

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

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**Schedule for the Week of November 8 - 14, 2009**

Sunday Nov 8	St. Demetrius of Thessalonica
Saturday Nov 14	5:30 PM Vigil
Sunday Nov. 15	Martyr Acindynus of Persia 8:30 AM Confessions, Nocturns 9:00 AM Divine Liturgy / Литургия

**Притча о богаче и Лазаре**

Основная мысль этой притчи та, что неправильное употребление богатства лишает человека Царствия Небесного и низводит его в ад на вечные муки. Один богатый человек одевался в порфиру и виссон. Этот богач, живя роскошно, каждый день пришествовал, живя в свое удовольствие. У ворот его дома лежал нищий, именем Лазарь, всеми оставленный, кому можно надеяться только на Бога. Псы причиняли ему еще больше страданий, приходя и облизывая струпья его, а он, видимо, не имел силы отогнать их. В этом именно нищем богач мог себе снискать друга, который бы и принял его в вечные обители, но богач был человеком бессердечным, безжалостным к нищему. Он не жалел денег, но тратил их лишь на свои удовольствия. По смерти Лазаря, душа его была отнесена ангелами на лоно Авраамово.

Лазарь заслуживает эти «вечные кровы», без сомнения, своим тяжким и беспотным страданием. «Умер и богач, и похоронили его», Упоминается о похоронах, вероятно, потому, что они были роскошны, в то время как труп Лазаря был просто выброшен на съедение дикими зверями. Но богач оказался в аду в муках.

Как прежде Лазарь хотел насытиться только крошками, так уже обнищавший богач просит только о нескольких каплях воды, чтобы остудить воспаленный язык. Богачу, однако, отказывается и в этом малом утешении: как Лазарь утешается в полной соразмерности со своими прежними мучениями, так и богач страдает в такой же полной

соразмерности со своим прежним беспечным и бессердечным весельем. (*Архиеп. Аверкий Таушев*)

**Небесные одежды**

Нам возвещено Господом в Писании, что для нас по смерти уготовано Царствие Небесное. Помня это обетование, мы, когда провожаем в могилу близкого человека, с верою и упованием говорим: «Царство ему Небесное и вечный покой!». Ждет нас в это царство Владыка всей твари, создавший нас для блаженной жизни и искупивший нас бесценной Кровью непорочного Анца – Христа. Где же взять нам те светлые одежды, в каких мы безбоязненно могли бы явиться в чертоге Царя Небесного, на вечерю, Им уготованную для верных рабов Своих? Эти одежды не нужно покупать на торжищах: они изготавливаются не из дорогих тканей, а из тек нитей, которые исходят из благоговейного, преданного Богу сердца. Украшением этой одежды служат чистые помыслы, святые чувствования и богоугодные дела. (*В.Ф. Певницкий, Проф. Киевской Духов. Академии*)

**Holy and Glorious Demetrius the Myrrh-gusher  
of Thessalonica**

The Great Martyr Demetrius the Myrrh-gusher of Thessalonica was the son of a Roman proconsul in Thessalonica. Three centuries had elapsed and Roman paganism, spiritually shattered and defeated by the multitude of martyrs and confessors of the crucified Savior, intensified its persecutions. Both the father and mother of St. Demetrius were secretly Christians. In a secret house-church in his father's home, the child was baptized and raised in the Christian Faith.

By the time Demetrius had reached maturity and his father had died, the emperor Galerius Maximian had ascended the throne (305). Maximian, confident in Demetrius' education as well as his administrative and military abilities, appointed him to his father's position as proconsul of the Thessalonica district. The chief tasks expected of this young commander consisted of defending the city from barbarians and the eradication of Christianity. In regard to Christians, the will of the emperor was expressed simply, "Put to death anyone who calls on the name of Christ." The emperor did not suspect that in appointing Demetrius he had opened up a way for him to bring many to Christ.

Accepting the appointment, Demetrius returned to

Thessalonica and immediately confessed and glorified our Lord Jesus Christ. Instead of persecuting and executing Christians, he openly began to teach the Christian Faith to the inhabitants of the city and to overthrow pagan customs and idolatry. The compiler of his Life, St. Simeon Metaphrastes, says that because of his teaching zeal he became "a second Apostle Paul" for Thessalonica, particularly since "the Apostle to the Gentiles" once founded at this city the first community of believers (1 Thess, 2 Thess).

When Maximian learned that the newly-appointed proconsul was a Christian, and that he had converted many Roman subjects to Christianity, the rage of the emperor knew no bounds. Returning from a campaign in the Black Sea region, the emperor decided to lead his army through Thessalonica, filled with the desire to massacre the Christians.

Learning of this, St. Demetrius ordered his faithful servant Lupus to distribute his wealth to the poor with the words, "Give away my earthly riches among them, for we shall seek heavenly riches for ourselves." And he began to pray and fast, preparing himself for martyrdom.

