**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

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**tserkov.org**

**31–е Воскресенье После Троицы – Пред Богоявлением –– Обретение Мощей Преп. Серафима Саровского – Глас 6**

**Тропари и Кондаки после Малого Входа:**

**Тропарь Воскресный Глас 6:**

Ангельския Си́лы на гро́бе Твое́м,/ и стрегу́щии омертве́ша;/ и стоя́ше Мари́я во гро́ бе,/ и́ щущи Пречи́ стаго Те́ ла Твоего́ ./ Плени́ л еси́ ад, не искуси́ вся от него́ ;/ сре́тилеси́ Де́ву, да́руяйживо́т.//Воскресы́й из ме́ртвых, Го́споди, сла́ваТебе́.

**Тропарь Предпразднства Глас 4:**

Гото́вися, Завуло́не,/ и красу́йся, Неффали́ме,/ Иорда́не реко́, ста́ни,/ подыми́ , взыгра́я, крести́тися гряду́ща Влады́ку./ Весели́ся, Ада́ме с прама́терию,/некры́йта себе́, я́ко же в раи́ пре́жде,/и́бо, на́ги ви́дев вы, яви́ся,/ да облече́т в первую оде́жду:// Христо́с яви́ся, всю тварь хотя́ обнови́ ти.

**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 Преподобного Глас 4:**

От ю́ности Христа́ возлюби́л еси́, блаже́нне,/ и, Тому́, Еди́ному рабо́тати пла́менне вожделе́в,/ непреста́нною моли́ твою и трудо́м в пусты́ни подвиза́лся еси́,/ умиле́нным же се́рдцем любо́вь Христо́ву стяжа́в,/ избра́нник возлю́ блен Бо́жия Ма́ тере яви́лся еси́ ./ Сего́ ра́ди вопие́м ти:// спаса́й нас моли́твами твои́ми, Серафи́ме, преподо́бне о́тче наш.

**Кондак Воскресный Глас 6:**

Живонача́льною дла́нию/ уме́ршия от мра́чных удо́лий,/ Жизнода́вец воскреси́в всех Христо́с Бог,/ воскресе́ние подаде́ челове́ческому ро́ду:/ есть бо всех Спаси́тель,// Воскресе́ние и Живо́т, и Бог всех.

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

**Кондак Преподобного Глас 2:**

Ми́ра красоту́ и я́же в нем тле́нная оста́вив, преподо́бне,/ в Саро́вскую оби́тель всели́лся еси́/ и, та́мо а́нгельски пожи́в,/ мно́гим путь был еси́ ко спасе́нию,/ сего́ ра́ди и Христо́с тебе́, о́тче Серафи́ме, просла́ви/ и да́ром исцеле́ний и чуде́с обогати́./ Те́мже вопие́м ти:// ра́дуйся, Серафи́ме, преподо́бне о́тче наш.

**Кондак Предпразднства Глас 4:**

Во струя́х днесь Иорда́нских быв, Госпо́дь/ Иоа́нну вопие́т:/ не убо́йся крести́ти Мя,/ спасти́ бо приидо́х// Ада́ма первозда́ннаго.

**Второе Послание к Тимофею (4:5-8) (Пред Богоявлением):**

5Но ты будь бдителен во всем, переноси скорби, совершай дело благовестника, исполняй служение твое. 6Ибо я уже становлюсь жертвою, и время моего отшествия настало. 7Подвигом добрым я подвизался, течение совершил, веру сохранил; 8а теперь готовится мне венец правды, который даст мне Господь, праведный Судия, в день оный; и не только мне, но и всем, возлюбившим явление Его.

**Послание к Галатам (5:22-6:2)(Преподобного):**

22Плод же духа: любовь, радость, мир, долготерпение, благость, милосердие, вера, 23кротость, воздержание. На таковых нет закона. 24Но те, которые Христовы, распяли плоть со страстями и похотями. 25Если мы живем духом, то по духу и поступать должны. 26Не будем тщеславиться, друг друга раздражать, друг другу завидовать. 1Братия! если и впадет человек в какое согрешение, вы, духовные, исправляйте такового в духе кротости, наблюдая каждый за собою, чтобы не быть искушенным. 2Носи́те бремена друг друга, и таким образом исполните закон Христов.

