

**Orthodox Church of the
Resurrection of Christ
1201 Hathaway Lane NE
Minneapolis, MN 55432-5720**

Phone: 763-744-8601

web site: <http://www.resurrectionskete.org/>

email: rusmnch@msn.com

**Sunday, 4 May 2025
Divine Liturgy Sundays at 9:30 AM
Confessions 8:45-9:15 AM**

**Myrrh-bearing Women, righteous Joseph
and Nicodemus**

**Свв. Жен мироносиц, Иосифа
Праведнаго Никодима**

“По прошествии субботы, Мария Магдалина и Мари Иаковлева и Саломия купили ароматы, чтобы идти помазать Его.” (Мк16:1)

История Воскресения Иисуса Христа открывает трогательную преданность жен-мироносиц. Они первыми сподобились величайшей чести – увидеть воскресшего Господа. И именно к ним первым обращено то великое слово, которое составляет духовный нерв всего Евангелия – радуйтесь! Ведь христианство – это религия любви и радости. Жены-мироносицы, своей преданностью, своей любовью к Спасителю первыми удостоились чести увидеть Его после Воскресения. Они рассказали о величайшем чуде другим ученикам. Жены-мироносицы для самих апостолов стали первым апостолами, потому что апостол – это тот, кто благовествует о Воскресении Христовом. Известно высокое значение женщин в деле распространения христианства. Святые мученицы поражали современников не одной глубокой верой, но и самым возвышенным целомудрием. Хочется обратить внимание еще на один отрадный факт, который открывается при внимательном чтении святого Евангелия. Ни одна женщина не участвовала в гонениях на нашего Спасителя при Его земной жизни. Сколько ненависти, хулы, клеветы, злобных преследований было против Господа нашего Иисуса Христа. Все это привело нашего Спасителя на Голгофу. Но ни в одном из этих эпизодов не участвует женщина. Фарисеи и книжники, знавшие каждую букву Писания, не признавали Иисуса Мессией, а простая женщина-самарянка уверовала в Него как во Христа и проповедала это всем жителям города Сихарь. (Иеромон. Иов Гумеров)

The Gospels have told us today about the exploits of the holy women who followed Christ during His earthly wanderings. They witnessed His sufferings and were present at his burial. The burial took place on Friday

evening. While the Jews’ wrath was pouring out like the fiery lava of Aetna not only upon the Lord, but upon all of those close to Him; while the Holy Apostles were forced to hide or observe the extraordinary events only from a distance; while only John, the beloved disciple who leaned upon the breast of the Lord, feared nothing and remained always near the Lord, the secret disciple, Joseph of Arimathea, who had always concealed his heart’s allegiance due to persecution from the Sanhedrin, suddenly disregards all the obstacles, hesitations, and anxiety that had bound and worried him until then, and he appears before cold, cruel Pilate to beg the body of the One who was shamefully executed. He receives the Lord’s body and buries it with reverence and honor.

The Gospels imply that Joseph’s deed was big-hearted and courageous. In the presence of the Sanhedrin which had committed deicide, in the very Jerusalem that had participated in that deicide, a member of the Sanhedrin takes the body of the God-man killed by men down from the tree and carries it to the garden located near the city gates and walls. There, in quiet and solitude, under shady trees, he places the body by which the bodies and souls of all mankind are redeemed in a new tomb hewn from a solid rock, with an abundance of fragrances and oils, and wraps it like a precious treasure in fine, clean linen.

Another member of the Sanhedrin also took part in the Lord’s burial. This was Nicodemus, who came to the Lord by night and acknowledged that the Lord was sent from God. Having rolled a great stone to the door of the grave—doors which Gospels call a low opening to the cave—Joseph has satisfactorily finished his service and so he departs. The Sanhedrin followed Joseph’s movements. Seeing him gone, it took care to set a guard at the grave and place a seal on the

stone which covered the entrance. The Lord's burial was witnessed by both His friends and His enemies. Although some members of the Sanhedrin in their frenzy and rage committed a great evil, they unconsciously brought a great sacrifice (cf. Acts 17:18): through the slaughter of the all-pure Sacrifice they redeemed the whole human race, ended the fruitless number of transformative sacrifices, and made these sacrifices and their very institution superfluous. Other members of the Sanhedrin, representatives of all the righteous people of the Old Testament, served with a God-pleasing intention and disposition of soul in the burial of the Redeemer of mankind, and by this action ended and placed a seal upon the pious works of the sons of the Old Testament. From this point begins the exceptional service of those of the New Testament.

The holy women show no less courage than the selfless Joseph. Present at the burial on Friday, they did not deem it permissible on the Sabbath—the day of rest—to disrupt that peace in which the body of Christ rested in sacred darkness and reclusion within the cave. The women were intent upon pouring out their zeal for the Lord by pouring myrrh upon His body. When they returned from the burial on Friday, they immediately bought a goodly amount of aromatic substances and waited for the break of the day which follows the Sabbath, then called the “week,” now Sunday. On that day, as soon as the sun shone forth, the pious women went to the grave.

Our dedication of our life and all our strength and abilities to the service of God are not needed by God for Himself—they are needed by us. We bring them like myrrh to the Lord's tomb. We shall timely buy myrrh—our good intentions. We shall renounce from our youth up all sacrifices to sin; and with the price of this we shall buy myrrh—our good intentions. It is not possible to unite service of sin to service of God: the former is destroyed by the latter. We shall not allow sin to deaden in our spirit affinity toward God and all things divine! We shall not allow sin to mark us with its impressions, or to forcibly prevail over us.

Let us not put off our healing from day to day, so that death might not creep upon us unawares and take us suddenly, so that we would not be proved incapable of entering the habitations of unending rest ...Time is needed to erase the sinful impressions; time is needed for us to be marked by the impressions of the Holy Spirit; time is needed to cleanse us from defilement; time is needed to clothe ourselves in the garments of virtue, to adorn ourselves in the God-beloved qualities that adorn all those who dwell in heaven. Christ is resurrected in the person who is prepared for it, and the tomb—the heart—again becomes a temple of God. *Arise, O Lord, save, O my God* (Ps. 3:7); in Thy mysterious and yet essential Resurrection is my salvation. Amen. (*St. Ignatius Brianchaninov*)

подражания. Известно, что благодаря их стремлению быть ближе к Своему Учителю, погребенному во гробе, они сделали зрительницами свв. ангелов, возвестивших о восстании из Гроба Господа, а некоторые даже удостоились лицезреть Воскресшего своими очами. Неудивительно, что они стали благовестницами о воскресении Господа, принеся светлую воскресения проповедь ученикам Спасителя и отдаленным жителям Рима. Можем ли мы, дорогие братья христиане, подражать в этом святым женам мироносицам? По милости Божией, на этот вопрос и нашей веры и совести, мы должны отвечать утвердительно: да, можем!..

Вот еще подробность в деятельности светлых жен мироносиц, достойная нашего и внимания и