**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

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**Второе Воскресенье Поста – Свт. Григория Паламы – Глас 2**

**Тропари и Кондаки после Малого Входа:**

**Тропарь Воскресный Глас 2:**

Когда сошел Ты к смерти, Жизнь бессмертная, / тогда ад умертвил Ты сиянием Божества. / Когда же Ты и умерших из преисподней воскресил, / все Силы Небесные взывали: / "Податель жизни, Христе Боже наш, слава Тебе!"

**Тропарь Храма Глас 4:**

Рождество Твое, Богородице Дево, / радость возвести всей вселенней: / из Тебе бо возсия Солнце правды Христос Бог наш, / и разрушив клятву, даде благословение, / и упразднив смерть, дарова нам живот вечный.

**Тропарь Святителя Григория глас 8:**

Православия светильниче,/ Церкве утверждение и учителю, монахов доброто,/ богословов поборниче непреоборимый, Григорие чудотворче,/ Фессалонитская похвало, проповедниче благодати,// молися выну спастися душам нашим.

**Кондак Триоди Глас 4:**

Ныне время делательное явися, при дверех Суд,/ востанем убо постящеся,/ принесем слезы умиления,/ милостынями, зовуще:/ согрешихом паче песка морскаго,/ но ослаби, Содетелю всех,// яко да приимем нетленныя венцы.

**Кондак святителя Григория Глас 8:**

Премудрости священный и Божественный орган,/ богословия светлую согласно трубу, воспеваем тя, Григорие богоглагольниче,/ но яко ум, Уму первому предстояй,/ к Нему ум наш, отче, настави, да зовем:// радуйся, проповедниче благодати.

**Кондак Храма Глас 4:**

Иоаким и Анна поношения безчадства/ и Адам и Ева от тли смертныя свободистася, Пречистая,/ во святем рождестве Твоем./ То празднуют и людие Твои,/ вины прегрешний избавльшеся,/ вчегда звати Ти:/ неплоды раждает Богородицу и Питательницу Жизни нашея.

**Послание к Евреям (1:10 – 2:3):**

10И: в начале Ты, Господи, основал землю, и небеса - дело рук Твоих; 11они погибнут, а Ты пребываешь; и все обветшают, как риза, 12и как одежду свернешь их, и изменятся; но Ты тот же, и лета Твои не кончатся. 13Кому когда из Ангелов сказал *Бог:* седи одесную Меня, доколе положу врагов Твоих в подножие ног Твоих? 14Не все ли они суть служебные духи, посылаемые на служение для тех, которые имеют наследовать спасение? 1Посему мы должны быть особенно внимательны к слышанному, чтобы не отпасть. 2Ибо, если через Ангелов возвещенное слово было твердо, и всякое преступление и непослушание получало праведное воздаяние, 3то как мы избежим, вознерадев о толиком спасении, которое, быв сначала проповедано Господом, в нас утвердилось слышавшими *от* *Него*

**Послание к Евреям (7:26 – 8:2) (Святителя):**

26Таков и должен быть у нас Первосвященник: святой, непричастный злу, непорочный, отделенный от грешников и превознесенный выше небес, 27Который не имеет нужды ежедневно, как те первосвященники, приносить жертвы сперва за свои грехи, потом за грехи народа, ибо Он совершил это однажды, принеся *в* *жертву* Себя Самого. 28Ибо закон поставляет первосвященниками человеков, имеющих немощи; а слово клятвенное, после закона, *поставило* Сына, на веки совершенного. 1Главное же в том, о чем говорим, есть то: мы имеем такого Первосвященника, Который воссел одесную престола величия на небесах 2и *есть* священнодействователь святилища и скинии истинной, которую воздвиг Господь, а не человек.

