**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

**1220 CRANE STREET**

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**tserkov.org**

**25-е Воскресенье После Троицы -- Св. Апостола и Евангелиста Матфея -- Глас 8**

**Тропари и Кондаки после Малого Входа:**

**Тропарь Воскресный Глас 8:**

С высоты́ снизше́л еси́, Благоутро́бне, погребе́ние прия́л еси́ тридне́вное, да на́с свободи́ши страсте́й, Животе́ и Воскресе́ние на́ше, Го́споди, сла́ва Тебе́.

**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 Апостола Глас 3:**

Усе́рдно от мы́тницы к зва́вшему Влады́це Христу́,/ я́вльшуся на земли́ челове́ком за бла́гость,/ Тому́ после́довав, апо́стол избра́нный яви́лся еси́/ и благове́стник Ева́нгелия вселе́нней велегла́сен./ Сего́ ра́ди чтим честну́ю па́мять твою́, Матфе́е Богоглаго́ливе,/ моли́ ми́лостиваго Бо́га/ да грехо́в оставле́ние/ пода́ст душа́м на́шим.

**Кондак Воскресный Глас 8:**

Воскре́с из гро́ба, уме́ршыя воздви́гл еси́, и Ада́ма воскреси́л еси́, и Е́ва лику́ет во Твое́м воскресе́нии, и мирсти́и концы́ торжеству́ют, е́же из ме́ртвых воста́нием Твои́м, Многоми́лостиве.

**Кондак Апостола Глас 4:**

Мыта́рства и́го отве́рг,/ пра́вды и́гу притя́глся еси́/ и яви́лся еси́ купе́ц всеизря́днейший,/ бога́тство прине́с ю́же с высоты́ прему́дрость./ Отону́дуже пропове́дал еси́ и́стины сло́во/ и уны́лых воздви́гл еси́ ду́ши,/ написа́в час су́дный.

**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.

**Послание к Ефесяном (4:1-6)**

1Итак я, узник в Господе, умоляю вас поступать достойно звания, в которое вы призваны, 2со всяким смиренномудрием и кротостью и долготерпением, снисходя друг ко другу любовью, 3стараясь сохранять единство духа в союзе мира. 4Одно тело и один дух, как вы и призваны к одной надежде вашего звания; 5один Господь, одна вера, одно крещение, 6один Бог и Отец всех, Который над всеми, и через всех, и во всех нас.

**Первое Послание к Коринфяном (4:9-16)**

9Ибо я думаю, что нам, последним посланникам, Бог судил быть как бы приговоренными к смерти, потому что мы сделались позорищем для мира, для Ангелов и человеков. 10Мы безумны Христа ради, а вы мудры во Христе; мы немощны, а вы крепки; вы в славе, а мы в бесчестии. 11Даже доныне терпим голод и жажду, и наготу и побои, и скитаемся, 12и трудимся, работая своими руками. Злословят нас, мы благословляем; гонят нас, мы терпим; 13хулят нас, мы молим; мы как сор для мира, *как* прах, всеми *попираемый* доныне. 14Не к постыжению вашему пишу сие, но вразумляю вас, как возлюбленных детей моих. 15Ибо, хотя у вас тысячи наставников во Христе, но не много отцов; я родил вас во Христе Иисусе благовествованием. 16Посему умоляю вас: подражайте мне, как я Христу.

**Евангелие От Луки (10:25-37):**

25И вот, один законник встал и, искушая Его, сказал: Учитель! что́ мне делать, чтобы наследовать жизнь вечную? 26Он же сказал ему: в законе что́ написано? ка́к читаешь? 27Он сказал в ответ: возлюби Господа Бога твоего всем сердцем твоим, и всею душею твоею, и всею крепостию твоею, и всем разумением твоим, и ближнего твоего, как самого себя. 28*Иисус* сказал ему: правильно ты отвечал; так поступай, и будешь жить. 29Но он, желая оправдать себя, сказал Иисусу: а кто мой ближний? 30На это сказал Иисус: некоторый человек шел из Иерусалима в Иерихон и попался разбойникам, которые сняли с него одежду, изранили его и ушли, оставив его едва живым. 31По случаю один священник шел тою дорогою и, увидев его, прошел мимо. 32Также и левит, быв на том месте, подошел, посмотрел и прошел мимо. 33Самарянин же некто, проезжая, нашел на него и, увидев его, сжалился 34и, подойдя, перевязал ему раны, возливая масло и вино; и, посадив его на своего осла, привез его в гостиницу и позаботился о нем; 35а на другой день, отъезжая, вынул два динария, дал содержателю гостиницы и сказал ему: позаботься о нем; и если издержишь что более, я, когда возвращусь, отдам тебе. 36Кто из этих троих, думаешь ты, был ближний попавшемуся разбойникам? 37Он сказал: оказавший ему милость. Тогда Иисус сказал ему: иди, и ты поступай так же.

