

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

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Schedule for the Week of September 20 - 26, 2009

Sunday Sep 20	Forefeast of the Nativity of the Theotokos 5:00 PM Vigil for Nativity of Theotokos
Monday Sep 21	Nativity of the Theotokos Рожд. Пр. Бцы 9:00 AM Service
Saturday Sep 26	Vigil 5:30 PM
Sunday Sep 27	Elevation of the Cross Воздвижение Креста 8:30 AM Confessions, Nocturns 9:00 AM Divine Liturgy / Литургия

Ты, Богоматерь, - питательница жизни нашей.
Ты, Приснодевственная Дщерь, - радование всех
родов.

Ты, Девственная Мати, - камень, напоющий
жаждущих жизни.

Ты девственных величание.

Ты матерей украшение.

Ты чистоты обогащение.

Ты девства хранительница.

Ты венец воздержания.

Ты начальница умственного обновления.

Ты подательница божественной благодати.

Ты, Богоневестная Дщерь, - невестная невеста,
удостоившаяся стать Матерью Христа Бота.

(Свя. Нектарий Егинский (XX век))

Рождество Пресвятыя Богородицы

В этот день Церковью вспоминается Рождение Пресвятой Девы Марии – Той, Которая послужит делу спасения человечества, став Матерью Спасителя. Пресвятая Дева родилась в благочестивой иудейской семье праведных Иоакима и Анны. Супруги долгое время не имели детей, что являлось для них большим горем, т.к. бездетность считалась в Израиле наказанием Божиим, посланным за какие-то большие грехи. Иоаким и Анна постоянно молились о том, чтобы Господь даровал им дитя. Наконец, их молитва была услышана. Произошло чудо: бесплодная Анна родила Дочь. Девочка получила имя «Мария», что означает «Госпожа». Именно Ей было суждено стать Той божественной Лестницей, по Которой в мир спустился Христос-Бог. В честь этого чудесного Рождения и установлен настоящий двенадцатый праздник.

Взывание к Пресвятой Богородице

Радуйся, Богородице Дево. Радуйся, Благословенная Марие, Господь с Тобою. Радуйся, приветствие ангельское принявшая, радудся удостоившаяся стать Матерью Божией.

Ты, Богородшая, - спасения нашего начало.



Рождество Божией Матери ознаменовало наступление времени, когда начали исполняться великие и утешительные обетования Божии о спасении рода человеческого от рабства диавола. Это событие приблизило на земле благодатное Царство Божие, царство истины, благочестия, добродетели и бессмертной жизни. Матерь Перворожденного всея твари является и всем нам по благодати Матерью и милосердной Заступницей, к Которой мы постоянно прибегаем с сыновним дерзновением.

From a Discourse on the Nativity of the Most Holy Mother of God

of Sainted Andrew, Archbishop of Crete

The Redeemer of the human race ... willed to arrange a new birth and re-creation of mankind: like as under the first creation, taking dust from the virginal and pure earth, wherein He formed the first Adam, so also now, having arranged His Incarnation upon the earth, -- and so to speak, in place of dust -- He chooses from out of all the creation this Pure and Immaculate Virgin and, having re-created mankind within His Chosen-One from amidst mankind, the Creator of Adam is made the New Adam, in order to save the old.

Who indeed was This Virgin and from what sort of parents did She come? Mary, the glory of all, was born of the tribe of David, and from the seed of Joachim. She was descended from Eve, and was the child of Anna. Joachim was a gentle man, pious, raised in God's law. Living prudently and walking before God he grew old without child: the years of his prime provided no continuation of his lineage. Anna was likewise God-loving, prudent, but barren; she lived in harmony with her husband, but was childless. As much concerned about this, as about the observance of the law of the Lord, she indeed was daily stung by the grief of childlessness and suffered that which is the usual lot of the childless -- she grieved, she sorrowed, she was distressed, and impatient at being childless.