**Евангелие От Марка (2:1-12):**

1Через *несколько* дней опять пришел Он в Капернаум; и слышно стало, что Он в доме. 2Тотчас собрались многие, так что уже и у дверей не было места; и Он говорил им слово. 3И пришли к Нему с расслабленным, которого несли четверо; 4и, не имея возможности приблизиться к Нему за многолюдством, раскрыли кровлю *дома*, где Он находился, и, прокопав ее, спустили постель, на которой лежал расслабленный. 5Иисус, видя веру их, говорит расслабленному: чадо! прощаются тебе грехи твои. 6Тут сидели некоторые из книжников и помышляли в сердцах своих: 7что Он так богохульствует? кто может прощать грехи, кроме одного Бога? 8Иисус, тотчас узнав духом Своим, что они так помышляют в себе, сказал им: для чего так помышляете в сердцах ваших?

9Что легче? сказать ли расслабленному: прощаются тебе грехи? или сказать: встань, возьми свою постель и ходи? 10Но чтобы вы знали, что Сын Человеческий имеет власть на земле прощать грехи,- говорит расслабленному: 11тебе говорю: встань, возьми постель твою и иди в дом твой. 12Он тотчас встал и, взяв постель, вышел перед всеми, так что все изумлялись и прославляли Бога, говоря: никогда ничего такого мы не видали.

**Евангелие От Иоанна (10:9-16) (Святителя):**

9Я есмь дверь: кто войдет Мною, тот спасется, и войдет, и выйдет, и пажить найдет. 10Вор приходит только для того, чтобы украсть, убить и погубить. Я пришел для того, чтобы имели жизнь и имели с избытком. 11Я есмь пастырь добрый: пастырь добрый полагает жизнь свою за овец. 12А наемник, не пастырь, которому овцы не свои, видит приходящего волка, и оставляет овец, и бежит; и волк расхищает овец, и разгоняет их. 13А наемник бежит, потому что наемник, и нерадит об овцах. 14Я есмь пастырь добрый; и знаю Моих, и Мои знают Меня. 15Как Отец знает Меня, *так* и Я знаю Отца; и жизнь Мою полагаю за овец. 16Есть у Меня и другие овцы, которые не сего двора, и тех надлежит Мне привести: и они услышат голос Мой, и будет одно стадо и один Пастырь.

**Слово от Феофана Затворника:**

"Я есмь дверь: кто войдет Мною, тот спасется" ([Ин. 10, 9](http://days.pravoslavie.ru/Bible/C18493.htm)). Это то же, что в другом месте говорит Господь: "никто не приходит к Отцу, как только через Меня" ([Ин. 14, 6](http://days.pravoslavie.ru/Bible/C18494.htm)). И еще ближе подтвердил Он то же, когда сказал: "без Меня не можете делать ничего" ([Ин. 15, 5](http://days.pravoslavie.ru/Bible/C18495.htm)). Тот и христианин, кто весь во Христе, и кто, что ни имеет в себе ценного, все то от Христа имеет. Оправдание у него Христово, и тело его тоже Христово. Спасающийся потому спасается, что облечен во Христа. В этом только положении он имеет доступ к Отцу. Мы - отпадшие от Бога и за то подгневные. Только тогда правда Божия отступает и милость Его простирается к нам и нас приближающихся принимает, когда мы приближаемся во Христе и о Христе. Печать Христова отпечатлевается на всем естестве христианина, и носящий ее пойдет посреди сени смертной и не убоится зла. Для того, чтобы быть такими, мы имеем таинства - крещение и причащение, посредствуемое у грешащих по крещении покаянием. Но это от лица Господа; с нашей же стороны, для принятия их, должны образоваться в духе приимательные расположения - вера, которая исповедует: я погибший и спасаюсь только Господом Иисусом Христом; любовь, которая ревнует все посвящать Господу Спасителю, ничего не щадя; упование, которое, ничего от себя не чая, уверено, что не будет оставлено Господом, но всякую будет иметь от Него помощь - и внутреннюю, и внешнюю - во всю жизнь, пока взято будет туда, где Он Сам.

