

## Russian Orthodox Church of the Resurrection of Christ

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### Schedule for the Week of September 23 - 29, 2018

<b>Sunday Sep 23</b>	<b>Sunday before Elevation of the Cross Нед. Пред Воздвижением Креста</b>
<b>Wednesday Sep 26</b>	<b>Vespers for Elevation of Cross Вечерня – Воздвижения Креста 6:30 PM</b>
<b>Thursday Sep 27 Sep 27</b>	<b>Elevation of the Cross Воздвижение Креста Господня 9:00 AM Service</b>
<b>Saturday Sep 29</b>	<b>5:30 PM Vigil</b>
<b>Sunday Sep 30</b>	<b>Sunday after Elevation of the Cross Мучч. Веры, Надежды, Любви и матери их Софии 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия</b>

знаменательный смысл: оно напоминает о том, что Сын Человеческий прославился через глубочайшее самоуничижение любви, что Восшедший превыше всех небес нисходил прежде в преисподние места земли (*Ефес. 4. 9-10*).

Почтим Крест Христов и шествием жизни крестным ибо, кто отвергается Креста, тот и Самого Христа отвергается.  
(*Священномученик архиепископ Фаддей Успенский*)

#### To all Church Members - Membership Dues Reminder

With the start of the Church year on September 14, church dues for the year are being collected.

The rate, as in prior years, is \$150/year which helps a lot with our budget. If you are unable to meet this amount, we ask that you give what you can.

#### *Дорогие прихожане!*

Поздравляю вас с праздником Рождества Пресвятой Богородицы!

Напоминаю, что время платежа наших членских взносов (\$150 в год) уже настало, т.к. начало Нового Церковного года было 14 сентября.

#### Воздвижение Креста Господня



Древо Креста Христова несколько веков было сокрыто в земле. Во II веке по повелению императора Адриана место, где находился Крест Господень, было завалено камнями и на нем было построено языческое капище.

Казалось, что Крест сокрыт на веки, но вот Сам Бог открывает Его, когда наступило для того время.

Воздвижение Креста, при обретении его святой равноапостольной царицей Еленой начавшееся как бы случайно, из-за желания многочисленного народа увиеть обретенный Крест Христов, имеет глубоко

#### О невнимательной молитве

Какие бы ни восстали волны на твою душу, всегда прибегай с молитвой ко Христу Спасителю, Он придет на помощь и укротит волны

Кого посетит Господь тяжким испытанием, скорбью, лишением возлюбленного из ближних, тот и невольно

помолится всем сердцем и всем помышлением своим, всем умом своим.

Следственно, источник молитвы у всякого есть, но отверзается он или постепенным углублением в себя, по учению отцев, или мгновенно Божиим сверлом.

Но, вкушивши по милосердию Божию сладость и утешение от молитвы, вы часто теряете к ней внимательность. Здесь я нахожу Промысл Божий: не победивши страстей и не очистивши сердца своего, можно ли сохранить это богатство без вреда! (Преподобный Лев Оптинский)



### The Feast of the Elevation of the Cross

Originally this feast was established by the Church in commemoration of the finding of the cross of the Lord.

Constantine the Great, feeling awe for the cross of the Lord because he gained many victories through it, desired to build a temple on Golgotha. For the fulfillment of this desire the pious mother of Constantine, Helen, went to Jerusalem in 326. And she also had a fervent desire to find the cross of the Lord at the special suggestion of God.

Because of the custom to bury instruments of execution near the place of their use and by the indication of one aged Jew, the cross was found but with it two other crosses. It was difficult to identify the cross of the Lord, as the plate with the inscription: Jesus of Nazareth king of the Jews lay separately. The maximum witness to the Cross of the Lord was necessary. Rather than using human authority, the inherent wonderworking power of the Cross of the Lord demonstrated by this witness. By the direction of Patriarch Macarius, the found crosses were brought to the bed of one sick pious woman, and the patriarch, in the presence of the pious Empress and a group of people, started to place the crosses on the sick woman. The touch of two crosses did not do anything, but the touch of the third cross wonderfully returned the health of the sick woman. In her returned health, an even more wonderful proof was accepted, that the true cross of Christ healed the woman. ...

The glory of wonders by the cross of the Lord brought a great variety of people to Golgotha. As for the crowd, there wasn't an opportunity to come nearer and kiss the honorable cross, but even to see it. Then the patriarch, standing on a raised

place and raising the honorable cross, showed it even to those standing at a distance. And all the people in joyful delight cried out "Lord, have mercy"! A feast was established in the same year of finding the cross of the Lord ...

## 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."

*(end of article)*