When the emperor came into the city, he summoned Demetrius, who boldly confessed himself a Christian and denounced the falsehood and futility of Roman polytheism. Maximian gave orders to lock up the confessor in prison. An angel came to him in confinement, comforting and encouraging him.

At dawn on October 26, 306 soldiers appeared in the saint's underground prison and ran him through with lances. His faithful servant, St. Lupus, gathered up the blood-soaked garment of St. Demetrius, and he took the imperial ring from his finger, a symbol of his high status, and dipped it in the blood. With the ring and other holy things sanctified by the blood of St. Demetrius, St. Lupus began to heal the infirm. The emperor gave orders to arrest and kill him.

The body of the holy Great Martyr Demetrius was cast out for wild animals to devour, but the Christians took it and secretly buried it in the earth. During the reign of St. Constantine (306-337), a church was built over the grave of St. Demetrius. A hundred years later, during the construction of a majestic new church on the old spot, the incorrupt relics of the holy martyr were uncovered. Since the seventh century a miraculous flow of fragrant myrrh has been found beneath the crypt of the Great Martyr Demetrius, so he is called "the Myrrh-gusher." Several times, those venerating the holy wonderworker made attempts to transfer his holy relics, or part of them, to Constantinople. Invariably, St. Demetrius made it clear that he would not permit anyone to remove even a portion of his relics.

The very first pages of the Russian Primary Chronicle, as foreordained by God, is bound up with the name of the holy Great Martyr Demetrius of Thessalonica. The Chronicle relates that when Oleg the Wise threatened the Greeks at Constantinople (907), the Greeks became terrified and said, "This is not Oleg, but rather St. Demetrius sent upon us from God." Russian soldiers always believed that they were under the special protection of the holy Great Martyr Demetrius. Moreover, in the old Russian barracks the Great Martyr Demetrius was always depicted as Russian by descent. Thus

this image entered the soul of the Russian nation.

Church veneration of the holy Great Martyr Demetrius in Russia began shortly after the Baptism of Rus. Towards the beginning of the 1070s the Dimitriev monastery at Kiev, known afterwards as the Mikhailov-Zlatoverkh monastery, was founded. The monastery was built by the son of Yaroslav the Wise, Great Prince Izyaslav, Demetrius in Baptism (+1078). The mosaic icon of St. Demetrius of Thessalonica from the cathedral of the Dimitriev monastery has been preserved up to the present day, and is located in the State Tretyakov gallery.

In the years 1194-1197 the Great Prince of Vladimir, Vsevolod III the Great-Nest (Demetrius in Baptism) "built at his court a beautiful church of the holy martyr Demetrius, and adorned it wondrously with icons and frescoes." The Dimitriev cathedral also reveals the embellishment of ancient Vladimir.

The veneration of St. Demetrius continued also in the family of St. Alexander Nevsky (November 23). St. Alexander named his eldest son in honor of the holy Great Martyr. And his younger son, holy Prince Daniel of Moscow (March 4), built a temple in the name of the holy Great Martyr Demetrius in the 1280s, which was the first stone church in the Moscow Kremlin. Later in 1326, under Ivan Kalita, it was taken down and in its place the Dormition cathedral was built.

The memory of St. Demetrius of Thessalonica is historically associated in Rus with the military, patriotism and the defense of the country. This is apparent by the saint's depiction on icons as a soldier in plumed armor, with a spear and sword in hand. On a scroll (in later depictions) is written a prayer, with which St. Demetrius turned to God about the salvation of the people of Thessalonica, "Lord, let not the city nor the people perish. If You save the city and the people, I shall be saved with them. If they perish, I also perish with them."

In the particular spiritual experience of the Russian Church, veneration of the holy Great Martyr Demetrius of Thessalonica is closely bound up with the memory of the defense of the Country and Church by the Great Prince of Moscow, Dimtri of the Don (+1389). "An Account of the Life and Repose of the Great Prince Dimtri of the Don, Tsar of Russia," written in the year 1393, already regards the Great Prince as a saint, as also do other old Russian histories. Great Prince Demetrius was a spiritual son and disciple of St. Alexis, Metropolitan of Moscow (February 12), and a disciple and associate of other great figures of prayer in the Russian Land: St. Sergius of Radonezh (September 25), Demetrius of Priluki (February 11), St. Theodore of Rostov (November 28).

The Demetrius Memorial Saturday was established for churchwide remembrance of the soldiers who fell in the Battle of Kulikovo. This memorial service was held for the first time at the Trinity-St Sergius monastery on October 20, 1380 by St. Sergius, Abbot of Radonezh, in the presence of Great Prince Dimtri of the Don. It is served annually with a solemn remembrance of the heroes of the Battle of Kulikovo, in which number are the Schemamonks Alexander (Peresvet) and Andrew (Oslyab).