**Молитва Перед Причастием:**

Верую, Господи, и исповедую, яко Ты еси воистинну Христос, Сын Бога живаго, пришедый в мир грешныя спасти, от нихже первый есмь аз. Еще верую, яко сие есть самое пречистое Тело Твое, и сия самая есть честная Кровь Твоя. Молюся убо Тебе: помилуй мя, и прости ми прегрешения моя, вольная и невольная, яже словом, яже делом, яже ведением и неведением, и сподоби мя неосужденно причаститися пречистых Твоих Таинств, во оставление грехов, и в жизнь вечную. Аминь.

Вечери Твоея тайныя днесь, Сыне Божий, причастника мя приими; не бо врагом Твоим тайну повем, ни лобзания Ти дам, яко Иуда, но яко разбойник исповедаю Тя: помяни мя, Господи, во Царствии Твоем.

Да не в суд или во осуждение будет мне причащение святых Твоих таин, Господи, но во исцеление души и тела. Аминь.

**Объявления:**

Спасибо Жене Орловой, Алексею Бубнову, Майлс (Михаилу) Краус, и Христине Мелгозой за помошь на кухне в прошлом воскресенье – если вы можете быть дежурным и помогать Сестричеству, напишите и-мэйл [orlyata@gmail.com](mailto:orlyata@gmail.com)

В среду, литургия преждеосвященных даров будет в 18:00. После службы будет Пот-Лак ужин и Вопросы и Ответы

В пятницу литургия преждеосвященных даров будет в 9:00

В субботу будет лекция у Свято-Троицкого собора в 11:00. Там будет литургия в 8:30.

Здесь будет обычное выходное расписание (Крестопоклонная Неделя) с занятием Закона Божьего после обеда

В воскресенье 7 апреля (Благовещение), будет сбор пожертвований в пользу Детского Хосписа в Санкт-Петербурге

**Помолитесь, пожалуйста, за рабов божиих:** Протоиерей Павел, Протоиерей Стефан, Нина, Зоя (Бринер), Елизавета Матфеевна, Анна (Прокушкина). Путшествующие Евгения, Александр, Елизавета. Усопшие Владимир, Татьяна, Любовь

**Second Sunday of Lent –– St Gregory Palamas –– Tone 2**

**Troparion (Resurrection) – Tone 2**

When Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the Hosts of Heavens cried out: O Lifegiver, Christ our God, glory be to Thee.

**Parish Troparion –– Tone 4**

Your Nativity, O Virgin, / Has proclaimed joy to the whole universe! / The Sun of Righteousness, Christ our God, / Has shone from You, O Theotokos! / By annulling the curse, / He bestowed a blessing. / By destroying death, He has granted us eternal Life.

**Troparion (Saint) — Tone 8**

O light of Orthodoxy, teacher of the Church, its confirmation, / O ideal of monks and invincible champion of theologians, / O wonder-working Gregory, glory of Thessalonica and preacher of grace, / always intercede before the Lord that our souls may be saved.

**Kontakion (Triodion) — Tone 4**

Now is the time for action! / Judgment is at the doors! / So let us rise and fast, / offering alms with tears of compunction and crying: / “Our sins are more in number than the sands of the sea; / but forgive us, O Master of All, / so that we may receive the incorruptible crowns.”

**Kontakion (Saint) — Tone 8**

Holy and divine instrument of wisdom, / joyful trumpet of theology, / together we sing your praises, O God-inspired Gregory. / Since you now stand before the Original Mind, guide our minds to Him, O Father, / so that we may sing to you: “Rejoice, preacher of grace.”

**Parish Kontakion — Tone 4**

By Your Nativity, O Most Pure Virgin, / Joachim and Anna are freed from barrenness; / Adam and Eve, from the corruption of death. / And we, your people, freed from the guilt of sin, celebrate and sing to you: / The barren woman gives birth to the Theotokos, the nourisher of our life!

