

**Russian Orthodox Church of the
Resurrection of Christ
1201 Hathaway Lane NE
Minneapolis, MN 55432-5720
Phone: 763-574-1001**

web site: <http://www.resurrectionskete.org/>
email: rsmnch@msn.com

Schedule for the Week of November 8 - 14, 2020

Sunday Nov 8	GreatMartyr Dimitrius
Saturday Nov 14	5:30 PM Vigil
Sunday Nov 15	Martyr Acindinus 8:15 AM Nocturns,Hours, Confessions 9:00 AM Divine Liturgy / Литургия



The Holy and Glorious Great Martyr Demetrius the Myrrh-gusher was born in Salonika (or Thessalonica). After the death of his father, he became governor of the city. Moved with zeal for the Christian faith, he

began to openly preach the name of Christ and to teach the true faith to the inhabitants of Salonika who were idol-worshippers..

For preaching Christ, the Emperor Maximilian commanded that St. Demetrius be imprisoned, where he then was pierced by spears (in the year 306.)

Soon after the demise of St. Demetrius, his faithful servant St. Lupus was also beheaded for his confession of Christ.

The relics of St. Demetrius, which exuded healing and fragrant myrrh, were found after a little bit of time during the digging of trenches for a new church.

In Russia, the memory of St. Demetrius was surrounded by special respect and honor. He, along with the great martyr George, was the patron saint of the Russian army. Warriors, setting off on battles and campaigns, prayed to

him as their heavenly patron and always received the necessary help.

On the icons, the great martyr Demetrius is depicted in full vestment in military armor. He was a soldier who served honestly and sincerely not only the king of the earth, but above all, the King of Heaven - our Lord God our Savior Jesus Christ.

In some icons, the holy great martyr is depicted sitting on a horse and striking a certain person with a spear. This man, according to legend, is the Emperor Julian the Apostate. Emperor Julian came to power in the Byzantine Empire in the second half of the 4th century, when the Roman-Byzantine Empire was a Christian empire for almost half a century. However, Julian tried to restore pagan orders and customs, including persecution of the Church. At that time bishops and clergy were again sent into exile and thrown into dungeons. There were even victims among the priests and laity. Despite this, Christians multiplied, and Julian the Apostate went on a Persian campaign, where he died during the fighting.

Church Tradition says that during the battle, nothing foreshadowed trouble. But the Roman army at some point began to suffer defeat. Suddenly a young man appeared on horseback, who defeated Julian the Apostate. Many witnesses of this miracle said that it was the great martyr Demetrius of Thessalonica, who defeated the emperor for his impiety and apostasy from the Christian faith.

In church hymns St. Demetrius is praised as the "Ornament of Martyrs", "Defender of kings", "Co-Champion of warriors", "Consumer of enemies", "Enricher of the poor", "and Haven for those fleeing to him".

Запас духовных сил

Когда утром пробудишься от сна, помысли, что Бог дает тебе день, которого ты сам себе не мог бы дать, и отдели первый час, или хотя первую четверть часа даруемого тебе дня, и принеси ее в жертву Богу, в благодарной и благопросительной молитве.

Чем усерднее ты это сделаешь, тем более освятишь свой день, тем крепче оградишь себя от искушений, каждый день встречающихся.

Подобно сему, когда отходишь ко сну, помысли, что Бог дает тебе покой от трудов, и отыми начаток от времени твоего покоя, и посвяти его Богу чистой и смиренной молитвой. Ее благоухание приблизит к тебе Ангела, для охранения твоего. (*Свт. Филарет Московски*)



... Когда мы взываем к Богу: *Не отвержи мене от Лица Твоего, и Духа Твоего Святаго не отыми от мене (Пс. 50, 13)*, мы просим, чтобы наш Владыка соединил наш дух, наш ум, наше сердечное око со Своим Духом, потому как Святым Духом всяка душа живится и чистотою возвышается, светлеется Тройческим Единством священнотайне.

Приводя нам на память притчу Спасителя **о богаче и Лазаре**, заботливая мать наша — Церковь — желает, с одной стороны, уберечь нас от жестокосердия, потому как богатый был брошен в геенну не за то, что был богат; а за то, что был немилосерд по отношению к ближнему своему, совершенно забывая, что ждет нас за гробом нелицеприятный Судия, Который каждому воздаст по делом его.

С другой стороны, раскрывая духовный смысл притчи, Церковь призывает нас к покаянию. По-гречески покаяние — «метанола» — что дословно значит изменение ума, который призван быть соратником у Бога. И недаром Христос Спаситель, не называя имени богатого, открывает нам имя нищего. Лазарь — в переводе с еврейского означает — «помощник Бога».

Христос, видя нищету и безобразие нашего ума (который уже и позабыл свое царское достоинство), пришел спасти и взыскать погибшего. Облэк его покровом Своего Божества.

Ибо как говорит Сам Христос: *Плоть Моя истинно есть брашно, и Кровь Моя*

истинно есть питие (Ин. 6, 55). И, приступая каждый раз к сей Страшной Трапезе, будем вспоминать какой ценой мы искуплены от суетной жизни: *не тленным серебром или золотом, но драгоценною Крови Христа (1 Петр. 1, 18)*. И тогда ум наш воспрянув от сна духовного веселыми ногами последует в след Господа своего путем делания заповедей Божиих, ведущим в Жизнь вечную, идеже Ангелы со святыми воспевают в Троице славимого Бога Отца и Сына и Святого Духа во веки веков. Аминь. (*иеромонах Гавриил (Баглая)*)

We know too much, we are too rich; the ancient "ignorant" saints, who did not have access to the multitude of books that we do, sometimes heard one Gospel word and built on it the holiness of a lifetime. And we read, read, listen, pray - and holiness does not grow among us, because we are stingy, like that rich man who wanted to keep everything for himself, who did not feel sorry for another person.

And so the Gospel tells us that the poor man, Lazarus, died - maybe he was simply hungry at the rich man's door - and the *angels* carried him into the bosom of Abraham, to the paradise of God. The rich man also died - but not one of the angels approached him: the greedy and the rich like him buried him, buried him in the heart of the earth; he died, and found himself in the face of judgment. And not because he was rich, and Lazarus was poor, not simply because he got the easy life, and Lazarus only the bitter: because all the luxury that he had, he eagerly hoarded and did not share anything: now the poor man Lazarus - now so rich in eternity - cannot share anything with him ...

Let's think about our Orthodoxy, think about our wealth, think about the hunger that is around, among the heterodox, among the unbelievers, among the godless, among those who seek and do not seek - and we will not remain like this rich man, so that the Lord does not pronounce His judgment on us: *I was resurrected - and you did not believe Me!* .. But what joy will be for the Savior, and for the angels of God, and for our Father in heaven, and for our Mother, the Theotokos, and for the saints, if we turn out to be simple-minded and generous, and if we give of our wealth: give, without trying to save anything - because a person is rich only in that he gave for love. And then, both among us and in our souls, the Kingdom of God will open, the Kingdom of triumphant, all-conquering love. Amen. (*Met. Anthony of Sourozh*)