

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

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Schedule for the Week of February 15 - 21, 2015

Sunday Feb 15	Sunday of the Last Judgment / Нед. о Страшном суде The Meeting of the Lord / Сретение Господне (Meatfare Sunday / Нед. Мясопустная)
Saturday Feb 21	5:30 PM Vespers
Sunday Feb 22	Cheese-fare Sunday / Нед. Сыропустная 8:15 AM Nocturns, Confessions 9:00 AM Divine Liturgy / Литургия
Monday Feb 23	Beginning of Lenten Fast Начало Великого Поста

Господь При исповеди – «Христос невидимо стоит» перед нами. Причащаясь, мы принимаем Тело и Кровь Господню, соединяемся со Христом. Беседуя о жизни Спасителя, мы также встречаемся со Христом.

Рассказывают, что некто пошел искать Христа и где бы он ни ходил, даже в церкви – и на клиросе, и на амвоне, и даже в алтаре – везде была какая-то суета и не видел он Христа.

Но тут он заметил больных, увечных, страдальцев – и в них нашел Христа: в их безропотности, терпении, кротости. На этом пути и мы тоже можем найти Христа...

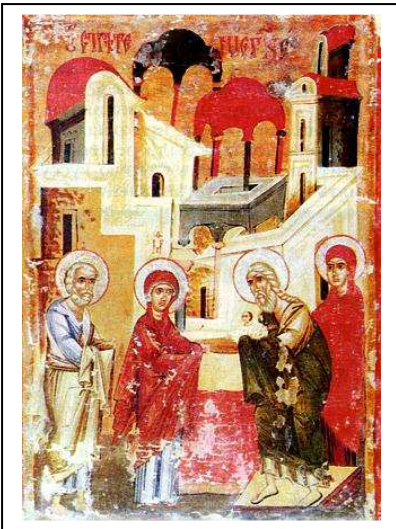
(Протоиерей В. Мордасов)

The Feast of the Meeting of the Lord commemorates the bringing of Jesus Christ to the temple by the Most Holy Mary, after the fulfillment of the days of purification (Lk. 2:22-39), as established in the law of Moses (Lev. 12:2-8; Ex. 13:2, 13; Num. 3:13, 8:16-18) with an offering for redemption consisting of 5 shekels.

Although the Immaculate Virgin had no need of purification, she nonetheless came to the temple to fulfill the law. In the temple the Child was met by the righteous Simeon. In sacred joy the holy elder sings praise and thanksgiving to God, having fulfilled the expectation of his heart, and, inspired with the feeling of unearthly blessing, takes the Child in his embrace and in the decline of his days, utters the wonderful words, which the Holy Church repeats daily in the Vespers hymn at sunset: *Lord, now lettest Thou Thy servant depart in peace, according to Thy Word, . . .* (Lk. 2:29-32.)

Continuing then his divinely inspired prophesy, the righteous elder turned to Mary and pointing to the Child, said: "Behold, this Child is set for the fall and rise of many in Israel, and for a sign that is spoken against; and a sword will pierce through Thine own soul also, that the thoughts out of many hearts may be revealed (Lk. 2:34-35)

These prophetic words of the Righteous Simeon predicted the universal fierce struggle between belief and unbelief in which it will be necessary to take part,



**Праздник
Сретения
Господня**

напоминает нам,
что мы также
можем
встретиться с
Господом, как
благочестивый и
праведный
Симеон
встретился с Ним.

Триста лет
Симеон ждал
этой встречи и,
наконец,

дождался, заслужив ее жизнью доброй и чистой. Он держал на руках Спасителя. Где же мы можем встретиться теперь с Господом? Телесно – нигде. Но Господь сказал нам: *Я с вами... до скончания века* (Мф. 28:20). Как?

