**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

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**13-е Воскресенье После Троицы – Отдание Праздника Преображения – Глас 4**

**Тропари и Кондаки после Малого Входа:**

**Тропарь Воскресный Глас 4:**

Светлую Воскресения проповедь/ от Ангела уведеша Господни ученицы/ и прадеднее осуждение отвергша,/ апостолом хвалящася глаголаху:/ испровержеся смерть,/ воскресе Христос Бог,// даруяй мирови велию милость.

**Тропарь Праздника Глас 7:**

Преобразился еси на горе, Христе Боже,/ показавый учеником Твоим славу Твою,/ якоже можаху,/ да возсияет и нам, грешным,/ Свет Твой присносущный/ молитвами Богородицы,// Светодавче, слава Тебе.

**Тропарь Xрама 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.

**Кондак Воскресный Глас 4:**

Спас и Избавитель мой/ из гроба, яко Бог, воскреси от уз земнородныя,/ и врата адова сокруши,/ и яко Владыка// воскресе тридневен.

**Кондак Праздника Глас 7:**

На горе преобразился еси,/ и якоже вмещаху ученицы Твои,/ славу Твою, Христе Боже, видеша,/ да егда Тя узрят распинаема,/ страдание убо уразумеют вольное,/ мирови же проповедят,// яко Ты еси воистинну Отчее сияние.

**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,/ внегда звати Ти:/ неплоды раждает Богородицу и Питательницу Жизни нашея.

**Первое Послание к Коринфянам (16:13-24):**

13Бодрствуйте, стойте в вере, будьте мужественны, тверды. 14Все у вас да будет с любовью. 15Прошу вас, братия (вы знаете семейство Стефаново, что оно есть начаток Ахаии и что они посвятили себя на служение святым),16будьте и вы почтительны к таковым и ко всякому содействующему и трудящемуся. 17Я рад прибытию Стефана, Фортуната и Ахаика: они восполнили для меня отсутствие ваше, 18ибо они мой и ваш дух успокоили. Почитайте таковых. 19Приветствуют вас церкви Асийские; приветствуют вас усердно в Господе Акила и Прискилла с домашнею их церковью. 20Приветствуют вас все братия. Приветствуйте друг друга святым целованием. 21Мое, Павлово, приветствие собственноручно. 22Кто не любит Господа Иисуса Христа, анафема, мара́н-афа́[\*](https://days.pravoslavie.ru/bible/z_1-kor_16_13_24.html#s1). 23Благодать Господа нашего Иисуса Христа с вами, 24и любовь моя со всеми вами во Христе Иисусе. Аминь.

**Евангелие От Матфея (21:33-42):**

33Выслушайте другую притчу: был некоторый хозяин дома, который насадил виноградник, обнес его оградою, выкопал в нем точило, построил башню и, отдав его виноградарям, отлучился. 34Когда же приблизилось время плодов, он послал своих слуг к виноградарям взять свои плоды; 35виноградари, схватив слуг его, иного прибили, иного убили, а иного побили камнями. 36Опять послал он других слуг, больше прежнего; и с ними поступили так же. 37Наконец, послал он к ним своего сына, говоря: постыдятся сына моего. 38Но виноградари, увидев сына, сказали друг другу: это наследник; пойдем, убьем его и завладеем наследством его. 39И, схватив его, вывели вон из виноградника и убили. 40Итак, когда придет хозяин виноградника, что сделает он с этими виноградарями? 41Говорят Ему: злодеев сих предаст злой смерти, а виноградник отдаст другим виноградарям, которые будут отдавать ему плоды во времена свои. 42Иисус говорит им: неужели вы никогда не читали в Писании: камень, который отвергли строители, тот самый сделался главою угла? Это от Господа, и есть дивно в очах наших?

**Слово от Феофана Затворника (об Успении):**

"Мария же избрала благую часть" (Лк. 10, 42). Успение Божией Матери представляет благий конец сего избрания. Сам Спаситель в успении Ее принял в руки Свои Ее душу. Того же сподоблялись и многие святые; то же встречают, в разных видах и степенях, и все избиратели благой части. В час избрания упованием только прозревается этот конец, а в некоторой степени даже предощущается; но потом труды, борения и себя принуждения следуют одни за другими и мрачат избранный путь. Путеводною звездою остается благий конец благой части. Это то же, что вдали светящийся огонек для путника, застигнутого темнотою. Упование - возбудитель энергии и поддержатель терпения и постоянства в начатом, а само оно крепко верою. По вере избирают, упованием бывают твердыми в избрании, а терпением достигают благого конца.

