**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

**1220 CRANE STREET**

**MENLO PARK, CALIFORNIA 94025**

**(650) 326-5622**

**tserkov.org**

**21-е Воскресенье После Троицы – Мч. Лонгина Сотника, иже при Кресте Господни – 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 Лонгина Глас 4:**

Мученик Твой, Господи, Лонгин,/ 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 Лонгина Глас 4:**

Весело возрадовася Церковь/ в памяти днесь приснопамятнаго/ страдальца Лонгина,/ взывающи: Ты моя держава, Христе,// и утверждение.

**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 Галатам (2:16-20):**

16однако же, узнав, что человек оправдывается не делами закона, а только верою в Иисуса Христа, и мы уверовали во Христа Иисуса, чтобы оправдаться верою во Христа, а не делами закона; ибо делами закона не оправдается никакая плоть. 17Если же, ища оправдания во Христе, мы и сами оказались грешниками, то неужели Христос есть служитель греха? Никак. 18Ибо если я снова созидаю, что разрушил, то сам себя делаю преступником. 19Законом я умер для закона, чтобы жить для Бога. Я сораспялся Христу, 20и уже не я живу, но живет во мне Христос. А что ныне живу во плоти, то живу верою в Сына Божия, возлюбившего меня и предавшего Себя за меня.

**Евангелие От Луки (8:5-15):**

5вышел сеятель сеять семя свое, и когда он сеял, иное упало при дороге и было потоптано, и птицы небесные поклевали его; 6а иное упало на камень и, взойдя, засохло, потому что не имело влаги; 7а иное упало между тернием, и выросло терние и заглушило его;8а иное упало на добрую землю и, взойдя, принесло плод сторичный. Сказав сие, возгласил: кто имеет уши слышать, да слышит! 9Ученики же Его спросили у Него: что бы значила притча сия? 10Он сказал: вам дано знать тайны Царствия Божия, а прочим в притчах, так что они видя не видят и слыша не разумеют. 11Вот что значит притча сия: семя есть слово Божие; 12а упавшее при пути, это суть слушающие, к которым пото́м приходит диавол и уносит слово из сердца их, чтобы они не уверовали и не спаслись; 13а упавшее на камень, это те, которые, когда услышат слово, с радостью принимают, но которые не имеют корня, и временем веруют, а во время искушения отпадают;14а упавшее в терние, это те, которые слушают слово, но, отходя, заботами, богатством и наслаждениями житейскими подавляются и не приносят плода; 15а упавшее на добрую землю, это те, которые, услышав слово, хранят его в добром и чистом сердце и приносят плод в терпении. Сказав это, Он возгласил: кто имеет уши слышать, да слышит!

**Слово от Феофана Затворника:**

Под терниями и волчцами, подавляющими слово Божественной истины, кроме богатства, сластей и скорбей житейских, в нынешнее время надо разуметь и разные ложные учения, распространяемые учеными, потерявшими истину и сбившимися с пути к ней. Таких учений у нас расходится много: иные гласно и открыто идут против истины; другие - под условными намеками, понятными, однако, тем, к кому направляются. В существе они действуют как угар; незаметно входя, омрачают голову и доводят до потери ясного сознания всего окружающего. Кто нахватается этого угара, тот начинает бредить, как сонный, ибо все представляется ему уже совсем не в том виде, как оно есть и как представляется находящемуся в здравом уме. Встретив такое лицо, вы видите, что у него подавлена не только истина всякая, но заглушено и чувство истины, и ложь внедрилась во все составы ума. Как же быть? Не слушать и не читать этих бредней, а когда невольно услышалось или прочиталось, - выбрось из головы, а когда не выбрасывается, - подвергнуть рассуждению, и все разлетится, как дым.