Соединение и встреча с Господом – это молитва, особенно непрестанная молита, когда мы не расстаемся с Господом, что бы ни делали. Особенное присутствие Божие ощущается в храме. «Очи Мои и уши Мои в храме», сказал

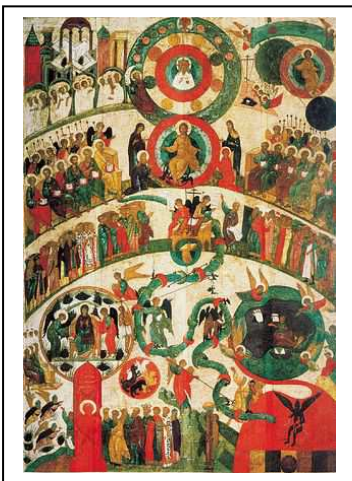
following which the appearance and reality of the Savior served for the discovery of that which was kept in the depths of the heart of each Israelite as the deposit of belief and unbelief, and its external disposition to the people.

The latter words of the God-bearer show that salvation is through Christ and the disposition of the spiritual qualities belonging to every man is revealed (*compare John 3:19, 9:39, 41; Mt. 21:42-44*). Concerning the prophetic announcement of the God-bearer to the Most Holy Virgin, even though during the mortal life of the Savior She was repeatedly wounded in her heart in view of His travails, the prophecy of Simeon was finally fulfilled when She stood at the cross of Christ (*John 19:25*). "Crowned with the thorns of Jesus, nailed with His crucifixion, pierced with His spear, His wounds, His painful wail, His dying gaze, these", according to the expression of Metropolitan Philaret, "are those weapons with which Her maternal heart was pierced, so immeasurably deep, so perfect and immeasurably pure was Her love." *(from the Synaxarion)*

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Заканчивается 20-я глава Откровения святого Иоанна Богослова описанием Страшного суда. До него должно произойти всеобщее воскресение мертвых – физическое, которое Апостол называет "вторым" воскресением. Физически воскреснут все люди – и

праведники, и грешники. После всеобщего воскресения "были раскрыты книги ... и судимы были мертвые по написанному в книгах".

Очевидно тогда перед престолом Судьи выявится духовное состояние каждого человека. Все темные поступки, злые слова, тайные мысли и желания – все, тщательно скрываемое и даже забытое, -- вдруг всплывет на поверхность и станет очевидным для всех. Ужасное то будет зрелище.

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"Knowing the commandments of the Lord, let this be our way of life: let us feed the hungry, let us give the

thirsty drink, let us clothe the naked, let us welcome strangers, let us visit those in prison and the sick: Then the Judge of all the earth will say even to us: 'Come, O blessed of My Father, inherit the Kingdom prepared for you'" (from the Matins Service)

During our century the reminder of the Holy Church on this day about the Dread Judgment is especially timely. From this day we already enter into the preparation of the holy fast. But, unfortunately, according to the usage of the world this week has become some kind of pagan feast, full of temptations and seductions, as a time of various and noisy amusements. In order to not allow ourselves to begin to spin in this whirlwind of pleasures up to the self denial and darkening of the senses, in order to be warned of heavy falls among diverse seductions and temptations, it is necessary to be especially attentive to the reminder of the Holy Church: "For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the flesh" (*2 Cor. 5:10*). Although "of that day or that hour no one knows, only the Father" (*Mk. 13:32*), but our day of judgment will come for us: for the days of our life are evil, running, not stopping, passing by so soon and imperceptibly, that we do not notice their flow, and for each of us the hour of death is completely unexpected and can seize us and present us to the judgment of God. That is why we should also hasten to forestall the day of the judgment of God by judging ourselves, by sincere repentance, with tears of contrition and with complete sincerity; to free our soul from the bonds of sinful and forceful passions by deeds and persistence, with vigils and prayer, with fasting and studying the Word of God, to adorn it with the garment of good deeds, of faith and piety, truth and love, humility and meekness, by compassion and mercy to neighbors; let us with graciousness and courtesy turn to our Judge and Lord, let us listen with yearning for His voice: "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (*Mt. 25:34*)

(excerpted from S. V. Bulgakov, Handbook for Church Servers, 2nd ed., 1274 pp. (Kharkov, 1900) p. 0493-4. Translated by Archpriest Eugene D. Tarris © January 7, 2004.)

Кто благословляет своего врага, благословляет себя самого, и кто проклинает его, проклинает себя. Кто молится за врага, тот молится за себя.