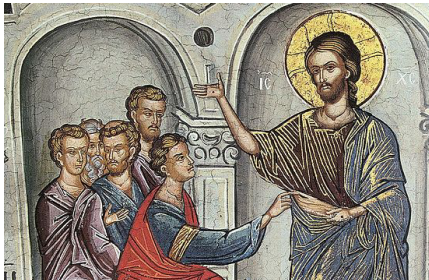


**Russian Orthodox Church of the
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Schedule for the Week of April 26 – May 2, 2020

Sunday Apr 26	Antipascha – St. Thomas Sunday Фомина или Антипасхи
Saturday May 2	5:30 PM Vigil
Sunday May 3	Myrrh-bearing Women / Свв. Жен Мироносиц 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия



Христос Воскресе!

Смерти празднуем умерщвление... иного жития вечного начало! ...

Ликуем и радостно празднуем в день сей, восхваляя и прославляя подвиг победы Божественной любви, Христос

Воскресе!

Распахнем же сердца наши навстречу Страдавшему и Умершему и Воскресшему нас ради.

И войдет Он, и наполнит Собой и светом Своим жизнь нашу, и преобразит души наши. И тогда с любовью устремимся за Ним и мы по крестному пути нашему, ибо в конце его несомненно сияет и наше воскресение в жизнь вечную.

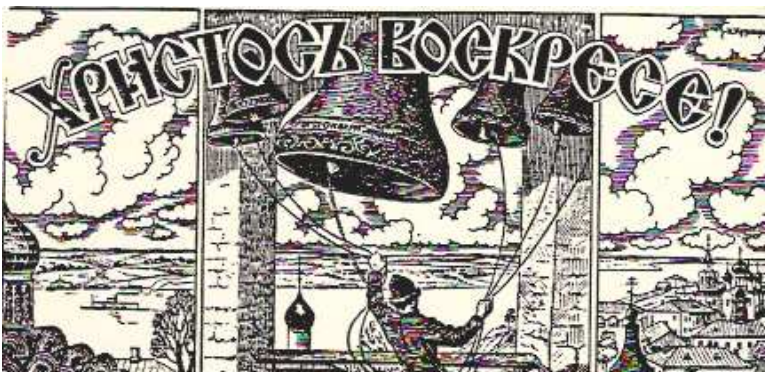
Сердечно поздравляю вас с днем общей нашей радости, днем святым, днем светоносным!

Сколько Божиих людей провело всю жизнь свою в болезнях и в застенках, и благодарили Бога. И душа их не только не потерпела уцерб, но засияла светлеем злата и возросла до таких высот духовности, что стали они, эти добровольные страдальцы, святыми.

А мы теперь понадевав в жизни таких безобразий, которых нашим бабушкам и дедушкам и представить было невозможно, не желаем терпеть очистительных покаянных скорбей.

Ведь одно дело – покаяние словом, ис совсем другое – делом.

И нетерпением спасительных скорбей дальше изрываем под собою яму. (Свт. Иоанн Крестьянкин, 1987 г.)



Thank you all, Parishioners and Friends for your continued prayers and financial support during these trying times.

Let us pray for our restoral to health and the end of this pandemic which plagues us.

**But in all things, whatever comes, let never forget that CHRIST IS RISEN!
INDEED, HE IS RISEN!**

My Lord and My God

“Thomas, one of the twelve, called the Twin, was not with them when Jesus came.” He was the only disciple absent; on his return he heard what had happened but refused to believe it. The Lord came a second time; He offered His side for the disbelieving disciple to touch, held out His hands, and showing the scars of His wounds, healed the wound of his disbelief.

Dearly beloved, what do you see in these events? Do you really believe that it was by chance that this chosen disciple was absent, then came and heard, heard and doubted, doubted and touched, touched and believed? It was not by chance but in God’s providence. In a marvelous way God’s mercy arranged that the disbelieving disciple, in touching the wounds of his Master’s body, should heal our wounds of disbelief. The disbelief of Thomas has done more for our faith than the faith of the other disciples. As he touches Christ and is won over to belief, every doubt is cast aside and our faith is strengthened. So the disciple who doubted, then felt Christ’s wounds, becomes a witness to the reality of the Resurrection.

When Thomas saw and touched, why was he told, “You have believed because you have seen Me?” Because what he saw and what he believed were different things. God cannot be seen by mortal man. Thomas saw a human being, whom he acknowledged to be God, and said “My Lord and my God.” Seeing, he believed; looking at one who was true man, he cried out that this was God, the God he could not see.

What follows is reason for great joy: “Blessed are those who have not seen and have believed.” There is here a particular reference to ourselves; we hold in our hearts One we have not seen in the flesh. We are included in these words, but only if we follow up our faith with good works. The true believer practices what he believes. Therefore St. James says, “Faith without works is dead.”

(Excerpted from a homily by St Gregory the Dialogist, (+604 AD))



Необходимо было пришествие на землю Сына Божия, Его крестные искупительные страдания, чтобы душа человека опять получила благодать Святого Духа.

Человек призван уподобляться Богу, а, уподобляясь Богу, приходит в богоподобное состояние.

Но этого человек может достигнуть только силою благодати Божией. А ее было нужно вернуть душе человеческой. Все святые отцы признают, что душа человека одуховлена благодатию Святого Духа.

Таким образом, человек представляет из себя дивный союз тела, души и духа; единую нравственно-разумную чувственно-духовную личность, при самом сотворении назначенную Господом к блаженству и бессмертию... Душа человека – бесценное сокровище, и потому так настойчиво святые отцы призывают всех следить за своей душой, беречь ее.

This very season of spring exalts together with the feast of the renewal, brethren; for all things appear to rejoice at the Resurrection of Christ. Laying aside the winter mourning, a new type of death, all creation starts to grow again and comes back to life. We see the earth sprouting greenery, the gardens growing leaves, the animals frolicking, and the sea turning calm; everything changes, becomes more beautiful, and is renewed. If even inanimate and irrational creatures are so gladdened and illumined by the Resurrection of Christ, how much more ought we, who are honored with the Word of God and His image, to be enlightened, to shine with a virtuous life, to be fragrant and be renewed in spirit. Therefore, let us consecrate ourselves, let us come back to our senses and be new rather than old. For Christ died and rose again that we might not die through sin, but might walk in newness of life, glorifying and thanking Christ our True God, Who orders all things for our welfare, and to Whom be glory and dominion, together with His unoriginate Father and the Most Holy Spirit, now and ever and unto ages of ages. Amen. *(excerpted from the old-rite Gospel Commentary).*