

Russian Orthodox Church of the Resurrection of Christ

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Weekday Services

Mon - Fri

Vespers Daily 6 PM

Matins Daily 8 AM

Schedule for the Week of August 10 – 16, 2014

Sunday Aug 10	Smolensk Icon of the Theotokos Икона Б.М. Смоленския
Wednesday Aug 13	Vigil for Procession of the Cross Происхождение Христа 6:30 PM Vigil
Thursday Aug 14	Procession of the Cross /(Первый Спас) 9:00 AM Service
Saturday Aug 16	5:30 PM Vigil
Sunday Aug 17	7 Youths of Ephesus / Святых седми отроков иже во Ефесе 8:15 AM Nocturns, Confessions 9:00 AM Divine Liturgy / Литургия
Monday Aug 18	Vigil for Transfiguration 6:30 PM / Бдение на Преображение
Tuesday Aug 19	Transfiguration of the Lord / Преображение Господня 9:00 AM Divine Liturgy / Литургия

Смоленск. С тех пор икона стала именоваться Смоленской.

В войну 1812 года Смоленская икона была перенесена в Москву, а перед оставлением Москвы – взята в Ярославль, после же победы возвращена в Смоленск.

Начало Успенского поста

Наступил многодневный Успенский пост, продолжающийся с 14 до 27 августа. Этим постом Церковь призывает нас к подражанию Божьей Матери, которая перед переселением своим на него непрестанно пребывала в посте и молитве.

Святейшая Дева есть и называется Матерью в двух смыслах: во-первых, как Мать Бога, и во-вторых, как Мать всех христиан. Она – Мать Божия по естественному рождению и Мать христиан по усыновлению.

Как Мать Божия, по материнскому достоинству, Она должна иметь у Бога такую благодать, какую подобает иметь матери у сына; с другой стороны, как Мать христиан, в силу материнской любви, она должна оказывать христианам такую же милость, какую мать должна оказывать своим детям.

Благодать, которую имеет всевятая Дева от Бога, должна соответствовать достоинству Матери Бога, а это достоинство беспредельно; стало быть, и благодать, которую Она получает, беспредельна.

Равным образом и милость, которую Она оказывает христианам, должна соответствовать любви матери к детям, а эта любовь беспредельна; следовательно и милость, оказываемая Ею, беспредельна.

И далее, соразмеряя беспредельную благодать, которую Она, как Мать Божия, получает от Бога, и беспредельную милость которую Она, как Мать христиан, оказывает христианам, должно признать, что Дева есть море благодатных сил.

Какое же почитание и благоговение должны мы оказывать Святейшей Марии? Как нашу собственную мать, мы должны чтить Ее; с другой стороны, как Мать Божию, мы, люди, должны еще более чтить Ее, ибо перед Ней благоговееют сами святые рая и даже ангелы небесные.
(Свт. Илия Минятей)

Смоленская икона Пресвятой Богородицы “Одигитрия”



Икона эта, по преданию, написана апостолом и евангелистом Лукой. В Россию она была принесена из Константинополя. Греческий император Константин IX Мономах, выдавая в 1406 году свою дочь

Анну за черниговского князя Всеволода, сына Ярослава Мудрого, благословил ее в путь этой иконой. Предполагается, что отсюда и произошло ее название “Одигитрия” (греч. Наставница, путеводительница).

После смерти Всеволода икона прешла к его сыну, Владимиру Мономаху, который перенес ее в

Appearance of the Smolensk Icon of our All-holy Sovereign Theotokos

The image of her wonderful face depicted on the Smolensk icon of the Mother of God is one of the few "first written" by the Holy Evangelist Luke at the earnest request of the Antiochian Governor Theophilus. Theophilus placed the holy icon in the Antiochian church built by him for the reverent honoring of the first Christians. After the death of Theophilus, the holy icon was transferred to Jerusalem. And from there in the middle of the 5th century the Greek Empress Eudocia brought it to Constantinople and gave it to Pulcheria, the sister of the Emperor, who put the holy icon in the newly constructed Blachernae temple. Since this time, being a precious artifact of Constantinople and pious Greek emperors, this icon worthy of honor distinguished itself with many signs and wonders, ...

