

**Russian Orthodox Church of the
Resurrection of Christ**
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Schedule for the Week of December 1 - 7, 2019

Sunday Dec 1	Martyrs Plato and Romanus
Tuesday Dec 3	Vigil for Entry of Theotokos Бдение – Введение Пр. Бцы 6:30 PM
Wednesday Dec 4	Entry of the Theotokos into the Temple – Введение во Храм Пр. Бцы 9:00 AM Divine Liturgy / Литургия
Saturday Dec 7	5:30 PM Vigil
Sunday Dec 8	Hieromartyr Clement of Rome Священномуч. Климента Римского 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия

Введение во храм Пресвятой Владычицы нашей Богородицы и Приснодевы Марии



Родители Пресвятой Богородицы, Иоаким и Анна, не имея детей, обещали, если Бог даст им дитя, посвятить его Богу.

Бог дал им в преклонных годах дочь Марию. Когда Мария достигла трех лет, то они

исполнили свое обещание – посвятили Ее Богу: собрали родственников и знакомых, одели Марию в лучшие одежды и с пением священных песнопений и с зажженными свечами в руках отвели Ее во храм в Иерусалиме. Здесь встретил Марию сам первосвященник со множеством священников. В храм вела лестница с 15 довольно больших ступенях. Малютка Мария, казалось, не могла Сама войти по этой лестнице.

Но едва поставили Ее на первую ступень, укрепляемая силой Божией.

Она быстро взошла на верх лестницы. Затем первосвященник, по внушению Божию, ввел Ее в самое святое место в храме – Святое святых, куда из всех людей только раз в году входил первосвященник.

Видя все это, бывшие в храме удивлялись и думали: «Верно, непростым человеком будет эта Дева». После того Дева Мария осталась жить и воспитываться при храме в обществе благочестивых дев, занималась молитвой, чтением священных книг и рукоделием.

Upcoming Dates to Remember:

**Nativity of Christ Eve
Monday, January 6, 2020
Service 6:30 PM**

**Nativity of Christ
Tuesday, January 7, 2020
Service 9:30 AM**

The Entry into the Temple of the Most holy Theotokos

When the Most-holy Virgin Mary reached the age of three, her holy parents Joachim and Anna took her from Nazareth to Jerusalem to dedicate her to the service of God according to their earlier promise. It was a three-day journey from Nazareth to Jerusalem but, traveling to do a God-pleasing work, this journey was not difficult for them. Many kinsmen of Joachim and Anna gathered in Jerusalem to take part in this event, at which the invisible angels of God were also present. Leading the procession into the Temple were virgins with lighted tapers in their hands, then the Most-holy Virgin, led on one side by her father and on the other side by her mother. The virgin was clad in vesture of royal magnificence and adornments as

was befitting the "King's daughter, the Bride of God" (*Psalms 45:13-15*). Following them were many kinsmen and friends, all with lighted tapers. Fifteen steps led up to the Temple. Joachim and Anna lifted the Virgin onto the first step, then she ran quickly to the top herself, where she was met by the High Priest Zacharias, who was to be the father of St. John the Forerunner. Taking her by the hand, he led her not only into the Temple, but into the "Holy of Holies," the holiest of holy places, into which no one but the high priest ever entered, and only once each year, at that. St. Theophylact of Ohrid says that Zacharias "was outside himself and possessed by God" when he led the Virgin into the holiest place in the Temple, beyond the second curtain-- otherwise, his action could not be explained. Mary's parents then offered sacrifice to God according to the Law, received the priest's blessing and returned home. The Most-holy Virgin remained in the Temple and dwelt there for nine full years. While her parents were alive, they visited her often, especially Righteous Anna. When God called her parents from this world, the Most-holy Virgin was left an orphan and did not wish to leave the Temple until death or to enter into marriage. As that would have been against the Law and custom of Israel, she was given to St. Joseph, her kinsman in Nazareth, after reaching the age of twelve. Under the acceptable role of one betrothed, she could live in virginity and thus fulfill her desire and formally satisfy the Law, for it was then unknown in Israel for maidens to vow virginity to the end of their lives. The Most-holy Virgin Mary was the first of such life-vowed virgins, of the thousands and thousands of virgin men and women who would follow her in the Church of Christ. (*From the Prologue of Ochrid*)

Что нужно человеку?

Бояться Бога, хранить Его заповеди, ибо в этом для человека все – в этом его жизнь, покой, довольство, сила, свет, все благо, все счастье.

Нужно, чтобы каждый день не ушел пустым в вечность, и нельзя довольствоваться механическим течением нашей жизни, надо находить в каждодневной жизни ценности.

Каждый день нам дан для извлечения хотя бы минимума того блага и радости, которая в сущности и есть вечность, и которая пойдет вместе с нами в будущую жизнь.

Источником нашей жизни является сердце. Сердце наше есть арена борьбы лукавого с Богом, и борьба эта происходит ежечасно и ежеминутно. Надо все время стоять на страже сердца, проразумевать козни лукавого и отражать их.

The parable that Jesus relates in Luke 12:16-21 (today's Gospel reading) is very meaningful. It reminds us of something that we probably do not usually like to think about. It calls us to awareness of the inescapable fact that one day we must leave this world which we love and which is so familiar to us. In this way it invites us to think deeply about the meaning of the things we do and the things to which we attach ourselves.

But we ought to be aware of an error that is easily made when we think about this parable or about other teachings that highlight the fragility of earthly life. That error is to look at the world in a dualistic fashion. Dualists divide all reality into two parts: the good and the bad. They usually call the spirit good, and the body bad.

Jesus teaches us something quite different. He proclaims that this world is the beloved creation of God, that God is pleased with what He has made, and that the supreme sacrifice which Jesus Himself offered upon the earth on that hill of Golgotha was given to liberate the world from the slavery which derives from the ignorance of the divine origin and glorious destiny of all that God has made.

We must never stop looking at the world with wonder and love. Let us keep on reminding ourselves and everyone that it is the creation and even the manifestation of the wisdom, the beauty, and the glory of God – the Father, the Son and the Holy Spirit. In this way the world itself turns us *towards* God and does not become a reason for us to forget about God.

The "rich" man in today's parable made the mistake of looking at this world without thinking of God – without thanking Him for His generosity, without asking what he could do to make himself truly rich by sharing his good fortune with others instead of thinking only about his own ease.

Do we not imitate this poor man? Let us love God and His world. Let's love our life in this world – this precious divine gift to us. Let us use it well. And when the time comes for us to leave this world, we shall realize that we are not losing the world, for we shall find it in all its true glory in that Kingdom of which this, with all its splendor, is only a faint copy, like a candle is a copy of the glorious life-giving sun. And we shall never lose it. (*Fr. Ihor Kutash*)