**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

**1220 CRANE STREET**

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**5-е Воскресенье После Троицы – Мчч. Леонтия, Ипатия, и Феодула – Глас 4**

**Тропари и Кондаки после Малого Входа:**

**Тропарь Воскресный Глас 4:**

Светлую Воскресения проповедь/ от Ангела уведеша Господни ученицы/ и прадеднее осуждение отвергша,/ апостолом хвалящася глаголаху:/ испровержеся смерть,/ воскресе Христос Бог,// даруяй 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 Мученика Леонтия Глас 4:**

Мученик Твой, Господи, Леонтий/ во страдании своем венец прият нетленный от Тебе, Бога нашего,/ имеяй бо крепость Твою,/ мучителей низложи,/ сокруши и демонов немощныя дерзости./ Того молитвами// спаси души наша.

**Кондак Воскресный Глас 4:**

Спас и Избавитель мой/ из гроба, яко Бог, воскреси от уз земнородныя,/ и врата адова сокруши,/ и яко Владыка// воскресе тридневен.

**Кондак Мученика Леонтия Глас 3:**

Мучителей посрамил еси лукавая коварства/ и еллинов обличил еси безбожное служение,/ возсиял еси богоразумие всем человеком ученьми благочестия,/ богомудре мучениче./ Сего ради твою память почитаем любовию,// премудре Леонтие.

**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 (10:1-10):**

1Братия! желание моего сердца и молитва к Богу об Израиле во спасение.2Ибо свидетельствую им, что имеют ревность по Боге, но не по рассуждению.3Ибо, не разумея праведности Божией и усиливаясь поставить собственную праведность, они не покорились праведности Божией, 4потому что конец закона - Христос, к праведности всякого верующего. 5Моисей пишет о праведности от закона: исполнивший его человек жив будет им. 6А праведность от веры так говорит: не говори в сердце твоем: кто взойдет на небо? то есть Христа свести. 7Или кто сойдет в бездну? то есть Христа из мертвых возвести. 8Но что говорит Писание? Близко к тебе слово, в устах твоих и в сердце твоем, то есть слово веры, которое проповедуем. 9Ибо если устами твоими будешь исповедовать Иисуса Господом и сердцем твоим веровать, что Бог воскресил Его из мертвых, то спасешься, 10потому что сердцем веруют к праведности, а устами исповедуют ко спасению.

**Евангелие От Матфея (8:28-9:1):**

28И когда Он прибыл на другой берег в страну Гергесинскую, Его встретили два бесноватые, вышедшие из гробов[\*](https://days.pravoslavie.ru/bible/z_mf_8_28_0_9_0_1.html#s1), весьма свирепые, так что никто не смел проходить тем путем. 29И вот, они закричали: что Тебе до нас, Иисус, Сын Божий? пришел Ты сюда прежде времени мучить нас. 30Вдали же от них паслось большое стадо свиней. 31И бесы просили Его: если выгонишь нас, то пошли нас в стадо свиней. 32И Он сказал им: идите. И они, выйдя, пошли в стадо свиное. И вот, всё стадо свиней бросилось с крутизны в море и погибло в воде. 33Пастухи же побежали и, придя в город, рассказали обо всем, и о том, что было с бесноватыми. 34И вот, весь город вышел навстречу Иисусу; и, увидев Его, просили, чтобы Он отошел от пределов их. 1Тогда Он, войдя в лодку, переправился *обратно* и прибыл в Свой город.

**Слово от Феофана Затворника:**

Гадаринцы видели дивное чудо Господне, явленное в изгнании легиона бесов и, однако же, всем городом вышли и молили Господа, "чтобы Он отошел от пределов их". Не видно, чтобы они враждебно относились к Нему, но не видно и веры. Их объяло какое-то неопределенное страхование, по которому они желали только: иди мимо, куда знаешь, только нас не касайся. Это настоящий образ людей, которые мирно в имениях своих живут. Сложился около них порядок вещей не неблагоприятный; они привыкли к нему, ни помышлений, ни потребности нет, чтобы изменить, или отменить что, и боятся они сделать какой-либо новый шаг. Чувствуя, однако, что если придет повеление свыше, то страх Божий и совесть заставят их отказаться от старого и принять новое, - они всячески избегают случаев, могущих довести их до таких убеждений, чтоб прикрываясь неведением, жить покойно в старых привычках. Таковы те, которые боятся читать Евангелие и отеческие книги, и заводить беседу о духовных вещах, из опасения растревожить свою совесть, которая пробудившись начнет понуждать одно бросить, другое принять.

