**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 -- Иже во Святых Отца Нашего Амвросия, Епископа Медиоланскаго -- 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:**

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 Амвросия Глас 4:**

Пра́вило ве́ры и о́браз кро́тости,/ воздержа́ния учи́теля/ яви́ тя ста́ду твоему́/ я́же веще́й и́стина./ Сего́ ра́ди стяжа́л еси́ смире́нием высо́кая,/ нището́ю бога́тая,/ о́тче Амвро́сие,/ моли́ Христа́ Бо́га,/ спасти́ся душа́м на́шим.

**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 Апостола Глас 3:**

Боже́ственными догма́ты облиста́я,/ помрачи́л еси́ А́риеву пре́лесть, священнотаи́нниче и па́стырю Амвро́сие;/ чудоде́йствуя же си́лою ду́ха,/ стра́сти разли́чныя я́ве исцели́л еси́, о́тче преподо́бне,/ Христа́ Бо́га моли́ спасти́ся душа́м на́шим.

**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 Колоссяном (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.

**Объявления:**

Будет трансляция Великой Вечерни в субботу (19-12) в 17:00

Будет прямая трансляция Божественной Литургии на нашей странице в Фейсбуке в воскресенье (20-12) в **10**:**00** (и на вебсайте).

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.

Будет трансляция Великой Вечерни в субботу (26-12) в 17:00

Будет прямая трансляция Божественной Литургии на улице на нашей странице в Фейсбуке в воскресенье (27-12) в **10**:**00** (и на вебсайте).

**Помолитесь, пожалуйста, за рабов божиих:** Нина, Елизавета Матфеевна, Анна (Прокушкина), Михаил (Синкевич), Ираида (Лак), Анисия (Князик), София, Эсфирь, Семён, Николай, Татьяна, Теодора. **Путешествующие:** Семья Поляков (Максим, Екатерина, Анастасия, Александр, Георгий, Лев), Семья Мэлгоза (Мигэл, Христина, Мария, Ирина), Семья Чечетенко (Сергей, Татьяна, Анастасия). **Усопшие:** Патриарх Ириней, Архиепископ Давид.

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**28th Sunday After Pentecost –– Our Father Among the Saints Ambrose, Bishop of Milan –– Tone 3**

**Resurrectional Troparion –– Tone 3**

Let the heavens rejoice!/ Let the earth be glad!/ For the Lord has shown strength with his arm!/ He has trampled down death by death!/ He has become the first born of the dead!/ He has delivered us from the depths of hell,/ and has granted to 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 (St. Ambrose) –– Tone 4**

You appeared to your flock as a rule of faith,/ an image of humility and a teacher of abstinence./ Because of your lowliness, heaven was opened to you,/ because of your poverty, riches were granted to you. // O holy bishop Ambrose pray to Christ our God to save our souls

**Resurrectional Kontakion –– Tone 3**

On this day thou didst rise from the tomb, O merciful One,/ leading us from the gates of death./ On this day Adam exults as Eve rejoices./ With the prophets and patriarchs, // they unceasingly praise the divine majesty of thy power.

**Kontakion (St. Ambrose) –– Tone 3**

You were a pastor and teacher of the myst’ries, O Ambrose,/ shining with the teachings of God,/ darkening the deception of Arius!/ You worked wonders through the power of the Spirit,/ openly healing many passions, O ven’rable father! // Entreat Christ God that our souls may be saved!

**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!

## 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.”

**From the Life of St Ambrose – from OCA.org:**

Saint Ambrose, Bishop of Milan, was born in the year 340 into the family of the Roman prefect of Gaul (now France). Even in the saint’s childhood there appeared presentiments of his great future. Once, bees covered the face of the sleeping infant. They flew in and out of his mouth, leaving honey on his tongue. Soon they flew away so high that they could no longer be seen. Ambrose’s father said that the child would become something great when he reached manhood.

After the death of the father of the family, Ambrose journeyed to Rome, where the future saint and his brother Satyrius received an excellent education. About the year 370, upon completion of his course of study, Ambrose was appointed to the position of governor (consular prefect) of the districts of Liguria and Aemilia, though he continued to live at Mediolanum (now Milan).

In the year 374 Auxentius, the Arian Bishop of Mediolanum, died. This led to complications between the Orthodox and the Arians, since each side wanted to have its own bishop. Ambrose, as the chief city official, went to the church to resolve the dispute.

While he was speaking to the crowd, suddenly a child cried out, “Ambrose for bishop!” The people took up this chant. Ambrose, who at this time was still a catechumen, considered himself unworthy, and tried to refuse. He disparaged himself, and even tried to flee from Mediolanum. The matter went ultimately before the emperor Valentinian the Elder (364-375), whose orders Ambrose dared not disobey. He accepted holy Baptism from an Orthodox priest and, passing through all the ranks of the Church clergy in just seven days, on December 7, 374 he was consecrated Bishop of Mediolanum. He dispersed all his possessions, money and property for the adornment of churches, the upkeep of orphans and the poor, and he devoted himself to a strict ascetic life.

