

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

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Schedule for the Week of July 4 - 10, 2010

Sunday Jul 4	Martyr Julian of Tarsus
Saturday Jul 10	5:30 PM Vigil
Sunday Jul 11	Sts Sergius and Herman of Valaam 8:30 AM Nocturns, Confessions 9:00 AM Divine Liturgy / Литургия

Рождество Иоанна Предтечи
(7-го Юля н.с.)

О событии Рождества святого Иоанна, Пророка, Предтечи и Крестителя Христова повествуется в Евангелии от Луки. Его праведные родители – священник Захария и Елисавета – достигли преклонных лет, но не имели детей. Однажды святой Захария, совершая служение в Иерусалимском храме, увидел Архангела Гавриила. Небесный вестник предсказал Захарии, что у него родится сын – провозвестник и Предтеча ожидаемого людьми Спасителя. Захария усомнился в этом и был наказан: до исполнения слов Архангела он оставался немым.

При рождении младенца родители нарекли его Иоанном - именем, предсказанным Архантелом Гавриилом.

Вскоре после Рождества Христова, когда царь Ирод, узнав о случившемся и, опасаясь грядущего Мессии, повелел убить всех младенцев в Вифлееме и его окрестностях в возрасте от двух лет и младше, святая Елисавета с сыном убежала в пустыню и скрывалась в пещере. Праведный Захария, отказавшийся открыть посланцам царя место пребывания своего сына, был ими убит.

Елисавета скрывалась в пустыне вместе с сыном до последних дней своей жизни. Сам же святой Иоанн Предтеча вышел к людям лишь тогда, когда наступило время приготовления их к пришествию Спасителя, время проповеди покаяния.

Reminder:

ST. SERAPHIM'S DAY this year falls on **SUNDAY**, August 1. Please be sure to attend to honor our patron Saint. Bishop Peter will be celebrating with us on this day.

Saturday July 31 6:00 PM
Vigil with Akathist

Sunday Aug 1 9:00 AM
Hierarchical Divine Liturgy / Литургия

On St. John the Baptist

... [T]he Holy Church glorifies the Forerunner and Baptist John (*about him see Mt. 3:1-16; 11:1-19; 14:1-12; Mk. 1:2-8; 6:14-29; Lk. 1:5-25,39-80; 3:1-20; 7:18-35; 9:7-9; Jn. 1:19-34; 3:22-26*), as such a man, who, having included in himself a line of holy prophets, foretold about the Savior of the world by the close image of preceding the manifestation of the Son of God in the flesh and who was worthy to baptize the Lord in the Jordan. The Holy Church glorifies him, as «the angel, the apostle, the martyr, the prophet, the chandler, the friend of Christ, the seal of the prophets, the mediator of the old and new grace, and in birth most honorable, and the voice of the Word of light». In the words of the Blessed Augustine, «he surpasses all, he has the advantage before all; everyone, who is born from a woman only, is lower than John». Related to the Lord through his mother, the son of the priest Zechariah and Elisabeth, the Forerunner of the Lord has anticipated birth of the Lord by six months. The Angel Gabriel foretold his birth to his father Zechariah in the temple. And here to the god-fearing couple, who up to advanced old age was deprived of the consolation of having children, is born the son of consolation, who was petitioned by their prayers, the foreteller of higher things who was filled «with the All Holy Spirit while yet in the womb» whom «his mother carries inside and who leaps for joy rejoicing in the beautiful fruit of the virgin» was announced. Saved, by God's mercy, from the death that overtook thousands of children in Bethlehem and its vicinity, St. John grew up in the wild and barren desert, preparing himself for great service by a strict way of life,

