**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

**1220 CRANE STREET**

**MENLO PARK, CALIFORNIA 94025**

**(650) 326-5622**

**tserkov.org**

**СВЕТЛОЕ ХРИСТОВО ВОСКРЕСЕНЬЕ -- ПАСХА**

**Тропари и Кондаки после Малого Входа:**

**Тропарь Праздника Глас 5:**

Христо́с воскре́се из ме́ртвых, / сме́ртию смерть попра́в / и су́щим во гробе́х живо́т дарова́в.

**Ипакои Праздника Глас 4:**

Предвари́вшия у́тро, я́же о Мари́и, / и обре́тшия ка́мень отвале́н от гро́ба, / слы́шаху от А́нгела: во све́те присносу́щнем Су́щаго / с ме́ртвыми что и́щете, я́ко челове́ка? / Ви́дите гро́бныя пелены́, тецы́те и ми́ру пропове́дите, / я́ко воста́ Госпо́дь, умертви́вый смерть, / я́ко есть Сын Бо́га, спаса́ющаго род челове́ческий.

**Кондак Праздника Глас 8:**

А́ще и во гроб снизше́л еси́, Безсме́ртне, / но а́дову разруши́л еси́ си́лу, / и воскре́сл еси́, я́ко Победи́тель, Христе́ Бо́же, / жена́м мироно́сицам веща́вый: ра́дуйтеся! / И Твои́м апо́столом мир да́руяй, / па́дшим подая́й воскресе́ние.

**Деяния Святых Апостол:**

Пе́рвое у́бо сло́во сотвори́х о всех, о Фео́филе, я́же нача́т Иису́с твори́ти же и учи́ти. Да́же до дне, во́ньже, запове́дав Апо́столом Ду́хом Святы́м, и́хже избра́, вознесе́ся. Пред ни́миже и поста́ви Себе́ жи́ва по страда́нии Свое́м, во мно́зех [и́стинных] зна́мениих, де́ньми четы́редесятьми явля́яся им, и глаго́ля я́же о Ца́рствии Бо́жии: С ни́миже и яды́й, повеле́ им от Иерусали́ма не отлуча́тися, но жда́ти обетова́ния О́тча, е́же слы́шасте от Мене́: я́ко Иоанн у́бо крести́л есть водо́ю, вы же и́мате крести́тися Ду́хом Святы́м, не по мно́зех сих днех. Они́ же у́бо соше́дшеся, вопроша́ху Его́, глаго́люще: Го́споди, а́ще в ле́то сие́ устроя́еши ца́рствие Изра́илево? Рече́ же к ним: несть ва́ше разуме́ти времена́ и ле́та, я́же Оте́ц положи́ во Свое́й вла́сти: Но прии́мете си́лу, наше́дшу Свято́му Ду́ху на вы, и бу́дете Ми свиде́тели во Иерусали́ме же и во всей Иуде́и и Самари́и, и да́же до после́дних земли́.

**Евангелие От Иоанна:**

В нача́ле бе Сло́во, и Сло́во бе к Бо́гу, и Бог бе Сло́во. Сей бе искони́ к Бо́гу. Вся Тем бы́ша, и без Него́ ничто́же бысть, е́же бысть. В Том живо́т бе, и живо́т бе свет челове́ком. И свет во тьме све́тится, и тьма его́ не объят. Бысть челове́к по́слан от Бо́га, и́мя ему́ Иоа́нн. Сей прии́де во свиде́тельство, да свиде́тельствует о Све́те, да вси ве́ру и́мут Ему́. Не бе той свет, но да свиде́тельствует о Све́те. Бе Свет и́стинный, И́же просвеща́ет вся́каго челове́ка гряду́щаго в мир. В ми́ре бе, и мир Тем бысть, и мир Его́ не позна́. Во своя́ прии́де, и свои́ Его́ не прия́ша. Ели́цы же прия́ша Его́, даде́ им о́бласть ча́дом Бо́жиим бы́ти, ве́рующим во и́мя Его́. И́же не от кро́ве, ни от по́хоти плотски́я, ни от по́хоти му́жеския, но от Бо́га роди́шася. И Сло́во плоть бысть, и всели́ся в ны, и ви́дехом сла́ву Его́, сла́ву я́ко Единоро́днаго от Отца́, испо́лнь благода́ти и и́стины. Иоа́нн свиде́тельствует о Нем и воззва́, глаго́ля: Сей бе, Его́же рех, И́же по мне Гряды́й, пре́до мно́ю бысть, я́ко пе́рвее мене́ бе. И от исполне́ния Его́ мы вси прия́хом, и благода́ть воз благода́ть: Я́ко зако́н Моисе́ом дан бысть, благода́ть же и и́стина Иису́с Христо́м бысть.

