

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

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Schedule for the Week of September 30 – October 6, 2018

Sunday Sep 30	Sunday after Elevation of the Cross Мучц. Веры, Надежды, Любви и матери их Софии
Saturday Oct 6	5:30 PM Vigil
Sunday Oct 7	Protomartyr Thecla / Равноапостоль- ная Фекла 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия

Четыре свечи

Четыре свечи спокойно горели и потихоньку таяли... Было так тихо, что слышалось, как они разговаривают.

Первая сказала: «Я терпение... К сожалению, люди не умеют меня сохранять.» И огонек этой свечи погас.

Вторая сказала: «Я вера... К сожалению, я никому не нужна. Люди не хотят ничего слушать обо мне, поэтому нет смысла мне гореть дальше».

Едва были произнесены эти слова, как подул легкий ветерок и загасил свечу.

Печально третья свеча произнесла: «Я любовь... У меня нет больше сил гореть дальше. Люди не ценят меня и не понимают. Они ненавидят тех, которые их любят больше всего – своих близких».

Долго не дожидаясь, и эта свеча угасла. Вдруг в комнату зашел ребенок и увидел три потухшие свечки.

Испугавшись, он закричал: «Что вы делаете?! Вы должны гореть – я боюсь темноты!»

Произнеся это, он заплакал. Взволнованная четвертая свеча сказала: «Не бойся и не плачь! Пока я горю, можно

зажечь и другие три свечи: Ведь я – надежда».

**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.

Вера, Надежда, Любовь и мать их София



Эти имена символизируют крепость православной веры. Святые мученицы приняли христианство во времена римского императора Адриана, который преследовал христиан. По доносу они были доставлены в Рим.

За отказ святых принести языческую жертву и отречься от Господа их подвергли

страшным пыткам.

Девочки мужественно выдержали мучения, несмотря на свой столь юный возраст: Вере было 12 лет, Надежде – 10, Любви 9 лет.

Господь Своей неведомой силой хранил их. Переноса невиданные муки, девы оставались непоколебимыми в вере христианской.

Девочек замучили и обезглавили на глазах у их матери – Софии.

Она похоронила их останки и, просидев три дня у могилы любимых дочерей, предала Богу душу. Верующие погребли тело ее на том же месте.

Reflection

God is not mocked (Gal. 6:7). God either punishes the mockers in order to correct them or He converts them into that which they had mocked.

Initially, St. Porphyrius was famous among the pagans as a mocker of Christianity. On one occasion, he was mocking the Christian Mystery of Baptism before Emperor Julian the Apostate and his retinue. But something totally unexpected happened. When Porphyrius immersed himself in the water and pronounced the words of baptism in the name of the Holy Trinity, his spirit was suddenly changed, and he became a true Christian. Instead of mocking the Christian Faith, Porphyrius began to denounce the emperor for his impure idolatry, for which he was tortured and beheaded.

A similar thing happened to the comedian Gennessus, probably in Diocletian's time. This Gennessus parodied the Christian Divine Liturgy before a crowd of pagans, amusing them with his mockeries and witticisms. Suddenly he changed, and cried out before the people: "I believe, and I desire to be baptized." At first, the spectators thought his words were a part of his farce, but he repeated his statement of faith in Christ.

When Gennessus remained steadfast in his new faith, even when interrogated by the court and the emperor himself, he was tortured and slain. Thus, the mocker of Christ became a martyr for Christ. *(from the Prolog of Ohrid)*

The Sign of the Cross – How and When

There is a deep meaning for Orthodox Christians when they make the sign of the Cross. It is made in the following way: The two index fingers and the thumb of the right hand are joined together at the tips to show that we believe in God the Father Who loves us, God the Son Who saves us, and God the Holy Spirit Who lives in us. The three fingers are joined together to show that we believe not in three gods, but in One.

The remaining two fingers stand for the two natures of God. That is, He is both God and man at the same time. These two fingers are brought down into the palm of the hand to show that "Jesus came down from heaven" for our salvation.

The act of making the sign of the Cross on ourselves reminds us of the price that Jesus paid to save us, and it is also the greatest expression of the commandment "*You shall love the Lord God with all your mind, heart, soul, and strength.*" For, when we touch our forehead, we are in effect saying, "I love Thee, O Lord, with all my mind." When we touch our shoulders, we are in effect saying, "I love Thee, O Lord, with all my strength." And when we touch our chest, we are saying, "I love thee, O Lord, with all my heart and soul."

When we pray to God, we do so with our mind and heart. When we make the sign of the Cross, we are praying with our body. In this way, our whole person, body, mind, and heart, prays to God.

We Orthodox Christians pray in the name of the Holy Trinity. When we make the sign of the Cross upon ourselves, we say, "In the name of the Father, and of the Son, and of the Holy Spirit."

When should we make the sign of the Cross? When we enter and leave the Church. When the words, "Father, Son, and Holy Spirit" are heard. When the priest blesses you with the chalice or the Cross. Before and after the Gospel reading, and when venerating the Cross or an icon. At the beginning, during, and at the end of a prayer. We should also make the sign of the Cross at eventful times of our lives; when we are in danger, sorrow, fear, in joy, and so forth. We make it carefully and slowly.

We do not make the sign of the Cross when the priest blesses us with his hand – we just bow. We should not make the sign of the Cross when we are receiving Holy Communion. The movement of our hand may hit the chalice or the spoon the priest is holding. It is correct to walk away a distance, and to face the altar after we have received Holy Communion and have sipped the communion wine and bread (*Zapivka*), and then make the sign of the Cross.

In modern life, many make the sign of the Cross when they start a trip in their vehicle, and when their plane ascends or descends, or at the beginning of any good endeavor.

"Grant mercy to us, O Lord, and give us Thy weapon of peace." *(from The Orthodox Herald)*