Ambrose combined strict temperance, intense vigilance and work within the fulfilling of his duties as archpastor. Saint Ambrose, defending the unity of the Church, energetically opposed the spread of heresy. Thus, in the year 379 he traveled off to establish an Orthodox bishop at Sirmium, and in 385-386 he refused to hand over the basilica of Mediolanum to the Arians.

The preaching of Saint Ambrose in defense of Orthodoxy was deeply influential. Another noted Father of the Western Church, Saint Augustine (June 15), bore witness to this, having accepted holy Baptism in the year 387 by the grace of the preaching of the bishop of Mediolanum.

Saint Ambrose also actively participated in civil matters. Thus, the emperor Gracian (375-383), having received from him the “Exposition of the Orthodox Faith” (De Fide), removed, by decree of the saint, the altar of Victory from the halls of the Senate at Rome, on which oaths were wont to be taken. Displaying a pastoral boldness, Saint Ambrose placed a severe penance on the emperor Theodosius I (379-395) for the massacre of innocent inhabitants of Thessalonica. For him there was no difference between emperor and commoner. Though he released Theodosius from the penance, the saint would not permit the emperor to commune at the altar, but compelled him to do public penance.

The fame of Bishop Ambrose and his actions attracted to him many followers from other lands. From far away Persia learned men came to him to ask him questions and absorb his wisdom. Fritigelda (Frigitil), queen of the military Germanic tribe of the Markomanni, which often had attacked Mediolanum, asked the saint to instruct her in the Christian Faith. The saint in his letter to her persuasively stated the dogmas of the Church. And having become a believer, the queen converted her own husband to Christianity and persuaded him to conclude a treaty of peace with the Roman Empire.

The saint combined strictness with an uncommon kindliness. Granted a gift of wonderworking, he healed many from sickness. One time at Florence, while staying at the house of Decentus, he resurrected a dead boy.

The repose of Saint Ambrose, who departed to the Lord on the night of Holy Pascha, was accompanied by many miracles. He even appeared in a vision to the children being baptized that night. The saint was buried in the Ambrosian basilica in Mediolanum, beneath the altar, between the Martyrs Protasius and Gervasius (October 14).

A zealous preacher and valiant defender of the Christian Faith, Saint Ambrose received particular renown as a Church writer. In dogmatic compositions he set forth the Orthodox teaching about the Holy Trinity, the Sacraments, and Repentance: “Five Books on the Faith” (De Fide); “Explication of the Symbol of the Faith” (Explanatio Symboli); “On the Incarnation” (De Incarnationis); “Three Books on the Holy Spirit” (De Spiritu Sancto); “On the Sacraments” (De Sacramento); “Two Books on Repentance” (De Paenitentia). In writings about Christian morality, he explained the excellence of Christian moral teaching compared to pagan moral teaching.

A well-known work of Saint Ambrose, “On the Duties of the Clergy” (De Officiis Ministrorum) evidences his deep awareness of pastoral duty. He stresses that those who serve in the Church should have not only the proper knowledge of Church services, but also the proper knowledge of moral precepts.

Saint Ambrose was also a reformer of Church singing. He introduced antiphonal singing (along the Eastern or Syrian form) into the Western Church, which became known as “Ambrosian Chant.” He also composed twelve hymns which were used during his lifetime. The hymn, “Thee, O God, we praise” (Te Deum), attributed to Saint Ambrose, entered into the divine services of the Orthodox Church (Molieben).

**Announcements:**

Great Vespers will be served (livestream only) Saturday December 19th at 5 PM

There will be a livestream of the outdoor Divine Liturgy on our parish FaceBook page at **10:00 AM** Sunday December 20th (and on our website).

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.

Great Vespers will be served (livestream only) Saturday December 26th at 5 PM

There will be a livestream of the outdoor Divine Liturgy on our parish FaceBook page at **10:00 AM** Sunday December 27th (and on our website).

**Please pray for the servants of God:** Nina, Elizaveta Matfeevna, Anna (Prokushkina), Michael (Sinkewitsch), Eroeda (Luck), Anisia (Knyazik), Sophia, Esther, Simon, Nikolai, Tatiana, Teodora. **Traveling:** Polyakov Family (Maxim, Ekaterina, Anastasia, Alexander, George, Leo), Melgoza Family (Miguel, Christina, Maria, Irene), Chechetenko Family (Sergei, Tatiana, Anastasia). **Reposed:** Patriarch Irinej, Archbishop David.

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