

Russian Orthodox Church of the Resurrection of Christ

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Schedule for the Week of July 10 - 16, 2016

Sunday Jul 10	St. Sampson the Hospitable
Monday Jul 11	Vigil for Feast of Sts. Peter & Paul 6:30 PM
Tuesday Jul 12	Feastday – Sts. Peter & Paul / Свв. Апостолов Петра и Павла 9:00 AM Service
Saturday Jul 16	5:30 PM Vigil
Sunday Jul 17	Royal Martyrs / Свв. Царственных Мучеников 8:15 AM Hours, Confessions 9:00 AM Divine Liturgy

Проповедник высшей правды

Только о двух величайших событиях в истории рода человеческого возвестил Господь Бог через Архангела Гавриила: о рождении во плоти Предвечного Сына Своего и о рождении Его Предтечи и Крестителя Иоанна.

О младенческих годах Предтечи мы знаем только от евангелиста Луки, что он возрастал и укреплялся духом и был в пустынях до дня явления своего Израилю. Прожил он в пустыне в глубоком одиночестве лет до тридцати. Никаким рукодельем он не занимался, книг не имел, да и читать не умел. Что делал он там?

Такие философы, как Декарт и Кант, долгие часы и дни неподвижно сидели в креслах, погруженные в размышления. Но глубже философии богомыслие – высшая форма молитвы без слов, которую святые отцы называют умной молитвой. Подобное делание нес и святой Иоанн Предтеча. В непрестанном размышлении о Боге и о судьбах мира, в глубоком молитвенном общении с Богом возрастал его великий дух, его понимание путей спасения, которым он должен научить погибающий в грехах народ, изменить и

углубить его мысли и чувства, побудить и покаянию и исправить их кривые и лукавые пути. Потому эта проповедь имела огромную силу, привлекавшую к нему тысячи людей, погрязших в суете мирской жизни.

Воздадим Господу Богу нашему благодарение за послание в грешный мир величайшего из всех подвижников и проповедников о высшей правде – святого Иоанна Предтечи.

Бог Сердцеведец

Что же, однако, значит, что Господь Иисус Христос избрал Своим первоверховным апостолом Петра, который троекратно отвергся Его во дворе первосвященника Каиафы? Это значит, что Господь Сердцеведец: Он знал, каким безмерным покаянием, какими кровавыми слезами будет до конца жизни заглаживать св. Петр свое троекратное отречение, знал, что внезапно будет он вскакивать с постели каждую ночь, когда пропоет петух, будет расстилаться на земле, будет часами умолять Бога о прощении.

И св. Павлу, бывшему сперва Его врагом, простил Господь Иисус тяжкий грех гонения на Него, и на христиан, потому что Господь Сердцеведец знал, что и св. Павел загладит грех свой многострадальной жизнью и пламенной проповедью своей. Он знал, чем будет Павел, знал, что Павел скажет: уже не я живу, но живет во мне Христос (гал.2:20).

А мы, не зная сердец человеческих, как часто тяжело осуждаем и клеймим презрением и осуждением явных грешников, которые, может быть, слезно покаялись пред Богом и прощены Им. Как часто забываем слова Христовы: Не судите, да не судимы будете (Мф. 7:1). Как часто забываем о своих тайных грехах, которые к позору нашему откроет Христос Судия на Страшном Суде пред всеми людьми.

Да будет же святые первоверховные апостолы Петр и Павел для нас всегдашними напоминателями о том, что Христос – Бог

Сердцеведец и знает не только то, что в сердцах наших, но и то, что может быть и будет в них.

Apostles Peter and Paul

(Excerpted from a Sermon of Saint John of Shanghai & San Francisco)

The day of the Holy Apostles Peter and Paul is the culminating of the feasts of the Gospel. Although the last event in the life of Christ which is related in the Gospel is His Ascension into heaven (*Mark 16:19; Luke 24:51*), the preaching of the Apostles is closely bound up with the Gospel. The Gospel tells us of their being chosen, and the Gospel indicates beforehand the end of Apostolic activity.

Telling of the appearance of Christ on the sea of Tiberias and the restoration to apostleship of Peter, who by his triple confession corrected his triple denial, the Apostle and Evangelist John the Theologian speaks also of the prediction to the Apostle Peter concerning the end of his struggle. *When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whether thou wouldest not. This spoke He, signifying by what death he should glorify God* (John 21:18-19).

It was not pleasing to the Lord then, to reveal the fate of each of the other Apostles, although, when sending them to preach, He predicted to them, the persecutions that awaited them (*Matt. 10:17-36*).

The Apostle Peter, as the most zealous of all and one who strove to be before the others in word and deed, by his example aroused the other Apostles. Therefore it is primarily him that Christ addresses. He goes in front of the other Apostles, becomes their "leader;" and it is especially to him that the preaching among the Jews was entrusted; while the Apostle of the Gentiles was the one who received precisely this title, being converted later, the no less zealous Paul (*Gal. 2:7-9*).

These two Apostles were as it were the commanders of the ranks of the Apostles, which is expressed (in the service to them) by the word "leaders."

Without having authority over others, they both stood in front of all others by their warm zeal and labors. Their lives were the most brilliant and a personification of the lives and labors of all the Apostles. The end of their earthly labors was especially impressive, thanks to the fact that it occurred before the eyes of the whole world. One of them (Peter) was crucified upside down, and the other (Paul) was beheaded, both in Rome, towards which at that time the gaze of all peoples was directed. The news of this quickly flew to all the ends of the universe, all the more in that they were both

known personally in many places; their names were known everywhere the Savior had been preached

The Apostle of the Jews and the Apostle of the Gentiles departed to Christ on the same day, as if indicating their equal nearness to God and the oneness of the Church of Christ, in which there is neither Greek nor Jew (*Col. 3:11*). Therefore, the day on which the earthly labors ended for "the leaders of the Apostles, who labored more than all," who "separated in body, are together in spirit," became one of the memorable days for the whole Church. ...Just as the last chapter of the Gospel of John the Theologian is literally the conclusion of the whole Gospel, so also the feast dedicated to the fulfillment of the prophecy set forth there is, as it were, the conclusion of all the Gospel events kept in remembrance by the Church.

The feast of the Holy Apostles Peter and Paul indicates the lot of the Holy Apostles here on earth and reveals the glory that followed it.

The earthly lot of the Apostles was to go around the earth preaching of the Heavenly Kingdom, in this emulating Christ by their poverty, endurance of dishonor and sufferings, by their love for the children of the Heavenly Father, their inward torments of childbirth over those who heeded their preaching and their grief over those who paid no heed to their words, and finally, by offering themselves as a sacrifice.

However, the culmination of their earthly life is the beginning of their heavenly glory. Their end is for them a dissolving of earthly ties and an ascent to Christ, Whom they loved, in order to remain eternally with Him (*Phil. 1:23*).

The day of their earthly end is the day of their heavenly birth, and the celebration of it is a solemnity of the coming of the future age for those who have followed Christ in this age. The receiving of the crowns of righteousness are prepared not only for them, but also for all who love His appearing (*III Tim. 4:8*). Coming after the feast of the Descent of the Holy Spirit, and being in part bound up with it, the feast of the Holy Apostles Peter and Paul culminates the yearly cycle of feasts dedicated to the earthly life of Christ and reveals the essence of His promises.

Just as the Nativity of John the Baptist is the foreword to the Gospel and the beginning of the events described in it, so also the death of the Holy Apostles Peter and Paul is their culmination and the continuance of the Gospel.