**Евангелие От Марка (1:1-8)(Пред Богоявлением):**

1Начало Евангелия Иисуса Христа, Сына Божия, 2как написано у пророков: вот, Я посылаю Ангела Моего пред лицем Твоим, который приготовит путь Твой пред Тобою. 3Глас вопиющего в пустыне: приготовьте путь Господу, прямыми сделайте стези Ему. 4Явился Иоанн, крестя в пустыне и проповедуя крещение покаяния для прощения грехов. 5И выходили к нему вся страна Иудейская и Иерусалимляне, и крестились от него все в реке Иордане, исповедуя грехи свои. 6Иоанн же носил одежду из верблюжьего волоса и пояс кожаный на чреслах своих, и ел акриды и дикий мед. 7И проповедовал, говоря: идет за мною Сильнейший меня, у Которого я недостоин, наклонившись, развязать ремень обуви Его; 8я крестил вас водою, а Он будет крестить вас Духом Святым.

**Евангелие От Луки (6:17-23)(Преподобного):**

17И, сойдя с ними, стал Он на ровном месте, и множество учеников Его, и много народа из всей Иудеи и Иерусалима и приморских мест Тирских и Сидонских, 18которые пришли послушать Его и исцелиться от болезней своих, также и страждущие от нечистых духов; и исцелялись. 19И весь народ искал прикасаться к Нему, потому что от Него исходила сила и исцеляла всех. 20И Он, возведя очи Свои на учеников Своих, говорил: Блаженны нищие духом, ибо ваше есть Царствие Божие. 21Блаженны алчущие ныне, ибо насытитесь. Блаженны плачущие ныне, ибо воссмеетесь. 22Блаженны вы, когда возненавидят вас люди и когда отлучат вас, и будут поносить, и пронесут имя ваше, как бесчестное, за Сына Человеческого. 23Возрадуйтесь в тот день и возвеселитесь, ибо велика вам награда на небесах. Так поступали с пророками отцы их.

**Слово от Феофана Затворника (Православие.ру):**

Перед явлением Господа народу и вступлением Его в дело совершения домостроительства нашего спасения, был послан Св. Иоанн Предтеча приготовить людей к принятию Его. Приготовление состояло в призвании к покаянию. И покаяние с того времени стало путем к Господу Спасителю и преддверием веры в Него. Сам Спаситель начал проповедь Свою словами: "покайтесь - и веруйте в Евангелие". Покаяние и вера друг ко другу препровождают взыскавшего спасения. Покаяние тяготит его бременем грехов и страшит неумытным судом правды Божией. Но приходит вера и указывает ему Избавителя, взявшего грехи мира. Кающийся прилепляется к Избавителю, и, сложив бремя грехов исповеданием, радостно течет вслед Его, путем заповедей Его. Вера таким образом рождается из покаяния и на нем стоит. Крепко держится веры кающийся по чувству избавления. Вера жива от покаяния. Без покаяния она будто без живительного тока деревцо, вяла и не живодейственна.

**Объявления:**

Все приглашены на обед после службы.

Рождественской спектакль начианется в 17:00 сегодня!

Будет заседание приходского совета во вторник 17 января в 18:30.

Среда 18 января – навечерие Богоявления. Вечерня с Литургией Свт. Василия Великого и чином Великого Освящения Воды начинается в 9:00 и Праздничная Всенощная будет в 18:00.

Праздничная Литургия с чином Великого Освящения Воды будет в 9:00 в четверг, день праздника.

В пятницу 20 января все подростки приглашены на ужин и духовный разговор в 18:00.

Ежегодное событие “Walk for Life” будет в субботу 21 января в Сан Франциско. Можно найти ещё информации здесь: <https://oclife.org/walk>

У нас будет обычное выходное расписание 21/22 января. В воскресенье будет сбор пожертвований в пользу Свято-Евгеньевского церковного лагеря для детей.

