

## Russian Orthodox Church of the Resurrection of Christ

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Курская Икона  
посетит наш Храм  
12-13 апреля, 2016

### Schedule for the Week of February 21 - 27, 2016

<b>Sunday Feb 21</b>	<b>Sunday of the Publican &amp; Pharisee Нед. о Мытаре и Фарисее</b>
Saturday Feb 27	5:30 PM Vigil
<b>Sunday Feb 28</b>	<b>Sunday of the Prodigal Son Нед. О блудном сыне 8:15 AM - Nocturns, Confessions 9:00 AM Divine Liturgy</b>

#### Неделя о Мытаре и Фарисее



*“Два человека вошли в храм помолиться: один фарисей, а другой мытарь. Фарисей, став, молился сам в себе так: Боже! Благодарю Тебя, что я не таков, как прочие люди, грабители, обидчики, прелюбодее, или как этот мытарь... Мытарь же, стоя вдали, не смел даже поднять глаз на небо; но, ударя себя в грудь,*

*говорил: Боже! Будь милостив ко мне грешнику! Сказываю вам, что сей пошел оправданным в дом свой более, нежели тот: ибо всякий, возвышающий сам себя, унижен будет, а унижающий себя возвысится” (Лк. 18,10-11,13-14).*

“В лице фарисея Церковь указывает нам на гордость, которая есть первое препятствие к покаянию... В лице мытаря – на смирение, которое есть первое условие покаяния... Прежде всего, необходимо, чтобы мы глубоко осознали свои грехи и искренне о них сожалели... Гордость мешает нам видеть свою греховность, толкает нас на самооправдание, нераскаянность, на утаивание грехов из ложного стыда перед духовным отцом... Будем просить Господа даровать нам смирение, а вместе с ним истинное покаяние” (Свт. Макарий, Митрополит Московский)

The Pharisees were an old and famous sect among the Jews. But they hid their vices while simulating every virtue, doing all their work to be seen by men (Matt. 23:5). Thus, people imagined them to be virtuous, as they themselves were separated from the people, as their name implies, pretending holiness and piety in their daily life. The publicans, on the other hand, were tax collectors. And since in the course of collecting taxes they were moved by avarice and greed to oppress the people, they were considered sinners and oppressors. In the parable he told, Christ used a Pharisee who was regarded by public opinion as virtuous, and a publican who was regarded as a sinner, thus teaching us the harm that comes from pride and the good that comes from humility.

The divine Fathers, realizing that after three weeks we shall enter the field of the Great Fast and of the spiritual contests of virtues, and that humility is the most efficient weapon for winning virtue, as pride is the greatest obstacle thereto, saw fit to consider the above mentioned weeks as a prelude to participation in those contests. And thus they called this week the “herald,” as though it preceded and proclaimed the approach of the time of fasting. They also decreed that the parable of the Pharisee and the Publican be read during this week, intending thereby to teach us not to pride ourselves in self-satisfaction, nor boast and exaggerate as the proud Pharisee, but rather take him as an example proving to us that the smoke of pride and the rottenness of boasting drive away the grace of the Holy Spirit, stripping man of every virtue and throwing him into the abyss of hell; also that we beseech God with awed hearts, imitating the humility of the publican through which man is justified and by which he may ascend to sublime heights however low he has fallen into sin. (Excerpted from the Synaxarion)

From the Life of Metropolitan Philaret (cont.)  
(part 3 – Conclusion)



In 1961, after almost all his flock had left Harbin, mainly for Australia, Archimandrite Philaret also left China. The Russian Orthodox Church Outside Russia was able to acquire a exit visa for this priest of the Moscow

