**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

**1220 CRANE STREET**

**MENLO PARK, CALIFORNIA 94025**

**(650) 326-5622**

**tserkov.org**

**28-е Воскресенье После Троицы – Великомученицы Варвары – Глас 3**

**Тропари и Кондаки после Малого Входа:**

**Тропарь Воскресный Глас 3:**

Да веселятся Небесная,/ да радуются земная;/ яко сотвори державу/ мышцею Своею Господь,/ попра смертию смерть,/ первенец мертвых бысть;/ из чрева адова избави нас,// и подаде мирови велию милость.

**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.

**Тропарь Великомученицы Варвары Глас 8:**

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

**Кондак Воскресный Глас 3:**

Воскресл еси днесь из гроба, Щедре/ и нас возвел еси от врат смертных;/ днесь Адам ликует и радуется Ева,/ вкупе же и пророцы с патриархи воспевают непрестанно// Божественную державу власти Твоея.

**Кондак Варвары 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 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.

**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 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.

**Twenty-Eighth Sunday After Pentecost –– Greatmartyr Barbara – Tone 3**

**Colossians 1:12-18  *(Epistle)***

**12**Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: **13**Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: **14**In whom we have redemption through his blood, even the forgiveness of sins: **15**Who is the image of the invisible God, the firstborn of every creature: **16**For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: **17**And he is before all things, and by 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 might 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 the Greatmartyr 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. 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. 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.. 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, who married 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.