

Russian Orthodox Church of the Resurrection of Christ

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Schedule for the Week of April 12 - 18, 2009

Sunday Apr 12	Palm Sunday / Неделя Ваий / Вход Господень во Иерусалим
Great Thursday / Великий Четверток	
April 16	6:00 PM Passion Gospels 12 Evangelij
Holy Friday / Великий Пяток	
April 17	9:00 AM Hours / Часы 1:00 PM Вынос Плащаницы 6:00 PM Погребение / Burial
Holy Saturday / Великая Суббота	
April 18	10:00 PM Confessions / Исповедь 10:45 PM Освящ. Куличей / Blessing of Paschal foods 11:15 PM Nocturns / Полун. 11:59 PM Paschal Matins & Liturgy Пасхальная Заутреня и Литургия
Sunday April 19	Пасха 10:00 AM Vespers / Вечерня

оно Христу свое ликующее «осанна». Но проходит немного времени, иногда даже очень немного, и в этом же сердце радостное «осанна» сменяется злобным «распни», и человек своими грехами, своими страстями, вновь распинает Живого Христа. И вот поэтому в Богослужении Страстной Недели, наряду с прославлением Господа слышатся мольбы о помиловании, о прощении, слышатся призывы к бодрствованию и трезвению, чтобы не постигла человека участь изсохшей смоковницы, или раба, скрывшаго в землю талант свой, чтобы не постигла человека участь Иуды-предателя, или нераскаившагося разбойника.

Подвиг Христа, он имеет значение не только для настоящего, но и для будущего. И вот почему, зарей, иногда зловещей зарей последних дней мира светятся церковные воспоминания о последних днях жизни Христа на земле.

Все это наполняет Богослужение Страстной Недели трепетом современности, дает ему силу жизненности и глубины. Пусть же оно, все эти дни, будет звучать для нас, как один неумолкающий и вдохновляющий возглас «Горе имеим сердца!».

Вход Господа в Иерусалим

Вот настает «Страстная Неделя». Церковь в Богослужении этой недели поведет нас вслед за Христом, вплоть до Голгофы, и до Его Гроба. События последних дней земной жизни, поскольку они происходили здесь на земле, они, конечно, отошли в прошлое. Смолкли крики толпы, будь-то «осанна», будь-то «распни!». Стих плач мироносиц. Умер Пиилат. Умерли иудейские первосвященники. Но не умер Христос: как Богочеловек, Он жив и поныне. И вот почему Церковь в течении всей Страстной Недели, скорбно вспоминая об Его страданиях, в то же время радостно прославляет Его, как вечно живого Победителя смерти. Дело спасения, совершенное Христом, оно – живо и поныне. Оно не есть – дело прошлое: оно – дело бывшее, но не минувшее! Ведь Христос и теперь, как в Иерусалиме, входит в наше грешное сердце. И это, усталое от греха, сердце трепетно ждет Его всеисцеляющего приближения, ждет своего очищения, обновления, и радостно, по-детски, поет

Please donate to decorate the Church for Pascha:

Flowers for Plashchanitsa

From: _____

In Memory/Honor of:

Reminder:

Sunday, April 19, Pascha
Вел. Суббота 18 Апреля:
10:00 PM Исповед, Освящ. Куличей,
11:15PM Полунощница
11:59 PM Крестный ход, Заутреня, Литургия

Six days before His own death, Jesus went to his dead friend Lazarus at Bethany outside of Jerusalem. He was answering an appeal made to Him several days earlier. He knew of the death of Lazarus but purposely delayed His coming. To his disciples, he said, "For your sake I am glad that I was not there, so that you may believe" (John 11:14). When Jesus arrived, Lazarus was already dead for four days. This four-day period of burial underscored the horrible reality of death: the corruption of the body had begun.

