

## Russian Orthodox Church of the Resurrection of Christ

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Курская Икона  
посетит наш Храм  
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### Schedule for the Week of February 14 - 20, 2016

<b>Sunday Feb 14</b>	<b>Forefeast Meeting of the Lord Предпраз. Сретения Господне 5:30 PM Vigil for Meeting of the Lord</b>
<b>Monday Feb 15</b>	<b>Meeting of the Lord / Сретение Господне 9:00 AM Divine Liturgy / Литургия</b>
Saturday Feb 20	5:30 PM Vigil
<b>Sunday Feb 21</b>	<b>Sunday of the Publican &amp; Pharisee Нед. о Мытаре и Фарисее 8:15 AM - Nocturns, Confessions 9:00 AM Divine Liturgy</b>

Иосиф и Мария дивились им, ибо эти слова ясно свидетельствовали, что тайна Божия уже открыта праведнику Симеону. Продолжая затем свое богодухновенное пророчество, праведный старец обратился к Марии и, указав Ей на Младенца, сказал: «Се лежит Сей на падение и на востание многих во Израили, и в знамение пререкаемо: и Тебе же Самой душу пройдет оружие: яко да откроются от многих сердец помышления». В это же время в храме находилась праведная Анна, которая тоже присоединила свой вдохновенный голос к голосу Симеона, славя Бога и, как пророчица, вероятно вещая о Младенце в пророчественном смысле. От события встречи Богомладенца праведным Симеоном получил свое название и сам праздник.

В Восточной Церкви начало торжественного празднования Сретения относится к 542 году, когда в Константинополе и его окрестностях появилась сильная моровая язва, поражавшая смертью от 5 до 10 тысяч человек ежедневно. Во время этого бедствия в праздник Сретения было совершено торжественное моление об избавлении от зол, и бедствие прекратилось.

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Forty days after Jesus was born, He was brought to the temple in Jerusalem. We celebrate this occasion as the Meeting of the Lord. Jesus was taken to the temple. Luke 2:25 tells us that Simeon was "just and devout" awaiting the Savior. God observed these fine qualities in Simeon and showed love for this dear old man by revealing to him that he would see the Savior before his death.

God kept His promise, and when Mary and Joseph arrived at the temple, He directed Simeon to the infant Jesus. Thrilled and deeply appreciative, Simeon embraced the child and prayed, "Now lettest Thou Thy servant depart in peace, O Master ... (Luke 2:25-35). A short time after Simeon said these words, he died.

God also demonstrated His love for 84-year-old Anna by directing her to Jesus as well. This precious widow, the Bible tells us, was always at the temple: "served God with fastings and prayers night and day."

### Сретение Господа нашего Иисуса Христа



В этот праздник вспоминается принесение Иисуса Христа Пресвятой Девой Марией, по исполнении дней очищения, в храм, для установленного законом Моисея выкупа. Пресвятая Дева, хотя и не имела нужды в очищении, однако явилась в

храм, чтобы все исполнить по закону. В храме Младенец был встречен праведным Симеоном. В священном восторге св. Старец воссылает хвалу и благодарение Богу, исполнившему чаяние сердца его, и, проникнутый чувством неземного блаженства, берет в свои объятия Младенца и на закате дней своих произносит дивные слова, которые св. Церковь ежедневно повторяет в вечерней песне при закате дня: Ныне отпускаеши раба Твоего. Владыко, по глаголу Твоему с миром; яко видеста очи спасение Твое, еже еси уготовал пред лицом всех людей: свет во откровение языков, и славу людей Твоих Израиля. Слушая эти слова,

Overflowing with appreciation, she, like Simeon, thanked God for His extraordinary kindness, after which she spoke about the child as Luke tell us: “(she) spoke of Him to all those who looked for redemption in Jerusalem.” (Luke 2:36-38).

God observed how deeply Simeon and Anna loved and feared Him and how concerned they were with the outworking of His purpose.

Relationships are two-way. As we draw close to God, He responds by drawing closer to us. We see this in His feelings for aged Simeon and Anna, both of whom received special mention in the Bible.

