

## Russian Orthodox Church of the Resurrection of Christ

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### Schedule for the Week of November 29 – December 5, 2009

Sunday Nov 29	Holy apostle & Evangelist Matthew
Thursday Dec 3	6:30 PM Vigil Service
<b>Friday Dec 4</b>	<b>Entry of the Theotokos into the Temple Введение Во Храм Пр. Бцы 9:00 AM Liturgy / Литургия</b>
Saturday Dec 5	5:30 PM Vigil
Sunday Dec 6	Afterfeast of Entry of Theotokos 8:30 AM Confessions, Nocturns 9:00 AM Divine Liturgy / Литургия

### Дар Божий Людям

С вхождением в храм Богоизбранной Отроковицы пришло время, когда благоволение Божие возвращается людям, и они приблизятся к Богу, как к своему Небесному Отцу, ибо Сын Божий Сын Девы бывает, и благодать благовествует примирение с Богом, и вход на Небо откроется всем, желающим Неба.

Дар Божий людям, Пресвятая Дева, плод молитвы престарелых родителей, и через Нее – Христос возвращается людьми Богу, как дар Ему от людей, как жертва благоприятная, благовонная.

И вот всем нам в этот великий день нынешнего праздника нельзя не вдуматься и не осознать, что путь к Небу все тот же, и начинается он на пороге рукотворенного храма Божия, когда человек крещением приносится в дар Богу и становится нерукотворенным храмом и Дух Божий поселяется в нем. И наш путь по жизни должен пройти сквозь храм, чтобы воспитаться и возрасти нам в нем, чтобы и завершился этот путь во святилище Божию, на Небе, куда теперь уже вошел со Своею жертвенной Кровью за нас Сам Христос – Первосвященник будущих благ. (Архим. Иоанн Крестьянкин)

### Школа Молитвы

Насчет войны мне ничего не известно, кроме той, что каждый человек ведет ежедневно.

Молиться надо, это и есть школа молитвы. Я тебе теоретически этого не объясню. Молитве лучше всего учит суровая жизнь. Вот в заключении у меня была истинная молитва, и это потому, что каждый день был на краю гибели. Повторить теперь, во дни благоденствия, такую молитву невозможно. Хотя опыт молитвы и живой веры, приобретенный там, сохраняется на всю жизнь. Дело не в количестве, дело в живом обращении к Живому Богу.

Вера в то, что Господь к тебе ближе, чем кто-либо из самых близких, что Он слышит не шелест уст твоих, но слышит молитвенное биение твоего сердца и чем оно наполнено в момент твоего обращения к Богу. А ты человек семейный и за каждого члена семьи ответственен пред Богом, а значит, за всех должно болеть твое сердце. Умудри тебе Бог!

И начини-ка с исполнения наказа прп. Серафима Саровского: «Радость моя, стяжи дух мирен, и не только твоя семья, но тысячи спасутся около тебя». Вот и все. Смотри, как учит нас жизнь жить. Хочешь быть довольным и счастливым – живи в Боге, а на нет – и счастья нет. (из письма Архим. Иоанном Крестьянкиным)

*Excerpts from a Discourse on the Feast of the Entry of the Theotokos, by Saint Gregory Palamas, Archbishop of Thessalonica*

If a tree is known by its fruit, and a good tree bears good fruit (Mt. 7:17; Lk. 6:44), then is not the Mother of Goodness Itself, She who bore the Eternal Beauty, incomparably more excellent than every good, whether in this world or the world above? Therefore, the coeternal and identical Image of goodness, Preeternal, transcending all being, He Who is the preexisting and good Word of the Father, moved by His unutterable love for mankind and compassion for us, put on our image, that He might reclaim for Himself our nature which had been dragged down to uttermost Hades, so as to renew this corrupted nature and raise it to the heights of Heaven. For this purpose, He had to assume a flesh that was both new and ours, that He might refashion us from out of ourselves. Now He finds a Handmaiden perfectly suited to these needs, the supplier of Her own unsullied nature, the Ever-Virgin now hymned by us, and Whose miraculous Entrance into the Temple, into the Holy of Holies, we now celebrate. ...

In the beginning, there was one who rose up against us: the

author of evil, the serpent, who dragged us into the abyss. The author of evil was jealous of Adam, when he saw him being led from earth to Heaven, from which he was justly cast down. ... Envy is not only the begetter of hatred, but also of murder, which this truly man-hating serpent brought about in us. For he wanted to be master over the earth-born for the ruin of that which was created in the image and likeness of God. Since he was not bold enough to make a face to face attack, he resorted to cunning and deceit.

If Adam had been sufficiently strong to keep the divine commandment, then he would have shown himself the vanquisher of his enemy, and withstood his deathly attack. But since he voluntarily gave in to sin, he was defeated and was made a sinner. Since he is the root of our race, he has produced us as death-bearing shoots. It was necessary for us to have a new root for our race, a new Adam, not just one Who would be sinless and invincible, but one Who also would be able to forgive sins and set free from punishment those subject to it. And not only would He have life in Himself, but also the capacity to restore to life, so that He could grant to those who cleave to Him and are related to Him by race both life and the forgiveness of their sins, restoring to life not only those who came after Him, but also those who already had died before Him. Therefore, St. Paul, that great trumpet of the Holy Spirit, exclaims, "the first man Adam was made a living soul, the last Adam was made a quickening spirit" (1 Cor. 15:45).

