**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

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**28-е Воскресенье После Троицы – Великомученицы Варвары – Преп. Иоанна Дамаскина – Глас 3**

**Тропари и Кондаки после Малого Входа:**

**Тропарь Воскресный Глас 3:**

Да веселя́тся небе́сная, / да ра́дуются земна́я, / я́ко сотвори́ держа́ву / мы́шцею Свое́ю Госпо́дь, / попра́ сме́ртию сме́рть, / пе́рвенец ме́ртвых бы́сть; / из чре́ва а́дова изба́ви на́с, / и подаде́ ми́рови ве́лию ми́лость.

**Тропарь Храма Глас 4:**

Рождество́ Твое́, Богоро́дице Де́во,/ ра́дость возвести́ всей вселе́нней:/ из Тебе́ бо возсия́ Со́лнце пра́вды Христо́с Бог наш,/ и, разруши́в кля́тву, даде́ благослове́ние,// и, упраздни́в сме́рть, дарова́ нам живо́т ве́чный

**Тропарь Св. Варвары Глас 8:**

Варвару святую почтим:/ вражия бо сети сокруши/ и, яко птица, избавися от них// помощию и оружием Креста, всечестная.

**Тропарь Св. Иоанна Дамаскина Глас 8:**

Православия наставниче,/ благочестия учителю и чистоты,/ вселенныя светильниче,/ монашествующих богодохновенное удобрение, Иоанне премудре,/ ученьми твоими вся просветил еси, цевнице духовная,// моли Христа Бога спастися душам нашим.

**Кондак Воскресный Глас 3:**

Воскре́сл еси́ дне́сь из гро́ба, Ще́дре, / и на́с возве́л еси́ от вра́т сме́ртных; / дне́сь Ада́м лику́ет, и ра́дуется Е́ва, / вку́пе же и проро́цы с патриа́рхи воспева́ют непреста́нно / Боже́ственную держа́ву вла́сти Твоея́.

**Кондак Великомученицы Глас 4:**

В Троице благочестно певаемому/ последовавши Богу, страстотерпице,/ идольская притупила еси чтилища,/ посреде же подвига страдальчествующи, Варваро,/ мучителей прещения не устрашилася еси, мужемудренная,/ велегласно поющи присно:// Троицу чту, Едино Божество.

**Кондак Преподобного Глас 4:**

Песнописца и честнаго богоглагольника,/ Церкве наказателя и учителя/ и врагов сопротивоборца, Иоанна воспоим:/ оружие бо взем, Крест Господень,/ всю отрази ересей прелесть/ и яко теплый предстатель к Богу// всем подает прегрешений прощение.

**Кондак Храма Глас 4:**

Иоаки́м и А́нна поноше́ния безча́дства,/ и Ада́м и Е́ва от тли сме́ртныя свободи́стася, Пречи́стая,/ во святе́м рождестве́ Твое́м./ То пра́зднуют и лю́дие Твои́,/ вины́ прегреше́ний изба́вльшеся,/ внегда́ зва́ти Ти:// непло́ды ражда́ет Богоро́дицу и пита́тельницу Жи́зни на́шея

**Послание к Колоссянам (1:12-18):**

12благодаря Бога и Отца, призвавшего нас к участию в наследии святых во свете, 13избавившего нас от власти тьмы и введшего в Царство возлюбленного Сына Своего, 14в Котором мы имеем искупление Кровию Его и прощение грехов, 15Который есть образ Бога невидимого, рожденный прежде всякой твари; 16ибо Им создано всё, что на небесах и что на земле, видимое и невидимое: престолы ли, господства ли, начальства ли, власти ли,- все Им и для Него создано; 17и Он есть прежде всего, и все Им стои́т. 18И Он есть глава тела Церкви; Он - начаток, первенец из мертвых, дабы иметь Ему во всем первенство,

**Евангелие От Луки (17:12-19):**

12И когда входил Он в одно селение, встретили Его десять человек прокаженных, которые остановились вдали 13и громким голосом говорили: Иисус Наставник! помилуй нас. 14Увидев *их,* Он сказал им: пойдите, покажитесь священникам. И когда они шли, очистились. 15Один же из них, видя, что исцелен, возвратился, громким голосом прославляя Бога, 16и пал ниц к ногам Его, благодаря Его; и это был Самарянин. 17Тогда Иисус сказал: не десять ли очистились? где же девять? 18как они не возвратились воздать славу Богу, кроме сего иноплеменника? 19И сказал ему: встань, иди; вера твоя спасла тебя.

