

**Russian Orthodox Church of the  
Resurrection of Christ**

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**Schedule for the Week of August 6 - 12, 2017**

**Sunday Aug 6** **Passionbearers Boris and Gleb**  
**Свв. Князей-страстотерпцы Бориса**  
**И Глеба**

Saturday 5:30 PM Vigil  
Aug 12

**Sunday Aug 13** **Forefeast – Procession of the Cross**  
**Предпр. Происхождения Креста**  
**8:15 AM Nocturns, Hours, Confessions**  
**9:00 AM Divine Liturgy / Литургия**

**Monday Aug 14** **Procession of the Cross**

**Monday Aug 14:**  
**Dormition Fast Begins**  
**Начало Успенского Поста**

**Святые мученики Борис и Глеб,  
нареченные во Святом Крещении Роман и Давид**



Сыновья  
равноапостольного  
святого князя  
Владимира, рожденные  
от болгарыни-  
христианки, оба они с  
юности отличались  
благочестием. Святой  
князь особенно любил их  
за преданность святой  
вере и за нежную  
братскую любовь друг к

другу. Еще при жизни святого князя Борис  
получил в управление Ростовское княжество, а  
святой Глеб – Муромское. Оба они прилагали  
все усилия к распространению в своих  
княжествах веры Христовой среди упорных  
язычников.

В 1015 г., после блаженной кончины св.  
Владимира, великим княжеством обладает  
Святополк, заклеянный именем «окаянный».  
Опасаясь соперничества со стороны братьев, он

решился убить их. Ночью, 24 июля, убийцы  
подшли к шатру Бориса, стоявшего с дружиной  
при реке Альте, и, услышав доносившееся из  
шатра пение псалмов, решили подождать. Едва  
только святой князь, опечаленный смертью  
отца, окончил молитву, убийцы ворвались в  
шатер и пронзили копьями святого князя и его  
слугу Георгия, пытавшегося защитить своего  
господина собственным телом.

Еще дышавшего святого мученика убийцы  
завернули в шатерное полотно и повезли к  
Святополку, который узнав, что святой Борис  
еще жив, послал двух варягов пронзить мечом  
его сердце. Тело святого князя было тайно  
привезено в Вышгород (вблизи от Киева) и там  
погребено в церкви св. Василия.

Затем Святополк подослал наемных убийц к  
юному князю Глебу. Свирепый Горясер,  
стоявший во главе этих убийц, приказал  
разрезать святого князя его же повару.

Память обоих святых мучеников чтится на  
Руси с древних времен, о чем также  
свидетельствует множество древних  
монастырских и приходских церквей,  
возведенных в их честь. Летописи полны  
сказаниями о чудесных исцелениях,  
совершившихся у мощей святых князей, и о  
победах, одержанных с их помощью.

We thank all of you who were able to attend our  
Feast-day services last Tuesday, St. Seraphim's day,  
which was also attended by our Archbishop Peter.

We especially thank the additional singers who  
bolstered our numbers, and the Sisterhood who devoted  
much time and effort to provide the "vittles" for a most  
delicious dinner afterwards.

We wish you all the holy intercessions of St.  
Seraphim....

*Fr John & Brethren*

Holy Martyrs Boris and Gleb, named Roman and David in baptism, were sons of St. Prince Vladimir.

St. Boris was known for his love for liturgical chant. The holy prince Vladimir especially loved them for their fidelity to the holy faith and for their gentle brotherly love for one another. ...Holy Prince Boris accepted the management of Rostov, and Gleb, the Murom principedom. Both of them made every effort to spread the Christian faith to the principedoms among the persistent and rough pagans. St. Gleb was considered the primate of the Murom-Riazan country, where from the most ancient times up to now he was remembered as the first preacher of Christianity and the protector of the country.

