

Russian Orthodox Church of the Resurrection of Christ

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Schedule for the Week of July 3 - 9, 2016

Sunday Jul 3	All Saints of Russia / Всех Святых в земле Российской просиявших
Wednesday Jul 6	Vigil for Nativity of St. John the Baptist 6:30 PM
Thursday Jul 7	Nativity of St. John the Baptist / Рождество Предтечи и Крестителя Господня Иоанна 9:00 AM Service
Saturday Jul 9	5:30 PM Vigil
Sunday Jul 10	St. Sampson the Hospitable 8:15 AM Hours, Confessions 9:00 AM Divine Liturgy

Он просто любил Бога и не желал существовать отдельно от Него. *(о. Герман Подмошенский, Цена святости)*

День российских святых

Верим, что и в последнюю мировую войну мы не могли не победить уже хотя бы из-за того, что враг напал на нашу Родину в самый день Всех святых, в земле Российской просиявших: они умолили Господа даровать победу нашему народу.

Имея «только облак» свидетелей пред Богом – русских святых, о чем же мы будем ныне молить их?

Святитель Иоанн Шанхайский



Однажды в полночь Мария Александровна по какой-то причине поднялась на колокольню. Дул ветер, было холодно. Открыв дверь, она увидела святого Иоанна. Он пребывал в глубокой молитве. Его рясу продувал морозный ветер, а он,

стоя выше крыш домов, сверху благословлял дома своих прихожан. Она подумала: «Пока мир спит, он продолжает молитвенно сторожить...» Глубоко потрясенная, она ушла. «Зачем это было нужно?» -- задала мне вопрос Мария Александровна. «Для чего это самопожертвование, когда его присутствие было так необходимо повсюду?» И сама же ответила на эти вопросы, прервав мое молчание: «В нем жила неиссякаемая любовь к Богу. Он любил Бога как своего Отца, как своего самого близкого Друга. Он испытывая потребность говорить с Ним, и Бог слышал его. Это не было каким-то сознательным самопожертвованием.



В тропаре им имеются такие слова, обращенные ко Господу: *«тех молитвами в мире глубоце Церковь и страну нашу Богородицею соблюди, Многомилостиве»*. Поэтому и мы будем просить их сохранить в мире нашу страну; будем просить сохранить

«в мире глубоце» и Церковь нашу – для утешения и спасения всех ее сынов и дочерей, всего наследия Владимирова. Пусть все святые Российские, подобно заботливым садовникам, охраняющим от ветра и холода свои растения, охраняют Церковь нашу от всего вредящего ей.

Благодать же Божия пусть ширится и ширится по их молитвам, возвращая к себе все пока отпадшее от нее, все заблудшее, все обветшавшее и греховное, обновляя и очищая его, дабы и самый организм церковный становился свежее, здоровее и бодрее не только по видимости, но и внутри себя – не только на словах, но и на деле.

Да поможет нам и Церкви Своей Святой во всем этом Господь – за молитвы Пречистой Своей Матери и всех святых, в земле Российской просиявших, ихже днесь и память совершаем (Епископ Феодор Текучев)



We magnify Thee, O Three-hypostatic Master, Who hast enlightened the Russian land with the Orthodox Faith, and hast glorified our race amongst the hosts of saints.

Today, my friends, is Russia's name day—the day we commemorate all the saints of the Russian land, by whose labors and sorrows, by whose magnitude of spirit, we are now Orthodox Christians.

Without me ye can do nothing, said the Lord (Jn. 15:5). How many tribes and peoples have disappeared into oblivion, while the Russians, nourished by the grace of the Holy Spirit given to them as a gift at Holy Baptism, became Great Russia. Russia did not receive the great Divine treasure formally; it labored, it made its mind and heart captive to God's commandments. ... Where did this begin, what were the experiences and historical developments, and who was the first to take this difficult path which leads us to Life Eternal? It is hard to encompass all of it, but we must at least remember the main thing.

In the first century, Christ, the Son of God, came into the world, and during only three years of His life and preaching, He showed the world new, hitherto unknown moral and spiritual values. A hymn of love! Love, even unto death! Love, even for one's enemies! Who can hear this; who can accept it? Twelve men, twelve Apostles, amongst whom was St. Andrew the First-Called. Think about it—only twelve men.

To the Ros tribes came an Apostle who saw Christ—Andrew. He raised a cross on the hills of Kiev, and by the grace of the Holy Spirit, said these powerful and true words: "On these hills will shine forth the grace of God."

The Apostle Andrew pronounced the word—he sowed the seed. But how long did the Lord labor to make the seed grow; He Himself labored, unknown and unseen, in the darkness of a cruel, pagan world, amongst chosen people. History is silent about this. We now only see that in the tenth century, suddenly, like a splash, the equal-to-the-Apostles Prince Vladimir appears in the world.

Now we say that Vladimir is a saint, and his statue stands on the Kievan hills. With a cross in his hands, he looks out upon Rus' and the fruits of his labors. Now he is a saint! But then, 1,000 years ago, he was a pagan prince who had pressed the limits of earthly pleasures in his life—

unrestrained and crude in every way, a son of hell, if you measure him according to Christian understanding. He was literally an embodiment of the whole Russian past. His ascent to the first place amongst rulers was bound up with the murder of his own brother. How could he have been reborn as a new man?

But Christ reached him. Vladimir did not ask his unbridled flesh for advice, but rather turned full face to Christ and gave Him his heart, calling all of his people to follow after him. ...

Rus' accepted the way of the Cross, the path of severance from everything uncouth, from everything that chains people to the earth. The living example of Prince Vladimir, in whom all could see the miracle of transformation from a great sinner to a righteous man, called a whole, great people to life. Holy Prince Vladimir, glorified by this miracle, stands at the source of Christian Rus'.

How many pleasers of God, prayerful intercessors, have there been in the Russian Land? They are numberless throughout the history of Russia; known and unknown, a multitude of holy men, women, hierarchs, wonder workers, princes, monks... They all manifest different qualities of Russian spirituality, but they are all related, in that they all drank of one spirit—the spirit of holy faith and Church piety, the Spirit of Christ.

The historical flow of Russian life has been varied: there were times of thunderous activity, there were lulls, and even complete halts. The river of Russian national life that gave birth to saints flowed in the given direction; this flow, however, was sometimes rapid and fruitful, sometimes slow, and sometimes so quiet that it was hard to tell whether it was flowing forward or backward. And now, 1,000 years later, we can mark the main periods of Russian religious history from the time of St. Vladimir to the present day. . . .

Rejoice in the Lord ye righteous, praise is meet for the upright (Ps. 32:1)... . Let us ask the Lord's blessing, and ask the all the Russian saints for their prayers at this entrance upon the second millennium, so that their prayers might not lessen in the Russian Orthodox Faith in all its purity; so that we and our descendents might not forget God's commandments. Let us also give thanks to the Lord for the past millennium which now departs to eternity.

(excerpted from a sermon by Archimandrite John (Krestiankin), May 30, (12 June) 1988)