**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

**1220 CRANE STREET**

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**26-е Воскресенье После Троицы -- Св. Благов. Вел. Князя Александра Невскаго -- Глас 1**

**Тропари и Кондаки после Малого Входа:**

**Тропарь Воскресный Глас 1:**

Ка́мени запеча́тану от иуде́й, и во́ином стрегу́щым пречи́стое те́ло Твое́, воскре́сл еси́ тридне́вный Спа́се, да́руяй ми́рови жи́знь. Сего́ ра́ди си́лы небе́сныя вопия́ху Ти́, Жизнода́вче: сла́ва Воскресе́нию Твоему́ Христе́: сла́ва Ца́рствию Твоему́: сла́ва смотре́нию Твоему́, еди́не Человеколю́бче.

**Тропарь Праздника Глас 4:**

Днесь благоволе́ния Бо́жия предображе́ние/ и челове́ков спасе́ния пропове́дание,/ в хра́ме Бо́жии я́сно Де́ва явля́ется/ и Христа́ всем предвозвеща́ет./ Той и мы велегла́сно возопии́м:/ ра́дуйся, смотре́ния/ Зижди́телева исполне́ние.

**Тропарь Святаго Глас 4:**

Я́ко благочести́ваго ко́рене/ пречестна́я о́трасль был еси́, блаже́нне Алекса́ндре:/ яви́ бо тя Христо́с, я́ко не́кое Боже́ственное сокро́вище Росси́йстей земли́,/ но́ваго чудотво́рца, пресла́вна и Богоприя́тна./ И днесь соше́дшеся в па́мять твою́ ве́рою и любо́вию,/ во псалме́х и пе́ниих ра́дующеся, сла́вим Го́спода,/ да́вшаго тебе́ благода́ть исцеле́ний,/ Его́же моли́ спасти́ град сей,/ и держа́ве Росси́йской Богоуго́дней бы́ти,/ и сыново́м Росси́йским спасти́ся.

**Кондак Воскресный Глас 1:**

Воскре́сл еси́ я́ко Бо́г из гро́ба во сла́ве, и ми́р совоскреси́л еси́, и естество́ челове́ческое я́ко Бо́га воспева́ет Тя́, и сме́рть исчезе́: Ада́м же лику́ет, Влады́ко, Е́ва ны́не от у́з избавля́ема ра́дуется зову́щи: Ты́ еси́, и́же все́м подая́ Христе́ воскресе́ние.

**Кондак Святаго Глас 8:**

Я́ко звезду́ тя пресве́тлу, почита́ем,/ от восто́ка возсия́вшую и на за́пад прише́дшую:/ всю бо страну́ сию́ чудесы́ и добро́тою обогаща́еши/ и просвеща́еши ве́рою чту́щия па́мять твою́, Алекса́ндре блаже́нне./ Сего́ ра́ди днесь пра́зднуем твое́ успе́ние, лю́дие твои́ су́щии:/ моли́ спасти́ Оте́чество твое́ и вся притека́ющия к ра́це моще́й твои́х/ и ве́рно вопию́щия ти:/ ра́дуйся, гра́ду на́шему утвержде́ние.

**Кондак Праздника Глас 4:**

Пречистый храм Спасов,/ многоценный чертог и Дева,/ священное сокровище славы Божия,/ днесь вводится в дом Господень, благодать совводящи,/ Яже в Дусе Божественном,/ Юже воспевают Ангели Божии:// Сия есть селение Небесное.

**Послание к Ефесяном (5:8-19)**

8Вы были некогда тьма, а теперь - свет в Господе: поступайте, как чада света, 9потому что плод Духа состоит во всякой благости, праведности и истине. 10Испытывайте, что́ благоугодно Богу, 11и не участвуйте в бесплодных делах тьмы, но и обличайте. 12Ибо о том, что́ они делают тайно, стыдно и говорить. 13Все же обнаруживаемое делается явным от света, ибо все, делающееся явным, свет есть. 14Посему сказано: "встань, спящий, и воскресни из мертвых, и осветит тебя Христос". 15Итак, смотри́те, поступайте осторожно, не как неразумные, но как мудрые, 16дорожа временем, потому что дни лукавы. 17Итак, не будьте нерассудительны, но познавайте, что́ есть воля Божия. 18И не упивайтесь вином, от которого бывает распутство; но исполняйтесь Духом, 19назидая самих себя псалмами и славословиями и песнопениями духовными, поя и воспевая в сердцах ваших Господу,

**Послание к Галатом (5:22-6:2)**

22Плод же духа: любовь, радость, мир, долготерпение, благость, милосердие, вера, 23кротость, воздержание. На таковых нет закона. 24Но те, которые Христовы, распяли плоть со страстями и похотями. 25Если мы живем духом, то по духу и поступать должны. 26Не будем тщеславиться, друг друга раздражать, друг другу завидовать. 1Братия! если и впадет человек в какое согрешение, вы, духовные, исправляйте такового в духе кротости, наблюдая каждый за собою, чтобы не быть искушенным. 2Носи́те бремена друг друга, и таким образом исполните закон Христов.

