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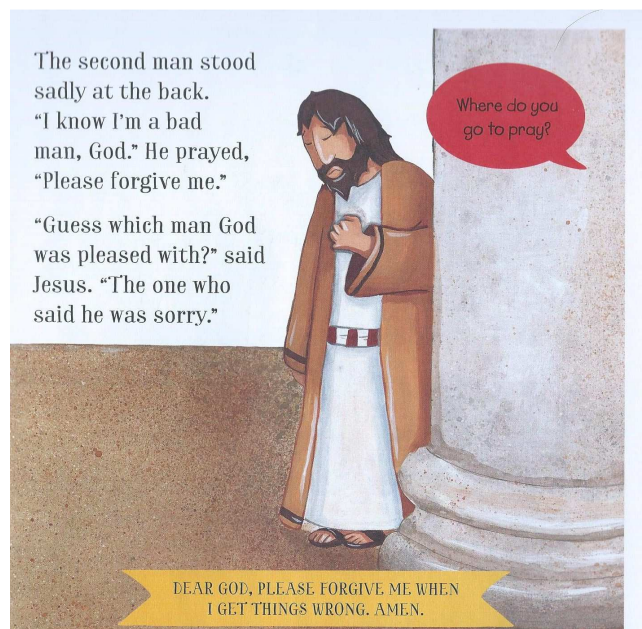
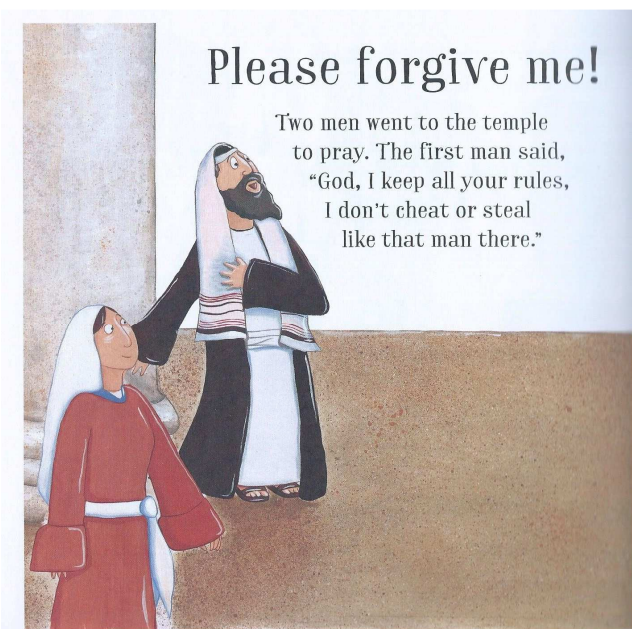
**Sunday, 5 February, 2023
Divine Liturgy Sundays at 9:30 AM
Confessions 8:45-9:15 AM
Today:
Publican and the Pharisee
Мытарь и Фарисея**

**** Upcoming Feast Day: Wednesday, Feb. 15 ****

Meeting of the Lord / Сретение Господне

Вечерня 6:30 ч.в. 14 Фев. / Vespers 14 Feb. 6:30 PM

Литургия 15 Фев. 9:30 AM / Divine Liturgy 15 Feb. 9:30 AM



In today's gospel the Church offers us in the parable of the Pharisee and the publican, instruction as to what kind of prayer is pleasing to God and how we should pray. Let us focus our attention on this subject and draw edification for ourselves,

Two people enter the church to pray. The goal, apparently, is good: they came to pray to God, that is, to give Him praise and thanksgiving, and at the same time offer up their petitions; -- they came to pray in the church, that is, in the place of the special presence of God, the place of consecration, - the place where, according to the word of God himself, - His eyes abide, where He himself commanded to come with prayers and sacrifices ...

One is a Pharisee, and the other is a publican: - two people, completely different in their social status . A Pharisee is a person of a privileged position, of high society, from the church aristocracy ... They strove for legal

righteousness and for this they enjoyed special honor in society.