**Слово от Свт. Феофана Затворника:**

Исцелены десять прокаженных, а благодарить Господа пришел только один. Не такова ли пропорция благодарных, в общей сложности, людей, благодетельствуемых Господом? Кто не получал благ или, вернее, что есть в нас и что бывает с нами, что не было бы благим для нас? А между тем все ли благодарны Богу и за все ли благодарят? Есть даже такие, которые позволяют себе спрашивать: "зачем Бог дал бытие? Лучше бы нам не быть". Бог дал тебе бытие для того, чтоб ты вечно блаженствовал; Он дал тебе бытие даром, даром снабдил тебя и всеми способами к достижению вечного блаженства; за тобою дело: стоит только немножко потрудиться ради того. Говоришь: "да у меня все горести, бедность, болезни, напасти". Что же, и это в числе способов к стяжанию вечного блаженства: потерпи. Всю жизнь твою и мгновением нельзя назвать в сравнении с вечностью. Даже если бы и всю жизнь подряд пришлось пострадать, и то ничто против вечности, а ты еще имеешь минуты утешения. Не смотри на настоящее, а на то, что готовится тебе в будущем, и попекись сделать себя достойным того, и тогда горестей не заметишь. Все они будут поглощаться несомненным упованием вечных утешений, и благодарность не будет умолкать в устах твоих.

**Объявления:**

Все приглашены на обед после службы. После обеда “Вопросы и ответы” будут о теме “Как готовиться к Рождеству?”.

Церковь отмечает день Свт. Николая Чудотворца во вторник 19 декабря. Великая Вечерня начинается в 18:00 в понедельник. Литургия начинается в 9:00 во вторник.

У нас будет обычное выходное расписание 23/24 декабря.

**Помолитесь, пожалуйста, за рабов божиих:** Архиепископ ВЕНИАМИН, Протоиерей Антоний, Матушка Иоанна, Матушка Ксения, Нина, Елизавета Матвеевна, Михаил (Синкевич), Ираида (Лак), Анисия (Князик), Галина, Владимир, Анна (Никитина). **За путешествующих:** Семья Орлов. **За тех в опасности в Украине:** Солдаты Алексей, Александр, Андрей, и Артемий; 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, Игорь, Виктор.

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**28th Week After Pentecost –– Greatmartyr Barbara –– Venerable John of Damascus –– Tone 3**

**Tone 3** **Troparion**  *(Resurrection)*

Let the heavens be glad; let earthly things rejoice; for the Lord hath wrought might with His arm. He hath trampled down death by death; the first-born of the dead hath He become. From the belly of Hades hath He delivered us and hath granted to the world great mercy.

**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 — Tone 8** *(St. Barbara)*

Let us honor Saint Barbara, for she broke the snares of the Enemy, and like a bird, escaped from them by the help and weapon of the most Honorable Cross.

**Troparion — Tone 8** *(St. John)*

Champion of Orthodoxy, teacher of purity and of true worship, / the enlightener of the universe and the adornment of hierarchs: / all-wise father John, your teachings have gleamed with light upon all things. / Intercede before Christ God to save our souls.

**Tone 3 Kontakion** *(Resurrection)*

Thou didst rise today from the tomb, O Merciful One, and didst lead us out of the gates of death. Today Adam danceth and Eve rejoiceth; and together with them both the Prophets and Patriarchs unceasingly praise the divine might of Thine authority.

**Tone 4** **Kontakion**  *(St. Barbara)*

By devoutly following Him Who is praised in Trinity, O revered Passion-Bearer, you forsook the shrines of the idols, and contested in the midst of the arena, O Barbara, not cowering before the tyrants' threats, you cried out in a loud voice: “I worship the Trinity in one Godhead.”

**Tone 4** **Kontakion**  *(St. John)*

Let us sing praises to John, worthy of great honor, / the composer of hymns, the star and teacher of the Church, the defender of her doctrines: / through the might of the Lord’s Cross he overcame heretical error / and as a fervent intercessor before God / he entreats that forgiveness of sins may be granted to all.

**Tone 4** **Kontakion** *(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!

## Colossians 1:12-18 *(Epistle)*

## 12 giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. 13 He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love, 14 in whom we have redemption through His blood, the forgiveness of sins. 15 He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist. 18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

## Luke 17:12-19 *(Gospel)*

12 Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. 13 And they lifted up their voices and said, “Jesus, Master, have mercy on us!” 14 So when He saw them, He said to them, “Go, show yourselves to the priests.” And so it was that as they went, they were cleansed. 15 And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, 16 and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. 17 So Jesus answered and said, “Were there not ten cleansed? But where are the nine? 18 Were there not any found who returned to give glory to God except this foreigner? 19 And He said to him, “Arise, go your way. Your faith has made you well.”

**On St. Barbara – from OCA.org:**

The Holy Great Martyr Barbara lived and suffered during the reign of the emperor Maximian (305-311). Her father, the pagan Dioscorus, was a rich and illustrious man in the Syrian city of Heliopolis. After the death of his wife, he devoted himself to his only daughter.

Seeing Barbara’s extraordinary beauty, Dioscorus decided to hide her from the eyes of strangers. Therefore, he built a tower for Barbara, where only her pagan teachers were allowed to see her. From the tower there was a view of hills stretching into the distance. By day she was able to gaze upon the wooded hills, the swiftly flowing rivers, and the meadows covered with a mottled blanket of flowers; by night the harmonious and majestic vault of the heavens twinkled and provided a spectacle of inexpressible beauty. Soon the virgin began to ask herself questions about the First Cause and Creator of so harmonious and splendid a world.