**Евангелие От Луки (12:16-21):**

16И сказал им притчу: у одного богатого человека был хороший урожай в поле; 17и он рассуждал сам с собою: что мне делать? некуда мне собрать плодов моих? 18И сказал: вот что сделаю: сломаю житницы мои и построю бо́льшие, и соберу туда весь хлеб мой и всё добро мое, 19и скажу душе моей: душа! много добра лежит у тебя на многие годы: покойся, ешь, пей, веселись. 20Но Бог сказал ему: безумный! в сию ночь душу твою возьмут у тебя; кому же достанется то, что ты заготовил? 21Так *бывает* *с* *тем,* кто собирает сокровища для себя, а не в Бога богатеет.

**Евангелие От Матфея (11:27-30):**

27Все предано Мне Отцем Моим, и никто не знает Сына, кроме Отца; и Отца не знает никто, кроме Сына, и кому Сын хочет открыть. 28Придите ко Мне все труждающиеся и обремененные, и Я успокою вас; 29возьмите иго Мое на себя и научитесь от Меня, ибо Я кроток и смирен сердцем, и найдете покой душам вашим; 30ибо иго Мое благо, и бремя Мое легко.

**Слово от Феофана Затворника:**

Сказав притчу о разбогатевшем, который собирался только есть, пить и веселиться, и за то поражен был смертью, не дожив до предположенных утех, Господь заключил: "Так бывает с тем, кто собирает сокровища для себя, а не в Бога богатеет". "Так", то есть, таковы бывают, или такая участь постигает и тех и других. Богатеющие с богозабвением только и думают о плотских утехах. Желающие избежать этой горькой участи пусть "собирают" не "себе, а богатеют только в Бога". А так как богатство от Бога, то, когда оно течет, и посвящай его Богу, и выйдет святое богатство. Все избытки разделяй с нуждающимся: это будет то же, что данное Богом возвращать Богу. Кто бедному дает, Богу дает. Истощая как будто богатство, таковой истинно богатеет, богатясь добрыми делами, - богатеет ради Бога, в видах угождения Ему, богатеет Богом, привлекая Его благоволение, богатеет от Бога, Который верного вмале поставляет над многими; богатеет в Бога, а не себе, ибо не считает себя хозяином, а только приставником и расходчиком, вся забота которого состоят в том, чтобы удовлетворить всех приходящих к нему с нуждою, а что-либо особенно истратить на себя боится, считая это неправым употреблением вверенного ему достояния.

**Объявления:**

Будет трансляция Великой Вечерня в субботу (05-12) в 17:00

Будет прямая трансляция Божественной Литургии на нашей странице в Фейсбуке в воскресенье (06-12) в **10**:**00** (и на вебсайте). Ещё, будет трансляция Вечерни в честь Великомученицы Екатерины в 18:00

В понедельник (07-12) литургия в честь Св. Екатерины будет совершена в 9:00 на улице.

В среду (09-12), 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.

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

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

Будет прямая трансляция Божественной Литургии на улице на нашей странице в Фейсбуке в воскресенье (13-12) 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, Валерий. **Путешествующие:** Семья Байкштен (Георгий, Наталия, Ангелина, Алевтина). **Усопшие:** Патриарх Ириней, Митрополит Амфилохий, Архиепископ Давид.

**НЕ ПРОПУСТИТЕ**

**возможность поддержать наш приход**

 

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Russian Orthodox Greek Catholic Church”

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

**26th Sunday After Pentecost –– Holy Great Prince Alexander Nevsky –– Tone 1**

**Resurrectional Troparion –– Tone 1**

When the stone had been sealed by the Jews

while the soldiers were guarding thy most pure body

thou didst rise on the third day, O Savior,

granting life to the world.

The powers of heaven, therefore, cried to thee, O Giver of Life: //

“Glory to thy resurrection, O Christ!

Glory to thy Kingdom!

Glory to thy dispensation, O thou who lovest mankind.”

