

**Russian Orthodox Church of the  
Resurrection of Christ**  
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Пасха  
19 Апреля  
Pascha  
April 19

### **Schedule for the Week of March 15 - 21, 2020**

<b>Sunday Mar 15</b>	<b>St. Gregory Palamas / Свят. Григория Паламы</b>
<b>Friday Mar 20</b>	<b>6:00 PM Typica &amp; Presanctified Liturgy Литургия Преждеосвященных Даров 6 ч. в.</b>
<b>Saturday Mar 21</b>	<b>5:30 PM Vigil</b>
<b>Sunday Mar 22</b>	<b>Sunday of the Cross / Крестопоклонная / 40 Martyrs of Sebaste / 40 мучеников Севастийских 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия</b>

в общении с этой единой по существу душой.

Как отделение души от тела есть смерть тела, так отделение Бога от души есть смерть души. (Свят. Григорий Палама)

#### **Coronavirus Guidelines from the Diocesan Office**

*The following guidelines have been approved by Archbishop Peter for use in our diocese beginning immediately.*

- \* The best step everyone can take is to practice social distancing. Everyone in church should keep a reasonable distance from everyone else.
- \* Anyone over the age of 70 should very seriously consider staying home, since they are at a much higher risk of death from coronavirus. Anyone who shows symptoms, or was exposed to an infected person, or is infirm should stay home. Arrangement can be made for clergy to provide confession and communion to the infirm and those choosing to stay at home.
- \* Sanitizer and additional handwashing stations should be readily available.
- \* During this time, the faithful are not obligated to kiss a priest's hand when receiving a blessing.
- \* The faithful should not feel that they must kiss public icons. At the same time, we should keep in mind that all icons are miraculous, and that many martyrs died in the struggle with iconoclasm and that we, as Orthodox Christians hold icons in high esteem. Each of the faithful may decide, during this time of pandemic, how best to approach this question.
- \* Parishioners should not shake hands or hug.
- \* Only antidorion will be provided after communion. Wine will not be provided unless in paper disposable cups which must be burned afterwards.
- \* Clergy visiting the elderly and sick must be especially cautious not to become a vector for transmission. Clergy should bring their own masks and sanitizer. If possible, they should provide masks for the sick to wear, so that the cleric is at a reduced risk of infection.
- \* Clergy and parishioners who have been exposed must self-quarantine for fourteen days.
- \* Each parish sisterhood should increase the frequency and visibility of their cleaning regime both during and outside the times if the Divine Services.



Дух Святой обещан дароваться тем, кто просит Его днем и ночью.

Душа каждого из нас подобна лампаде, как елей, имея делания добра, как фитиль – любовь, на

котором почивает, как свет, благодать Божественного Духа. Когда же недостает елея – доброделания, то присушая душе, как фитиль, любовь по необходимости иссякает, и свет Божественной благодати отлетает, потому что добродетель и любовь бежат оттуда, уносят с собою и эти дарования. И когда Бог отвращает лице свое, тогда наступает полное смятение.

Душа есть нечто единое, имеющее много сил, потому она вся оскверняется, в какую бы из существ в ней сил не вкралось зло, потому что они все состоят

*Saint Gregory Palamas, Archbishop* of Thessalonica, was born in the year 1296 in Constantinople. St. Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder St. Nicodemus of Vatopedi (July 11). There he was tonsured and began on the path of asceticism.

The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and St. Macarius of Egypt.

In the 1330s events took place in the life of the Eastern Church which put St. Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm. About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of St. Dionysius the Areopagite, whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer ....

St. Gregory, at the request of the Athonite monks, put his theological arguments in writing in "Triads in Defense of the Holy Hesychasts" (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called "Hagiorite Tome." At the Constantinople Council of 1341 in the church of Hagia Sophia St. Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of St. Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies,

which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria. In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of St. Gregory's teaching.

### **Христиане последних веков**

Некто спросил великих: Как спасутся христиане последних веков, ибо нет уже арены открытого мученичества, когда исповедников Христовой веры забивали в колоды, бросали в темницы, распинали на крестах, отдавали на растерзание зверям, колесовали, отсекали руки или постепенно все члены тела, прободали копьями, обливали кипящим оловом или маслом, опускали в кипящие котлы, сжигали на горячих сковородах? Ибо никто уже не в состоянии понести тех трудов и подвигов покаяния и очищения своих душ, какие понесли подвижники первых веков христианства, о которых до нас дошли сказания, кажущиеся нашему сознанию почти невероятными.

И получил ответ: они будут спасены терпением душевных скорбей! И те, кто понесет эти скорби душевные мужественно и терпеливо, получат венцы большие, чем те, кто спал на земле, вкушал пищу раз в неделю, стоял на столпе в молитвенном подвиге всю жизнь. (Архим Иоанн Крестьянкин)

### *На Украшение Пещаницы*

Please consider a donation for Paschal flowers and adornment of the church:

From: \_\_\_\_\_

In Memory/Honor of: \_\_\_\_\_