**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

**1220 CRANE STREET**

**MENLO PARK, CALIFORNIA 94025**

**(650) 326-5622**

**tserkov.org**

**4-е Воскресенье После Троицы – Свв Апостолов Варфоломея и Варнавы – 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 Свв Апостолов Глас 3:**

Язык огнедохновен в силе Духа приемше,/ во плоти пришедшее Слово проповедаете всюду,/ Егоже ради ов во главу усечен,/ ов же камением побиен,/ и есте апостольскому лику украшение,/ Варфоломее и Варнаво,/ темже память вашу почитаем и просим:/ молите Христа Бога подати нам грехов оставление.

**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 Св Варнавы Глас 3:**

Господень был еси всеистинный служитель,/ апостолов же явился еси седмидесятих первый,/ озарил еси и с Павлом проповедь твою,/ всем возвещаяй Христа Спаса,/ сего ради песнопении// Божественную память твою, Варнаво, совершаем.

**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 Римлянам (6:18-23):**

18Освободившись же от греха, вы стали рабами праведности. 19Говорю по *рассуждению* человеческому, ради немощи плоти вашей. Как предавали вы члены ваши в рабы нечистоте и беззаконию на *дела* беззаконные, так ныне представьте члены ваши в рабы праведности на *дела* святые. 20Ибо, когда вы были рабами греха, тогда были свободны от праведности. 21Какой же плод вы имели тогда? *Такие* *дела,* каких ныне сами стыдитесь, потому что конец их - смерть. 22Но ныне, когда вы освободились от греха и стали рабами Богу, плод ваш есть святость, а конец - жизнь вечная. 23Ибо возмездие за грех - смерть, а дар Божий - жизнь вечная во Христе Иисусе, Господе нашем.

**Евангелие От Матфея (8:5-13):**

5Когда же вошел Иисус в Капернаум, к Нему подошел сотник и просил Его: 6Господи! слуга мой лежит дома в расслаблении и жестоко страдает. 7Иисус говорит ему: Я приду и исцелю его. 8Сотник же, отвечая, сказал: Господи! я недостоин, чтобы Ты вошел под кров мой, но скажи только слово, и выздоровеет слуга мой; 9ибо я и подвластный человек, но, имея у себя в подчинении воинов, говорю одному: пойди, и идет; и другому: приди, и приходит; и слуге моему: сделай то, и делает. 10Услышав сие, Иисус удивился и сказал идущим за Ним: истинно говорю вам, и в Израиле не нашел Я такой веры. 11Говорю же вам, что многие придут с востока и запада и возлягут с Авраамом, Исааком и Иаковом в Царстве Небесном; 12а сыны царства извержены будут во тьму внешнюю: там будет плач и скрежет зубов. 13И сказал Иисус сотнику: иди, и, как ты веровал, да будет тебе. И выздоровел слуга егов тот час.

**Слово от Феофана Затворника:**

Какова вера сотника! Удивила Самого Господа. Сущность ее в том, что он исповедал Господа Богом всяческих, всемощным владыкою и повелителем всего сущего; потому-то и просил: только скажи слово и исцелеет отрок мой. Верую, что все Тебе подвластно и все слушается мановения Твоего. Такой же веры и от всех требовал Господь; такая же требуется и от нас. В ком есть такая вера, тот ни в чем не имеет недостатка и что ни попросит, все получает. Так обетовал Сам Господь. О, когда бы и нам попасть хоть на след такой веры! Но и она есть дар, и дара этого тоже надо просить и просить с верою. Будем же просить ее, по крайней мере с чувством нужды в ней, просить постоянно, притрудно, помогая в то же время раскрытию ее в нас соответственными размышлениями, а более всего покорностью заповедям Божиим.

**Fourth Sunday After Pentecost –– Apostles Bartholomew & Barnabas –– Tone 3**

**Romans 6:18-23  *(Epistle)***

**18** And having been set free from sin, you became slaves of righteousness. **19** I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.

**20** For when you were slaves of sin, you were free in regard to righteousness. **21** What fruit did you have then in the things of which you are now ashamed? For the end of those things is death.

**22** But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

**23** For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

**Matthew 8:5-13  *(Gospel)***

**5** Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, **6** saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.” **7** And Jesus said to him, “I will come and heal him.” **8** The centurion answered and said, “Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. **9** For I also am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” **10** When Jesus heard it, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel! **11** And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. **12** But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”

**13** Then Jesus said to the centurion, “Go your way; and as you have believed, so let it be done for you.” And his servant was healed that same hour.

**On St Apostle Barnabas – from OCA.org:**.

Holy Apostle Barnabas of the Seventy was born on the island of Cyprus into the family of the tribe of Levi, and he was named Joseph. He received his education at Jerusalem, being raised with his friend and fellow student Saul (the future Apostle Paul) under the renowned teacher of the Law, Gamaliel. Joseph was pious, he frequented the Temple, he strictly observed the fasts and avoided youthful distractions. During this time period our Lord Jesus Christ began His public ministry. Seeing the Lord and hearing His Divine Words, Joseph believed in Him as the Messiah. Filled with ardent love for the Savior, he followed Him. The Lord chose him to be one of His Seventy Apostles. The other Apostles called him Barnabas, which means “son of consolation.” After the Ascension of the Lord to Heaven, Barnabas sold land belonging to him near Jerusalem and he brought the money to the feet of the Apostles, leaving nothing for himself (Acts 4:36-37).