In the year 1015, after the blessed demise of St. Vladimir, Sviatopolk, called the "devastator", seized the great principedom. Being afraid of the rivalry of the holy brothers, he decided to kill them. St. Boris at this time was with his troops by the Alta River. His troops suggested that he go to Kiev and seize the throne, but St. Boris did not want to break the sacredness of patrimonial relationships and indignantly rejected this offer. Meanwhile Sviatopolk, informing St. Boris about the death of their father, cleverly suggested that he be with him in love and promised to increase his land holdings, but at the same time sent murderers to him. During the night of July 24 the murderers came to Boris's tent and, hearing him singing psalms from the tent, decided to wait until St. Boris would go to sleep. As soon as the holy prince ended his prayer and lay down upon his cot, the murderers rushed in and with spears pierced the holy prince and his servant George, who attempted to protect his lord with his own body. The holy martyr was still breathing when the murderers wrapped him in canvas and carried him to Sviatopolk, who learned that St. Boris was still alive, and sent two Varangians to pierce his heart with the sword. The body of the holy prince was secretly taken to Vyshgorod and there was buried in the Church of St. Basil.

After the murder of St. Boris, Sviatopolk sent a message calling St. Gleb, who at the time was near Smolensk, to come to visit his dangerously ill father. The young prince, who already was informed beforehand about the villainy of Sviatopolk, with tears prayed for his father and brother, when it was revealed to him that the murderers were sent by Sviatopolk. Goriasser, standing at the head of these murderers, ordered his cook, by birth Torchin, to kill the holy prince. This was on Sept. 5, 1015.

In 1019, after the occupation of Kiev by Iaroslav Vladimirovich, the body of St. Gleb was found; and caring for this prince, he brought it to Vyshgorod and buried it beside the body of St. Boris.

Soon miracles started to be performed on the tomb of the holy princes. When the Church of St. Basil burned down, the relics of the holy princes were transferred to a Vyshgorod Church constructed in their honor. Prince Iaroslav together with Metropolitan John established a feast on July 24 in honor of the

Holy Princes, which was the day of the death of St. Boris and the day of the sanctification of the newly built church.

The memory of both Holy Prince-martyrs has been revered in Russia since ancient times, and many of the ancient monasteries and parish churches in various parts of Russia are named in their honor.

The Russian people and princes saw in the Holy Prince-martyrs their intercessors and prayer books. The Chronicles are full of stories about the wonderful healings done at the relics of the Holy Princes and about the victories gained with their help (e.g., Rurik Rostislavich over (Khan) Konchak, St. Alexander Nevsky over the Germans). *(excerpted from S. V. Bulgakov, Handbook for Church Servers, 2nd ed., 1274 pp. (Kharkov, 1900) pp 0253-0255 Translated by Archpriest Eugene D Tarris © July 11, 2005. All rights reserved.)*

### **Духовный капитал**

*Прп. Серафим Саровский*

Стяжайте благодать Духа Святого ... Христа ради добродетелями, торгуйте ими духовно, торгуйте теми из них, которые вам больший прибыток дают.

Собирайте капитал благодатных избытков благодати Божией, кладите их в ломбард вечный Божий из процентов невестественных... ..Дает вам более благодати Божией молитва и бдение – бдите и молитесь, много дает Духа Божиего пост – поститесь, более дает милостыня – милостыню творите, и таким образом о всякой добродетели, делаемой Христа ради, рассуждайте.

Вот я вам расскажу про себя, убогого Серафима. Родом я из курских купцов. Так, когда не был я еще в монастыре, мы бывало, торговали товаром, который нам больше барыша дает.

Так и вы... поступайте, и, как в торговом деле, не в том сила, чтобы больше торговать, а в том, чтобы больше барыша получить, так и в деле жизни христианской не в том сила, чтобы только молиться или другое какое-либо доброе дело делать.

***In the prayer of St. Ephrem***, used especially during Great Lent, we say: "Grant me to see my own transgressions..." Such self-awareness is the beginning. Once we have become aware of our sinfulness, we need to repent and move on. If we confess our sins from the depth of a broken and contrite heart, Christ will bear our sins and weaknesses. It is our task to put those failings behind us and allow ourselves to be borne by the grace of God along the pathway to holiness.