**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

**1220 CRANE STREET**

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**tserkov.org**

**21-е Воскресенье После Троицы -- Праведнаго Иоанна Кронштадтскаго -- Глас 4**

**Тропари и Кондаки после Малого Входа:**

**Тропарь Воскресный Глас 4:**

Све́тлую Воскресе́ния про́поведь от а́нгела уве́девшя Госпо́дни ученицы, и пра́деднее осужде́ние отве́ргшя, апо́столом хва́лящяся глаго́лаху: испрове́ржеся сме́рть, воскре́се Христо́с Бо́г, да́руяй ми́рови ве́лию ми́лость.

**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 Праведнаго Глас 4:**

Со апо́столы изы́де вѣща́ніе твое́ въ концы́ вселе́нныя, съ исповѣ́дники страда́нія за Христа́ претерпѣ́лъ еси́, святи́телемъ уподо́бился еси́ сло́ва проповѣ́даніемъ, съ преподо́бными во благода́ти Бо́жіей просія́лъ еси́. Сего́ ра́ди вознесе́ Госпо́дь бе́здну смире́нія твоего́ превы́ше небе́съ, и дарова́ на́мъ и́мя твое́ во исто́чникъ преди́вныхъ чуде́съ. Тѣ́мже во Христѣ́ во вѣ́ки живы́й, чудотво́рче, любо́вію ми́луяй су́щія въ бѣда́хъ, слы́ши ча́да твоя́, вѣ́рою тя призыва́ющія, Іоа́нне пра́ведне, возлю́бленный па́стырю на́шъ.

**Кондак Воскресный Глас 4:**

Спа́с и Изба́витель мо́й, из гро́ба я́ко Бо́г воскреси́ от у́з земноро́дныя, и врата́ а́дова сокруши́, и я́ко Влады́ка воскре́се тридне́вен.

**Кондак Прав. Иоанна Глас 4:**

**О**тъ младе́нства Бо́гомъ избра́нный, и во о́трочествѣ да́ръ уче́нія чуде́сно отъ Него́ пріе́мый, и къ пресви́терству въ со́нномъ видѣ́ніи пресла́вно призва́нъ бы́въ, па́стырь ди́вный Це́ркве Христо́вы яви́лся еси́, о́тче Іоа́нне, благода́ти тезоимени́те; моли́ Христа́ Бо́га всѣ́мъ на́мъ съ тобо́ю въ Ца́рствіи Бо́жіемъ бы́ти.

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

**Послание к Галатам (2:16-20)**

16Oднако же, узнав, что человек оправдывается не делами закона, а только верою в Иисуса Христа, и мы уверовали во Христа Иисуса, чтобы оправдаться верою во Христа, а не делами закона; ибо делами закона не оправдается никакая плоть. 17Если же, ища оправдания во Христе, мы и сами оказались грешниками, то неужели Христос есть служитель греха? Никак. 18Ибо если я снова созидаю, что разрушил, то сам себя делаю преступником. 19Законом я умер для закона, чтобы жить для Бога. Я сораспялся Христу, 20и уже не я живу, но живет во мне Христос. А что ныне живу во плоти, то живу верою в Сына Божия, возлюбившего меня и предавшего Себя за меня.

**Собо́рнаго посла́нія Іоа́ннова чте́ніе (1 Іоан. 4, 7-11):**

Возлю́бленніи, возлю́бимъ дру́гъ дру́га, я́ко любы́ отъ Бо́га е́сть, и вся́къ любя́й, отъ Бо́га рожде́нъ е́сть, и зна́етъ Бо́га. А не любя́й, не позна́ Бо́га, я́ко Бо́гъ любы́ е́сть. О се́мъ яви́ся любы́ Бо́жія въ на́съ, я́ко Сы́на Своего́ Единоро́днаго посла́ Бо́гъ въ мíръ, да жи́ви бу́демъ Имъ. О се́мъ е́сть любы́, не я́ко мы́ возлюби́хомъ Бо́га, но я́ко То́й возлюби́ на́съ, и посла́ Сы́на Своего́ очище́ніе о грѣсѣ́хъ на́шихъ. Возлю́бленніи, а́ще си́це возлюби́лъ е́сть на́съ Бо́гъ, и мы́ до́лжни есмы́ дру́гъ дру́га люби́ти.

