

Russian Orthodox Church of the Resurrection of Christ

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Schedule for the Week of February 17 - 23, 2019

Sunday Feb 17	Sunday of the Publican & Pharisee Нед. о мытаре и фарисее
Saturday Feb 23	5:30 PM Vigil
Sunday Feb 24	Prodigal Son / Нед. о блудном сыне 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия

осознавая свое недостойнство, свою греховность, ужасаясь тому, как низок и омерзителен он перед Богом по причине своих грехов.

В душе его воцарилось спасительное чувство самоуничижения, глубокое смирение, появилась святая потребность в покаянии перед Богом.

И Господь помиловал его, ибо для Бога самое важное – смирение, покаянное состояние души нашей, осознание нами своей глубокой греховности и недостойнства. Бог одарил Своей благодатью этого грешного, несчастного мытаря, который смирился перед Ним, но отнял благодать у гордого фарисея, ибо Бог гордым противится, а смиренным дает благодать (*1 Пет. 5,5 и Иак. 4,6*). (Свят. Лука Крымский)

Молитва о милости



В притче о мытаре и фарисее, которую вы слышали сегодня, Сам Господь Иисус Христос говорит нам о том, как нужно и как нельзя молиться.

Нельзя молиться так, как молился фарисей. Ибо в чем заключалась его молитва? Она вся сводилась к самопревозношению перед Богом, поскольку он возносил Богу благодарность только за то, что он не так низок, как другие люди, хвалился своими мнимыми достоинствами.

А грешный мытарь, сборщик податей, ненавидимый и презираемый всеми людьми, считавшийся большим грешником, смиренно стоял вдали, потупив взор, не смея даже поднять глаза на небо, и, ударяя себя в грудь, только просил: Боже! Милостив буди мне, грешному! (*Лк 18,13*).

В этой святой молитве он исполнил первую Христову заповедь блаженства – блаженны нищие духом (*Мф. 5,3*), --

Какая молитва наиболее для нас необходима?

Поелку все мы полны внутренней проказы, то, подобно десяти прокаженным, все воскликнем от души: Иисусе Наставниче, помилуй ны! (*Лк. 17,13*). Господи, помилуй!

И непрестанно будем тайно взывать: Господи, помилуй! Да, эта молитва для всех нас необходима, как дыхание, как пища. Как прокаженные, ставши издали, вознесли к Спасителю глас, -- так мы узнавшие в Иисусе Христе больше, чем Наставника, а Самого Господа небес и земли, взываем к Нему: «Господи, помилуй!»

Так, это голос виновных грешных, достойных всякого наказания за грехи. И вот мы ежедневно и часто умоляем Господа

ПОМИЛОВАТЬ НАС, ОЧИСТИТЬ НАС ОТ ПРОКАЗЫ ГРЕХОВ, КАКИМ ПОДВЕРЖЕН ВСЯКИЙ ИЗ НАС.

(Св. Прав. Иоанн Кронштадтский)

Concerning hypocritical prayer.

Did the Pharisees think they prayed hypocritically? They did not; they considered their hypocrisy to be God-pleasing. It had become a habit; it had become, so to speak, their second nature, and they thought that they were serving God by such prayer.

Do the Christian hypocrites of the present day think that they pray and live hypocritically? They do not. They pray every day, sometimes for a long time, but they pray out of habit, with their lips, not their hearts, without heartfelt contrition, without a firm desire for amendment, and only in order to fulfill the established rule. They imagine that are doing “*God’s service*” (John 16:2), but their prayer only incurs the wrath of God. We all sin, more or less, by praying hypocritically, and we shall be greatly condemned for this. Humble yourself, consider yourself as nothing but grass, which is insignificant compared to ancient oak trees, or as a prickly thorn, which is worthless compared to fragrant and delicate flowers. You are indeed grass; you are indeed a prickly thorn because of your passions. (St. John of Kronstadt, *My Life in Christ*)

Reflection

Matter is not evil of itself, as certain Christian heretics (i.e., Manicheans) and other philosophers have taught. Not only is matter not evil, but matter is not the sole conduit of evil. In the same way that matter is a conduit of evil, so also is the spirit. Every material thing is miserable and even fearful because of man’s sins, but matter is not evil. Matter is corruptible, weak and insignificant in comparison with the immortal spirit, but it is not evil of itself. If it were evil, would our Lord Christ have instituted Holy Communion of bread and wine, and would He call the bread and the wine His Body and Blood? If matter were evil of itself, how then could men be baptized with water? How could the Apostle James have commanded that the sick be anointed with oil? How could holy water remain fresh and have miracle-working properties? How could the Cross of Christ have power? How could the garment of Christ transmit the Savior’s healing power, by which the woman with the issue of blood was healed? How could icons and the relics of the saints have performed so many miracles and conveyed to people so much good from the Kingdom of grace? How then could good come to man through evil? No, no:

Matter is never evil of itself alone. (*from the Prologue of Ohrid*)

The Parable of the Publican and the Pharisee and its meaning were thought by the holy Fathers to be instructive and moving, and so were appointed to be read on this Sunday to direct us for the spiritual labors of the Fast. Repentance, conversion and humility are the first steps on the paths of salvation, whereas virtue is greatly harmed by pride, vainglory, and haughtiness. Thus, our Lord Jesus Christ wisely and beneficially sets forth for us this parable to rebuke men who trust in their own righteousness and who look down on sinners. In this way, He reproves the boastfulness of those who think highly of themselves and He teaches us how we ought to offer our prayers and supplications to God.

Nothing is more harmful than arrogance and pride; nothing is worse than self-exaltation and vanity. For it was pride that cast down from heaven the first among angels and caused him to be called the devil instead of the daystar; and it was pride, along with the love of pleasure, that drove our forefather Adam out of paradise and his original glory. Pride cuts off any spiritual progress.

The origin of pride is seen to be insolence. He who disparages others and regards them as inferior, considering some to be paupers, others ignoble, and such, imagines that he alone is wise, intelligent, righteous, better than anyone else. The Pharisee’s words at first presented the appearance of a wise man, in that he said, “God, I thank thee,” but all that he said after this was filled with arrogance and pride, for he thought that he accomplished all his good deeds by his own power. When the Publican prayed, he had no good deeds, and so could not recount them as the Pharisee had done; rather, he beat his breast, afflicted his heart, and said with great contrition and compunction: “God be merciful to me a sinner.” And because of this, he found mercy from the merciful Master, the Lord Who is well-disposed to hear. Thus, humility purges away all sins, whereas pride ruins all virtues, for pride is graver than any sin or wickedness. The publican, in taking the Pharisee’s condemnation with meekness and patience, found release from his sins, while the Pharisee fell from honor by justifying himself and condemning the publican and other people.

We shall all be called to account for two things: our apprehension of our own sins and our forgiveness of the sins of others. For he that sees his own sins can mercifully forgive the sins of others; he judges himself and considers himself worthy of punishment, even if he has many virtues. Let us, then love humility, for by it the publican was justified and relieved of the burden of his sins; and let us hate arrogance, because by it the Pharisee was brought down and lost the good works which he had done. (*excerpted from “The Gospel Commentary” (old-rite)*)