**Помолитесь, пожалуйста, за рабов божиих:** Архиепископ ВЕНИАМИН, Протоиерей Антоний, Матушка Иоанна, Матушка Ксения, Нина, Елизавета Матвеевна, Михаил (Синкевич), Ираида (Лак), Анисия (Князик), Филипп, Галина, Георгий (Воронин), Екатерина, Фома (Данлоп), Владимир. **За Путешествующих:** Иерей Андрей;Капитолина; Наталья (Шальц); Галина (Анохина). **За тех в опасности в Украине:** Солдаты Алексей, Александр, Андрей, и Артемий; Надежда, Александр, Лидия, Любовь, Наталья, Александр, Оксана, Мария, Валерий, Николай, Александра, Евгения, Наталья, Галина, Ольга, Павел, Татьяна, Евгений, Димитрий, Светлана, Людмила, Валерий, Надежда, Александр, Юлия, Максим, Ольга, Василий, Анна, Алексей, Любовь, Валентин, Любовь, Анатолий, Евгений, Ксения, Алексей, Екатерина, Артемий, Виктория, Младенец Ярослав, Дмитрий, Иоанна, Вячеслав, Игорь, Евгения, Фотинья, Тамара, Нина, Валентина, Александр, Любовь, Вячеслав, Вячеслав, Екатерина, Жанна, Андрей, Игорь, Виктор.

**НЕ ПРОПУСТИТЕ**

**возможность поддержать наш приход**

 

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“The Nativity Of The Holy Virgin

Russian Orthodox Greek Catholic Church”

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Ваша компания **УДВОИТ** каждое пожертвование при использовании Benevity!

**31st Week After Pentecost –– Sunday Before Theophany –– Finding of the Relics of St. Seraphim of Sarov –– Tone 6**

**Tone 6** **Troparion** *(Resurrection)*

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 (Prefeast) –– Tone 4**

Prepare, O Zebulon, / and adorn yourself, O Naphtali; / river Jordan, cease flowing / and receive with joy the Master coming to be baptized. / Adam, rejoice with our First Mother / and do not hide yourself as you did of old in Paradise; / for having seen you naked, / He has appeared to clothe you with the first garment. / Christ has appeared to renew all creation.

**Tone 4** **Troparion** *(Parish)*

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 (St. Seraphim) –– Tone 4**

You loved Christ from your youth, O blessed one, / and longing to work for Him alone you struggled in the wilderness in constant prayer and labor. / With penitent heart and great love for Christ you were favored by the Mother of God. / Therefore we cry to you: / “Save us by your prayers, venerable Seraphim, our father.”

**Kontakion (Resurrection) –– 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 — Tone 4 *(Parish)*

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!

**Kontakion (St. Seraphim) –– Tone 2**

Forsaking the beauty as well as the corruption of this world, / you settled in the monastery of Sarov, O Saint. / There you lived an angelic life, / becoming for many the way to salvation. / Therefore, Christ has glorified you, Father Seraphim, / enriching you with abundant healing and miracles. / So we cry to you: “Save us by your prayers, venerable Seraphim, our father.”

**Kontakion (Prefeast) –– Tone 4**

Today the Lord enters the Jordan and cries out to John: / “Do not be afraid to baptize me. / For I have come to save Adam, the first-formed man.”

## 2 Timothy 4:5-8 *(Epistle, Sunday Before)*

**5** But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. **6** For I am already being poured out as a drink offering, and the time of my departure is at hand. **7** I have fought the good fight, I have finished the race, I have kept the faith. **8** Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

## 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 1:1-8 *(Gospel, Sunday Before)*

**1** The beginning of the gospel of Jesus Christ, the Son of God. **2** As it is written in the Prophets: “Behold, I send My messenger before Your face, Who will prepare Your way before You. **3** The voice of one crying in the wilderness: ‘Prepare the way of the LORD; make His paths straight.’” **4** John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. **5** Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins. **6** Now John was clothed with camel’s hair and with a leather belt around his waist, and he ate locusts and wild honey. **7** And he preached, saying, “There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. **8** I indeed baptized you with water, but He will baptize you with the Holy Spirit.”