Thus, Joachim and his spouse lamented that they had no successor to continue their line; yet the spark of hope was not extinguished in them completely: both intensified their prayer about the granting to them of a child to continue their line. In imitation of the prayer heard of Hannah (1 Kings 1: 10), both without leaving the temple fervently beseeched God that He would undo her sterility and make fruitful her childlessness. And they did not give up on their efforts, until their wish be fulfilled. The Bestower of gifts did not condemn the gift of their hope. The unceasing power came quickly in help to those praying and beseeching God, and it made capable both the one and the other to produce and bear a child. In such manner, from sterile and barren parents, as it were from irrigated trees, was borne for us a most glorious fruition -- the Immaculate Virgin. The constraints of infertility were destroyed -- prayer, upright manner of life, these rendered them fruitful; the childless begat a Child, and the childless woman was made a happy mother. Thus the immaculate Fruition issuing forth from the womb; ... and then the parents, in the first blossoming of Her growth brought Her to the temple and dedicated Her to God. The priest, then making the order of services, beheld the face of the girl and of those in front of and behind, and he became gladdened and joyful, seeing as it were the actual fulfillment of the Divine promise. He consecrated Her to God, as a reverential gift and propitious sacrifice -- and, as a great treasury unto salvation, he led Her within the very innermost parts of the temple. Here the Maiden walked in the upright ways of the Lord, as in bridal chambers, partaking of heavenly food until the time of betrothal, which was preordained before

all the ages by Him Who, by His inscrutable mercy, was born from Her, and by Him Who before all creation and time and expanse Divinely begat Him, and together with His consubstantial and co-reigning and co-worshipped Spirit -- this being One Godhead, having One Essence and Kingdom, inseparable and immutable and in which is nothing diverse, except the personal qualities. Wherefore, in solemnity and in song I do offer the Mother of the Word the festal gift; since that He born of Her hath taught me to believe in the Trinity: the Son and Word Without-Beginning hath made in Her His Incarnation; the Father begetting Him hath blessed this; the Holy Spirit hath signed and sanctified the womb which incomprehensibly hath conceived.

Now is the time to question David: in what did the God of all forswear him? Speak, O Psalmist and Prophet! He hath sworn from the fruit of my loin to sit upon my throne (Ps 131[132]:11). Here in this He is foresworn and wilt not break His oath, He hath foresworn and His Word is sealed with a deed! "Once -- said he -- I foreswear by My Holiness, that I lie not to David; his seed wilt prevail forever, and his throne, like the sun before Me and like the moon coursing the ages: a faithful witness also in heaven" (Ps 88[89]:35-38). God hath fulfilled this oath, since it is not possible for God to lie (Heb 6:18). Consider this: Christ in the flesh is named my Son (Mt. 22: 42), and all nations will worship my Lord and Son (Ps 71[72]:11), seeing him sit upon a virginal throne! Here also is the Virgin, from Whose womb the Preeternal One issued forth, incarnated at the end of the ages and renewing the ages, likewise sprung forth from my loins! All this is so!

People of God, holy nation, sacred gathering! Let us revere our paternal memory; let us extol the power of the mystery! Each of us, in the measure given by grace, let us offer a worthy gift for the present feast. Fathers -- a prosperous lineage; mothers -- fine children; the unbearing -- the not-bearing of sin; virgins -- a twofold prudence, of soul and of body; betrothed -- praiseworthy abstinence. If anyone of you be a father, let him imitate the father of the Virgin; and if anyone be without child -- let them make harvest of fruitful prayer, cultivating a life pleasing to God. The mother, feeding her children, let her rejoice together with Anna, raising her Child, given to her in infertility through prayer. She that is barren, not having given birth, lacking the blessing of a child, let her come with faith to the God-given Offshoot of Anna and offer there her barrenness. The virgin, living blamelessly, let her be a mother by discourse, adorning by word the elegance of soul. For a betrothed -- let her offer mental sacrifice from the fruits of prayer. All together rich and poor, lads and maidens, old and young (Ps 48:2, 148:12), priests and levites -- let all together keep the feast in honor of the Maiden, the Mother of God and the Prophetess: from Her hath issued forth the Prophet, foretold of by Moses, Christ God and Truth (Dt 18:15). Amen.