**Festal Troparion –– Tone 4**

Today is the prelude of the good will of God,

of the preaching of the salvation of mankind.

The Virgin appears in the temple of God,

in anticipation proclaiming Christ to all.

Let us rejoice and sing to her:

“Rejoice, O fulfillment //

of the Creator’s dispensation!”

**Troparion (St. Alexander) –– Tone 4**

Christ revealed you, blessed Alexander,

as a new and glorious worker of wonders;

a man and a prince well pleasing to God

and a divine treasure of the Russian land.

Today we assemble in faith and love

to glorify the Lord by joyously remembering you.

He granted you the grace of healing, therefore entreat Him to strengthen your spiritual children, // and to save all Orthodox Christians!

**Resurrectional Kontakion –– Tone 1**

As God, thou didst rise from the tomb in glory,

raising the world with thyself.

Human nature praises thee as God, for death has vanished.

Adam exults, O Master!

Eve rejoices, for she is freed from bondage and cries to thee:

“Thou are the Giver of Resurrection to all, O Christ!”

**Kontakion (St. Alexander) –– Tone 8**

We honor you as a most radiant, spiritual star,

rising up from the east; going down in the west!

As you enriched the Russian people with good works and miracles,

so now enlighten us who remember you in faith, blessed Alexander!

Today as we celebrate your falling asleep, we ask you to beseech the

Lord //

that He may strengthen His servants and save all Orthodox Christians!

**Festal Kontakion –– Tone 4**

The most pure Temple of the Savior;

the precious chamber and Virgin,

the sacred treasure of the glory of God,

is presented today to the house of the Lord.

She brings with her the grace of the Spirit,

which the angels of God do praise. //

Truly this woman is the abode of heaven!

## Ephesians 5:9-19 *(Epistle)*

9 (for the fruit of the Spirit is in all goodness, righteousness, and truth), 10 finding out what is acceptable to the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather expose them. 12 For it is shameful even to speak of those things which are done by them in secret. 13 But all things that are exposed are made manifest by the light, for whatever makes manifest is light. 14 Therefore He says: “Awake, you who sleep, arise from the dead, and Christ will give you light.” 15 See then that you walk circumspectly, not as fools but as wise, 16 redeeming the time, because the days are evil. 17 Therefore do not be unwise, but understand what the will of the Lord is. 18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

## Galatians 5:22-6:2 *(Epistle, St. Alexander)*

**22** But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, **23** gentleness, self-control. Against such there is no law **24** And those who are Christ’s have crucified the flesh with its passions and desires **25** If we live in the Spirit, let us also walk in the Spirit. **26** Let us not become conceited, provoking one another, envying one another. **1** Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. **2** Bear one another’s burdens, and so fulfill the law of Christ.

## Luke 12:16-21 *(Gospel)*

**16** Then He spoke a parable to them, saying: “The ground of a certain rich man yielded plentifully. **17** And he thought within himself, saying, ‘What shall I do, since I have no room to store my crops?’ **18** So he said, ‘I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. **19** ‘And I will say to my soul, “Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry.”’ **20** But God said to him, ‘Fool! This night your soul will be required of you; then whose will those things be which you have provided?’ **21** So is he who lays up treasure for himself, and is not rich toward God.”

## Matthew 11:27-30 *(Gospel, St. Alexander)*

**27** All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him. **28** Come to Me, all you who labor and are heavy laden, and I will give you rest. **29** Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. **30** For My yoke is easy and My burden is light.”

**On St Alexander Nevsky – from OCA.org:**

The Holy Prince Alexander Nevsky was born on May 30, 1220 in the city of Pereslavl-Zalessk. His father Yaroslav II, Theodore in Baptism (+1246), “a gentle, kindly and genial prince”, was the younger son of Vsevolod III Large Nest (+ 1212), brother of the Holy Prince Yuri Vsevolodovich (February 4). Saint Alexander’s mother, Theodosia Igorevna, a Ryazan princess, was Yaroslav’s third wife. Their older son was the Holy Prince Theodore (June 5), who departed to the Lord at age fifteen. Saint Alexander was their second son.

In 1227 Prince Yaroslav, at the request of the people of Novgorod, was sent by his brother Yuri, the Great Prince of Vladimir, to rule as prince in Novgorod the Great. He took with him his sons, Saints Theodore and Alexander. Dissatisfied with the Vladimir princes, the people of Novgorod soon invited Saint Michael of Chernigov (September 20), and in February 1229 Yaroslav with his sons departed to Pereslavl. The matter ended peacefully: in 1230 Yaroslav with his sons returned to Novgorod, and Saint Michael’s daughter Theodosia was betrothed to Saint Theodore, the elder brother of Saint Alexander. After the death of the bridegroom in 1233 the young princess went to a monastery and became famous in monastic exploits as the nun Saint Euphrosyne of Suzdal (September 25).