## Luke 6:17-23 *(Gospel, Saint)*

**17** And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, **18** as well as those who were tormented with unclean spirits. And they were healed. **19** And the whole multitude sought to touch Him, for power went out from Him and healed them all. **20** Then He lifted up His eyes toward His disciples, and said: “Blessed are you poor, for yours is the kingdom of God. **21** Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh. **22** Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man’s sake. **23** Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets.

**On St. Seraphim – from OCA.org:**

Saint Seraphim of Sarov, a great ascetic of the Russian Church, was born on July 19, 1754. His parents, Isidore and Agathia Moshnin, were inhabitants of Kursk. Isidore was a merchant. Toward the end of his life, he began construction of a cathedral in Kursk, but he died before the completion of the work. His little son Prochorus,the future Seraphim, remained in the care of his widowed mother, who raised her son in piety.

After the death of her husband, Agathia Moshnina continued with the construction of the cathedral. Once she took the seven-year-old Prochorus there with her, and he fell from the scaffolding around the seven-storey bell tower. He should have been killed, but the Lord preserved the life of the future luminary of the Church. The terrified mother ran to him and found her son unharmed.

Young Prochorus, endowed with an excellent memory, soon mastered reading and writing. From his childhood he loved to attend church services, and to read both the Holy Scripture and the Lives of the Saints with his fellow students. Most of all, he loved to pray or to read the Holy Gospel in private.

…While still in his youth Prochorus made his plans to devote his life entirely to God and to go to a monastery. …On November 20, 1778 he arrived at Sarov, where the monastery then was headed by a wise Elder, Father Pachomius. He accepted him and put him under the spiritual guidance of the Elder Joseph. Under his direction Prochorus passed through many obediences at the monastery: he was the Elder’s cell-attendant, he toiled at making bread and prosphora, and at carpentry. He fulfilled all his obediences with zeal and fervor, as though serving the Lord Himself. By constant work he guarded himself against despondency (accidie), this being, as he later said, “the most dangerous temptation for new monks. It is treated by prayer, by abstaining from idle chatter, by strenuous work, by reading the Word of God and by patience, since it is engendered by pettiness of soul, negligence, and idle talk.”

With the blessing of Igumen Pachomius, Prochorus abstained from all food on Wednesdays and Fridays, and went into the forest, where in complete isolation he practiced the Jesus Prayer.

…After eight years as a novice at the Sarov monastery, Prochorus was tonsured with the name Seraphim, a name reflecting his fiery love for the Lord and his zealous desire to serve Him. After a year, Seraphim was ordained as hierodeacon.

Earnest in spirit, he served in the temple each day, incessantly praying even after the service. The Lord granted him visions during the church services: he often saw holy angels serving with the priests. During the Divine Liturgy on Great and Holy Thursday, which was celebrated by the igumen Father Pachomius and by Father Joseph, Saint Seraphim had another vision. After the Little Entrance with the Gospel, the hierodeacon Seraphim pronounced the words “O Lord, save the God-fearing, and hear us.” Then, he lifted his orarion saying, “And unto ages of ages.” Suddenly, he was blinded by a bright ray of light.

Looking up, Saint Seraphim beheld the Lord Jesus Christ, coming through the western doors of the temple, surrounded by the Bodiless Powers of Heaven. Reaching the ambo, the Lord blessed all those praying and entered into His Icon to the right of the royal doors. Saint Seraphim, in spiritual rapture after this miraculous vision, was unable to utter a word, nor to move from the spot. They led him by the hand into the altar, where he just stood for another three hours, his face having changed color from the great grace that shone upon him. After the vision the saint intensified his efforts. He toiled at the monastery by day, and he spent his nights praying in his forest cell.

In 1793, Hierodeacon Seraphim was ordained to the priesthood, and he served the Divine Liturgy every day. After the death of the igumen Father Pachomius, Saint Seraphim received the blessing of the new Superior Father Isaiah, to live alone in a remote part of the forest three and a half miles from the monastery. He named his new home “Mount Athos,” and devoted himself to solitary prayer. He went to the monastery only on Saturday before the all-night Vigil, and returned to his forest cell after Sunday’s Liturgy, at which he partook of the Divine Mysteries.

