

Russian Orthodox Church of the Resurrection of Christ

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Schedule for the Week of May 15 - 21, 2016

Sunday May 15	Sunday of the Myrrhbearing Women / Свв. жен мироносиц
Saturday May 21	5:30 PM Vigil
Sunday May 22	Sunday of the Paralytic / о расслабленном 8:15 AM Nocturns, Confessions 9:00 AM Divine Liturgy

Жены Мироносицы

Во второе воскресенье по Пасхе чествуются женищины, следовавшие за Христом по Крестному пути и послужившие Ему после Его смерти (Мария Магдалина, Мария Иаковлева, Саломия, Иоанна и др.). Послужили Христу при погребении и Его тайные ученики: Иосиф Аримафейский и Никодим.

“Много понадобилось слов и уверений Господу Иисусу Христу, чтобы увести апостолов в Своем Воскресении. Но достаточно было одного ангельского глагола, чтобы жены-мироносицы поверили в радостную весть. Любовь и верность – вот что отличает жен-мироносиц.

Кому первому после Своего Воскресения явился Христос? - Мария Магдалине. Сердце женщины – это любящее сердце матери. Недаром сщмч. Киприан Карфагенский называет Церковь Матерью: “Кому Церковь не Мать, тому Бог не Отец”.

Иосиф и Никодим были тайными учениками Христа. Но когда Иисуса распяли и Он умер на Кресте, любовь победила страх, и они проявили верность большую, чем ближайшие ученики Христовы. Убеждения ума не спасли учеников от страха, а любовь, которой были исполнены Никодим и Иосиф и жены-мироносицы, преодолела все”

Когда мироносицы текли ко гробу Христову, чтобы обрести Его живоносное тело, то они обрели Ангела, который сообщил им о воскресении Христовом. «Потчо мира с милостивными слезами, о ученицы, растворяете? Блистаясь во гробе Ангел, мироносицам вещаше: видите вы гроб и уразумеете, Спас бо воскресе от гроба».

«Зело рано мироносицы течаху ко гробу Твоему рыдающия, но предста к ним Ангел и рече: рыдания время преста, не плачите, воскресение же апостолом рцыте».

«Мироносицы жены, с миры пришедша ко гробу Твоему, Спасе, рыдаху, Ангел же к ним рече, глаголя: что с мертвыми Живаго помышляете? Яко Бог бо воскресе от гроба».

О, если бы и нам когда-нибудь встретить Ангела, который бы сообщил нам о воскресении нашей души и сказал бы нам: отвален камень греховный от душ ваших! (Епископ Феодор (Текучев))

The Myrrh-bearing Women

On the third Sunday of Pascha we remember the Holy Myrrhbearing Women because they were the first to truthfully bear witness to the Resurrection, just as Joseph and Nicodemus were the first to bear witness to Christ's burial.

Due to the lateness of the day, Christ's burial was done hurriedly and not in a fitting, proper manner. They were able only to apply some aloes and a bit of myrrh before wrapping the body in thin linen and laying it in Joseph's tomb, which was hewn out of a rock. Because of this, in their fervent love of Christ the women bought expensive ointments, myrrh-oils, and came to the tomb while it was still night. They desired to anoint His body properly and to fulfill what had been omitted due to the previous hurried manner of the burial. But when they arrived at the tomb, they saw many signs, such as two radiant angels who were in the tomb, and another who was seated on the stone. They then saw Christ and worshipped Him, but Mary Magdalene at first thought He was the gardener.