by fasting, by prayers and the awesome reflection about the fate of the people of God. He remained as a desert dweller until that time when the Lord called him for the general preaching to the Judaic people. Obeying this calling, St. John, about 30 years old, appeared on the shores of the Jordan, as the enlightened «glory of the preexisting benefactor», «the greatest of all prophets» and «the truest preacher», who through his preaching prepared the people to accept the long awaited Savior, the Messiah, that by the strength of his service will present Him to the prepared people. As expressed in the church hymns, St. John was the morning light, "the star", which by its brightness surpassed the light of all the other stars and foretold the dawn of the thankful day, when Christ shines as the spiritual "Sun" (Mal. 4:2). Having baptized the sinless Lamb of God among all those sinners who came to him, St. John finished his service as if this act sealed all of it. He died as a martyr. As a preacher of penance, he strictly and fearlessly disclosed the vices of the people, and all honored and respected him as a prophet. ... (excerpted from "S. V. Bulgakov, *Handbook for Church Servers*, 2nd Ed., 1274 pp. (Kharkov, 1900), pp. 19-20. Translated by Archpriest Eugene D. Tarris © 12.28.2001. All rights reserved.")

Великий Свидетель

Великое предназначение жизни богодарованного младенца Иоанна и само имя были определены в Предвечном Совете задолго до его появления на свет, когда Промысл Божий скорбями и поношениями готовил родителей его дать миру того, кто объявит об исполнении времен, о явлении Сына Божия. И назначение этой зарождающейся жизни было открыто Ангелом отцу его, иерею Захарии, еще до зачатия сына. «...Жена твоя Елисавета родит тебе сына, и наречешь ему имя: Иоанн... он будет велик пред Господом... и Духа Святаго исполнится еще от чрева матери своей; и многих из сынов Израилевых обратит к Господу Богу их; и преыдет пред Ним в духе и силе Илии...» (Лк 1,13-17)

И свидетельство Иоанна о пришествии в мир Спасителя Христа тоже начинается до его рождения, когда, быв еще во утробе матери своей, «взыгрался (он) младенец во чреве ея» и ее устами возвестил миру о событии небывалом, но ожидаемом со времен древних: «...и откусу мне сие, да приидет Мати Господа моего ко мне...» (Лк 1,43).

Это была первая встреча готовившихся явиться в мир для исполнения воли Божией о спасении мира Сына и Слова Божия, воплощенного в человечестве, и гласа Господня, восвещающего явившуюся Истину; -- Иоанна, земного ангела и небесного человека от самого своего рождения. (Архим. Иоанн Крестьянкин)

The Hours

Just prior to the Divine Liturgy, the Hours are read. They are the simplest form of Church Services.

In the *First Hour*, we thank God for the light of day which He has given us. We pray to Him that we may pass the day without sin. Psalms 5, 90, and 101 are read. According to ecclesiastical reckoning, the First Hour corresponds with the present 7 o'clock AM.

In the *Third Hour* we commemorate the Descent of the Holy Spirit upon the Apostles on the day of Pentecost. Psalms 17, 25, and 51 are read. This corresponds to the present 9 o'clock AM.

In the *Sixth Hour*, the crucifixion of Jesus Christ is commemorated. Psalms 54, 55, and 91 are read. This corresponds to the present 12 noon.

In the *Ninth Hour* we commemorate the death of Jesus Christ our Lord. Psalms 84, 85, and 86 are read. This corresponds to 3 o'clock in the afternoon. (from *The Orthodox Herald*)

When the Mother of God mourned her Son on the Cross, she recognized the two thieves crucified with Him. When Jesus was a baby and the Holy Family was fleeing to Egypt, the two thieves accosted them. Dismus, now known as the good thief, prevented the bad thief, Getus, from harming the family. The Mother of God had told Dismus: "My Son will bless you for this." He did, 31 years later, when he told Dismus: "Truly I say to you, today you will be with me in Paradise." (Luke 23:43)

Have you ever wondered about the men who signed the Declaration of Independence? Twenty-four of them were lawyers and jurists. Eleven were merchants, nine were farmers and large plantation owners – men of means and well-educated. Fifty two of them were deeply committed Christians; while the others believed in the Bible as the divine truth, in the God of the scriptures, and in His personal intervention. ...

They gave much, these men who pledged their lives, their fortunes, and their sacred honor. Five of them were captured by the British, tortured and killed as traitors. Twelve had their homes ransacked and burned. Two lost their sons serving in the revolutionary Army; another had two sons captured. Nine of them died from wounds or hardships borne during the Revolutionary War.

They gave us much – a free and independent America.

Let's honor them on this fourth of July. (from *The Orthodox Herald*)