

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

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**Schedule for the Week of May 23 - 29, 2010**

Sunday May 23	Pentecost / Святая Троица 8:00 AM Nocturns
Saturday May 29	5:30 PM Vigil
Sunday May 30	All Saints / Всех Святых 8:30 AM Nocturns, Confessions 9:00 AM Divine Liturgy / Литургия
<b>Monday May 31</b>	<b>Beginning Sts. Peter &amp; Paul Fast Начало Петрова поста</b>

**”Во имя Отца и Сына и Святаго Духа”**

Это слова молитвы, коими мы впервые в жизни засвидетельствовали веру нашу в купели святого крещения; это слова, с которыми рождается в мир свыше, силою Божией благодати, новый человек – Божий человек.

И с тех пор, когда совершилось в нас великое Таинство крещения водой и Духом, эти слова всю жизнь будут сопровождать нас на нашем жизненном пути, охраняя материнским благословением во младенчестве, укрепляя в юношестве и сопровождая на пути жизни самостоятельной. И трепетная материнская рука осенит крестным знаменем повзрослевшее чадо, благословляя на выбор жизненного пути, и дрожащий от болнения материнский голос с чувством произнесет: «Во имя Отца и Сына и Святаго Духа», освящая неведомые пути предлежащей ему жизни, семейной ли, монашеской ли.

И Церковь вслед за родительским благословением рукой священника преподает Божие благословение: «Во имя Отца и Сына и Святаго Духа» - как внешний знак преподания

благодати Святаго Духа на избираемый путь жизни, на начинаемое благое дело.

Божия благодать – вот та святыня, сила и крепость, что сокрыта в словах этой молитвы и в крестном знаменем, сопровождающем ее.

*(Архим. Иоанн Крестьянкин)*

***Pentecost (8th Sunday after Pascha)***

On the tenth day after the Ascension of Jesus Christ during the Jewish feast of Pentecost, at the third hour but according to our reckoning at nine o'clock in the morning, when people usually go to the temple both for offering up a sacrifice and prayer ... all the disciples were assembled in Jerusalem, in the upper room (Acts 1:13), which was "on Mount Zion", "and suddenly there came a sound from heaven, as of a rushing mighty wind," (as though from an unusually strong wind). Actually there was no wind rustling, but the noise was similar as if it were from the strength of a wind, but without the wind. This noise "filled the whole house where they were sitting," not only of the apostles, but, according to the commentary of St. John Chrysostom, even other believers in Christ (Acts 1:16). In that instant in the middle of the house in the air appeared many tongues as of fire, being carried above the heads of the disciples, dropped down and rested on them. They were not really fiery tongues, but were "as if of fire", i.e. it only had the appearance of fire; they shone only, but did not burn. Directly behind these, or even together with these external appearances, the event followed the internal, completing in the souls of the believers: "all were filled with the Holy Spirit." As fast as the Divine Fire flared up in the souls of the believers, they were filled with holy ecstasy and in reply to the gift of Heaven lifted up to Heaven a word of praise and thanksgiving to the Great God for the benefactions to the human race. And they all "began to speak with other tongues, as the Spirit gave them utterance". Each of these gifted ones began to speak in whatever language even if the other language was unknown to him, in the language of a country where he never lived, or a language which he never studied. The knowledge of this language was exclusively a gift of the Holy Spirit for him. And the power of the Holy Spirit was first found out by their ability in languages, because this ability was first of all

necessary for the apostles, so that they could preach the Gospel message all over the world.

