

*Христос
Рождается!*

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

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*Славим
Его*

Schedule for the Week of January 13 - 19, 2018

Sunday Jan 13	Sunday after Nativity / СВЯТЫХ Богоотец / Отдание Рождества Христова
Monday, Jan. 14 Church New Year 9:00 AM Service	
Friday Jan 18	Vigil for Theophany / Навечерие Богоявления 6:30 PM
Saturday Jan 19	Theophany / Богоявление Divine Liturgy / Литургия 9:00 AM Blessing of Water Following Liturgy Освящение Воды после Литургии
Sunday Jan 20	Sunday after Theophany / Боскр. по Просвещении 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия

“Во имя Отца и Сына и Святаго Духа”

В кратких словах – «во имя Отца и Сына и Святаго Духа» -- Господь заключил и всю сущность христианской веры, и все основание христианской жизни.

Этой молитвой Христос засвидетельствовал веру в Единого Бога, в трех Лицах прославляемого. Сам Бог Отец, Бог Сын и Бог Дух Святой – все Единое присутствуют в ней и несут столь привычное для нас чудо, источник жизни и бессмертия, таинственную и мощную силу – жизнь, одухотворенную Богом...

Будем же всегда помнить, что эта молитва есть та спасительная печать,

Dear Parishioners and Friends

Again we sincerely thank you for your efforts and work in the celebration of the Nativity of Christ this year, especially since we were able to celebrate it with the presence of the Hawaiian Iveron Myrrh-Streaming Icon of the Theotokos. This was indeed a great blessing for us.

This year, because of the presence of the Icon, created extra work for us, and we thank all of you who so willingly responded to the call and gave of your time, talents, and funds, to make this celebration a success.

We pray that your kind-hearted participation in this endeavor will be honored by the Lady Theotokos Herself, and that through her intercessions with her Son, may our Lord Jesus Christ grant you a peaceful and healthful new year.

*Христос Рождается, Славим Его
Christ is Born, Let us glorify Him*

Archim. John and brethren

запечатлевающая принимающих ее во спасение;

Она есть ключ, отверзающий ум и все силы души к принятию Слова Божия; она есть страж, охраняющий чистоту души, ума и сердца. *(Архим. Иоан Крестьянкин)*

Рождество Христово

Сегодня – Рождество Христово, день начала подвига Спасителя мира.

Сегодня -- день испытания нашей любви и верности Ему. И пусть услышит мир нашей жизнью возвещенную истину: «С нами Бог, разумейте, языцы ... яко с нами Бог!»

С радостью величайшего праздника Рождества Христова вас всех поздравляем!

Бог Господь Христос Младенцем, пеленами повитым, явился в мир. И Матер-Дева склонилась над Ним в изумлении перед необъятностью явленной миру тайны. И Матерь Непорочная Дева Мария, послужившая «велией благочестия тайне», в этот миг познала всю высоту радости, потому что Человек и Бог явился в мир.

И это знала пока только Она одна. И Она одна в этот же миг трепетно предощупила и всю глубину горя крестного пути, на который вступала сейчас с Младенцем на руках. *(из слова Архим. Иоанном Крестьянкин в второй день Рождества Христова.)*

An Instruction on the Sunday after the Nativity of Christ

First, God led the wise men to faith by means of a start of a journey; when they had come to Jerusalem, He taught them by the words of the prophet that Christ was to be born in Bethlehem; finally He made known to them by an Angel that they not return to Herod, but to depart for their own lands another way. In this way the Wise Men, following the angelic command, turned their backs on Herod, making a fool of him. Because of this, Herod was enraged and in his wickedness gave orders to kill not only the infants of Bethlehem, but also those who were in the regions roundabout, from two years old and under.

Though there may have been many other reasons why God allowed the most holy Theotokos to be betrothed, there was also an element of necessity, in that in order for Joseph to take care of her and provide for her, it was necessary that they be thus betrothed. When the birth of Christ came to pass, any doubts which Joseph had about the Virgin on seeing her with child were dispelled; and now an angel spoke to Joseph straightforwardly charging him with service and care of the Virgin Mary and the child.

Note that the Angel does not call the Child Joseph's child; nor does he refer to the Virgin as Joseph's wife. He says, "Take the young Child and His Mother and flee into Egypt. It was necessary for them to flee into Egypt, because of Herod's rage; and to remain there until Joseph was called back.

Judgment soon fell upon Herod for his shameless infanticide, and he received a fitting punishment of many ills and sicknesses before his death. But in his evil, before his death, Herod gave orders that all the most notable Jews be gathered from the whose land of Judea, that they should be shut up in the place called the Hippodrome, and that after his death they should be killed by his soldiers.

But when Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, saying 'Arise, and take the young Child and his Mother and go into the land of Israel' ... And [Joseph] arose and took (them) and came into the land of Israel; but when he heard that Archelaus reigned in Judea, in the place of his father Herod, Joseph departed in the parts of Galilee ... and dwelt in a city called Nazareth.

Herod left three sons: Philip, Antipas and Archelaus. He bequeathed the title of king to Archelaus, while he set up the other two as tetrarchs. Joseph was afraid to go into Judaea because Archeaus was similar to his father.

Galilee was considered Gentile territory. Joseph settled in that region in the city of Nazareth and provided for his family. *(excerpted from 'The Gospel Commentary' (old-rite) trans by. Hierom. German Ciuba)*

"Here comes the most important feast of all," says St. Chrysostom about the day of the Nativity of Christ, "whoever will call it the beginning of all feasts will not sin in any way. What is this for the feast, the Nativity of Christ in the flesh: on this feast they have the beginning and the basis of the days of Theophany and Pascha, Ascension of the Lord and Pentecost. If Christ was not born in the flesh and were not baptized, there would be no feast of Theophany. And that He would not have suffered, there would be no Pascha. He would not have sent the Holy Spirit, and that after this there would be no Pentecost. And so from the feast of the Nativity of Christ comes our feasts, as from the source of various streams."