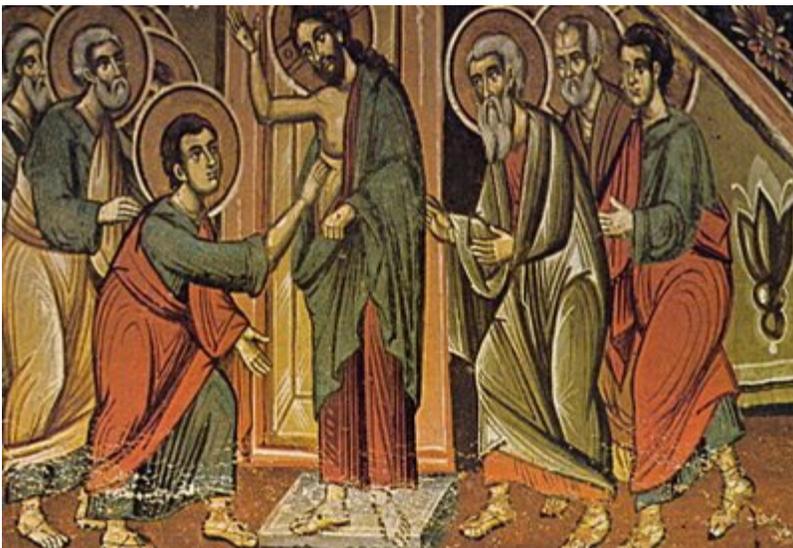


April 27, 2014: Second Sunday after Easter (Of St. Thomas)

Epistle: The Acts 5:12-20:

And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch. Yet none of the rest dared join them, but the people esteemed them highly. And believers were increasingly added to the Lord, multitudes of both men and women, so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. Then the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with indignation, and laid their hands on the apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out, and said, "Go, stand in the temple and speak to the people all the words of this life."

Gospel: John 20:19-31:



Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing." And Thomas answered and said to Him, "My Lord and my God!" Jesus said to

him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed." And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

Following His third-day Resurrection, Christ appeared first to the myrrh-bearing women with the greeting "Hail," and then to His disciples with the greeting "Peace be to you."

Having seen the tragic ending of their Master's life, the Apostles were afraid for their own lives. They needed to have their inner peace restored because their mandate (which they would receive 40 days later) to evangelize the world was a difficult one. Under the guidance of the Holy Spirit (who would descend upon them 50 days later), they were supposed to continue the work begun by their Master.

While He was with them, Christ used to forgive the sins of the people ("your sins are forgiven, go in peace"). Now, the disciples receive this great gift: *If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.*"

May the risen Lord give us also His peace and forgiveness of our sins!

Fr. George Bazgan

Sunday Fellowship

**The following families are scheduled to look after
this Sunday's fellowship:**

**Chiosa George & Carmen
Chiosa George & Luminița
Chiosa Neculae**

Thank you all very much!

Note: We kindly ask all participants in this program to bring cooked food only, which can be warmed up using the stove in the small fellowship hall.

Thank you!

GARAGE SALE

The Romanian Orthodox Church will be hosting a Garage Sale:

- Friday, May 30, 2014: 10:00 PM – 7:00 PM.
- Saturday, May 31st, 2014: 10:00 AM – 5:00 PM.
- Sunday, June 1 2014: 10:00 AM - 2:00 PM.

This is a fundraising event with proceeds going towards the kitchen renovation.

To make this event a success, we NEED your help!

ITEMS NEEDED :

CHILDREN'S CLOTHING (IN GOOD CONDITION).

ADULT CLOTHING (IN GOOD CONDITION).

TOYS /ELECTRONIC GAMES/OTHER ELECTRONICS.
SPORTS EQUIPMENT.

SMALL HOUSEHOLD APPLIANCES AND FURNITURE.

TOOLS.

GARDEN ITEMS.

MISCELLANEOUS (BOOKS, CHINA, DECORATIVE ITEMS, JEWELERY,
PURSES, VASES, etc.).

Donations will be accepted between May 4 - May 29

(Sundays from 10:00 AM to 1:00 PM or call to make other arrangements).

NOTE: *This event requires a large number of volunteers to sort, price and advertise so.... please let us know if you can lend a hand.*

For further information, to make a donation or to volunteer, please contact:

- MARIA BAZGAN: (780) 473-0029.
- MARIANA DIACONU: (780) 473-6711.
- MARIETA MIEILA: (780) 439-9310.

Thank you very much!

On Mixed Marriages

Living in a pluralistic society, such as ours, has its share of advantages and challenges as well, especially for the young people.

When it comes to mixed marriages, the Orthodox parents and their children need to know what the position of the Church is. Based on the teaching of the Orthodox Church, mixed marriages must meet the following conditions:

1. The non-Orthodox party must be a Christian. This means that that person must have been or must be baptized (before the wedding service) in one of the other two Christian denominations: Catholic or Protestant. Of course, it would be ideally that such a person be baptized in the Orthodox Church.

Therefore, an Orthodox person cannot marry a non-Christian in the Orthodox Church.

2. The wedding service must take place in an Orthodox Church and be officiated by an Orthodox priest. Just because the wedding takes place in an Orthodox church does not mean that the non-Orthodox party becomes Orthodox. This is done only as a favor to the Orthodox party.

3. The children resulted from this union must be baptized and raised/educated in the Orthodox Church.

Should an Orthodox person enter a marriage union with a non-Christian, such a person must understand that by so doing they have forfeited their right/possibility to receive Communion and be a Godparent at a Christening or a Wedding.

For further details, please talk to the priest.

Fr. George Bazgan