Meanwhile the stormy noise of the breath from Heaven attracted many Jews to the apostolic quarters. Seeing the people gathering for them, believers with praises and hymns on their lips, they went on the flat roof of the house where they were. For it is natural to assume that they were filled with holy joy, the desire and zeal to announce the glory of God revealed in them to other people. They spoke about "wonderful acts of God" (Acts 2:11), which now opened in all the fullness and light for them. They praised the omnipotence, mercy and wisdom of God, they magnified the Lord Jesus, they confessed that He is the Christ announced by the ancient prophets, the Redeemer of our sins, that He is risen and, ascended with glory into Heaven to the Father, who sent the Holy Spirit, who teaches all wisdom, and finally, they thanked God for everything that they have received through grace from Christ. Hearing these words of praise and thanksgiving, all those gathered in the apostolic quarters were amazed by their new unexpected and unclear revelation. The disciples of Christ, whom the greater part were native Galileans, people who were unlearned and uneducated, from whom they could not expect any knowledge of foreign languages, except their Galilean dialect, each of these people spoke some kind of dialect, so, as the gathered crowd spoke various languages according their origin, each, however, heard something which glorified God in the language of his country from any one among those who spoke about the great works of God. Surprise turned into fear. For all saw the unusual, heard the wonderful, but no one could explain what they saw and heard. "They were all amazed and perplexed, saying to one another, whatever could this mean" (Acts 2:12)? ...

This feast is still called *Trinity Day*, because the appearance of the Holy Spirit has revealed to the people in a very clear light, how necessary the mystery of the Holy Trinity was for them. And therefore even for the Holy Church, teaching us "in the Orthodox way" and piously to confess the All-holy Trinity, for on this day in its prayers and hymns it honors and praises all three Persons of the Holy Trinity, who participated in the descent of the Holy Spirit: God the Father, who sent the Holy Spirit, God the Son Jesus Christ, who entreats the Father to send the Holy Spirit, and God the Holy Spirit, who descended appearing as fiery tongues. ...

Praising the ... event and showing its fruits, the Holy Church lifts up our minds and hearts even to the knowledge of God's attributes and actions of the Heavenly Visitor, the Spirit of God. In the words of St. Gregory the Theologian: "The Holy Spirit always was, and is, and will be; neither beginning nor coming to an end, but always ranked and numbered with the Father and the Son". "He is the life and creator of life; He is the light and the bestower of light; He is the pouring out of goodness and source of goodness". "Through Whom the Father is known and the Son (John 16:14) is glorified,

and by all is known". "He is the Spirit of wisdom, understanding". "He is God and deifier". "He distributes the gifts" (1 Cor. 12:11), "crowns the prophets, apostles and martyrs". Glorifying the Holy Spirit, the solemn Worship of the actual day also includes within itself the thanksgiving glorification of our Lord Jesus Christ, "Who on this final great and saving day of Pentecost revealed to us the mystery of the Holy, Consubstantial, Coeternal, Undivided and Uncompounded Trinity", and "poured out the Comforter upon the disciples, as was promised", and "setting them as Evangelists of our true faith, revealing them as confessors and heralds of true theology". "In your courts", exclaims the Holy Church, "I will sing your praise, as the Savior of the world, and bending the knee I will worship your invincible power, at evening and morning and midday, and at every moment I will bless you, O Lord."

The Holy Church also uplifts the general doxology to the Most Holy Trinity and inspires us, that we, "bending the knee of souls and body", praise you "the Father without beginning, and the Son, likewise without beginning, and the Coeternal and All Holy Spirit", "the Trinity One in Essence", "Identical in power and Coeternal". "Come, you people," the Church appeals to its children, "let us worship the Godhead in three persons, the Son in the Father, with the Holy Spirit; for the Father timelessly begot the Son, co-eternal and co-reigning, and the Holy Spirit was in the Father, glorified with the Son; one power, one essence, one Godhead." But in order that our glorifications not remain fruitless, the Holy Church often appeals to the very Spirit Comforter with the prayer: "O Heavenly King, the Comforter, Spirit of Truth who art everywhere and fillest all things. Treasury of Blessings, and Giver of life: Come and abide in us, and cleanse us from every impurity, and save our souls, O Good One". (*excerpted from S. V. Bulgakov, Handbook for Church Servers, Translated by Archpriest Eugene D. Tarris rev. June 6, 2004.*)