Patriarchate and this allowed him to reach Hong Kong. From Hong Kong Fr Philaret flew to Australia, where the ruling ROCOR Archbishop of Australia greeted him with joy and appointed him to Brisbane, where many of his former flock from Manchuria had settled. Now his followers petitioned the ROCOR to appoint him their bishop. Very quickly, on 26 May 1963, he was consecrated Bishop of Brisbane by Archbishop Sava of Sydney and Bishop Antony of Melbourne. In 1964, having served as First Hierarch of ROCOR for 28 years after Metropolitan Antony, Metropolitan Anastasius petitioned the Council of Bishops for retirement on grounds of extreme ill health and his great age. The question arose who would be the third First Hierarch. The choice of Bishop Philaret was supported by Metropolitan Anastasius, and so Bishop Philaret was elected First Hierarch of ROCOR and enthroned on 14 May 1964. At that time, (1974), given the atheist captivity of the Patriarchal Church inside Russia, Metropolitan Philaret and the Council of Bishops canonised many saints from Russia. These were: St John of Kronstadt (in 1964), St Herman of Alaska (in 1971), Blessed Xenia of St Petersburg (in 1978), the New Martyrs and Confessors of Russia (1981) and St Paisius Velichkovsky (1982). Of these canonisations the most significant was that of the New Martyrs and Confessors. Its influence in Russia was huge. Indeed, nineteen years later, in 2000, the by then largely free Church inside Russia confirmed the canonisations that had taken place under Metropolitan Philaret.

Thirteen years passed. In 1998 it was arranged that the earthly remains of Metropolitan Philaret should be transferred from the burial-vault under the altar of the cemetery chapel in Jordanville into a new burial-vault behind the monastery's main church. In connection with this, it was decided to open the tomb. On 10 November 1998 Archbishop Laurus, the future Metropolitan, served a panikhida in the burial vault together with many clergy; the coffin of Metropolitan Philaret was placed in the middle of the room and opened. The relics of the Metropolitan were found to be completely incorrupt, they were of a light, bronze colour and the skin, beard and hair were completely preserved. After the Liturgy on 21 November 1998, the remains were lowered into a new, deeper grave that had been dug to a depth of nine feet in the north-western crypt under the altar. The grave was not filled in, instead, only a small amount of soil was placed on top of the coffin.

To the Ever-Memorable, Most Reverend Metropolitan Philaret – Eternal Memory!

## В осуждении нет оправдания

*Свт. Филарет Московский*

Некоторые, стараясь не столько исправить, сколько оправдать свою жизнь, небрежную, несообразную с учением Христовым, думают, найти себе оправдание в том, что иные наставники не так хорошо живут, как учат. Нет, самопоставленные судьи своих наставников, вы не найдете своего оправдания в вашем осуждении.

Мы будем осуждены, если живем недостойно преподаваемого нами учения: но и вы также будете осуждены – и за то, что осуждаете ближнего вопреки запрещению Самого Иисуса Христа, и за то, что не последуете святому учению, которое не перестает быть святым от того, что проходит чрез грешные уста. Истинный Судия мира, Христос Спаситель строго осуждал жизнь и дела фарисеев: но повелевал уважать и исполнять преподаваемое ими учение закона Божия: *всё, что они велят вам соблюдать, соблюдайте и делайте; но делам же их не поступайте, ибо они говорят, и не делают* (Мф.23:3)



1.

GOD

GOD IS A FIRE that warms and kindles the heart and inward parts. And so, if we feel in our hearts coldness, which is from the devil-for the devil is cold-then let us call upon the Lord, and He will come warm our hearts with perfect love not only for Him, but for our neighbor as well. And from the presence of warmth the coldness of the hater of good will be driven away. ...

1.

DIOS

DIOS ES UN FUEGO que calienta y enciende el corazón y las partes interiores. Y entonces, si sentimos en nuestros corazones frialdad, que viene del diablo – porque el diablo es frio – entonces llamemos al Señor, y El vendrá y calentará nuestros corazones con amor perfecto no solo para El, pero para nuestro prójimo también. Y de la presencia del calor el frio que odia lo bueno será echado fuera. ...