Following the example of Mary and Joseph in the Orthodox faith, when a child is forty days old, it is brought to the church. *(from The Orthodox Herald)*

### From the Life of Metropolitan Philaret (cont.) (part 2)



Between 1931 and 1945 Manchuria and its capital city of Harbin had been occupied by the Japanese invaders. Towards the end of this period Russian Orthodox were called on to confess their faith. The Japanese placed a statue of their pagan goddess Amateras, who according to them was the foundress

of their imperial race, directly opposite St Nicholas Orthodox Cathedral. In May 1943 they demanded that Russians going to church should first make a ‘reverential bow’ to their goddess. It was also ordered that on certain days Japanese temples should be venerated, while a statue of the goddess was to be placed in Orthodox churches. The Russian Orthodox bishops in Harbin responded to this with a pastoral letter, in which they wrote: ‘Since any kind of veneration of pagan divinities and temples is forbidden by the commandments of God..., Orthodox Christians, in obedience to the will of God and His Law, cannot and must not carry out this veneration, for such veneration contradicts the basic tenets of the Orthodox Faith’. An important influence on the Japanese in their eventual backdown in this matter was the courageous confession of Fr Philaret. The Japanese seized him and subjected him to torture. His cheek was torn and his eyes were almost torn out, but he suffered this patiently. In 1945 the Red Army defeated the Japanese Army and the Chinese Communists began to take control of Manchuria. All Russian Orthodox automatically passed from the jurisdiction of the Russian Orthodox Church Outside Russia to the Moscow Patriarchate, whose administration was then controlled by Stalin. Stalin offered Russian émigrés the opportunity to take Soviet passports and return to Russia, which they began to do en masse. But it was a trap. 50,000 Russian citizens of Harbin and every third young person fell into this. The reality was soon

revealed to them. At Atpor Station 14,000 were shot and the remaining 36,000 were deported to concentration camps, where many starved or died of other privations. As a result most decided to stay in Manchuria. At this time Fr Philaret was the rector of the church of the Iveron Icon in Harbin in the jurisdiction of the Moscow Patriarchate. Fr. Philaret was often summoned by the Chinese authorities for interrogation. In October 1960 they finally tried to kill him. As he himself recounted the story, at two o’ clock on a Sunday morning he got up because of a strange smell in his house. He went to the living room, in the corner of which was a larder. Smoke was coming from under the larder door with a pungent smell. Opening the doors, he threw water in the direction of the smoke. Suddenly there was an explosion and a flash. The fire burned him while the shock wave of the explosion lifted him up and hurled him with enormous force across the length of the living room and against the door leading out. As a result of the interrogations and burns he suffered, for the rest of his life Fr Philaret had a small, sideways inclination of his and a certain distortion of the lower part of his face; his vocal chords also suffered. *(to be continued)*

### О вере в Бога

В науках прежде требуется вера, а потом приобретается познание, так нужно прежде поверить, что буква называется азом, а потом получаем разумение. А вере в Бога предшествует понятие, что Бог есть; познавая, что Он Премудр; познавая Его могущество и благость, и вообще «Невидимая Его», признаем Его Творцом мира и Владыкою своим и что мы – часть мира. За этим следует вера и за верою – поклонение.

*Всякий, кто призовет имя Господне, спасется (Иоил. 2,32), но нужна вера, как говорит апостол: Но как призывать Того, в Кого не уверовали? (Рим.10,14), ибо не всякий говорящий Мне: Господи! Господи! Войдет в Царство Небесное, но исполняющий волю Отца Моего Небесного (Мф. 7,21)*

Вера во Христа Бога рождает от духа чад Божиих, как и Сам Спаситель говорит: *Матерь Моя и братья Мои суть слушающие слово Божие и исполняющие его (Лк.8,21).*

Если веровать, что Христос есть Сын Божий, -- значит иметь жизнь вечную, если не веровать -- значит иметь смерть. Чада вавилонские есть неправославные учения, и блажен, кто словом истины сокрушает их о камень веры Христовой.

*(Свт. Василий Великий)*