**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

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**12-е Воскресенье После Троицы – Преображение Господа и Бога и Спаса нашего Иисуса Христа – Глас 3**

**Тропари и Кондаки после Малого Входа:**

**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.

**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.

**Второе Соборное Послание Апостола Петра (1:10-19):**

10Посему, братия, более и более старайтесь делать твердым ваше звание и избрание; так поступая, никогда не преткнетесь,11ибо так откроется вам свободный вход в вечное Царство Господа нашего и Спасителя Иисуса Христа. 12Для того я никогда не перестану напоминать вам о сем, хотя вы то и знаете, и утверждены в настоящей истине. 13Справедливым же почитаю, доколе нахожусь в этой*телесной*храмине, возбуждать вас напоминанием,14зная, что скоро должен оставить храмину мою, как и Господь наш Иисус Христос открыл мне. 15Буду же стараться, чтобы вы и после моего отшествия всегда приводили это на память. 16Ибо мы возвестили вам силу и пришествие Господа нашего Иисуса Христа, не хитросплетенным басням последуя, но быв очевидцами Его величия. 17Ибо Он принял от Бога Отца честь и славу, когда от велелепной славы принесся к Нему такой глас: Сей есть Сын Мой возлюбленный, в Котором Мое благоволение. 18И этот глас, принесшийся с небес, мы слышали, будучи с Ним на святой горе. 19И притом мы имеем вернейшее пророческое слово; и вы хорошо делаете, что обращаетесь к нему, как к светильнику, сияющему в темном месте, доколе не начнет рассветать день и не взойдет утренняя звезда в сердцах ваших,

**Евангелие От Матфея (17:1-9):**

1По прошествии дней шести, взял Иисус Петра, Иакова и Иоанна, брата его, и возвел их на гору высокую одних, 2и преобразился пред ними: и просияло лице Его, как солнце, одежды же Его сделались белыми, как свет. 3И вот, явились им Моисей и Илия, с Ним беседующие. 4При сем Петр сказал Иисусу: Господи! хорошо нам здесь быть; если хочешь, сделаем здесь три кущи: Тебе одну, и Моисею одну, и одну Илии. 5Когда он еще говорил, се, облако светлое осенило их; и се, глас из облака глаголющий: Сей есть Сын Мой Возлюбленный, в Котором Мое благоволение; Его слушайте. 6И, услышав, ученики пали на лица свои и очень испугались. 7Но Иисус, приступив, коснулся их и сказал: встаньте и не бойтесь. 8Возведя же очи свои, они никого не увидели, кроме одного Иисуса. 9И когда сходили они с горы, Иисус запретил им, говоря: никому не сказывайте о сем видении, доколе Сын Человеческий не воскреснет из мертвых.

**Слово от Феофана Затворника:**

В Преображение глас с неба не другое что изрек, как "Его слушайте" ([Мф. 17, 5](https://days.pravoslavie.ru/Bible/C18104.htm)). Отчего так? Оттого, что здесь перед глазами был представлен и плод послушания. Отец небесный говорил как бы: хотите достигнуть до этого? Слушайте же, что Он будет внушать и заповедывать вам. И если пойдете путем Его, то несомненно вступите в область света, который будет обнимать вас не со вне, а извнутрь исходить, и всегда держать вас в таком состоянии, что все кости ваши будут изрекать: добро нам так быть. Вас преисполнит свет отрады, свет благонастроения, свет ведения; все печали мимо идут, нестроения страстей исчезнут, ложь и заблуждения рассеются. Станете на земле небесными, из земнородных - богородными, из бренных - вечноблаженными. Тогда все будет ваше, потому что вы сами станете Христовыми. Любящий Христа Господа возлюблен бывает Отцом небесным, и Оба к нему приходят и обитель у него творят. Вот и свет Преображения!

**Twelfth Sunday After Pentecost –– Transfiguration of our Lord and God and Savior Jesus Christ –– Tone 3**

**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!

**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!

**2 Peter 1:10-19  *(Epistle, Transfiguration)***

**10** Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; **11** for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

**12** For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. **13** Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, **14** knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. **15** Moreover I will be careful to ensure that you always have a reminder of these things after my decease. **16** For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. **17** For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” **18** And we heard this voice which came from heaven when we were with Him on the holy mountain. **19** And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

**Matthew 17:1-9  *(Gospel, Transfiguration)***

**1** Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; **2** and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. **3** And behold, Moses and Elijah appeared to them, talking with Him. **4** Then Peter answered and said to Jesus, “Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah.” **5** While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “This is My beloved Son, in whom I am well pleased. Hear Him!” **6** And when the disciples heard it, they fell on their faces and were greatly afraid. **7** But Jesus came and touched them and said, “Arise, and do not be afraid.” **8** When they had lifted up their eyes, they saw no one but Jesus only. **9** Now as they came down from the mountain, Jesus commanded them, saying, “Tell the vision to no one until the Son of Man is risen from the dead.”

