

Russian Orthodox Church of the Resurrection of Christ

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Schedule for the Week of June 30 – July 6, 2019

Sunday Jun 30	All Saints of Russia
Saturday Jul 6	Vigil – Eve of Nativity of St. John Baptist 5:30 PM
Sunday Jul 7	Nativity of St. John the Baptist / Рождество Крестителя Господня Иоанна 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия

Служба Всем русским святым

Свт. Афанасий (Сахаров), епископ Ковровский, исповедник XX века, много потрудился в области православного богослужения. Главным трудом его жизни стало составление церковной службы Всем святым, в земле Российской просиявшим. Празднование дня памяти Всех святых русских было восстановлено в 1918 году.

Позже свт. Афанасий говорил о значении этого события: «В наше скорбное время, когда единая Русь стала разорванной, когда нашим грешным поколением попораны плоды подвигов святых, трудившихся... над созданием единой Православной Русской Церкви, представлялось бы благовременным восстановить этот забытый праздник, да напоминает он нам и нашим отторженным братьям из рода в род о единой Православной Русской Церкви и да будет он малой данью нашего грешного поколения и малым искуплением нашего греха...».

Так же и подвиг новомучеников, к коим принадлежит и сам еп. Афанасий, призван сплотить нашу Русскую Церковь.

Печальники и заступники за землю Русскую

В службах церковных святые Божии нередко называются звездами путеводными. Как по звездам небесным в мраке ночном путники направляют свой путь, так и мы, ныне сбившись с истинного пути, должны направлять путь свой, взирая на этих небесных человеков, со вторых небес мерцающих и указующих нам, какого пути нам держаться.

И святители и правители, и воины и мирские жители, и богатыи и убозии, и монахи и мирские люди, и старцы и юноши, и девы и жены – все в сонме русских святых найдут себе наставников и руководителей, лишь бы не ленились взирать на жития их и подражать им.

И к этому нас ныне и призывает Церковь. Но этим не ограничивается смысл празднования святым. В Церкви Христовой нет смерти... святые Божии хотя и умерли видимо и телом, но живут духом, почему не прерывается и связь духовная их с нами, сущими на земле.

Печальники и заступники при жизни своей за землю Русскую, за своих современников, они и по исходе память о нас творят, «не забывают, как и обещались посещать чад своих» (из тропаря преподобному Сергию). И не здесь ли, не в этом ли любовоном желании святых небожителей принимать участие в радостях и горестях нас, на земли сущих, кроется, между прочим, и объяснение того современного и тягостного явления, что ныне, во времена всякого угнетения и

гонений, мощи святых подверглись хулениям и поруганиям ...

И наши святые, зная, как тяжело страдает наша Русская земля, возжелали еще раз пострадать с народом Божиим...

Верим, что воскреснут и восстанут и кости наших святых, нами в небрежении рассыпанные, а с ними а по их предстательству и ходатайству за нас грешных очистится, обновится и восстанет ныне поникшая Русская земля.
(Свят. Тихон, патриарх Московский и всея России, Июнь, 1919 г.)

Sunday of all the Saints of Russia

*(excerpted from the Homily From "The One Thing Needful,"
Sermons of Archbishop Andrei)*

Brothers and sisters, today the Holy Church opens before us our native heaven — all the Saints who shone in Russia. They shine as bright stars before us. And the first among them is St. Vladimir. He was a gifted military leader, statesman, a man of penetrating mind and strong will. The political situation among the Russian Slavs required just such a man. Many Slavic tribes were living at that time on the shores of the Dnieper River, and all of them had already been influenced by the Christian message — the dawn of a new life was approaching. Only our forefathers remained pagans. But by that time they too had lost faith in the pagan gods and actually had no religion at all. And the thirst for the One, True, Almighty God more and more strongly took possession of their souls. Vladimir himself was experiencing the same thing: his great soul was tired of the lie and, as a bird from its cage, was straining towards Truth, towards Light.

Vladimir began to act: he sent out his messengers to various countries to find out which faith was the best one. When they returned, they testified that the Orthodox religion of the Greeks was the best, the most full, and was truly the Apostolic Church.

Vladimir was in the height of his glory. He had achieved everything he wanted, everything a man could achieve: the Christian religion, the beautiful Anne, the triumph of victory and with it incalculable riches, the glory of a victor and statesman, and the power of a dictator. Yes, it seemed he had everything.

The preparation for Holy Baptism was still going on, which to him might have seemed just a religious formality. Strictly speaking, he already had everything and was master of everything. But suddenly something terrible happened — he went blind. And here, in the baptismal font a miracle happened: he recovered his sight. He saw again the light of God, this wonderful world, the Dnieper River, fields, forests. Everything was as before. But by now he was a different person; he had already experienced a new life. As a blind man he saw a different light. He entered the font as a pagan: proud, lustful, egotistical, pleasure-loving; and he came out as a humble slave of Jesus Christ, as Vladimir the Saint.

At his call the people of Kiev gathered on the shores of the Dnieper to be baptized. Vladimir began to speak: he called his nation to holiness, to godliness. He urged them all to break off at last from paganism, from the pagan way of life, and to start a new way of life, a Christian way, where everything pertaining to God would be kept in honor — an Orthodox way of life. He said that real life was only in Christ, and this temporary life was just a means, a preparation for true, eternal life.

From this moment Russia became holy and began to bear fruits of holiness. One after another, Russian saints began appearing, until they filled up this entire heaven of the Saints who shone in Russia, who as bright stars shine before us now and call us to themselves. Here is Prince Boris, who was killed while Matins was being performed in his cell; and Prince Gleb, who also was killed during prayer; and Prince Isyaslav, who before dawn went in his carriage to Lavra to get advice and blessing on his state matters from the startsi of Pechersk. And only then, after standing through the early Liturgy, would he go to his state meeting and make decisions. So Holy Russia grew and became stronger.

Times have now changed, but the Church is unchangeable and immutable. And in our time, even in a foreign land, we can still draw from her the same Orthodox way of life. Yes, our life is strained, our jobs are intense, our tempo is mad. And maybe we cannot fulfil everything physically, as our forefathers did. But psychologically we can and we should participate in the flow of Church life.

May this Sunday of the Saints who shone in Russia serve as the beginning of our new life, which will bring us to Eternal Life!