**Twenty-First Sunday After Pentecost ––St Longinus the Centurion – Tone 4**

**Galatians 2:16-20  *(Epistle)***

**16** knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. **17** But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! **18** For if I build again those things which I destroyed, I make myself a transgressor. **19** For I through the law died to the law that I might live to God. **20** I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

**Luke 8:5-15  *(Gospel)***

**5** “A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. **6** Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. **7** And some fell among thorns, and the thorns sprang up with it and choked it. **8** But others fell on good ground, sprang up, and yielded a crop a hundredfold.” When He had said these things He cried, “He who has ears to hear, let him hear!” **9** Then His disciples asked Him, saying, “What does this parable mean?” **10** And He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that ‘Seeing they may not see, And hearing they may not understand.’  **11** Now the parable is this: The seed is the word of God. **12** Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. **13** But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. **14** Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. **15** But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.

**On St Longinus the Centurion – from OCA.org:**

The Holy Martyr Longinus the Centurion, a Roman soldier, served in Judea under the command of the Governor, Pontius Pilate. When our Savior Jesus Christ was crucified, it was the detachment of soldiers under the command of Longinus which stood watch on Golgotha, at the very foot of the holy Cross. Longinus and his soldiers were eyewitnesses of the final moments of the earthly life of the Lord, and of the great and awesome portents that appeared at His death. These events shook the centurion’s soul. Longinus believed in Christ and confessed before everyone, “Truly this was the Son of God” (Mt. 27:54).

According to Church Tradition, Longinus was the soldier who pierced the side of the Crucified Savior with a spear, and received healing from an eye affliction when blood and water poured forth from the wound.

After the Crucifixion and Burial of the Savior, Longinus stood watch with his company at the Sepulchre of the Lord. These soldiers were present at the All-Radiant Resurrection of Christ. The Jews bribed them to lie and say that His disciples had stolen away the Body of Christ, but Longinus and two of his comrades refused to be seduced by the Jewish gold. They also refused to remain silent about the miracle of the Resurrection. Having come to believe in the Savior, the soldiers received Baptism from the apostles and decided to leave military service. Saint Longinus left Judea to preach about Jesus Christ the Son of God in his native land (Cappadocia), and his two comrades followed him.

The fiery words of those who had actually participated in the great events in Judea swayed the hearts and minds of the Cappadocians; Christianity began quickly to spread throughout the city and the surrounding villages. When they learned of this, the Jewish elders persuaded Pilate to send a company of soldiers to Cappadocia to kill Longinus and his comrades. When the soldiers arrived at Longinus’s village, the former centurion himself came out to meet the soldiers and took them to his home. After a meal, the soldiers revealed the purpose of their visit, not knowing that the master of the house was the very man whom they were seeking. Then Longinus and his friends identified themselves and told the startled soldiers to carry out their duty.

The soldiers wanted to let the saints go and advised them to flee, but they refused to do this, showing their firm intention to suffer for Christ. The holy martyrs were beheaded, and their bodies were buried at the place where the saints were martyred. The head of Saint Longinus, however, was sent to Pilate.

Pilate gave orders to cast the martyr’s head on a trash-heap outside the city walls. After a while a certain blind widow from Cappadocia arrived in Jerusalem with her son to pray at the holy places, and to ask that her sight be restored. After becoming blind, she had sought the help of physicians to cure her, but all their efforts were in vain.

The woman’s son became ill shortly after reaching Jerusalem, and he died a few days later. The widow grieved for the loss of her son, who had served as her guide.

Saint Longinus appeared to her in a dream and comforted her. He told her that she would see her son in heavenly glory, and also receive her sight. He told her to go outside the city walls and there she would find his head in a great pile of refuse. Guides led the blind woman to the rubbish heap, and she began to dig with her hands. As soon as she touched the martyr’s head, the woman received her sight, and she glorified God and Saint Longinus.

Taking up the head, she brought it to the place she was staying and washed it. The next night, Saint Longinus appeared to her again, this time with her son. They were surrounded by a bright light, and Saint Longinus said, “Woman, behold the son for whom you grieve. See what glory and honor are his now, and be consoled. God has numbered him with those in His heavenly Kingdom. Now take my head and your son’s body, and bury them in the same casket. Do not weep for your son, for he will rejoice forever in great glory and happiness.”

The woman carried out the saint’s instructions and returned to her home in Cappadocia. There she buried her son and the head of Saint Longinus. Once, she had been overcome by grief for her son, but her weeping was transformed into joy when she saw him with Saint Longinus. She had sought healing for her eyes, and also received healing of her soul.