... Today we celebrate the memory of those things that contributed, if only once, to the Incarnation. He Who is God by nature, the Co-unoriginate and Coeternal Word and Son of the Transcendent Father, becomes the Son of Man, the Son of the Ever-Virgin. "Jesus Christ the same yesterday and today, and forever" (Heb. 13:8), immutable in His divinity and blameless in His humanity, He alone, as the Prophet Isaiah prophesied, "practiced no iniquity, nor deceit with His lips" (Is. 53: 9).

... From the sons of Adam God chose the wondrous Seth, who showed himself a living heaven through his becoming behavior, and through the beauty of his virtues. That is why he was chosen, and from whom the Virgin would blossom as the divinely fitting chariot of God. She was needed to give birth and to summon the earth-born to heavenly sonship. For this reason also all the lineage of Seth were called "sons of God," because from this lineage a son of man would be born the Son of God. The name Seth signifies a rising or resurrection, or more specifically, it signifies the Lord, Who promises and gives immortal life to all who believe in Him.

And how precisely exact is this parallel! Seth was born of Eve, as she herself said, in place of Abel, whom Cain killed through jealousy (Gen. 4:25); and Christ, the Son of the Virgin, was born for us in place of Adam, whom the author of evil also killed through jealousy. But Seth did not resurrect Abel, since he was only a foretype of the resurrection. But our Lord Jesus Christ resurrected Adam, since He is the very Life and the Resurrection of the earth-born, for whose sake the descendents of Seth are granted divine adoption through hope, and are called the children of God. It was because of this hope that they were called sons of God, as is evident from the one who was first called so, the successor in the choice. This was Enos, the son of Seth, who as Moses wrote, first hoped to call on the Name of the Lord (Gen. 4:26).

... When the chosen time had come, then from the house and posterity of David, Joachim and Anna are chosen by God. Though they were childless, they were by their virtuous life

and good disposition the finest of all those descended from the line of David. And when in prayer they besought God to deliver them from their childlessness, and promised to dedicate their child to God from its infancy. By God Himself, the Mother of God was proclaimed and given to them as a child, so that from such virtuous parents the all-virtuous child would be raised. So in this manner, chastity joined with prayer came to fruition by producing the Mother of virginity, giving birth in the flesh to Him Who was born of God the Father before the ages.

Now, when Righteous Joachim and Anna saw that they had been granted their wish, and that the divine promise to them was realized in fact, then they on their part, as true lovers of God, hastened to fulfill their vow given to God as soon as the child had been weaned from milk. They have now led this truly sanctified child of God, now the Mother of God, this Virgin, into the Temple of God. And She, being filled with Divine gifts even at such a tender age, ... showed that She was not so much presented into the Temple, but that She Herself entered into the service of God of her own accord, as if she had wings, striving towards this sacred and divine love. She considered it desirable and fitting that she should enter into the Temple and dwell in the Holy of Holies.

The High Priest, seeing that this child, more than anyone else, had divine grace within Her, wished to set Her within the Holy of Holies. He convinced everyone present to welcome this, since God had advanced it and approved it. Through His angel, God assisted the Virgin and sent Her mystical food, with which She was strengthened in nature, while in body She was brought to maturity and was made purer and more exalted than the angels, having the Heavenly spirits as servants. ... and this is why She, from the beginning of time, was chosen from among the chosen. She Who is manifest as the Holy of Holies, Who has a body even purer than the spirits purified by virtue, is capable of receiving ... the Hypostatic Word of the Unoriginate Father. Today the Ever-Virgin Mary, like a Treasure of God, is stored in the Holy of Holies, so that in due time, (as it later came to pass) She would serve for the enrichment of, and an ornament for, all the world. Therefore, Christ God also glorifies His Mother, both before birth, and also after birth.

We who understand the salvation begun for our sake through the Most Holy Virgin, give Her thanks and praise according to our ability. ... We who have the words of eternal life written out for us, and not only the words, but also the miracles and the Passion, and the raising of our nature from death, and its ascent from earth to Heaven, and the promise of immortal life and unending salvation, -- how shall we not unceasingly hymn and bless the Mother of the Author of our Salvation and the Giver of Life, celebrating Her conception and birth, and now Her Entry into the Holy of Holies?

Now, brethren, let us remove ourselves from earthly to celestial things. Let us change our path from the flesh to the spirit. Let us change our desire from temporal things to those that endure. Therefore, in such manner our songs and prayers to Her will gain entry, and thus through her mediation, we shall be heirs of the everlasting blessings to come, through the grace and love for mankind of Him Who was born of Her for our sake, our Lord Jesus Christ, to Whom be glory, honor and worship, together with His Unoriginate Father and His Coeternal and Life-Creating Spirit, now and ever and unto ages of ages. Amen.