prophet and Forerunner of the Lord John. He baptized people in repentance in a visible way. It was simpler this way for people then to understand and be conscious of the repentance of their sins in order to meet the Messiah. Without this it's impossible.

It is the same for us; without repentance and correction, without labor and works of love, it is impossible to meet with the Lord Jesus Christ.

(Heirom. Ignaty Shestakov)



Крещение установлено Богом в

Церкви для спасения человеческого рода, -- и оно необходимо для всякого верующего как дверь к Царствию Божию, - и кто отвергал или отвергает его, тот отменяет свое спасение, свое собственное вечное благо.

Так Господь говорил о противившихся Ему фарисеях и книжниках, не желавших креститься от Иоанна, что они отвергали Совет Божий о себе, и крестившись от него

...

Будем же всем сердцем всегда ценить этот дар Божий и свое звание сынов и

дщерей Божиих по благодати, -- удаляться всякого греха и стремиться мыслями, желаниями и делами к Царству Небесному, к наследию нетленному, неувядаемому, уготованному на небесах для нас. (Свя. Прав. Иоанн Кронштадтский)

The significance of the Feast of Epiphany

(Theophany) is that on this day Christ was introduced to the whole world. When He was born, only a few people were made aware of His presence. When people asked St. John who He was, he answered: "I baptize with water, but among you stands one whom you do not know." In fact, he himself did not know: "And why is it surprising if others did not know, if the Baptist himself did not know until that day?" (John 1:26,33)

The commemoration of this day is mentioned in all four Gospels (Matt. 3:1-17; Mark 1:1-13; Luke 3:1-12; John 1:1-34). This event was observed very early in the church. In the 2nd century AD and perhaps even earlier, Element of Alexandra, one of the Apostolic Fathers, writes about it. According to him, the Christians gathered on January 5/18, the night before Theophany, and read passages from the Holy Bible. They remained throughout the night in the house of worship, praying, chanting and glorifying the Lord.

In the 4th century, Archbishop Theophilus of Alexandria tells us that the Christians observed the Theophony from the day before, abstaining from every food.

In apostolic times, Christmas and Theophany were combined together as one feast. It was only later that they were celebrated separately.

The Tropar for the day tells us the whole story: "When Thou wast baptized in the Jordan, O Lord, the worship of the Holy Trinity was made manifest; for the voice of the Father bare witness to Thee, calling Thee His beloved Son; and the Spirit in the form of a dove made good the certainty of His word. O Christ our God Who wast manifested and Who hast enlightened the world, glory to Thee." (See Matt. 3;12-17)

The services for Epiphany are like those of Christmas. There is strict fasting on the day before; however, in that following vespers or liturgy, water is blessed. *(from The Orthodox Herald)*