

Russian Orthodox Church of the Resurrection of Christ

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Schedule for the Week of July 13 - 19, 2014

Sunday Jul 13	Synaxis of the 12 Apostles Собор 12-ти Апостолов
Wednesday Jul 16	6:30 PM Vigil for Royal Martyrs
Thursday Jul 17	Royal Martyrs 9:00 AM Divine Liturgy / Литургия
Saturday Jul 19	5:30 PM Vigil
Sunday Jul 20	St. Acacius of Sinal 8:15 AM Nocturns, Confessions 9:00 AM Divine Liturgy / Литургия

Апостолы Петр и Павел

Церковь пригласительным многодневным постом особенно выделила этот праздник, подчеркнув его значение для каждого из нас. Апостолы Петр и Павел – два столпа веры – два диаметрально противоположных характера. Петр, с самого начала ставший верным учеником Христовым, был свидетелем всего, что случалось вокруг Христа с первого момента Его выхода на проповедь. Но когда в Гефсиманском саду Христа сватали, Петра бежал в страхе и троекратно отказался от Учителя. Петра называют Апостолом надежды христианской. Ведь он находит в себе силу признать свое предательство и сокрушенно плакать о своей, столь знакомой всем нам, слабости. И после покаяния именно его Господь трижды утверждает в апостольском звании словами «паси овцы Моя».

Павел (Савл) был ревностным гонителем христиан, но Господь, усмотревший в нем «сосуд избранный Себе», на пути в Дамаск чудесным образом призвал его к апостольскому служению. И Павел, оказавшийся лицом к лицу с Христом воскресшим, стал совершенно иным человеком. Оба апостола оказались бесстрашными



проповедникам и: ни муки, ни крест, ни распятие, ни тюрьма – ничто не могло их отлучить от любви Христовой, и они проповедали, и эта проповедь действительно явилась тем, чем ее называет

апостола Павел: вера наша – победившая мир.

И мы празднуем их день ликуя о том, что радикальный гонитель и верующий от начала встретились в одной, единой вере о победе Христовой – Крестом и Воскресением. День апостолов Петра и Павла – это призыв к миссионерству – миссионерству, которое доступно каждому человеку – быть для всех солнышками, как говорил прп. Амвросий Оптинский.



Holy Apostle Peter, brother of Apostle Andrew, born a Judean, was distinguished by the ardor and boldness of his character (Mt. 16:15-17, 22-23; 14:25-31; Mk. 1:20, 30, Jn. 1:44). Called by the Lord from the modest lot of fisherman to catching men, he was one of the zealous disciples of the Savior (Mt. 4:18-19; Lk. 5:10-11). Up to his calling he was called Simon. After his calling, as an omen and reward for his firmness in faith, he received the name Cephas, which in Greek is Peter, which means rock. He remained faithful to this name all his life and proved this by numerous examples of his strong affection for the Lord. He was the participant and witness of the greatest miracles of the Savior and the major events of His mortal life (Jn. 1:42; Mt. 16:18; 17:1; 26:37; Lk. 8:51).

After the resurrection of the Savior, ... he kept unshakably firm like a rock in the faith in Jesus Christ as

the Son of God and Savior of the world during all his life and tried also to inspire this in other people (Jn. 21; Acts 2:14; 4:8; 12:3; 8:14; 12). He was an apostle mainly of the Judeans (Gal. 2:7, 8). In the year 44 when Herod Agrippa threatened him with death in Jerusalem, St. Peter was released from prison by an angel (Acts 12:1-11), and then he left Jerusalem. He preached in Syria, Pontus, Galatia, Bithynia, Asia and Egypt, confirming great wonders by the power of his words: he raised the dead and healed the infirm, and one of the latter was healed even from his shadow only (Acts 5:5, 10, 15; 9:33-34, 40).

The Holy Apostle Paul, named Saul up to his calling to be among the Apostles, was born as a Judean in the city of Tarsus. He was a disciple of the famous Hebrew teacher Gamaliel, belonged to the sect of the Pharisees and severely persecuted Christians (Acts 13:7-12; 21:39; 22:3; Phil. 3:4-5; Acts 7:58; 8:1, 3; 9:1, 2; 26:11). Wonderfully called to be an apostle by the Lord Himself, Who was revealed to him on the way to Damascus, he accepted Holy Baptism from Apostle Ananias and since this time became the most zealous preacher of the Gospel (Acts 9:3-30). He wrote that he more than all labored in the good news of Christ (1 Cor. 15:10). He was mainly the apostle of the nations (Rom. 15:16, 18; Eph. 3:6-7; Gal. 2:7) and preached Christ in Arabia, Palestine, Caesarea, Asia Minor, Greece, Italy and many other countries. Having undergone much suffering, he became worthy of ultimate revelations by the Lord, being admired in paradise, uplifted to the third heaven where he heard such mysteries that is impossible for anyone of human nature to retell and performed many great miracles (2 Cor. 11:23-29; 12:1-4, 7; Acts 13:11; 14:10; 16:18; 19:12; 20:9-12; 28:3-6).

Deep faith in the truth of preached doctrines, clear understanding of Christian truths, courageously tranquil amidst every possible danger, unusual knowledge of the human heart and by nature having the fascinating power of eloquence from the gifts of grace by the Holy Spirit, promoted his unusual success. (S. V. Bulgakov, *Handbook for Church Servers*, 2nd ed., 1274 pp. (Kharkov, 1900), pp. 0221-0223. Translated by Archpriest Eugene D. Tarris © September 3, 2007. All rights reserved.)



Homily Before A Memorial Service For The Tsar-Martyr Nicholas II
By Archbishop John Maximovitch, now St. John of Shanghai and San Francisco

(Source: "MAN OF GOD SAINT JOHN OF SHANGHAI AND SAN FRANCISCO", *Nikodemos Orthodox Publication Society, Redding, Ca., 1994., pp. 131-133*). (Compiled by Fr. Demetrios Serfes — excerpted here)

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 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. 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. 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. ... 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.

... 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. ...

... 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. (*Humbly submitted With the love of Christ Our Lord, + Reverend Presbyter Demetrios Serfes Glory Be To God For All Things!*)

(Note: for the complete copy of this sermon, see <http://www.serfes.org/royal/sermon.htm>
Also see Fr Serfes' site <http://www.serfes.org/> for many additional articles on the Royal Martyrs)

