

Russian Orthodox Church of the Resurrection of Christ

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Schedule for the Week of September 9 - 15, 2018

Sunday Sep 9	St Pimen / Преп. Пимена
Monday Sep 10	Vespers for Beheading of St. John Baptist Вечерня – Усекновение главы Крестителя Иоанна 6:30 PM Vespers
Tuesday Sep 11	Beheading of St. John Baptist Усекновение Крестителя Иоанна 9:00 AM Service
Friday Sep 14	Church New Year / Церковное Новолетие
Saturday Sep 15	5:30 PM Vigil
Sunday Sep 16	Hierom. Anthimus / Священномуч. Анфима 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия

Усекновение Главы Иоанна Предтечи



О мученической кончине св. Иоанна Крестителя в 32 г. по Рождестве Христовом повествуют Евангелисты Матфей (*Мф. 14, 1-12;*) и Марк (*Мк. 6, 14-29*).

После Крещения Господа Иисуса Христа Иоанна заключили в темницу по приказу правителя Галилеи Ирода Антипы. Святой обличал его за незаконное сожителство с Иродиадой, женой Иродова брата Филиппа. Иродиада озлобилась за это на Иоанна и просила Ирода, чтобы он убил его. Но Ирод не соглашался, потому что считал Иоанна за великого пророка и боялся народа.

В день своего рождения Ирод устроил во дворце большой пир. Дочь Иродиады Саломия плясала перед гостями и угодила Ироду. Он сказал ей: “Проси у меня чего хочешь”. Саломия вышла к матери за советом: “чего просит?” Та ответила: “голова Иоанна Крестителя”. Ирод опечалился, услышав просьбу Саломии, но, не желая нарушить клятву, послал воина в темницу. Выполнив приказание царя, воин принес на блюде голову святого Иоанна.

Свет и тьма

В каменном подвале, в котором был заточен Предтеча и Креститель Христов, было совсем темно. Солнечного света там не было, но *свет во тьме светит, и тьма не объяла его* (Ин. 1,5).

В огромном зале дворца Ирода горело множество светильников. Но в сердцах тех, кто пировал с окаянным Иродом, была дьявольская тьма.

Но то, что было в темнице Иоанна Крестителя, и то, что было во дворце Иродовом, бывает и в нашей жизни. Бесчисленное множество святых мучеников пролили свою кровь за Христа, подобно Иоанну Крестителю, и свет Христов снял в сердцах их и тогда, когда они томились в темницах.

Что скажем о тех роскошных нарядах, в которые одеваются богатые и блудницы? Их ожиревшие смердящие тела покрыты драгоценностями, золотом и серебром. А в сердцах их – тьма: там нет света Христова.

С любовью и благоговением будем взирать на икону святого, будем молиться великому мученику Христову, названному в Священном Писании ангелом, уготовляющим путь Спасителю нашему. Будем воссылать к нему молитву, чтобы не

быть малодушными и трусливыми, когда потребуется исповедать имя Христово, восстать за поруганную правду. (Свят. Лука Крымский)

St. John the Baptist

The great and glorious Forerunner and Baptiser of our Lord Jesus Christ, John, was beheaded at the wish and request of the wicked Herodias, wife of Herod. When John had been beheaded, Herodias ordered that his head should not be buried with his body, for she feared that the terrible prophet would somehow rise from the dead. So she took his head and buried it in some hidden and unworthy place, deep in the earth.

Her lady-in-waiting was Joanna the wife of Chuza, a courtier of Herod's. This good and God-fearing lady could not bear that the head of the godly man should remain in an unworthy place, so she disinterred it secretly, took it to Jerusalem and buried it on the Mount of Olives. Not knowing about this, King Herod, when he heard about Christ and His great miracles, was afraid and said, "It is John, whom I beheaded; he is risen from the dead." (Mk 6:16).

By God's providence, that wonder-working head went from hand to hand, disappearing into the darkness of forgetfulness and then being once again revealed, until it was finally taken to Constantinople in the middle of the 9th century, in the time of Patriarch Ignatius and the God-fearing Empress Theodora. Many miracles were performed through the head of the Forerunner. It is important and interesting to note that, while he was alive, John did not work a single miracle (Jn. 10:41), but to his relics was given the blessed power of working miracles

Why We Need Hell

Frederica Mathewes-Green

*Beliefnet: March 23, 2006 **(continuation)***

This idea, that both heaven and hell are experiences of the same divine presence, is startlingly different from contemporary assumptions. But even more so is the next idea: hell is not a punishment. We assume God's justice means settling the score; that each sin must have its payment, either in Christ's blood or human writhing in hell. We can even sort of like the idea. Surely God will torture murderers and rapists and bad guys, and anyone who ever did us a wrong turn. Justice, we think, means finally getting even.

But as St. Isaac points out, God isn't "just" in that calculating sense. "How can you call God just," he says, when you consider the parable of the workers paid for a full day when they worked only an hour? Or the parable of the Prodigal Son, restored fully to his father on the basis of mere repentance? St Isaac concludes, "Do not call God just, for his justice is not evident in the things concerning you."

God is not looking for repayment, but repentance. What heals a broken relationship is sincere love and contrition. What's wrong with us isn't a rap sheet of bad deeds, but a damaged heart, a soul-sickness, that plunges us into fearful self-protection, alienation from God and others. Paradoxically, this leads to death: "whoever would save his life will lose it" (Matthew 16:25).

This sickness elicits not God's fury but his indomitable love, much like the urgent, grieving love a parent has for a wandering child. (Jesus' parable was about the Prodigal Son, not the Indignant Accountant.) "It is not that God grows angry with us," said the 3rd century Desert Father, St. Antony the Great, "but it is our own sins that prevent God from shining within us."

(to be continued)



If you observe how men die, you will see that the death of a man usually resembles his sin. As it is written: For all they that take the sword shall perish with the sword (Matt. 26:52). Every sin is like a knife, and men usually are slain by that sin which they most readily commit. An example of this is Salome – the daughter of Herodias – who asked for and received the head of John the Baptist on a platter. Living in exile in the town of Lerida with the exiled Herod and Herodias, Salome set out across the frozen river Sikaris one day. The ice broke and she fell into the water up to her neck. Shards of ice jammed around her neck and she struggled, just as she once danced at the court of Herod. She was unable either to raise herself or to sink down, and a shard of ice severed her head. The water carried her body away, and her head was brought to Herodias on a platter, as once the head of John the Baptist was. Behold how terribly a death resembles the sin committed. (from the prologue of Ohrid)