

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

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Христос воскресенье!!

Востину Воскресе!

Christ is Risen!

Indeed, He is Risen!

Schedule for the Week of May 19 - 25, 2019

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| Sunday May 19 | Sunday of the Paralytic / Нед. о разслабленном |
| Wednesday May 22 | Mid-Pentecost / Преполование Пятидесятницы 9:00 AM Service |
| Saturday May 25 | 5:30 PM Vigil |
| Sunday May 26 | The Samaritan Woman / О Самарянине 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия |

Healing of a paralytic at the Sheep Gate pool
Archbishop Averky (Tauchev).

At the Sheep's Gate — so named because sacrificial stock was driven through them on the way to the temple, or, because there was a market beside it that sold sacrificial stock. On the northeastern side of the city walls, on the way through Cedar's flow in Gethsemane and toward Mt. Of Olives, there was a pool, which was called in Jewish — Bethesda, which means "house of mercy," or God's mercy: the water used to gather from a curative spring. According to the testimony of Evsevius (in the 5th century AD), the pool had 5 porches. This healing spring attracted many people with different ailments. However, this was no ordinary healing spring: it manifested its curative power only at times, when God's Angel descended and stirred up the water, and upon the water being stirred up, only the first person to immerse into the pool was cured; evidently, the water retained its healing properties for a short time only, thereafter, losing them.

Here, by the pool, lay a paralytic who had suffered for 38 years and who had almost lost all hopes of a cure. Particularly — as he explained to the Lord — not having an assistant, he was incapable of utilising the miraculous spring, as he didn't have the strength to move fast enough to immerse himself into the water, immediately after it was stirred. Taking pity, the Lord instantly cures the unfortunate with only His words: "Rise, take up your bed and walk." With this, the Lord showed through His saving grace, His superiority over the Old Testament methods.

However, as this was Saturday, the Jews — under which name John the Baptist usually suspected them of being Pharisees, Sadducees and Jewish elders — hostile towards the Lord Jesus Christ, instead of being happy for the unfortunate individual that had suffered for so many years, or be amazed by the miracle, were annoyed because the former paralytic had the audacity to violate the tranquillity of the Sabbath — and rebuked him. However, the cured paralytic, not without some

Исцеление Расслабленного

Христос говорит расслабленному: Смотри, бергись, не согрешай больше, иначе будет еще хуже, чем то, что ты пережил... Грех, конечно, выражается словами, мыслями, поступками, волеизъявлениями; но в основе, грех — это отрыв от Бога, потому что Бог является как бы ключом нашей цельности, целостности. Если мы от Него отрываемся, то мы теряем самую возможность быть целыми. И отрываемся мы каждый раз, когда мы по отношению к другому человеку поступаем так, как не поступил бы Спаситель Христос. Он нам показал, что значит быть настоящим человеком — цельным, носящим в себе Божественную тишину и Божественную славу. Он нам показал путь, Он нас предупредил о том, что то, чего мы не седлали кому бы то ни было из наших ближних, мы не сделали и Ему, и наоборот, если мы что-либо сделали для ближнего нашего, мы Ему это сделали, потому что когда что-нибудь доброе сделано для любимого человека, то любимый никогда этого на забудет.

Мит. Антоний Сурожский

effrontery, began to justify himself, stating that he is only carrying out the wishes of Him Who healed him and Who, in his eyes, had sufficient authority to release him from conforming to the rather narrow-minded regulations regarding Saturday.

Blessed Theophilactus notes interestingly on this: "Here is the meaning of evil! They do not ask, Who cured him, but Who ordered you to carry your bed. They are not interested in that, which brings you to amazement, but that which is censured." Although they were not certain, they most probably guessed that the Healer was none other than the hated Jesus from Nazareth, and therefore did not want to discuss the miracle. The cured paralytic could not answer them as he did not know Jesus.

Soon afterward, he most probably went to the temple in order to bring a sacrifice, in gratitude for his healing. Here, the Lord met him with significant words: "See, you have been made well. Sin no more, lest a worse thing come upon you." From these words, it can be seen that sickness overtakes a person for his sins, and the Lord warns the cured paralytic against repeating the sins, so as not to be afflicted with a greater punishment. Recognising his Healer, he went and told the Jews about Him: not with any evil intent, but just to raise the authority of Jesus Christ. This evoked a new rage of hatred in the Jews, and they "sought to kill Him, because He had done these things on the Sabbath."

Преполовление Пятидесятницы

Кто жаждет иди ко Мне и пей (Ин. 7,37) – сказал Господь наш Иисус Христос в праздник Преполовления Пятидесятницы в храме Иерусалимском.

Чудно и дивно, что подобные слова еще за семьсот лет до воплощения Господа Иисуса изрек Духом Божиим св. Пророк Исаия: *Жаждающие! Идите все к водам, даже и вы у которых нет серебра...*, (Ис. 55,1) *И в радости почерпайте воду из источников спасения!* (Ис. 12,3)...

Вода живая – это благодать Святаго Духа, которую подает Господь, если просим о ней, благоговеем перед ней, трепещем, получая ее, если всем сердцем веруем в силу ее. Если человек воспримет ее в обилии, тогда из чрева его потекут реки воды живой.

И эта благодать не останется в нем тщетной и незаметной. Она будет

изливаться из него, из внутренностей, из чрева его в благодатных и святых словах, полных любви, кротости, смирения и истины, будет светиться во всем его облике, во всех движениях и поступках...

(Свят. Лука (Войно-Яснетский))

Mid-Feast (Преполовление)

On Wednesday of the fourth week we celebrate the Mid-Feast of Pentecost, i.e. half of the period from Pascha to Pentecost. This day we commemorate that event from the life of the Savior, when He on the Midfeast of the Tabernacles taught in the temple about His Own Divine ministry and the mystery of water, under which we understand the beneficial teaching of Christ and the beneficial gifts of the Holy Spirit. The Mid-feast of Holy Pentecost is referred to among the ancient Christian feasts. ... in the time of St. John Chrysostom it is already existing and established by the Holy Church. In the fifth century Anatolius of Constantinople, in the seventh the Venerable Andrew of Crete, in the eighth St. John of Damascus, in the ninth the Venerable Theophanes the Confessor wrote church hymns for the Mid-feast, with which the Holy Church even now praises the Lord in the Mid-feast of Pentecost. Standing between the day of Pascha and the day of Descent of the Holy Spirit, the Mid-feast serves as a bond between these two great Christian celebrations: together with the continuing celebration of the first of these; the Mid-feast reminds us of the approach of the feast of the Descent of the Holy Spirit, and also the feast of the Ascension of the Lord. "Let us glorify, brethren, - the Holy Church appeals to us, - the resurrection of Christ the Savior, and having reached the middle of the feast of the Master, let us most closely keep the commandments of God, that we may also be worthy to celebrate the Ascension, and the Coming of the Holy Spirit ... (excerpted from: S. V. Bulgakov, *Manual for Church Servers*, 2nd ed. 1274 pp. (Kharkov, 1900) pp. 592-3. Translation: Archpriest Eugene D. Tarris © 8 May 2001. All rights reserved)

