

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

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Date to Remember
THE DORMITION OF THE THEOTOKOS
УСПЕНИЕ ПР. БЦЫ
Воскресенье 28 Августа / August 28 (Sunday)
Liturgy 9 AM
Vigil Saturday 5:30 PM August 27

Schedule for the Week of August 21 - 27, 2016

Sunday Aug 21	St. Emilian the Confessor
Saturday Aug 27	Vigil for Dormition / Бдение на Успению 5:30 PM
Sunday Авг 28	Dormition of the Theotokos / Успение Пр. Бцы 8:15 AM Hours, Confessions 9:00 AM Divine Liturgy



The Transfiguration of our Lord Jesus Christ

In the third year of His preaching, the Lord Jesus often spoke to His disciples of His approaching passion but at the same time of His glory following His suffering on the Cross. So that His impending passion would not totally weaken His disciples and that no one would fall away from Him, He, the All-wise, wanted to partially show them His divine glory before His passion. For that reason, He took Peter, James and John with Him and, with them, went out at night to Mr. Tabor and there was transfigured before them: “And His face shone as the sun and His garments became white as snow” (Mt. 17;2). There appeared along side Him Moses and Elijah, the great Old Testament prophets. And seeing this, His disciples were amazed.

Why was our Lord transfigured on a mountain and not in a valley? So as to each us two virtues: love of labor and godly thoughts. For, climbing to the heights required labor, and height represents the height of our thoughts; i.e., godly thoughts. Why was our Lord transfigured at night? Because, the night rather than the day is more suitable for prayer and godly thoughts, and because the night, by its darkness, conceals all the beauty of the earth and reveals the beauty of the starry heavens. Why did Moses and Elijah appear? In order to destroy the error of the Jews, who thought that Christ is one of the prophets like Elijah or Jeremiah or some other. That is why He appears as a king above the prophets and that is why Moses and Elijah appear as

В святые дни Успенского Поста
Душе, от сна духовного восстань!
Будь милосердна, искренна, проста,
Для покаяния открыта и чиста.
В святые дни Успенского Поста
Душе, неправде загради уста.
Оправданной пред Господом предстань
В сиянье светлом Истины Христа.
В святые дни Успенского Поста
Надзвездных далей зрима красота.
Душе, на мир греха воздвигни брань,
На путь спасения не медля встань.
В святые дни Успенского Поста
Да не смущают ложь и клевета.
Пред злобой да не одолеет страх,
Да будет мир на всех твоих путях.
В святые дни Успенского Поста
Душе, да упряднится суета.
Отвергни бремя ветреных утех, -
Да сгинет в преисподней мерзкий грех,
Да будет для тебя иль «да», иль «нет»,
Да воссияет невечерний Свет.
Зовет к спасенью Неба высота
В святые дни
Успенского Поста.

Татиана Лазаренко

His servants. Until then, our Lord manifested His divine power many times to the disciples; but on Mt. Tabor, He manifested His divine nature.

This vision of His divinity and the hearing of the heavenly witnesses about Him as the Son of God would serve the disciples in the days of the Lord's passion, in strengthening of an unwavering faith in Him and His final victory. *(Excerpted from the Prologue of Ohrid)*

About being cautious toward all that is not according to Christ

“Brethren, see to it that no one captivate you with an empty, seductive philosophy according to human tradition, according to the elemental powers of the world and not according to Christ *(Colos 2:8)*.

Brethren, do not let philosophy enslave us, which by conjecture, says that there is no eternal life nor resurrection from the dead. For we do not arrive at the Truth through the conjecture of man, but by God's revelation. That which we know about the truth we know from Truth Itself which was revealed in the Lord Jesus Christ and which was communicated to us through the faithful and wise witnesses of the truth: the apostles and the saints. If we, because of our sins, were to reject these witnesses and accept the conjecture of humans, we will fall into the dark and bitter slavery of nature, of the body, to sin and to death.

Brethren, let us not be deceived by the empty myths of men, as though another world does not exist or if another world does exist, we, so to speak, do not know anything about it. Behold, we know with confidence that another world does exist. We know this not from conjecturers or deceivers, but from the Lord Jesus Himself Who, on Mount Tabor, appeared to His disciples with Moses and Elijah who long ago departed this world; and Who Himself appeared to many of His followers after death. We also know about this from the apostles, saints and numerous discerners to whom, because of their chastity and sanctity, God revealed the ultimate Truth about the other world. If, because of our sins, we do not believe these holy and truthful witnesses, we will then have to believe those unholy and false men and we will be slaves to darkness, sin and death.

Brethren, let us not be led astray by worldly teaching, which examines animals, plants and stones, and says it has not found God among these

things; and, from that, arrogantly attests that there is no God. Behold, we know that the Creator cannot be as a thing among things, rather He is above all things and different from all things. We know this, as much by spiritual understanding and conscience, as well as by the obvious revelation of the Lord Jesus Himself, Who appeared in the body of a man as the Lord of all created things, as well as through the witness of the apostles, many other saints and discerning men. Rather, let us glorify the Lord Jesus resurrected from the dead. *(from the prologue of Ochrid)*

Цель наша – спасение и жизнь вечная

Для вечной жизни созданы мы создателем нашим и к ней словом Божиим позваны, святым крещением обновлены, и Христос, Сын Божий, радо того в мир пришел, чтобы нас к ней призвать и привести, -- и Он один необходимо нужен.

Поэтому первейшее усилие и попечение твое о том да будет, чтобы ее получить. Без нее все ничто, хотя и весь мир обретешь. Получению ее всякий грех и пристрастие к суете мира сего препятствуют, берегись же, да не лишишься вечной жизни. Временную жизнь бережешь, хотя и непременно оставишь ее, и все делаешь, чтобы ее не лишиться**, сколь несравненно больше должно беречь вечную жизнь и все страдание прилагать, чтобы той не лишиться!

Все временное против вечного ничто. Ищи же вечную жизнь, как единое твое истинное добро, и всего того, что дверь и ней затворяет, убегай.

Бог человеколюбивый хочет тебе спасения: да будет это хотение и твоим. Желай же и ищи того, как алчущий – пищи, жаждущий – питья, и получишь, что желаешь. Истинные христиане в этом мире живут как путники, странники и пришельцы и всегда на Небесное отчество верой и душевными очами взирают и того достигнуть стремятся. Будь же и ты в мире этом странником и пришельцем, и непрестанно на отчество свое Небесное взирай, и таковое получить старайся.

Жизнь наша в мире сем не иное что, как непрестанное путешествие к будущему веку.

(Святитель Тикон Задонский)