**Слово от Феофана Затворника:**

П а с х а, Г о с п о д н я П а с х а ! От смерти к жизни привел нас Господь Своим Воскресением. И вот Воскресение это "ангелы поют на небеси". увидев светлость обоженного естества человеческого в предопределенной ему славе, в лице Господа Искупителя, во образе коего, силою Воскресения Его, имели претвориться все истинно верующие в Него и прилепляющиеся к Нему вседушно. Слава Господи, преславному Воскресению Твоему! Ангелы поют, сорадуясь нам и предзря восполнение сонма своего; нас же сподоби, Господи, Тебя Воскресшего чистым сердцем славить, видя в Воскресении Твоем пресечение снедающего нас тления, засеменение новой жизни пресветлой и зарю будущей вечной славы, в которую Предтечею вошел Ты Воскресением нас ради. Не человеческие только, но вместе и ангельские языки не сильны изъяснить неизреченную Твою к нам милость, преславно Воскресший Господи!

**Объявления:**

Будет прямая трансляции Пасхальной Всенощной с литургией и освящением куличей в 23:30 сегодня (18-04).

Будет прямая трансляция Пасхальной Вечерни с освящением куличей на нашей странице в Фейсбуке в воскресенье (19-04) в 11:00 (и на вебсайте)

Если вы хотите исповедоваться, позвоните или напишите и-мейл о. Андрею.

Если вы знаете о ком-нибудь из наших прихожан, которые заболели, пожалуйста, дайте нам знать! У о. Андрея есть возможность причастить болящих.

Будет закон божий через “Zoom” в 15:00 в субботу (25-04)

Прямая трансляция Великой Вечерни Фоминого Воскресенья в 17:00 в субботу (25-04)

Будут “Вопросы и ответы” через “Zoom” в субботу (25-04) после вечерни (т.е., в 18:00 на русском, в 19:00 на английском).

**Помолитесь, пожалуйста, за рабов божиих:** Протоиерей Павел,, Нина, Зоя (Бринер), Елизавета Матфеевна, Анна (Прокушкина), Михаил (Синкевич), Людмила Константиновна, Ираида (Лак), Георгий (Мардиньян), Семья Жальнин (Петр, Мария, Михаил, и Федор), Андрей. **Усопшие:** Матушка Рафаила, Елена (Баранишин), Вячеслав, Всеволод

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**The Feast of Feasts –– The Lord’s PASCHA**

**Troparion — Tone 5**

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

**Hypakoe — Tone 4**

Forestalling the dawn, the women came with Mary, \* and found the stone rolled away from the sepulcher, and heard from the angel: \* Why seek ye among the dead, as though He were mortal, Him Who liveth in everlasting light? \* Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen and hath slain death. \*\* For He is the Son of God Who saveth mankind.

**Kontakion — Tone 8**

Thou didst descend into the tomb, O Immortal, \* Thou didst destroy the power of death. \* In victory didst Thou arise, O Christ God, \* proclaiming “Rejoice!” to the myrrh-bearing women; \* granting peace to Thine apostles, \*\* and bestowing resurrection on the fallen.

**Acts of the Apostles 1:1-8 *(Epistle)***

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

**John 1:1-17 *(Gospel)***

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten 26 of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

**On the Pascha (from OCA.org):**

THE FEAST OF FEASTS

The Christian faith is celebrated in the liturgy of the Church. True celebration is always a living participation. It is not a mere attendance at services. It is communion in the power of the event being celebrated. It is God’s free gift of joy given to spiritual men as a reward for their self-denial. It is the fulfillment of spiritual and physical effort and preparation. The resurrection of Christ, being the center of the Christian faith, is the basis of the Church’s liturgical life and the true model for all celebration. This is the chosen and holy day, first of sabbaths, king and lord of days, the feast of feasts, holy day of holy days. On this day we bless Christ forevermore (Irmos 8, Paschal Canon).

PREPARATION

Twelve weeks of preparation precede the “feast of feasts.” A long journey which includes five prelenten Sundays, six weeks of Great Lent and finally Holy Week is made. The journey moves from the self-willed exile of the prodigal son to the grace-filled entrance into the new Jerusalem, coming down as a bride beautifully adorned for her husband (Rev. 21:2) Repentance, forgiveness, reconciliation, prayer, fasting, almsgiving, and study are the means by which this long journey is made.

Focusing on the veneration of the Cross at its midpoint, the lenten voyage itself reveals that the joy of the resurrection is achieved only through the Cross. “Through the cross joy has come into all the world,” we sing in one paschal hymn. And in the paschal troparion, we repeat again and again that Christ has trampled down death—by death! Saint Paul writes that the name of Jesus is exalted above every name because He first emptied Himself, taking on the lowly form of a servant and being obedient even to death on the Cross (Phil. 2:5-11). The road to the celebration of the resurrection is the self-emptying crucifixion of Lent. Pascha is the passover from death to life.

Yesterday I was buried with Thee, O Christ.

Today I arise with Thee in Thy resurrection.

Yesterday I was crucified with Thee:

Glorify me with Thee, O Savior, in Thy kingdom (Ode 3, Paschal Canon).