In the face of this awesome reality, the Gospel records with such simplicity, "Jesus wept." (John 11:35). Jesus had already stated to Martha, Lazarus' sister, that He is the "resurrection and the Life"; He was fully conscious of His power over death, and still he wept. Bethany at that moment represented the whole world; Lazarus, all mankind. Christ wept on seeing what had happened to the whole creation "made through him" to be full of life and light, now lying in death and darkness. The friend of God was sealed in a cold tomb, and the people were hesitant to remove the stone which lay upon it, for "by this time there will be an odor, for he has been dead four days" (John 11:39)

When the stone had been removed, Jesus prayed to His father in the presence of all people, not asking anyone to leave as He had done on other occasions (Luke 8:51). Then in a loud voice, he called Lazarus from the tomb: "Lazarus, come out." Lazarus walked out alive, and many people immediately believed on Jesus.

Then began the events of Palm Sunday and Holy week, where the time of fulfillment was at hand. By entering Jerusalem, Jesus fulfilled the prophesy of Zechariah "Behold, your king is coming to you, humble, and mounted on an ass; and on a colt, the foal of an ass" (Matt. 21:5). His triumph was short-lived; he was walking into the midst of His enemies, because He was not the political Messiah they had expected. His kingdom is not of this world.

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The joy that permeates and enlightens the service of Lazarus Saturday stresses one major theme: the forthcoming victory of Christ over Hades. "Hades" is the Biblical term for

Death and its universal power, for inescapable darkness that swallows all life and with its shadow poisons the whole world. But now — with Lazarus' resurrection — "death begins to tremble." A decisive duel between Life and Death begins giving us the key to the entire liturgical mystery of Pascha.

Lazarus, the friend of Jesus, personifies the whole of mankind and also each man, as Bethany, the home of Lazarus, stands for the whole world — the home of man. For each man was created as a friend of God and was called to this friendship: the knowledge of God, the communion with Him, the sharing of life with Him: "in Him was Life and the Life was the light of men" (John 1:4). And yet this friend, whom Jesus loves, whom He has created in love, is destroyed, annihilated by a power which God has not created: death. In His own world, the fruit of His love, wisdom and beauty, God encounters a power that destroys His work and annihilates His design. The world is but lamentation and sorrow, complaint and revolt. Jesus wept, says the Gospel (John 11:35).

At the grave of Lazarus Jesus encounters Death — the power of sin and destruction, of hatred and despair. He meets the enemy of God. And we who follow Him are now introduced into the very heart of this hour of Jesus, the hour, which He so often mentioned. The forthcoming darkness of the Cross, its necessity, its universal meaning, all this is given in the shortest verse of the Gospel — "and Jesus wept."

The power of Resurrection is not a Divine "power in itself," but the power of love, or rather, love as power. God is Love, and it is love that creates life; it is love that weeps at the grave and it is, therefore, love that restores life... This is the meaning of these Divine tears. They are tears of love and, therefore, in them is the power of life. Love, which is the foundation of life and its source, is at work again recreating, redeeming, restoring the darkened life of man: "Lazarus, come forth!" And this is why Lazarus Saturday is the real beginning of both: the Cross, as the supreme sacrifice of love, and the Common Resurrection, as the ultimate triumph of love.

(excerpted from an article by Rev. Alexander Schmemmann)

<i>Sunday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
12 Апр. Palm Sunday / Вербное Воскр. 8:15 AM Nocturns 8:30 AM Confessions 9:00 AM Divine Liturgy / Литургия	16 Апр. Holy Thursday Великий Четверток 6:00 PM Reading of the 12 Gospels 12 Евангелий	17 Апр. Holy Friday / Великий Пяток 1:00 PM Вынос Плащаницы Vespers / Taking out of Plaschanitsa 6:30 PM Burial Service, Procession Погречение, Крестный ход	18 Апр. 10:00 PM Confessions / Исповедь 10:45 PM Освящения Куличей 11:15 PM Nocturns / Полун. 11:59 PM Paschal Matins & Liturgy Пасхальная Заутреня и Литургия (at midnight)

Пасха 19 Апр. Жертвуйте на украшение Плащаницы