Gradually, she became convinced that the souless idols were merely the work of human hands. Although her father and teachers offered them worship, she realized that the idols could not have made the surrounding world. The desire to know the true God so consumed her soul that Barbara decided to devote all her life to this goal, and to spend her life in virginity.

The fame of her beauty spread throughout the city, and many sought her hand in marriage. But despite the entreaties of her father, she refused all of them. Barbara warned her father that his persistence might end tragically and separate them forever. Dioscorus decided that the temperament of his daughter had been affected by her life of seclusion. He therefore permitted her to leave the tower and gave her full freedom in her choice of friends and acquaintances. Thus Barbara met young Christian maidens in the city, and they taught her about the Creator of the world, about the Trinity, and about the Divine Logos. Through the Providence of God, a priest arrived in Heliopolis from Alexandria disguised as a merchant. After instructing her in the mysteries of the Christian Faith, he baptized Barbara, then returned to his own country.

During this time a luxurious bathhouse was being built at the house of Dioscorus. By his orders the workers prepared to put two windows on the south side. But Barbara, taking advantage of her father’s absence, asked them to make a third window, thereby forming a Trinity of light. On one of the walls of the bath-house Barbara traced a cross with her finger. The cross was deeply etched into the marble, as if by an iron instrument. Later, her footprints were imprinted on the stone steps of the bathhouse. The water of the bathhouse had great healing power. Saint Simeon Metaphrastes (November 9) compared the bathhouse to the stream of Jordan and the Pool of Siloam, because by God’s power, many miracles took place there.

When Dioscorus returned and expressed dissatisfaction about the change in his building plans, his daughter told him about how she had come to know the Triune God, about the saving power of the Son of God, and about the futility of worshipping idols. Dioscorus went into a rage, grabbed a sword and was on the point of striking her with it. The holy virgin fled from her father, and he rushed after her in pursuit. His way became blocked by a hill, which opened up and concealed the saint in a crevice. On the other side of the crevice was an entrance leading upwards. Saint Barbara managed then to conceal herself in a cave on the opposite slope of the hill.

After a long and fruitless search for his daughter, Dioscorus saw two shepherds on the hill. One of them showed him the cave where the saint had hidden. Dioscorus beat his daughter terribly, and then placed her under guard and tried to wear her down with hunger. Finally he handed her over to the prefect of the city, named Martianus. They beat Saint Barbara fiercely: they struck her with rawhide, and rubbed her wounds with a hair cloth to increase her pain. By night Saint Barbara prayed fervently to her Heavenly Bridegroom, and the Savior Himself appeared and healed her wounds. Then they subjected the saint to new, and even more frightful torments.

In the crowd where the martyr was tortured was the virtuous Christian woman Juliana, an inhabitant of Heliopolis. Her heart was filled with sympathy for the voluntary martyrdom of the beautiful and illustrious maiden. Juliana also wanted to suffer for Christ. She began to denounce the torturers in a loud voice, and they seized her.

Both martyrs were tortured for a long time. Their bodies were raked and wounded with hooks, and then they were led naked through the city amidst derision and jeers. Through the prayers of Saint Barbara the Lord sent an angel who covered the nakedness of the holy martyrs with a splendid robe. Then the steadfast confessors of Christ, Saints Barbara and Juliana, were beheaded. Dioscorus himself executed Saint Barbara. The wrath of God was not slow to punish both torturers, Martianus and Dioscorus. They were killed after being struck by lightning.

In the sixth century the relics of the holy Great Martyr Barbara were transferred to Constantinople. Six hundred years later, they were transferred to Kiev (July 11) by Barbara, the daughter of the Byzantine Emperor Alexius Comnenos, wife of the Russian prince Michael Izyaslavich. They rest even now at Kiev’s Saint Vladimir cathedral, where an Akathist to the saint is served each Tuesday.

Many pious Orthodox Christians are in the habit of chanting the Troparion of Saint Barbara each day, recalling the Savior’s promise to her that those who remembered her and her sufferings would be preserved from a sudden, unexpected death, and would not depart this life without benefit of the Holy Mysteries of Christ.

**Announcements:**

All are invited to stay for lunch in the church hall after the service. “Questions and Answers” after lunch will have a theme of: “How Do I Prepare for Christmas?”

The Church commemorates St. Nicholas on December 19th. Great Vespers will be served at 6 PM on Monday. Liturgy will begin at 9 AM on Tuesday.

We will have our usual schedule on the 23rd and 24th.

**Please pray for the servants of God:** Archbishop BENJAMIN, Archpriest Anthony, Matushka Ioanna, Matushka Xenia, Nina, Elizaveta Matfeevna, Michael (Sinkewitsch), Eroeda (Luck), Anisia (Knyazik), Galina, Vladimir, Anna (Nikitina). **For Travelers:** The Orlov Family. **For Those in Ukraine:** Soldiers Alexei, Alexander, Andrei, Artem; 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, Igor, Victor.

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