**Евангелие От Матфея (9:9-13):**

9Проходя оттуда, Иисус увидел человека, сидящего у сбора пошлин, по имени Матфея, и говорит ему: следуй за Мною. И он встал и последовал за Ним. 10И когда Иисус возлежал в доме, многие мытари и грешники пришли и возлегли с Ним и учениками Его. 11Увидев то, фарисеи сказали ученикам Его: для чего Учитель ваш ест и пьет с мытарями и грешниками? 12Иисус же, услышав это, сказал им: не здоровые имеют нужду во враче, но больные, 13пойдите, научитесь, что́ значит: милости хочу, а не жертвы? Ибо Я пришел призвать не праведников, но грешников к покаянию.

**Слово от Феофана Затворника:**

Вопрошавшему о том, как спастись, Господь с Своей стороны дал вопрос: "в законе что написано? как читаешь?". Этим Он показал, что за разрешением всех недоразумений надо обращаться к слову Божию. А чтоб и самих недоразумений не было, лучше всего всегда читать Божественное Писание со вниманием, рассуждением, сочувственно, с приложением к своей жизни и исполнением того, что касается мыслей - в мыслях, что касается чувств - в чувствах и расположениях, что касается дел - в делах. Внимающий слову Божию собирает светлые понятия о всем, что в нем, и что около и что выше его: выясняет свои обязательные отношения во всех случаях жизни, и святые правила, как драгоценные бисеры, нанизывает на нить совести, которая потом точно и определенно указывает, как когда поступить в угодность Господу, укрощает страсти, на которые чтение слова Божия действует всегда успокоительно. Какая бы ни волновала тебя страсть, начни читать слово Божие и страсть будет становиться все тише и тише, а наконец и совсем угомонится. Богатящийся ведением слова Божия имеет над собою столп облачный, руководивший израильтян в пустыне.

**Объявления:**

Всенощная будет отслужена в субботу (28-11) в 17:00

Будет прямая трансляция Божественной Литургии на нашей странице в Фейсбуке в воскресенье (29-11) в **10**:**00** (и на вебсайте)

В среду (02-12), 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 четверг 03-12 Праздничная Всенощная будет отслужена в 18:00

В пятницы 04-12 Церковь отмечает праздник Введения во Храм Пресвятой Богородицы. Праздничная Литургия будет совершена в 9:00

Будет занятие закона божьего на Zoom в субботу 05-12 в 15:00

Всенощная будет отслужена в субботу (05-12) в 17:00

Будет прямая трансляция Божественной Литургии на улице на нашей странице в Фейсбуке в воскресенье (06-12) в **10**:**00** (и на вебсайте).

**Помолитесь, пожалуйста, за рабов божиих:** Нина, Елизавета Матфеевна, Анна (Прокушкина), Михаил (Синкевич), Ираида (Лак), Анисия (Князик), Семья Вороненко (Евгений, Анна, Юлия, Дарья, Андрей, Иоанн), София, Эсфирь, Семён, Николай, Татьяна, Валерий. **Путешествующие:** Семья Байкштен (Георгий, Наталия, Ангелина, Алевтина). **Усопшие:** Патриарх Ириней, Митрополит Амфилохий.

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

**25th Sunday After Pentecost –– Holy Apostle and Evangelist Matthew –– Tone 8**

**Resurrectional Troparion –– Tone 8**

Thou didst descend from on high, O merciful One!

Thou didst accept the three-day burial

to free us from our sufferings! //

O Lord, our Life and Resurrection, glory to thee!

**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 (Apostle) –– Tone 3**

With zeal, you followed Christ the master,/ who in His goodness, appeared to men on earth./ He called you from the custom house,/ and revealed you to be a chosen apostle:/ a trumpet proclaiming the Gospel to the whole world!/ Therefore, we honor your precious memory,/ O divinely-eloquent Matthew! // Intercede with our merciful God that He may grant us forgiveness of our sins.

**Resurrectional Kontakion –– Tone 8**

By rising from the tomb, thou didst raise the dead and resurrect Adam./ Eve exults in thy Resurrection,// And the world celebrates thy rising from the dead, O greatly merciful One!

**Kontakion (Apostle) –– Tone 4**

You renounced the occupation of a publican,/ becoming a merchant rich in divine wisdom./ Preaching the word of truth as a teacher of righteousness,/ you exhort us to await the King of glory in vigilance, //and have given us a faithful account of the final judgment!