THE PROCESSION

The divine services of the night of Pascha commence near midnight of Holy Saturday. At the Ninth Ode of the Canon of Nocturn, the priest, already vested in his brightest robes, removes the Holy Shroud from the tomb and carries it to the altar table, where it remains until the leave-taking of Pascha. The faithful stand in darkness. Then, one by one, they light their candles from the candle held by the priest and form a great procession out of the church. Choir, servers, priest and people, led by the bearers of the cross, banners, icons and Gospel book, circle the church. The bells are rung incessantly and the angelic hymn of the resurrection is chanted.

The procession comes to a stop before the principal doors of the church. Before the closed doors the priest and the people sing the troparion of Pascha, “Christ is risen from the dead...”, many times. Even before entering the church the priest and people exchange the paschal greeting: “Christ is risen! Indeed He is risen!” This segment of the paschal services is extremely important. It preserves in the expenence of the Church the primitive accounts of the resurrection of Christ as recorded in the Gospels. The angel rolled away the stone from the tomb not to let a biologically revived but physically entrapped Christ walk out, but to reveal that “He is not here; for He has risen, as He said” (Matt. 28:6).

In the paschal canon we sing:

Thou didst arise, O Christ, and yet the tomb remained sealed, as at Thy birth the Virgin’s womb remained unharmed; and Thou has opened for us the gates of paradise (Ode 6).

Finally, the procession of light and song in the darkness of night, and the thunderous proclamation that, indeed, Christ is risen, fulfill the words of the Evangelist John: “The light shines in darkness, and the darkness has not overcome it” (John 1:5).

The doors are opened and the faithful re-enter. The church is bathed in light and adorned with flowers. It is the heavenly bride and the symbol of the empty tomb:

Bearing life and more fruitful than paradise

Brighter than any royal chamber,

Thy tomb, O Christ, is the fountain or our resurrection (Paschal Hours).

MATINS

Matins commences immediately. The risen Christ is glorified in the singing of the beautiful canon of Saint John of Damascus. The paschal greeting is repeatedly exchanged. Near the end of Matins the paschal verses are sung. They relate the entire narrative of the Lord’s resurrection. They conclude with the words calling us to actualize among each other the forgiveness freely given to all by God:

This is the day of resurrection.

Let us be illumined by the feast.

Let us embrace each other.

Let us call “brothers” even those who hate us,

And forgive all by the resurrection. . .

The sermon of Saint John Chrysostom is then read by the celebrant. The sermon was originally composed as a baptismal instruction. It is retained by the Church in the paschal services because everything about the night of Pascha recalls the Sacrament of Baptism: the language and general terminology of the liturgical texts, the specific hymns, the vestment color, the use of candles and the great procession itself. Now the sermon invites us to a great reaffirmation of our baptism: to union with Christ in the receiving of Holy Communion.

If any man is devout and loves God, let him enjoy this fair and radiant triumphal feast. . . the table is fully laden; feast you all sumptuously. . . the calf is fatted, let no one go hungry away. . .

THE DIVINE LITURGY

The sermon announces the imminent beginning of the Divine Liturgy. The altar table is fully laden with the divine food: the Body and Blood of the risen and glorified Christ. No one is to go away hungry. The service books are very specific in saying that only he who partakes of the Body and Blood of Christ eats the true Pascha. The Divine Liturgy, therefore, normally follows immediately after paschal Matins. Foods from which the faithful have been asked to abstain during the lenten journey are blessed and eaten only after the Divine Liturgy.

THE DAY WITHOUT EVENING

Pascha is the inauguration of a new age. It reveals the mystery of the eighth day. It is our taste, in this age, of the new and unending day of the Kingdom of God. Something of this new and unending day is conveyed to us in the length of the paschal services, in the repetition of the paschal order for all the services of Bright Week, and in the special paschal features retained in the services for the forty days until Ascension. Forty days are, as it were, treated as one day. Together they comprise the symbol of the new time in which the Church lives and toward which she ever draws the faithful, from one degree of glory to another.

O Christ, great and most holy Pascha.

O Wisdom, Word and Power of God,

grant that we may more perfectly partake of Thee in the never-ending day of Thy kingdom

(Ninth Ode, Paschal Canon).

**Announcements:**

Saturday, April 18th, the Paschal Vigil, Liturgy, and Basket Blessing will be livestreamed starting at 11:30 PM

There will be a livestream of Paschal Vespers and Basket Blessing on our parish FaceBook page at 11 AM Sunday April 19th (and on our website).

If you would like to have confession, please e-mail or call Fr Andrew.

If you know of anyone who has fallen ill, please let Fr Andrew know. He is able to commune sick people during this time.

Church School will be held online on Saturday (04-25) at 3 PM

Great Vespers for Thomas Sunday will be livestreamed at 5 PM on 04-25

“Questions and Answers” will be held on Saturday after Vespers (Russian at 6 PM and English at 7 PM).

**Please pray for the servants of God:** Archpriest Paul, Zoya (Bryner), Elizaveta Matfeevna, Anna (Prokushkina), Michael (Sinkewitsch), Ludmila Konstantinovna, Eroeda (Luck), Georgiy (Merdinian), The Zhalnin Family (Peter, Maria, Michael, and Theodore), Andrei. **Departed:** Matushka Raphaela, Helen (Baranishyn), Vyacheslav, Vsevolod.

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