From his early years Saint Alexander went along on his father’s campaigns. In 1235 he participated in a battle at the River Emajogi (in present-day Estonia), where the forces of Yaroslav totally routed the Germans. In the following year Yaroslav went to Kiev, “settling” his son, Saint Alexander, to rule independently as prince at Novgorod. In 1239 Saint Alexander entered into marriage, taking as wife the daughter of the Polotsian prince Briacheslav. Some histories relate that the day the princess was baptized was the Name Day of her saintly spouse, and she was named Alexandra. His father, Yaroslav, blessed them at betrothal with the holy wonderworking icon of the Theodore Mother of God (the father was named Theodore in Baptism). Afterwards, Saint Alexander constantly prayed before this icon. Later, it was taken from the Gorodetsk Monastery, where he died, by his brother Basil of Kostroma (+1276), and transferred to Kostroma.

A very troublesome time had begun in Russian history: from the East came the Mongol Horde destroying everything in their path; from the West came the forces of the Teutonic Knights, which blasphemously and with the blessing of the Roman Pope, called itself “Cross-bearers” by wearing the Cross of the Lord. In this terrible hour the Providence of God raised up for the salvation of Russia holy Prince Alexander, a great warrior, man of prayer, ascetic and upholder of the Land of Russia. “Without the command of God there would not have been his prince.”

Abetted by the invasion of Batu, by the ruin of Russian cities, by the dismay and grief of the nation, by the destruction of its finest sons and leaders, a horde of crusaders made incursions into the borders of Russia. First were the Swedes. “A king of Roman faith from the midnight land,” Sweden, in 1240 gathered a great armed force and sent them to the Neva on many ships under the command of his son-in-law, Yarl (Prince) Birger. The haughty Swede sent his messengers to Novgorod to say to Saint Alexander: “Fight me if you have the courage, for I am already here and I am taking your land captive.”

Saint Alexander, then not yet twenty years old, prayed a long time in the church of Saint Sophia, the Wisdom of God. He recited the Psalm of David, saying: “Judge, O Lord, those who injure me, fight against those who fight against me. Take hold of shield and buckler, and rise up to help me” (Ps. 34/35). Archbishop Spyridon blessed the holy prince and his army for the battle. Leaving the church, Saint Alexander exhorted his troops with words of faith: “The power of God is not in numbers, but in truth.” With a smaller force, trusting in the Holy Trinity, the prince hastened towards the enemy to await help from his father, not knowing whether the enemy would attack, nor when.

But there was a miraculous omen: at dawn on July 15 the warrior Pelgui, in Baptism Philip, saw a boat, and on it were the Holy Martyrs Boris and Gleb, in royal purple attire. Boris said: “Brother Gleb, let us help our kinsman Alexander.” When Pelgui reported the vision to the prince, Saint Alexander commanded that no one should speak about the miracle. Emboldened by this, he urged the army to fight valiantly against the Swedes.

“There was a great slaughter of the Latins, and a countless multitude was killed, and their leader was left with a mark upon his face from a sharp spear.” An angel of God invisibly helped the Orthodox army: when morning came, on the opposite bank of the River Izhora, where the army of Saint Alexander was unable to proceed, was a multitude of the slain enemy. Because of this victory at the River Neva on July 15, 1240, the nation called the saint Alexander Nevsky.

The Teutonic Knights remained a dangerous enemy. In a lightning-quick campaign in 1241 Saint Alexander recaptured the ancient Russian fortress of Kopore, expelling the knights. But in 1242, the Germans succeeded capturing Pskov. The enemy boasted of “subjecting all the Slavic nation.” Saint Alexander, setting forth in a winter campaign, liberated Pskov, that ancient home of the Holy Trinity, and in spring of the year 1242 fought a decisive battle against the Teutonic Order. On the ice of Lake Chud both armies clashed on April 5, 1242. Raising his hands towards the heavens, Saint Alexander prayed: “Judge me, O God, and judge my strife with a boastful nation and grant help to me, O God, as to Moses of old against Amalek, and to my great-grandfather Yaroslav the Wise against accursed Svyatopolk.”