When Saul arrived in Jerusalem after his conversion and sought to join the followers of Christ, everyone there was afraid of him since he had persecuted the Church only a short while before. Barnabas, however, came with him to the Apostles and reported how the Lord had appeared to Saul on the road to Damascus (Acts 9:26-28).

Saint Barnabas went to Antioch to encourage the believers, “Having come and having seen the grace of God, he rejoiced and he urged all to cleave to the Lord with sincerity of heart” (Acts 11:23). Then he went to Tarsus, and brought the Apostle Paul to Antioch, where for about a year they taught the people. It was here that the disciples first began to be called Christians (Acts 11:26). With the onset of famine, and taking along generous alms, Paul and Barnabas returned to Jerusalem. When King Herod killed Saint James the son of Zebedee, and had the Apostle Peter put under guard in prison to please the Jews, Saints Barnabas and Paul and Peter were led out of the prison by an angel of the Lord.

They hid out at the house of Barnabas’ aunt Maria. Later, when the persecution had quieted down, they returned to Antioch, taking with them Maria’s son John, surnamed Mark. Under the inspiration of the Holy Spirit, the prophets and teachers there imposed hands upon Barnabas and Paul, and sent them off to do the work to which the Lord had called them (Acts 13:2-3). Arriving in Seleucia, they sailed off to Cyprus and in the city of Salamis they preached the Word of God in the Jewish synagogues.

On Paphos they came across a sorcerer and false prophet named Bar-Jesus, who was close with the proconsul Sergius. Wishing to hear the Word of God, the proconsul invited the saints to come to him. The sorcerer attempted to sway the proconsul from the Faith, but the Apostle Paul denounced the sorcerer, who through his words suddenly fell blind. The proconsul believed in Christ (Acts 13:6-12).

From Paphos Barnabas and Paul set sail for Pergamum of Pamphylia, and then they preached to the Jews and the Gentiles at Pisidian Antioch and throughout all that region. The Jews rioted and expelled Paul and Barnabas. The saints arrived in Iconium, but learning that the Jews wanted to stone them, they withdrew to Lystra and Derben. There the Apostle Paul healed a man, crippled in the legs from birth. The people assumed them to be the gods Zeus and Hermes and wanted to offer them sacrifice. The saints just barely persuaded them not to do this (Acts 14:8-18).

When the question arose whether those converted from the Gentiles should accept circumcision, Barnabas and Paul went to Jerusalem. There they were warmly received by the Apostles and elders. The preachers related “what God had wrought with them and how He had opened the door of faith to the Gentiles” (Acts 14:27).

After long deliberations the Apostles collectively resolved not to impose any sort of burden upon Gentile Christians except what was necessary: to refrain from the pollutions of idols, and from fornication, and from things strangled, and from blood (Acts 15:19-20). Letters were sent with Barnabas and Paul, and they again preached at Antioch, and after a certain while they decided to visit the other cities where they had visited earlier. Saint Barnabas wanted to take Mark along with him, but Saint Paul did not want to, since earlier he had left them. A quarrel arose, and they separated. Paul took Silas with him and went to Syria and Cilicia, while Barnabas took Mark with him to Cyprus (Acts 15:36-41).

Having multiplied the number of believers, Saint Barnabas traveled to Rome, where he was perhaps the first to preach Christ.

Saint Barnabas founded the episcopal see at Mediolanum (now Milan), and upon his return to Cyprus he continued to preach about Christ the Savior. Then the enraged Jews incited the pagans against Barnabas, and they led him out beyond the city and stoned him, and then built a fire to burn the body. Later on, having come upon this spot, Mark took up the unharmed body of Saint Barnabas and buried it in a cave, placing upon the saint’s bosom, in accord with his final wishes, the Gospel of Matthew which he had copied in his own hand.

Saint Barnabas died in about the year 62, at age seventy-six. In time, the burial spot was forgotten, but numerous signs took place at this spot. In the year 448, during the time of the emperor Zeno, Saint Barnabas appeared three times in a dream to Archbishop Anthimus of Cyprus and indicated the place where his relics were buried. Starting to dig at the indicated spot, Christians found the incorrupt body of the saint, and upon his chest was the Holy Gospel.

It was during this time that the Church of Cyprus began to be regarded as Apostolic in origin, and received the right of choosing its head. Thus Saint Barnabas defended Cyprus against the pretensions of the opponent of the Fourth Ecumenical Council, the heretic surnamed Knapheios, who had usurped the patriarchal throne at Antioch and tried to gain dominion over the Church of Cyprus.