Father Seraphim spent his time in ascetical struggles. His cell rule of prayer was based on the rule of Saint Pachomius for the ancient desert monasteries. He always carried the Holy Gospels with him, reading the entire New Testament in the course of a week. He also read the holy Fathers and the service books. The saint learned many of the Church hymns by heart, and sang them while working in the forest. Around his cell he cultivated a garden and set up a beehive. He kept a very strict fast, eating only once during the entire day, and on Wednesdays and Fridays he completely abstained from food. From the first Sunday of the Great Fast he did not partake of food at all until the following Saturday, when he received the Holy Mysteries….In the last year of Saint Seraphim’s life, one of those healed by him saw him standing in the air during prayer. The saint strictly forbade this to be mentioned until after his death.

Saint Seraphim became noticeably weaker and he spoke much about his approaching end. During this time they often saw him sitting by his coffin, which he had placed in the ante-room of his cell, and which he had prepared for himself.

The saint himself had marked the place where finally they would bury him, near the altar of the Dormition cathedral. On January 1, 1833 Father Seraphim came to the church of Saints Zosimas and Sabbatius one last time for Liturgy and he received the Holy Mysteries, after which he blessed the brethren and bid them farewell, saying: “Save your souls. Do not be despondent, but watchful. Today crowns are being prepared for us.”

On January 2, Father Paul, the saint’s cell-attendant, left his own cell at six in the morning to attend the early Liturgy. He noticed the smell of smoke coming from the Elder’s cell. Saint Seraphim would often leave candles burning in his cell, and Father Paul was concerned that they could start a fire.

“While I am alive,” he once said, “there will be no fire, but when I die, my death shall be revealed by a fire.” When they opened the door, it appeared that books and other things were smoldering. Saint Seraphim was found kneeling before an icon of the Mother of God with his arms crossed on his chest. His pure soul was taken by the angels at the time of prayer, and had flown off to the Throne of the Almighty God, Whose faithful servant Saint Seraphim had been all his life.

Saint Seraphim has promised to intercede for those who remember his parents, Isidore and Agathia.

**Announcements:**

All are invited to lunch in the church hall after the service.

Our Parish Christmas Play will be performed at 5 PM tonight.

There will be a parish council meeting on Tuesday at 6:30 PM.

Wednesday is Theophany Eve – Vesperal Liturgy with Great Blessing of Water will be served at 9 AM. Festal Vigil begins at 6 PM.

On Thursday, Theophany, Festal Divine Liturgy with Great Blessing of Water begins at 9 AM.

All teenagers are invited to a dinner and spiritual discussion on Friday January 20th at 6 PM.

The Annual Walk for Life in San Francisco takes place on Saturday, January 21st. More info can be found here: <https://oclife.org/walk>

We will have a normal weekend service schedule here. On Sunday there will be a collection for St Eugene Orthodox Youth Camp.

**Please pray for the servants of God:** Archbishop BENJAMIN, Archpriest Anthony, Matushka Ioanna, Matushka Xenia, Nina, Elizaveta Matfeevna, Michael (Sinkewitsch), Eroeda (Luck), Anisia (Knyazik), Zoya, Philip, Galina, George (Voronin), Jekaterina, Thomas (Dunlop), Vladimir. **For Those Traveling:** Fr. Andrew (Smith); Kapitolina; The Gafiychuk Family; Natalia (Shalts); Galina (Anokhin). **For Those in Ukraine:** Soldiers Alexei, Alexander, Andrei, Artem; Nadezhda, Alexander, Lidia, Lubov, Natalia, Alexander, Oksana, Maria, Valery, Nikolai, Alexandra, Eugenia, Natalia, Galina, Olga, Paul, Tatiana, Eugene, Dimitry, Svetlana, Ludmila, Valery, Nadezhda, Alexander, Julia, Maxim, Olga, Vasily, Anna, Alexei, Lubov, Valentin, Lubov, Anatoly, Eugene, Ksenia, Alexei, Ekaterina, Artem, Victoria, the child Yaroslav, Dmitry, Ioanna, Vyacheslav, Igor, Eugenia, Photini, Tamara, Nina, Valentina, Alexander, Lubov, Vyacheslav, Vyacheslav, Katerina, Zhanna, Andrei, Igor, Victor.

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