**Thirteenth Sunday After Pentecost –– Leavetaking of Transfiguration –– Tone 4**

## Resurrectional Troparion –– Tone 4

When the women disciples of the Lord learned from the angel the joyous message of Your resurrection; they cast away the ancestral curse and elatedly told the apostles: Death is overthrown! Christ our God is risen, granting the world great mercy!

**Troparion of the Feast – Tone 7**

You were transfigured on the mountain, O Christ God, / revealing Your glory to Your disciples as far as they could bear it. / Let Your everlasting Light also shine upon us sinners, / through the prayers of the Theotokos. / O Giver of Light, glory to You!

**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.

**Resurrectional Kontakion –– Tone 4**

My Savior and Redeemer as God rose from the tomb and delivered the earthborn from their chains. He has shattered the gates of Hades, and as Master, He has risen on the third day!

**Kontakion of the Feast – Tone 7**

On the Mountain You were Transfigured, O Christ God, / And Your disciples beheld Your glory as far as they could see it; / So that when they would behold You crucified, / They would understand that Your suffering was voluntary, / And would proclaim to the world, / That You are truly the Radiance of the Father!

## 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!

**1 Corinthians 16:13-24  *(Epistle)***

**13** Watch, stand fast in the faith, be brave, be strong. **14** Let all that you do be done with love. **15** I urge you, brethren – you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints – **16** that you also submit to such, and to everyone who works and labors with us. **17** I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. **18** For they refreshed my spirit and yours. Therefore acknowledge such men. **19** The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. **20** All the brethren greet you. Greet one another with a holy kiss. **21** The salutation with my own hand – Paul’s. **22** If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come! **23** The grace of our Lord Jesus Christ be with you. **24** My love be with you all in Christ Jesus. Amen.

**Matthew 21:33-42  *(Gospel)***

**33** Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. **34** Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. **35** And the vinedressers took his servants, beat one, killed one, and stoned another. **36** Again he sent other servants, more than the first, and they did likewise to them. **37** Then last of all he sent his son to them, saying, ‘They will respect my son.’ **38** But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’ **39** So they took him and cast him out of the vineyard and killed him. **40** Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?” **41** They said to Him, “He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.” **42** Jesus said to them, “Have you never read in the Scriptures: ‘The stone which the builders rejected Has become the chief cornerstone. This was the LORD’s doing, and it is marvelous in our eyes’?

**An Excerpt from the Life of St Tikhon of Zadonsk –– from OCA.org:**

Saint Tikhon of Zadonsk, Bishop of Voronezh (in the world Timothy), was born in the year 1724 in the village of Korotsk in the Novgorod diocese, into the family of the cantor Sabellius Kirillov. (A new family name, Sokolov, was given him afterwards by the head of the Novgorod seminary). His father died when Timothy was a young child, leaving the family in such poverty that his mother was barely able to make ends meet. She wanted to give him to be raised by a neighbor, a coachman, since there was nothing with which to feed the family, but his brother Peter would not permit this. Timothy often worked a whole day with the peasants for a single piece of black bread.

As a thirteen-year-old boy, he was sent to a clergy school near the Novgorod archbishop’s home, and earned his keep by working with the vegetable gardeners. In 1740, he was accepted under a state grant set up for the Novgorod seminary. The youth excelled at his studies. Upon finishing seminary in 1754, he became a teacher there, first in Greek, and later in Rhetoric and Philosophy. In the year 1758, he was tonsured with the name Tikhon. In that same year they appointed him to be prefect of the seminary. In 1759, they transferred him to Tver, elevating him to be archimandrite of the Zheltikov monastery. Later, they appointed him rector of the Tver seminary and, at the same time, head of the Otroch monastery. His election as bishop was providential. Metropolitan Demetrius, the presiding member of the Holy Synod, had intended to transfer the young archimandrite to the Trinity-Sergiev Lavra. On the day of Pascha, at Peterburg, Archimandrite Tikhon was one of eight candidates being considered for selection as vicar-bishop for Novogorod. The lot fell on him three times. In 1769, the saint transferred to the monastery of the Theotokos in the city of Zadonsk. Having settled into this monastery, Saint Tikhon became a great teacher of the Christian life. With deep wisdom he set forth the ideal of true monasticism in his Rule of Monastic Living and his Guidances to Turn from the Vanity of the World, and in his own life he fulfilled this ideal. He kept strictly to the precepts of the Church. Zealously (almost daily) he visited the temple of God, and he often sang and read in the choir. In time, out of humility, he altogether ceased participating and serving, but merely stood in the altar, reverently making the Sign of the Cross over himself. He loved to read the Lives of the Saints and the works of the Holy Fathers. He knew The Psalter by heart, and he usually read or sang the Psalms on his journeys. Saint Tikhon died, as was revealed to him, on Sunday August 13, 1783, at the age of fifty-nine. The first uncovering of his relics occurred on May 14, 1846.