**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!

## Ephesians 4:1-6 *(Epistle)*

**1** I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, **2** with all lowliness and gentleness, with longsuffering, bearing with one another in love, **3** endeavoring to keep the unity of the Spirit in the bond of peace. **4** There is one body and one Spirit, just as you were called in one hope of your calling; **5** one Lord, one faith, one baptism; **6** one God and Father of all, who is above all, and through all, and in you all.

## 1 Corinthians 4:9-16 *(Epistle, Apostle)*

**9** For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. **10** We are fools for Christ’s sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! **11** To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. **12** And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; **13** being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. **14** I do not write these things to shame you, but as my beloved children I warn you. **15** For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. **16** Therefore I urge you, imitate me.

## Luke 10:25-37 *(Gospel)*

**25** And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?” **26** He said to him, “What is written in the law? What is your reading of it?” **27** So he answered and said, “’You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.’” **28** And He said to him, “You have answered rightly; do this and you will live.” **29** But he, wanting to justify himself, said to Jesus, “And who is my neighbor?” **30** Then Jesus answered and said: “A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. **31** Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. **32** Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. **33** But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. **34** So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. **35** On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’ **36** So which of these three do you think was neighbor to him who fell among the thieves?” **37** And he said, “He who showed mercy on him.” Then Jesus said to him, “Go and do likewise.”

## Matthew 9:9-13 *(Gospel, Apostle)*

**9** As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, “Follow Me.” So he arose and followed Him. **10** Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples. **11** And when the Pharisees saw it, they said to His disciples, “Why does your Teacher eat with tax collectors and sinners?” **12** When Jesus heard that, He said to them, “Those who are well have no need of a physician, but those who are sick. **13** But go and learn what this means: ‘I desire mercy and not sacrifice.’ For I did not come to call the righteous, but sinners, to repentance.”

**On The Apostle Matthew – from OCA.org:**

The Holy Apostle and Evangelist Matthew, was also named Levi (Mark 2:14; Luke 5:27); he was one of the Twelve Apostles (Mark 3:18; Luke 6:45; Acts 1:13), and was brother of the Apostle James Alphaeus (Mark 2:14). He was a publican, or tax-collector for Rome, in a time when the Jews were under the rule of the Roman Empire. He lived in the Galilean city of Capernaum. When Matthew heard the voice of Jesus Christ: “Come, follow Me” (Mt. 9:9), left everything and followed the Savior. Christ and His disciples did not refuse Matthew’s invitation and they visited his house, where they shared table with the publican’s friends and acquaintances. Like the host, they were also publicans and known sinners. This event disturbed the pharisees and scribes a great deal.

Publicans who collected taxes from their countrymen did this with great profit for themselves. Usually greedy and cruel people, the Jews considered them pernicious betrayers of their country and religion. The word “publican” for the Jews had the connotation of “public sinner” and “idol-worshipper.” To even speak with a tax-collector was considered a sin, and to associate with one was defilement. But the Jewish teachers were not able to comprehend that the Lord had “come to call not the righteous, but sinners to repentance” (Mt. 9:13).

Matthew, acknowledging his sinfulness, repaid fourfold anyone he had cheated, and he distributed his remaining possessions to the poor, and he followed after Christ with the other apostles. Saint Matthew was attentive to the instructions of the Divine Teacher, he beheld His innumerable miracles, he went together with the Twelve Apostles preaching to “the lost sheep of the house of Israel” (Mt. 10:6). He was a witness to the suffering, death, and Resurrection of the Savior, and of His glorious Ascension into Heaven.

Having received the grace of the Holy Spirit, which descended upon the Apostles on the day of Pentecost, Saint Matthew preached in Palestine for several years. At the request of the Jewish converts at Jerusalem, the holy Apostle Matthew wrote his Gospel describing the earthly life of the Savior, before leaving to preach the Gospel in faraway lands.

In the order of the books of the New Testament, the Gospel of Matthew comes first. Palestine is said to be the place where the Gospel was written. Saint Matthew wrote in Aramaic, and then it was translated into Greek. The Aramaic text has not survived, but many of the linguistic and cultural-historical peculiarities of the Greek translation give indications of it.

The Apostle Matthew preached among people who were awaiting the Messiah. His Gospel manifests itself as a vivid proof that Jesus Christ is the Messiah foretold by the prophets, and that there would not be another (Mt. 11:3).

The preaching and deeds of the Savior are presented by the evangelist in three divisions, constituting three aspects of the service of the Messiah: as Prophet and Law-Giver (Ch. 5-7), Lord over the world both visible and invisible (Ch. 8-25), and finally as High Priest offered as Sacrifice for the sins of all mankind (Ch. 26-27).

