

**Russian Orthodox Church of the
Resurrection of Christ**
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Schedule for the Week of November 15 - 21, 2020

Sunday Nov 15	Martyr Acindinus
Friday Nov 20	Vigil for St Michael & Archangels 6:30 PM
Saturday Nov 21	St. Michael & all Heavenly Hosts 9:00 AM Divine Liturgy / Литургия 5:30 PM Vigil
Sunday Nov 22	Matyr Onesiphorus 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия

this world. There are legions of angels, “a heavenly host,” helping us, for which the world has no counter-measure (*Heb. 1:14*).

The Scriptures do not mention exactly when the angels were created; but Holy Tradition, as told in the writings of the Fathers, especially St. John Damascus, tells us that they were created out of nothing before the material world and humans were created.

However, we do find that angels are mentioned in the Bible more than 300 times and in each case, they are said to be sent by God to perform a service. The word *angelos*, which is Greek means “*who is sent*”, or “*messenger*”, is the name given to them by God because as we are told in *Hebrews 1:14*: “Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation.”

The Holy Angels have a tremendous authority; however, they are limited to doing only the will of God. They never deviate from God’s message, nor dilute it, nor change His plan.

Angels are present around us at all times, whether we are aware of them or not. They are given to us to help us in our earthly struggles and, at the time of our death, an angel will be there to comfort us, and give us peace at that

The Holy Angels



On November 8/21 (this coming Saturday) we celebrate the Synaxis (Meeting) of Archangels Michael, Gabriel, and all the Heavenly Hosts.

Our Church teaches us that there is another realm of reality, just as actual, just as factual, just as substantial as

anything we see, hear, touch, taste or smell in

Mission Statement

The mission statement of the Resurrection of Christ Orthodox parish is to manifest the One, Holy, Catholic and Apostolic Church -- the Orthodox Church. It is Christ's Body, and nurtures its members in the ascetical, sacramental and liturgical life, that they might grow to spiritual maturity. It bears witness before the world, in word and deed, to what it means to live in Christ, bringing in new members through catechesis and baptism, forming them in the Holy Eastern Orthodox faith..

To fulfill this purpose, the parish maintains buildings for worship services, meals, accommodations for clergy and guests. It supplies whatever goods and services are requisite for as full a liturgical life as possible, and for meeting the spiritual needs of parishioners and inquirers. We celebrate the Vigil and Divine Liturgy (the Communion service) on average 6 times a month, and hear confessions and conduct supplicatory services and requiems, baptisms, weddings and funerals.

Hear Pray Grow Serve Share

critical hour.

The psalmist David referred to them as a force of thousands of thousands of chariots (*Psalms 68:17*). We cannot see God nor His angels with our natural eyes, but they are there, whether we see them or not.

Faith is the means by which we are able to “see” this invisible world. This is belief’s true function. Faith is to the spiritual realm what the five senses are to the natural realm. The writer of Hebrews says that faith is “the evidence of things not seen” (*Heb. 11:1*). By faith we recognize the existence of the spiritual world and learn to depend on the Lord for His help in our daily life.

“The angel of the Lord encamps all around those who fear Him, and delivers them.” (*Psalms 34:5*).

Yes, the Orthodox Church believes that we all have a guardian angel, for as we read in Psalm 91:11, “He shall give His angels charge over you, to keep you in all your ways.” We must remember that whatever we do, openly or in private, we do in the presence of our guardian angel, and that, on the Day of Judgment, the great hosts of the heavenly angels will be gathered around the throne of Christ, and the thoughts, words and deeds of every one of us will be laid bare before them.

May God have mercy on us and save us through the prayers of the holy Archangel Michael and all the bodiless powers of heaven.

(from the Orthodox Herald)



Как в видимых своих явлениях святые Ангелы нередко принимаемы были человеками за подобных человеков, так легко случиться может, что и невидимые их действия человек примет за

собственные человеческие или обыкновенные естественные действия. Не случается ли, например, что среди недоумения или некоторого бездействия

ума, вдруг, как молния, просияет чистая, святая и спасительная мысль, что в обуреваемом или хладном сердце мгновенно водворяется тишина или возгорается небесный пламень любви к Богу? Если всякое явление по роду своему свидетельствует о присутствии действующей силы, то сии внутренние явления души нашей не свидетельствуют ли о присутствии Небесных Сил, но человеколюбиво бросающих лучи свои в наш ум и искры в наше сердце? Не суть ли это действия Ангелов, по изречению пророка Захарии, *глаголющих в нас*? Как достойно сожаления, если мы не примечаем сей Ангельской помощи! Ибо, не примечая, не приемлем ее как должно и не пользуемся ею; не пользуясь, остаемся неблагоприятными и виновными, не готовим себя к другим подобным посещениям и таким образом даже удаляем от себя хранителей наших. (*Свт. Филарет Московский*)

К каждому из верных приставлен Ангел, достойный того, чтобы видеть Отца Небесного... Что с каждым из верных есть Ангел, который как воспитатель и пастырь управляет его жизнь, против этого никто не будет спорить, помня слова Господа: *Не презирайте ни одного из малых сих; ибо говорю вам, что Ангелы их на небесах всегда видят лице Отца Моего Небесного (Мф. 18, 10)* ... Ангел не отступит от всех уверовавших в Господа, если только не отгоним его сами плохими делами. Как пчел отгоняет дым и голубей смрад, так и хранителя нашей жизни, Ангела, отдаляет прискорбный и смердящий грех... Грехи могут стать причиной бедствия: нас перестанет закрывать стена, то есть святые силы, которые делают людей непобедимыми, пока пребывают с нами. (*Свт. Василий Великий*)