**Евангелие От Луки (8:5-15):**

5вышел сеятель сеять семя свое, и когда он сеял, иное упало при дороге и было потоптано, и птицы небесные поклевали его; 6а иное упало на камень и, взойдя, засохло, потому что не имело влаги; 7а иное упало между тернием, и выросло терние и заглушило его; 8а иное упало на добрую землю и, взойдя, принесло плод сторичный. Сказав сие, возгласил: кто имеет уши слышать, да слышит! 9Ученики же Его спросили у Него: что бы значила притча сия? 10Он сказал: вам дано знать тайны Царствия Божия, а прочим в притчах, так что они видя не видят и слыша не разумеют. 11Вот что значит притча сия: семя есть слово Божие; 12а упавшее при пути, это суть слушающие, к которым пото́м приходит диавол и уносит слово из сердца их, чтобы они не уверовали и не спаслись; 13а упавшее на камень, это те, которые, когда услышат слово, с радостью принимают, но которые не имеют корня, и временем веруют, а во время искушения отпадают; 14а упавшее в терние, это те, которые слушают слово, но, отходя, заботами, богатством и наслаждениями житейскими подавляются и не приносят плода; 15а упавшее на добрую землю, это те, которые, услышав слово, хранят его в добром и чистом сердце и приносят плод в терпении. Сказав это, Он возгласил: кто имеет уши слышать, да слышит!

**Евангелие От Луки (6:31-36) :**

Рече́ Госпо́дь: я́коже хо́щете да творя́тъ ва́мъ человѣ́цы, и вы́ твори́те и́мъ та́кожде. И а́ще лю́бите лю́бящія вы́, ка́я ва́мъ благода́ть е́сть? и́бо и грѣ́шницы лю́бящія и́хъ лю́бятъ. И а́ще благотворите́ благотворя́щимъ ва́мъ, ка́я ва́мъ благода́ть е́сть? и́бо и грѣ́шницы то́жде творя́тъ. И а́ще взаи́мъ даете́, отъ ни́хже ча́ете воспрія́ти, ка́я ва́мъ благода́ть е́сть? и́бо и грѣ́шницы грѣ́шникомъ взаи́мъ дава́ютъ, да воспріи́мутъ ра́вная. Оба́че люби́те враги́ ва́ша, и благотвори́те, и взаи́мъ да́йте, ничесо́же ча́юще; и бу́детъ мзда́ ва́ша мно́га, и бу́дете сы́нове Вы́шняго; я́ко То́й бла́гъ е́сть на безблагода́тныя и злы́я. Бу́дите убо милосе́рди, я́коже и Оте́цъ ва́шъ милосе́рдъ е́сть.

**Слово от Феофана Затворника:**

Под терниями и волчцами, подавляющими слово Божественной истины, кроме богатства, сластей и скорбей житейских, в нынешнее время надо разуметь и разные ложные учения, распространяемые учеными, потерявшими истину и сбившимися с пути к ней. Таких учений у нас расходится много: иные гласно и открыто идут против истины; другие - под условными намеками, понятными, однако, тем, к кому направляются. В существе они действуют как угар; незаметно входя, омрачают голову и доводят до потери ясного сознания всего окружающего. Кто нахватается этого угара, тот начинает бредить, как сонный, ибо все представляется ему уже совсем не в том виде, как оно есть и как представляется находящемуся в здравом уме. Встретив такое лицо, вы видите, что у него подавлена не только истина всякая, но заглушено и чувство истины, и ложь внедрилась во все составы ума. Как же быть? Не слушать и не читать этих бредней, а когда невольно услышалось или прочиталось, - выбрось из головы, а когда не выбрасывается, - подвергнуть рассуждению, и все разлетится, как дым.

**Объявления:**

Всенощная будет отслужена в субботу (31-10) в 17:00

Будет прямая трансляция Божественной Литургии на нашей странице в Фейсбуке в воскресенье (01-11) в **10**:**00** (и на вебсайте)

В среду (04-11), о. Андрей будет проводить приёмные часы с 16:00 до 18:00 на Zoom.

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.

В пятницу 06–11 у нас будет вечерня для усопших в 18:00

В субботу 08 ноября Церковь отмечает Дмитриевскую Субботу. Литургия с панихидой будут отслужены в 9:00.

Будет занятие закона божьего (на Zoom) в 15:00 в субботу 07 ноября.

Всенощная будет отслужена в субботу (07-11) в 17:00

Будет прямая трансляция Божественной Литургии на улице на нашей странице в Фейсбуке в воскресенье (08-11) в **10**:**00** (и на вебсайте).

**Помолитесь, пожалуйста, за рабов божиих:** Нина, Елизавета Матфеевна, Анна (Прокушкина), Михаил (Синкевич), Ираида (Лак), Анисия (Князик), Виктор, Татьяна, Игорь, Ирина, София, Елена, Эсфирь, Семён, Николай. **Усопшие:** Зоя (Бринер) (40-й день).