" God! I give you praise..." the beginning of the Pharisee's prayer, as if it is completely worthy of God, for what, if not praise and thanksgiving, should the creatures give to Him Who gives to everyone both life and breath... but the further words of the prayer show that this praise of the Pharisee refers not so much to God as to himself—that this is not God-praise, but self-praise. - " I give You praise, not, like other people, predators, unrighteous, adulterers ... - or like this publican" ; here the Pharisee already shows direct condemnation of his neighbor and even contempt for him ...

The Publican - was considered the lowest rank of people - almost contemptuous in the opinion of the people. They considered him not only a greedy man, but looked at him with contempt and considered him a sinner. Now let's listen to how this publican, despised and rejected by all,

prays -- standing far from the sanctuary, as one who considered himself unworthy to approach the holy place, in complete contrition of spirit, in the deepest humility he says: "God, be merciful to me a sinner!" The publican prays briefly, but the brevity of his prayer contains as much as the prayer of that thief who prayed on the cross: "remember me, Lord, when you come into your kingdom!" - He prays briefly, but prays with his whole being - both in body and spirit - not for truth, but seeking mercy for himself ... In order to pray like that, one needs to eradicate selfishness and pride - to be reborn.

And here is the result of the prayer of both: -" I say to you, this one (the publican) was justified into his house more than this (the pharisee); that is, according to the judgment of God, it turned out completely different from the judgment of man: The judgment of God accepts only the humble in heart: ...

Brother Christians! The Lord is the same yesterday and today and forever; therefore, this Iparable, has in mind not only contemporaries, but also all subsequent generations of people - all Christians until the end of time - therefore, its edification is for everyone.

Let us hear in the reading and singing of the next weeks even more powerful appeals; - examples of God's mercy; and let us repent for our sins and bear fruit worthy of repentance. "Let us pray not with the foolish words of the Pharisee, but with the humble prayer of the publican: " God, be merciful to me, a sinner. " (*Abp Nicholas (Ziorov,) San Francisco, 1893.*)



Не помолимся фарисейски, братие: / ибо возносяй себе смирится. / Смирим себе пред Богом, / мытарски пощением зовуще: / очисти ны, Боже, грешныя.

Brethren, let us not pray as the Pharisee: * for he who exalts himself shall be humbled. * Let us humble ourselves before God, * and with fasting cry aloud as the Publican: * God be merciful to us sinners.

Приближаясь к Великому посту, времени усиленного молитвенного и постного подвига. Церковь указала нам притчей о мытаре и фарисее, как должно молиться и как не следует молиться. Св. Праведник Русской Земли о. Иоанн Кронштадтский говорил: "Ты видишь в церкви, как священнослужитель произволит каждение кадилом. Когда кадило горит и благоухает фимиамом, тогда получается благолепно и в соответствии, в строе всей службы. А если кадило холодное, если из него не идет фимиам, тогда неприятно бывает и кадить и самое каждение тогда теряет свой смысл." Наша молитва иногда подобна горящему и фимиамом благоухающему кадилу, а иногда подобна кадилу холодному, ибо в молитве нашей иногда не бывает того, что должно ее воодушевлять, не бывает прямого и смиренного обращения к Богу. Когда мытарь пришел в церковь он ничего, кроме грехов, не принес, а ушел более оправданный, чем фарисей. Он был оправдан, ибо смирился перед Божьей правдой, просил о милости и милость получил. Но в Евангелии сказано про мытаря, что он ушел оправданным **больше**, чем фарисей. Значит какую-то милость от Господа и фарисей получил. Он начал хорошо: "Боже, благодарю Тебя", а потом испортил свою молитву своим превозношением: вместо того, чтобы поблагодарить Господа за то, что Бог дал ему возможность творить добрые дела, он хвастается ими. Однако же Господь добрые намерения его принял, потому что они оба пришли в церковь помолиться. Церковь нам говорит в молитвословях этой недели, что нужно не только подражать смирению мытаря, но и брать пример с добродетелей фарисея, ибо добродетели у него были, он их только обесценил своим превозношением. (*Мит. Филарет Вознесенский*)