The theological content of the Gospel, besides the Christological themes, includes also the teaching about the Kingdom of God and about the Church, which the Lord sets forth in parables about the inner preparation for entering into the Kingdom (Ch. 5-7), about the worthiness of servers of the Church in the world (Ch. 10-11), about the signs of the Kingdom and its growth in the souls of mankind (Ch. 13), about the humility and simplicity of the inheritors of the Kingdom (Mt. 18:1-35; 19 13-30; 20:1-16; 25-27; 23:1-28), and about the eschatological revelations of the Kingdom in the Second Coming of Christ within the daily spiritual life of the Church (Ch. 24-25).

The Kingdom of Heaven and the Church are closely interconnected in the spiritual experience of Christianity: the Church is the historical embodiment of the Kingdom of Heaven in the world, and the Kingdom of Heaven is the Church of Christ in its eschatological perfection (Mt. 16:18-19; 28:18-20).

The holy Apostle brought the Gospel of Christ to Syria, Media, Persia, Parthia, and finishing his preaching in Ethiopia with a martyr’s death. This land was inhabited by tribes of cannibals with primitive customs and beliefs. The holy Apostle Matthew converted some of the idol-worshippers to faith in Christ. He founded the Church and built a temple in the city of Mirmena, establishing there his companion Platon as bishop.

When the holy apostle was fervently entreating God for the conversion of the Ethiopians the Lord Himself appeared to him in the form of a youth. He gave him a staff, and commanded him to plant it at the doors of the church. The Lord said that a tree would grow from this staff and it would bear fruit, and from its roots would flow a stream of water. When the Ethiopians washed themselves in the water and ate the fruit, they lost their wild ways and became gentle and good.

When the holy apostle carried the staff towards the church, he was met by the wife and son of the ruler of the land, Fulvian, who were afflicted by unclean spirits. In the Name of Christ the holy apostle healed them. This miracle converted a number of the pagans to the Lord. But the ruler did not want his subjects to become Christians and cease worshiping the pagan gods. He accused the apostle of sorcery and gave orders to execute him.

They put Saint Matthew head downwards, piled up brushwood and ignited it. When the fire flared up, everyone then saw that the fire did not harm Saint Matthew. Then Fulvian gave orders to add more wood to the fire, and frenzied with boldness, he commanded to set up twelve idols around the fire. But the flames melted the idols and flared up toward Fulvian. The frightened Ethiopian turned to the saint with an entreaty for mercy, and by the prayer of the martyr the flame went out. The body of the holy apostle remained unharmed, and he departed to the Lord.

The ruler Fulvian deeply repented of his deed, but still he had doubts. By his command, they put the body of Saint Matthew into an iron coffin and threw it into the sea. In doing this Fulvian said that if the God of Matthew would preserve the body of the apostle in the water as He preserved him in the fire, then this would be proper reason to worship this One True God.

That night the Apostle Matthew appeared to Bishop Platon in a dream, and commanded him to go with clergy to the shore of the sea and to find his body there. The righteous Fulvian and his retinue went with the bishop to the shore of the sea. The coffin carried by the waves was taken to the church built by the apostle. Then Fulvian begged forgiveness of the holy Apostle Matthew, after which Bishop Platon baptized him, giving him the name Matthew in obedience to a command of God.

Soon Saint Fulvian-Matthew abdicated his rule and became a presbyter. Upon the death of Bishop Platon, the Apostle Matthew appeared to him and exhorted him to head the Ethiopian Church. Having become a bishop, Saint Fulvian-Matthew toiled at preaching the Word of God, continuing the work of his heavenly patron.

**Announcements:**

Great Vespers will be served Saturday November 28th at 5 PM

There will be a livestream of the Festal Divine Liturgy on our parish FaceBook page at **10:00 AM** Sunday November 29th (and on our website).

Fr Andrew will hold Office Hours from 4 PM to 6 PM on Wednesday December 2nd 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.

Festal Vigil will be served at 6 PM on Thursday December 3rd

Friday December 4th is the feast of the Entrance of the Theotokos into the Temple. Festal Liturgy will begin at 9 AM

Church School will meet at 3 PM on Saturday December 5th via ZOOM

Vigil will be served Saturday December 5th at 5 PM

There will be a livestream of the outdoor Divine Liturgy on our parish FaceBook page at **10:00 AM** Sunday December 6th (and on our website).

**Please pray for the servants of God:** Nina, Elizaveta Matfeevna, Anna (Prokushkina), Michael (Sinkewitsch), Eroeda (Luck), Anisia (Knyazik), The Voronenko Family (Yevgen, Janna, Julia, Daria, Andrei, Ioann), Sophia, Esther, Simon, Nikolai, Tatiana, Valeriy. **Traveling:** Baykshtein Family (Georgiy, Natalia, Angelina, Alevtina). **Reposed:** Patriarch Irinej, Metropolitan Amphilochius.

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