**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!

**21st Sunday After Pentecost –– Righteous John of Kronstadt –– Tone 4**

**Resurrectional Troparion –– Tone 4**

When the women disciples of the Lord

learned from the angel the joyous message of the Resurrection,

they cast away the ancestral curse

and elatedly told the Apostles:

“Death is overthrown!

Christ God is risen, //

granting the world great mercy!”

**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.

**Troparion (John of Kronstadt) –– Tone 4**

With the apostles your message has gone out to the ends of the world, / and with the confessors you suffered for Christ! / You are like the hierarchs through your preaching of the word; / with the righteous you are radiant with the grace of God. / The Lord has exalted your humility above the heavens / and given us your name as a source of miracles. / O wonder-worker, living in Christ for ever, / have mercy on those beset by troubles; / and hear us when we cry out in faith, O our beloved shepherd John!

**Resurrectional Kontakion –– Tone 4**

My Savior and Redeemer/ as God rose from the tomb and delivered the earth-born from their chains./ He has shattered the gates of Hell,/ and as Master, // he has risen on the third day.

**Kontakion (St John) –– Tone 3**

This day the pastor of Kronstadt / appears before the throne of God / praying fervently on behalf of the faithful / to the chief pastor Christ, who has promised: / “I will build my church, and the powers of death shall not prevail against it!”

**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!

## Galatians 2:16-20 *(Epistle)*

16 knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! 18 For if I build again those things which I destroyed, I make myself a transgressor. 19 For I through the law died to the law that I might live to God. 20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

**1 John 4:7-11 (Righteous John)**  
Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love. In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.

## Luke 8:5-15 *(Gospel)*

5 “A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. 6 Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. 7 And some fell among thorns, and the thorns sprang up with it and choked it. 8 But others fell on good ground, sprang up, and yielded a crop a hundredfold.” When He had said these things He cried, “He who has ears to hear, let him hear!” 9 Then His disciples asked Him, saying, “What does this parable mean?” 10 And He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that ‘Seeing they may not see, And hearing they may not understand.’ 11 Now the parable is this: The seed is the word of God. 12 Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. 13 But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. 14 Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. 15 But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.

**Luke 6:31-36 (Gospel)**

31 And just as you want men to do to you, you also do to them likewise. 32 But if you love those who love you, what credit is that to you? For even sinners love those who love them. 33 And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34 And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. 35 But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. 36 Therefore be merciful, just as your Father also is merciful.

**On The Life of St John of Kronstadt – from OCA.org:**

Saint John of Kronstadt was born in the village of Sura in Archangel province on October 19, 1829, and was called John in honor of Saint John of Rila (August 18). His parents were very poor but were very devoted to the Church. Even though he was poor, as a young boy John learned to feel compassion for others in their misfortune. His neighbors frequently asked him to pray for them, as they noticed this special grace-endowed gift in him. When John was ten, his parents were able to raise some money and send him to the local school which was attached to the church. At first, the boy had an extremely difficult time with his studies. He worked for days on end, but still failed to keep up.

Writing about his life he once recalled an evening when everyone had already gone to bed. “I could not sleep, and I still failed to understand anything I was taught. I still read poorly and could not remember anything I was told. I became so depressed I fell to my knees and began to pray. I don’t know whether I had spent a long time in that position or not, but suddenly something shook my whole being. It was as if a veil had fallen from my eyes, and my mind had been opened, and I remembered clearly my teacher of that day and his lesson. I also recalled the topic and the examples he had given. I felt so light and joyous inside.” After this experience he did so well he became one of the first in his class to be chosen to go to seminary, and after seminary to the Theological Academy in Saint Petersburg (a great honor at that time).

Throughout his studies, John thought about the importance of forgiveness, meekness, and love, and came to believe that these were the very center and power of Christianity, and that only one path—the path of humble love—leads to God and the triumph of His righteousness. He also thought a great deal about the Savior’s death on the Cross at Golgotha, and pitied those who did not know Jesus Christ. He wished to preach to them about His death and Resurrection. He dreamed about becoming a missionary to distant China, but saw that there was a great deal of work for a genuine pastor of Christ’s flock both in his own city and the surrounding towns.

When John graduated from the Academy he met Elizabeth Nesvitsky who lived in the town of Kronstadt. They dated, he proposed, and they were married. After his studies, John still desired to learn more about his faith and his Church.