**Hebrews 1:10-2:3 *(Epistle)***

**10** And: “You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. **11** They will perish, but You remain; and they will all grow old like a garment; **12** like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail.” **13** But to which of the angels has He ever said: “Sit at My right hand, till I make Your enemies Your footstool”? **14** Are they not all ministering spirits sent forth to minister for those who will inherit salvation? **1** Therefore we must give the more earnest heed to the things we have heard, lest we drift away. **2** For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, **3** how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

**Hebrews 7:26-8:2 *(Epistle, Saint)***

**26** For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; **27** who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself. **28** For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. **1** Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, **2** a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

**Mark 2:1-12 *(Gospel)***

**1** And again He entered Capernaum after some days, and it was heard that He was in the house. **2** Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. **3** Then they came to Him, bringing a paralytic who was carried by four men.

**4** And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. **5** When Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven you.” **6** And some of the scribes were sitting there and reasoning in their hearts, **7** “Why does this Man speak blasphemies like this? Who can forgive sins but God alone?” **8** But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, “Why do you reason about these things in your hearts? **9** Which is easier, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, take up your bed and walk’? **10** But that you may know that the Son of Man has power on earth to forgive sins” – He said to the paralytic, **11** “I say to you, arise, take up your bed, and go to your house.” **12** Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw anything like this!”

**John 10:9-16 *(Gospel, Saint)***

**9** I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. **10** The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. **11** I am the good shepherd. The good shepherd gives His life for the sheep.

**12** But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. **13** The hireling flees because he is a hireling and does not care about the sheep. **14** I am the good shepherd; and I know My sheep, and am known by My own. **15** As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. **16** And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

**On Saint Gregory Palamas (from OCA.org):**

This Sunday was originally dedicated to Saint Polycarp of Smyrna (February 23). After his glorification in 1368, a second commemoration of Saint Gregory Palamas (November 14) was appointed for the Second Sunday of Great Lent as a second “Triumph of Orthodoxy.”

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nicodemus of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory’s mother and sisters also became monastics.

…After three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century Saint Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called “Hesychasm” (from the Greek “hesychia” meaning calm, silence), and those practicing it were called “hesychasts.”

During his stay at Glossia the future hierarch Gregory became fully embued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city’s educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of Saint Sava, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Sava, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose “apophatic” (“negative”, in contrast to “kataphatic” or “positive”) theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the “Triads in Defense of the Holy Hesychasts” (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called “Hagiorite Tome.” At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam’s disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means “one who inflicts no harm,” actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos’ errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, Saint Gregory was ransomed and returned to Thessalonica.

Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words “To the heights! To the heights!” Saint Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.

***BEFORE RECEIVING HOLY COMMUNION:***

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the Living God, Who camest into the world to save sinners, of whom I am first. I believe also that this is truly Thine own pure Body, and that this is truly Thine own precious Blood. Therefore I pray Thee: have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord in Thy Kingdom.

May the communion of Thy Holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body. Amen.

**Announcements:**

Thank you to Genia Orlova, Aleksey Boubnov, Miles (Michael) Krause, and Christina Melgoza for helping in the kitchen last Sunday – if you are able to take a shift in the kitchen and help out Sisterhood, please e-mail [orlyata@gmail.com](mailto:orlyata@gmail.com)

On Wednesday, Presanctified Liturgy will be 6 PM, followed by Potluck and Questions and Answers

On Friday, Presanctified Liturgy will be at 9 AM

On Saturday there will be a Lenten Retreat at Holy Trinity Cathedral. The Retreat begins at 11 AM – but there will be liturgy at 8:30 AM.

Usual Weekend Schedule here (Sunday of the Cross) with Church School after lunch on Sunday

On Sudnay April 7th (Annunciation) there will be a collection for the St Petersburg Children’s Hospice

**Please pray for the servants of God:** Archpriest Paul, Archpriest Steven, Zoya (Bryner), Elizaveta Matfeevna, Anna (Prokushkina), and Nina. Traveling Eugenia, Alexander, and Elizabeth. Reposed Vladimir, Tatiana, and Lubov.