**An Excerpt from St Gregory Palamas’ Sermon on the Transfiguration –– from OCA.org:**

“What does it mean to say: He was transfigured?” asks the Golden-Mouthed Theologian (Chrysostomos). He answers this by saying: “It revealed something of His Divinity to them, as much and insofar as they were able to apprehend it, and it showed the indwelling of God within Him.” The Evangelist Luke says: “And as He prayed, His countenance was altered” (*Lk 9:29*); and from the Evangelist Matthew we read: “And His face shone as the sun” (*Mt 17:2*). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known through the senses). Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses. Therefore, some other Light for the knowing the Divinity is not necessary for those who are enriched by Divine gifts…..

….We believe that at the Transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. For do you not see that eyes that can perceive natural things would be blind to this Light?

Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

So also she who miraculously conceived and gave birth recognized that the One born of her is God Incarnate. So it was also for Simeon, who only received this Infant into his arms, and the aged Anna, coming out [from the Jerusalem Temple] for the Meeting, since the Divine Power illumined, as through a glass windowpane, giving light for those having pure eyes of heart.

And why did the Lord, before the beginning of the Transfiguration, choose the foremost of the Apostles and lead them up onto the Mount with Him? Certainly, it was to show them something great and mysterious. What is particularly great or mysterious in showing a sensory light, which not only the foremost, but all the other Apostles already abundantly possessed? Why would they need a transforming of their eyes by the power of the Holy Spirit for a contemplation of this Light, if it were merely sensory and created? How could the Glory and the Kingdom of the Father and the Holy Spirit project forth in some sort of sensory light? Indeed, in what sort of Glory and Kingdom would Christ the Lord come at the end of the ages, when there would not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, “God will be all in all” (1 Cor 15: 28)? That is to say, will He alter everything for all? If so, then it follows that light is included.

Hence it is clear that the Light of Tabor was a Divine Light. And the Evangelist John, inspired by Divine Revelation, says clearly that the future eternal and enduring city “has no need of the sun or moon to shine upon it. For the Glory of God lights it up, and the Lamb will be its lamp” (Rev 21:23). Is it not clear, that he points out here that this [Lamb] is Jesus, Who is divinely transfigured now upon Tabor, and the flesh of Whom shines, is the lamp manifesting the Glory of divinity for those ascending the mountain with Him?

John the Theologian also says about the inhabitants of this city: “they will not need light from lamps, nor the light of the sun, for the Lord God will shed light upon them, and night shall be no more” (Rev 22:5). But how, we might ask, is there this other light, in which “there is no change, nor shadow of alteration” (Jas 1:17)? What light is there that is constant and unsetting, unless it be the Light of God? Moreover, could Moses and Elias (and particularly the former, who clearly was present only in spirit, and not in flesh [Elias having ascended bodily to Heaven on the fiery chariot]) be shining with any sort of sensory light, and be seen and known? Especially since it was written of them: “they appeared in glory, and spoke of his death, which he was about to fulfill at Jerusalem” (Lk 9:30-31). And how otherwise could the Apostles recognize those whom they had never seen before, unless through the mysterious power of the Divine Light, opening their mental eyes?

But let us not tire our attention with the furthermost interpretations of the words of the Gospel. We shall believe thus, as those same ones have taught us, who themselves were enlightened by the Lord Himself, insofar as they alone know this well: the Mysteries of God, in the words of a prophet, are known to God alone and His perpetual proximity. Let us, considering the Mystery of the Transfiguration of the Lord in accord with their teaching, strive to be illumined by this Light ourselves and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying our spiritual eyes of worldly thoughts and refraining from perishable and quickly passing delights and beauty which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness. Let us be freed from these by the illumination and knowledge of the incorporeal and ever-existing Light of our Savior transfigured on Tabor, in His Glory, and of His Father from all eternity, and His Life-Creating Spirit, Whom are One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages. Amen.