It was in this frame of mind that he prepared to be a priest and to enter public ministry. He was ordained a deacon on December 10, 1855, and then priest on December 12. He was assigned to Saint Andrew’s Cathedral in the city of Kronstadt. He said, “I made myself a rule to be as sincere as possible in my work, and of strictly watching myself and my inner life.”

Father John wanted most of all to earn the love of the people in his care, because only a loving attitude could provide the firm support and help he needed as he faced the difficult work of the priesthood. His constant thought was how he would come before the Last Judgment and have to give an account, not only for his own deeds, but also the deeds of his flock, for whose education and salvation he was responsible. To him no one was a stranger; everyone who came to him for help became a friend and relative. He would tell people “The Church is the best heavenly friend of every sincere Christian.” He conducted divine services daily and offered the prayers of the faithful. He called all who rarely receive Holy Communion to prepare themselves and live their lives in a Christian way so that they could receive more often. Listening to Father John, many people changed their lifestyle, repented sincerely, and joyfully received Holy Communion on a regular basis.

At that time the government exiled murderers, thieves and other criminals to Kronstadt. Life was horrible for the exiles. Even children of exiles would become thieves and criminals. He would go to their dugouts, hovels and shacks to visit with them. Not satisfied with staying for five or ten minutes to administer some rite and then leave, Father John believed he was coming to visit a priceless soul, his brothers and sisters. He would stay for hours, talking, encouraging, comforting, crying, and rejoicing together with them.

From the beginning he also concerned himself with the material needs of the poor. He would shop for food, go to the pharmacy for prescriptions, to the doctor for help, many times giving the poor his last few coins. The inhabitants of Kronstadt would see him returning home barefoot and without his cassock. Often parishioners would bring shoes to his wife, saying to her, “Your husband has given away his shoes to someone, and will come home barefoot.” He would also write articles for the newspaper exhorting the people of Kronstadt to “support the poor morally and materially.” These appeals touched the hearts of many and Father John organized many charitable efforts. Realizing that his individual charity was insufficient for aiding the needy, he founded the Orthodox Christian House Parish Trusteeship of Saint Andrew the First-Called. This brotherhood coordinated many charitable efforts throughout the city and helped many needy people.

In 1857, he began teaching in the local city schools. He would tell people, “If children cannot listen to the Gospel, it is only because it is taught like any other subject, with boredom and indifference. Such teaching defeats the purpose of the Gospel. It fails because it forces students only to read words and memorize them instead of making them live in their lives.” To Father John there were no incapable students. He taught in such a way that poor pupils as well as good ones were able to understand. His attention was aimed not so much at forcing students to memorize as to fill their souls with the joy of living according to Christian values, sharing with them the holy thoughts which filled his soul.

When speaking to other priests about their vocation he would say, “You are a representative of the faith of the Church, O priest; you are a representative of Christ the Lord Himself. You should be a model of meekness, purity, courage, perseverance, patience, and lofty spirit. You are doing the work of God and must not let anything discourage you.”

Saint John has performed more miracles than almost any other saint, with the possible exception of Saint Nicholas. Through his prayers he healed the sick, gave hope to the hopeless, and brought sinners to repentance.

Father John labored endlessly in his work for the Lord preaching, teaching, and helping those in need. Having spent his entire life serving God and His people, Father John fell ill and died on December 20, 1908. Almost immediately, people from near and far began to make pilgrimages to the monastery where he was buried. Even today millions of Orthodox Christians in Russia and around the world pray to him to intercede for them as he had always done from his childhood.

Saint John was glorified by the Russian Orthodox Church on June 8, 1990.

**Announcements:**

Vigil will be served Saturday October 31st at 5 PM

There will be a livestream of the Festal Divine Liturgy on our parish FaceBook page at **10:00 AM** Sunday November 1st (and on our website).

Fr Andrew will hold Office Hours from 4 PM to 6 PM on Wednesday November 4th on Zoom

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.

We will have Vespers for the Departed at 6 PM on Friday November 6th

The Church commemorates Demetrius Soul Saturday on November 7th this year. Liturgy with panikhida for the departed will begin at 9 AM.

Church School will be on Zoom at 3 PM on Saturday 11/07.

Vigil will be served Saturday November 7th at 5 PM

There will be a livestream of the outdoor Divine Liturgy on our parish FaceBook page at **10:00 AM** Sunday November 8th (and on our website).

**Please pray for the servants of God:** Nina, Elizaveta Matfeevna, Anna (Prokushkina), Michael (Sinkewitsch), Eroeda (Luck), Anisia (Knyazik), Victor, Tatiana, Igor, Irina, Sophia, Elena, Esther, Simon, Nikolai. **Reposed:** Zoya (Bryner) (40th day is today).

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