By his prayer, by the help of God, and by military might the Crusaders were completely destroyed. There was a terrible slaughter, and there was such a crashing of striking spears and swords that it seemed as though the frozen lake were in motion and not solid ice, since it was covered with blood. When they turned to flee, the enemy was pursued and slashed by Alexander’s army “as if they sped through the air, and there was nowhere for the enemy to flee.” Later, they led a multitude of captives behind the holy prince, marching in disgrace.

Contemporaries clearly understood the universal historical significance of the Great Battle of the Ice, and the name of Saint Alexander was celebrated throughout Holy Russia, “through all the lands, from the Egyptian Sea to Mount Ararat, from both sides of the Varangian Sea to Great Rome.”

Not all the Russian princes possessed the wisdom of Saint Alexander Nevsky. Many hoped for European help in the struggle against the Mongol Yoke. Saint Michael of Chernigov, Prince Daniel of Galich, and Andrew, Saint Alexander’s brother, conducted negotiations with the Roman Pope. But Saint Alexander well knew the fate of Constantinople, seized and devastated by Crusaders in the year 1204. His own personal experience taught him not to trust the West. The alliance of Daniel of Galich with the Pope, giving him nothing in return, was a betrayal of Orthodoxy, a unia with Rome. Saint Alexander did not want this to happen to his Church.

When ambassadors of the Roman Pope appeared in 1248 to seduce him also, he wrote in answer that the Russians were faithful to the Church of Christ and to the belief of the Seven Ecumenical Councils: “These we know very well, but we do not accept your teaching.” Catholicism was unsuitable for the Russian Church, and a unia signified a rejection of Orthodoxy, a rejection of the source of spiritual life, a rejection of the historical future foreordained by God, and the dooming of itself to spiritual death.

Saint Alexander became the ruling Great Prince of All Rus: Vladimir, Kiev and Novgorod. A great responsibility before God and history lay upon his shoulders. In 1253, he repelled a new German incursion against Pskov; in 1254 he made a treaty with Norway concerning peacetime borders; in 1256 he went on a campaign to the Finnish land. The chronicler called it “the dark campaign,” because the Russian army went along through the polar night, “going to impassable places, unable to see either day or night”. Into the darkness of paganism Saint Alexander brought the light of Gospel preaching and Orthodox culture. All the coastal region was enlightened and opened up by the Russians.

This diplomatic journey of Saint Alexander Nevsky to Sarai was his fourth and last. The future of Rus was rescued, his duty before God was fulfilled. But his power was wholly devoted, and his life put to the service of the Russian Church. On the return journey from the Horde Saint Alexander fell deathly ill. Unable to reach Vladimir, in a monastery at Gorodets the prince-ascetic gave up his spirit to the Lord on November 14, 1263, completing his difficult earthly path by receiving the monastic schema with the name of Alexis.

Metropoltan Cyril, the spiritual Father and companion of the holy prince, said in the funeral eulogy: “Know, my child, that already the sun has set for the land of Suzdal. There will be no greater prince in the Russian land.” They took his holy body to Vladimir, the journey lasted nine days, and the body remained undecayed.

On November 23, before his burial at the Nativity Monastery in Vladimir, there was manifest by God “a wondrous miracle and worthy of memory.” When the body of Saint Alexander was placed in the crypt, the steward Sebastian and Metropolitan Cyril wanted to take his hand, in order to put in it the spiritual gramota (document of absolution). The holy prince, as though alive, reached out his hand and took the document from the hand of the Metropolitan. “Because of their terror, and they were barely able to stumble from his tomb. Who would not be astonished at this, since he was dead and the body was brought from far away in the winter time.”

Thus did God glorify the saintly Soldier-Prince Alexander Nevsky. The universal Church glorification of Saint Alexander Nevsky took place under Metropolitan Macarius at the Moscow Cathedral in 1547. The Canon to the saint was compiled at that time by the monk Michael of Vladimir.

**Announcements:**

Great Vespers will be served (livestream only)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). ALSO: Vespers for St Katherine will be livestreamed at 6 PM

Outdoor liturgy for St Katherine will be served at 9 AM on Monday December 7th

Fr Andrew will hold Office Hours from 4 PM to 6 PM on Wednesday December 9th 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.

Church School will meet at 3 PM on Saturday December 12th via ZOOM

Great Vespers will be served (livestream only) Saturday December 12th at 5 PM

There will be a livestream of the outdoor Divine Liturgy on our parish FaceBook page at **10:00 AM** Sunday December 13th (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, Valeriy. **Traveling:** Baykshtein Family (Georgiy, Natalia, Angelina, Alevtina). **Reposed:** Patriarch Irinej, Metropolitan Amphilochius, Archbishop David.

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