**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

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**7-е Воскресенье После Троицы – Положение ризы Пресвятыя Богородицы во Влахерне – Глас 6**

**Тропари и Кондаки после Малого Входа:**

**Тропарь Воскресный Глас 6:**

Ангельские Силы на гробе Твоем,/ и стрегущии омертвеша;/ и стояше Мария во гробе,/ ищущи Пречистаго Тела Твоего./ Пленил еси ад, не искусився от него;/ сретил еси Деву, даруяй живот.// Воскресый из мертвых, Господи, слава Тебе.

**Тропарь Положения Ризы Богородицы Глас 8:**

Богородице Приснодево, человеков покрове,/ ризу и пояс пречистаго Твоего телесе/ державное граду Твоему обложение даровала еси,/ безсеменным рождеством Твоим нетленна пребывающи,/ о Тебе бо и естество обновляется и время./ Темже молим Тя мир граду Твоему даровати// и душам нашим велию милость.

**Кондак Воскресный Глас 6:**

Живоначального дланию/ умершия от мрачных удолий/ Жизнодавец воскресив всех Христос Бог,/ воскресение попаде человеческому роду:/ есть бо всех Спаситель,// Воскресение и Живот, и Бог всех.

**Кондак Положения Ризы Богородицы Глас 4:**

деяние всем верным нетления, Богоблагодатная Чистая,/ даровала еси, священную ризу Твою,/ еюже священное тело Твое прикрывала еси,/ покрове всех человеков,/ еяже положение празднуем любовию/ и вопием со страхом Ти, Чистая:// радуйся, Дево, христиан похвало.

**Послание к Римлянам (15:1-7):**

1Мы, сильные, должны сносить немощи бессильных и не себе угождать. 2Каждый из нас должен угождать ближнему, во благо, к назиданию. 3Ибо и Христос не Себе угождал, но, как написано: злословия злословящих Тебя пали на Меня. 4А все, что писано было прежде, написано нам в наставление, чтобы мы терпением и утешением из Писаний сохраняли надежду. 5Бог же терпения и утешения да дарует вам быть в единомыслии между собою, по *учению* Христа Иисуса, 6дабы вы единодушно, едиными устами славили Бога и Отца Господа нашего Иисуса Христа. 7Посему принимайте друг друга, как и Христос принял вас в славу Божию.

**Евангелие От Матфея (9:27-35):**

28Когда же Он пришел в дом, слепые приступили к Нему. И говорит им Иисус: веруете ли, что Я могу это сделать? Они говорят Ему: ей, Господи! 29Тогда Он коснулся глаз их и сказал: по вере вашей да будет вам. 30И открылись глаза их; и Иисус строго сказал им: смотрите, чтобы никто не узнал. 31А они, выйдя, разгласили о Нем по всей земле той. 32Когда же те выходили, то привели к Нему человека немого бесноватого. 33И когда бес был изгнан, немой стал говорить. И народ, удивляясь, говорил: никогда не бывало такого явления в Израиле. 34А фарисеи говорили: Он изгоняет бесов силою князя бесовского. 35И ходил Иисус по всем городам и селениям, уча в синагогах их, проповедуя Евангелие Царствия и исцеляя всякую болезнь и всякую немощь в людях.

**Слово от Феофана Затворника:**

"По вере вашей да будет вам", сказал Господь двум слепцам, и тотчас отверзлись очи их. Насколько веры, настолько привтечения Божеской силы. Вера приемник, уста и вместилище благодати. Как легкие у одного бывают большие, а у другого маленькие, и те больше принимают воздуха, а эти меньше, - так и вера у иного большая, у другого маленькая, и та больше принимает даров от Господа, а эта меньше. Бог всюду есть, все объемлет и содержит, и любит обитать в душах человеческих; но входит в них не насильно, хоть всемогущ, а как бы по приглашению, ибо не хочет нарушать дарованной Им человеку власти над собою или права хозяйства в себе. Кто отворяет себя верою, того преисполняет Бог, а кто затворился неверием, в того не входит хоть и близ есть. Господи! приложи же нам веру, ибо и вера Твой же дар. Из нас же всякий должен исповедать: "я же беден и нищ"

**Seventh Sunday After Pentecost ––The Placing of the Robe of the Theotokos at Blachernae–– Tone 6**

**Resurrection Troparion –– Tone 6**

Angelic Hosts were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou didst despoil Hades and wast not tempted by it. Thou didst meet the Virgin and didst grant us life. O Thou Who didst rise from the dead, O Lord, glory be to Thee.

**Troparion (Placing of the Robe) — Tone 8**

Ever-Virgin Theotokos, protectress of mankind, you have given your people a powerful legacy: / the robe and sash of your most honored body, which remained incorrupt throughout your seedless childbearing; for through you time and nature are renewed! / Therefore we implore you: “Grant peace to your people and to our souls great mercy!”