**Fifth Sunday After Pentecost –– Martyrs Leontius, Hypatius, and Theodulus –– Tone 4**

## Resurrectional Troparion –– Tone 4

When the women disciples of the Lord learned from the angel the joyous message of Your resurrection; they cast away the ancestral curse and elatedly told the apostles: Death is overthrown! Christ our God is risen, granting 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 ––Martyr Leontius — Tone 4

Your holy martyr Leontius and his companions, O Lord, / through their sufferings have received incorruptible crowns from You, our God. / For having Your strength, they laid low their adversaries, / and shattered the powerless boldness of demons. / Through their intercessions, save our souls!

**Resurrectional Kontakion –– Tone 4**

My Savior and Redeemer as God rose from the tomb and delivered the earthborn from their chains. He has shattered the gates of Hades, and as Master, He has risen on the third day!

## Kontakion –– Martyr Leontius — Tone 3

You confounded the wicked plans of tyrants / and exposed the godless worship of the pagan Greeks. / You illumined all mankind with the knowledge of God by your teachings of true piety, divinely-wise martyr. / Therefore, Leontius, we lovingly honor your memory.

## 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!

## Romans 10:1-10  (Epistle)

**1** Brethren, my heart’s desire and prayer to God for Israel is that they may be saved. **2** For I bear them witness that they have a zeal for God, but not according to knowledge. **3** For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. **4** For Christ is the end of the law for righteousness to everyone who believes. **5** For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.”  **6** But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down from above) **7** or, ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead).

**8** But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): **9** that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. **10** For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

## Matthew 8:28-9:1  (Gospel)

**28** When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. **29** And suddenly they cried out, saying, “What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?” **30** Now a good way off from them there was a herd of many swine feeding. **31** So the demons begged Him, saying, “If You cast us out, permit us to go away into the herd of swine.” **32** And He said to them, “Go.” So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water. **33** Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men. **34** And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region. **1** So He got into a boat, crossed over, and came to His own city.

**On The Martyrs Leontius, Hypatius, and Theodulus – from OCA.org:**.

The Holy Martyrs Leontius, Hypatius, and Theodulus were Roman soldiers. The holy Martyr Leontius, a Greek by origin, served as a military-chief in the imperial army in the Phoenician city of Tripoli during the reign of Vespasian (70-79). Leontius was distinguished for his bravery and good sense, and the people of Tripoli held him in deep respect because of his virtue.

The emperor appointed the Roman senator Adrian as governor of the Phoenician district, with full powers to hunt out Christians, and in case of their refusal to offer sacrifice to the Roman gods, to give them over to torture and death. And on his way to Phoenicia Adrian received a report that Saint Leontius had turned many away from worshipping the pagan gods. The governor sent the tribune Hypatius with a detachment of soldiers to Tripoli so as to find and arrest the Christian Leontius. Along the way the tribune Hypatius fell seriously ill, and being near death, he saw in a dream an angel, which said: “If you wish to be healed, you and your soldiers should say three times: ‘God of Leontius, help me.’”

Opening his eyes Hypatius beheld the angel and said: “I was sent to arrest Leontius, how is it that I should appeal to his God?” At this moment the angel became invisible. Hypatius told his dream to the soldiers, among whom was his friend Theodulus, and all of them together asked for help from the God Whom Saint Leontius confessed. Hypatius was immediately healed to the great joy of his soldiers, but only Theodulus sat aside, pondering the miracle. His soul was filled with love for God, and he told Hypatius to proceed twice as quickly to the city in search of Saint Leontius.

Upon their arrival in the city, a stranger met them and invited them to his house, where he lavishly hosted the travellers. Learning that their hospitable host was Saint Leontius, they fell on their knees and asked him to enlighten them with faith in the True God. They were baptized here, and when Saint Leontius prayed over them calling on the Name of the Most Holy Trinity, a luminous cloud overshadowed the newly-baptized and poured forth rain. The remaining soldiers in search of their commander arrived in Tripoli, where the governor Adrian had also arrived. Learning what had happened, he ordered Saints Leontius, Hypatius, and Theodulus to be brought to him. After threatening them with torture and death, he demanded that they renounce Christ and offer sacrifice to the Roman gods.

All the martyrs firmly confessed their faith in Christ. Saint Hypatius was put under a column and raked with iron claws, and Saint Theodulus was mercilessly beaten with rods. Seeing the steadfastness of the saints, they beheaded them. And after torture, they sent Saint Leontius to prison. In the morning he came before the governor. Adrian tried to entice the holy martyr with honors and rewards, and accomplishing nothing, he gave him over to new tortures. The holy martyr was suspended head downwards from a pillar with a heavy stone about his neck, but nothing could make him renounce Christ. The governor gave orders to beat the sufferer with rods until he died. They then threw the body of the holy Martyr Leontius outside the city, but Christians reverently gave it burial near Tripoli. The death of the holy martyrs occurred between 70-79.

The accusation against Saint Leontius, and his sufferings and death are recorded on tin tablets prepared by the court scribe [commentarisius]. These tablets were placed at the grave of the holy martyr.