The Evangelists name only a few of the women: Mary Magdalene, Salome the daughter of Joseph the guardian of the Theotokos; Joanna, wife of Chouza,

Mary and Martha, the sisters of Lazarus, Mary wife of Cleopas, and Susanna. St. Luke tells us there were also other women, who served Christ and the disciples from their own abundance. It was these women who first believed and preached the Resurrection and salvation to the Apostles. *(From the Synaxarion)*



...Now, it was women who first received the good news and the vision of the risen Christ. All those who stayed near the tomb were women who had followed Jesus in Galilee; among them, the most fervent were Mary Magdalene, Mary the Mother of the Lord, and Salome, mother of the sons of Zebedee. These women showed their great dedication, courage and patience at the time of the Passion and Burial of Christ. When all the disciples whom Christ had known and loved fled from Him, these women waited with forbearance and zeal to see everything that happened. When the Sabbath was past, and they were no longer restricted by the Law (for the Law did not command or even permit any work to be done on the Sabbath), they prepared sweet spices and went to the tomb to anoint Jesus.

The women did not have in mind things great, lofty, divine or worthy of the Divinity of the Lord Jesus; they sat at the tomb and waited, and brought ointment, to the end that, if the fury of men of iniquity were allayed or came to an end, they might go and pour the ointment over Christ and anoint His body according to the Jewish custom, so that it would remain fragrant and incorrupt; for the ointment had a certain siccative (drying) property, so that it would dry out the fluids from the body, preserve it and keep it from decaying. Such were the thoughts of the women concerning Christ. And very early in the morning on the first day after the Sabbath, that is, on the first day of the week, ... they arose and went to the tomb, thinking about who would roll away the stone for them.

First, the angel frees the women from the great fear which beset them, and next he proclaims the good tidings of the Resurrection. He refers to Christ as He Who was crucified; he is not ashamed of the Cross, since it is the salvation of man and the basis for all other blessings. He is risen, said the angelic apparition; the Lord is not here: If ye wish to be sure, behold the place where they laid Him. For this reason, the angel had rolled away the stone, so as to show them the place.

(from the Old Rite Gospel commentary, translated by Hieromonk German Ciuba)



Irreverence in the House of God (St. John Chrysostom +407)

(apparently the lack of respect for the House of God is not a recent phenomenon! St. John warns us all:)

What I am going to say is disagreeable, but I will say it nevertheless. A grievous disease prevails in the Church. When we assemble to hold communion with God and are in the process of glorifying God, some of you carry on your own private conversations and amusements. For example: Prayer is going on, yet some of you – both young and old – are unconcerned. A sleepy indifference and boredom possesses you. You daydream, and your eyes and attention roam all over the place.

Again, I see others talking while the prayer is going on. They discuss private matters of business, and gossip while the assembly holds converse with God. Some even indulge in slander and mockery, thereby desecrating the Lord's House. Such is the iniquity and irreverence of many.

Yet even more perverse, while the Priest is pronouncing the blessing, I see people giggling at their own jokes and laughing outright; others, shaking their heads, hearing and sneering with contempt. Such is the magnitude of evil mischief spread here. Why do such gather here? To worship, or to manifest contempt for His Holy Place?

Do you not know that you stand in a Holy Place, in the company of Angels? With the Angels, we chant and sing hymns. And yet, you stand there laughing! Is what we do here a theatrical amusement? It is a wonder that we have not yet been struck by a thunderbolt. For such behavior might well be visited with such destruction.

They gossip while the Holy Word is being preached! They laugh at the moment of the fearful Mystery. They busy themselves with profane trifling during prayer! They talk while the priest blesses! Oh, the blasphemy of it all! Are not such people worthless reprobates and evil mischief-makers? Shouldn't they be treated as pests and nuisance to be driven from the Church?

Have they no sense of shame in the presence of the Holy? Have they no fear of God? How long will we have to endorse such evil mischief in the Master's House? How long can we tolerate such contempt before the majesty of God's throne?

Therefore, I solemnly beseech you: Refrain from your wicked conduct. Be attentive to Holy Things. Show devotion and reverence to your Lord. You cannot continue profaning this Holy Place with your intruding talk and outbursts of merriment. Converse at home, and express your amusement at the theater. Remember, you stand under the judgment of God, and your irreverence will be your condemnation. *(from The Orthodox Herald)*