**Resurrection Kontakion –– Tone 6**

Having by His life-bestowing hand raised up all the dead out of the dark abysses, Christ God, the Giver of Life, hath bestowed the Resurrection upon the fallen human race; for He is the Savior of all, the Resurrection, and the Life, and the God of all.

## Kontakion (Placing of the Robe) — Tone 4

O Pure One, full of the grace of God, / you have given your sacred robe as a garment of incorruption to all the faithful, / with it you covered your holy body, O divine protection of all mankind. / We celebrate its enshrinement in Blachernae with love and we cry aloud with awe: / “Rejoice, O Virgin, boast of Christians.”

 **Romans 15:1-7  *(Epistle)***

**1** We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. **2** Let each of us please his neighbor for his good, leading to edification. **3** For even Christ did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me.”  **4** For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. **5** Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, **6** that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. **7** Therefore receive one another, just as Christ also received us, to the glory of God.

**Matthew 9:27-35  *(Gospel)***

**27** When Jesus departed from there, two blind men followed Him, crying out and saying, “Son of David, have mercy on us!” **28** And when He had come into the house, the blind men came to Him. And Jesus said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.” **29** Then He touched their eyes, saying, “According to your faith let it be to you.” **30** And their eyes were opened. And Jesus sternly warned them, saying, “See that no one knows it.” **31** But when they had departed, they spread the news about Him in all that country. **32** As they went out, behold, they brought to Him a man, mute and demon-possessed. **33** And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, “It was never seen like this in Israel!” **34** But the Pharisees said, “He casts out demons by the ruler of the demons.” **35** Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

**On the Placing of the Robe – from OCA.org:**.

The Placing of the Venerable Robe of the Most Holy Theotokos at Blachernae: During the reign of the Byzantine Emperor Leo the Great (457-474), the brothers Galbius and Candidus, associates of the emperor, set out from Constantinople to Palestine to venerate the holy places. In a small settlement near Nazareth they stayed in the home of a certain old Jewish woman. In her house they noticed a room where many lamps were lit, incense burned, and sick people were gathered. When they asked her what the room contained, the pious woman did not want to give an answer for a long time. After persistent requests, she said that she had a very precious sacred item: the Robe of the Mother of God, which performed many miracles and healings. Before Her Dormition the Most Holy Virgin bequeathed one of her garments to a pious Jewish maiden, an ancestor of the old woman, instructing her to leave it to another virgin after her death. Thus, the Robe of the Mother of God was preserved in this family from generation to generation.

The jewelled chest, containing the sacred Robe, was transferred to Constantinople. Saint Gennadius, Patriarch of Constantinople (August 31), and the emperor Leo, having learned of the sacred treasure, were convinced of the incorrupt state of the holy Robe, and they certified its authenticity. At Blachernae, near the seacoast, a new church in honor of the Mother of God was constructed. On June 2, 458 Saint Gennadius transferred the sacred Robe into the Blachernae church with appropriate solemnity, placing it within a new reliquary.

Afterwards, the maphorion (i.e., the outer robe) of the Mother of God, and part of Her belt were also put into the reliquary with Her Robe. This circumstance also influenced the Orthodox iconography of the Feast, in connecting the two events: the Placing of the Robe, and the Placing of the Belt of the Mother of God in Blachernae. The Russian pilgrim Stephen of Novgorod, visiting Constantinople in about the year 1350, testifies: “We arrived at Blachernae, where the Robe lies upon an altar in a sealed reliquary.”

More than once, during the invasion of enemies, the Most Holy Theotokos saved the city to which She had given Her holy Robe. Thus it happened during the time of a siege of Constantinople by the Avars in 626, by the Persians in 677, and by the Arabs in the year 717. Especially relevant for us are events of the year 860, intimately connected with the history of the Russian Church.

The veneration of the feast of the Placing of the Robe was long known in the Russian Church. Saint Andrew Bogoliubsky (July 4) built a church in honor of this feastday in the city of Vladimir at the Golden Gates. At the end of the fourteenth century, part of the Robe of the Mother of God was transferred from Constantinople to Rus by Saint Dionysius, Archbishop of Suzdal (June 26).

The holy Robe of the Mother of God, which previously saved Constantinople, later saved Moscow from hostilities. Tatars of the Horde of the princeling Mazovshi approached the walls of Moscow in the summer of 1451. Saint Jonah, Metropolitan of Moscow, with constant prayer and church services, encouraged the defenders of the capital. On the night of July 2, the Chronicle relates, great confusion occurred within the Tatar camp. The enemy abandoned their plundered goods and speedily departed in disarray. In memory of the miraculous deliverance of Moscow, Saint Jonah built the church of the Placing of the Robe in the Kremlin, making it his primary church. It burned, but in its place in the years 1484-1486 a new church, also dedicated to the Feast of the Placing of the Robe of the Mother of God, was built thirty years later. This temple, standing at present, continued to serve as the primary church of Russian metropolitans and patriarchs until the cathedral of the Twelve Apostles was built under Patriarch Nikon.