According to tradition, the Greek Emperor Constantine Monomach, giving his daughter Princess Anna in marriage to the Russian Prince Vsevolod Iaroslavich in 1046, then ruling over Chernigov, blessed her with the holy Icon. After the death of her husband, Princess Anna blessed her son Vladimir Vsevolodovich Monomach with this holy icon, who, having become Prince of Smolensk in 1097, presented this holy icon to the Smolensk cathedral temple constructed by him in 1103. Ever since, this holy icon has been called the "Smolensk".

At the beginning of the 15th century during the reign of the last Prince of Smolensk George Sviatoslavich, during the capture of Smolensk by the Lithuanians, this holy icon was transferred to Moscow and put in the Cathedral of the Annunciation. But in 1455 responding to the intense petition of the people of Smolensk, it was again returned to Smolensk. On that spot where the inhabitants of Moscow finally said goodbye to the holy icon, the Novodevichy Monastery was constructed in 1525. And the inhabitants of Smolensk, in memory of the return of the holy icon, subsequently constructed a church in the name of the Hodigitria Mother of God.

During the siege of Smolensk by Sigismund, the holy icon was beforehand transferred to Moscow in 1609, and after the occupation of Moscow by the Poles it went to Yaroslavl. After Smolensk was reunited to Russia, Tsar Alexei Michaelovich ordered the holy icon returned to Smolensk. And because the cathedral was destroyed, the holy icon was placed in the Hodigitria Church. But in 1658, it was moved from the Hodigitria Church to the Smolensk Cathedral church.

In 1812, on the day of a hostile attack on Smolensk, the holy icon was taken and transferred, like in 1609, first to Moscow and then to Yaroslavl. After the defeat

of the enemies, the holy icon was again returned to Smolensk on December 25.

Since then this holy artifact abides in the cathedral temple of this ancient city, protecting this city from enemies visible and invisible; served and serves as a pledge of the protection of the heavenly Queen over the Russian land. (*excerpted from S. V. Bulgakov, Handbook for Church Servers, 2nd ed. 1274 pp. (Kharkov, 1900) pp. 0258-0261. Translated by Archpriest Eugene D. Tarris © June 24, 2006. All rights reserved.*)

I Believe

The word "Creed" comes from the Latin word "Credo," which means, "I believe." (*"Bepyo"*). From the earliest days of the Church, creeds have been living confessions of what Christians believe; they are not simply formal, academic, Church pronouncements. Such confessions of faith appear almost at the very beginning of Christianity. We can read in the New Testament where in 1 Timothy 3:16, St. Paul quotes from a creed to remind Timothy about the divinity of Jesus Christ: "God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory."

The creeds were discussed and approved by the Church Councils, in order to give a concise statement of the truth in the face of various heresies filtering into the Church.

For Orthodox Christians, the most important creed is the Nicene Creed. It is the product of the first two Ecumenical Councils, which were convened in Nicea in 325 and in Constantinople in 381.

The Creed was composed and ratified in the midst of a life-and-death controversy. It contains the essence of New Testament teaching about the Holy Trinity, guarding that life-giving truth against those who would change the very nature of God and reduce Jesus to a created being rather than acceptance that He is God in the flesh.

The creeds are important because they give us a sure interpretation of the Scriptures, helping us to keep the true belief against those who would distort them to support their own religious schemes. Called the "Symbol of Faith," and confessed in many services of the Church, the Nicene Creed reminds us of what we personally believe and it keeps our faith on track. Every Orthodox Christian should know the Creed which the Church confesses by heart, along with other various prayers, such as the Lord's Prayer, and "Virgin Theotokos, Rejoice..." (*excerpted from "The Orthodox Herald"*)