**The Nativity of the Holy Virgin**

**RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH**

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**14-е Воскресенье После Троицы – Попразднство Успения – Пророка Самуила – Глас 5**

**Тропари и Кондаки после Малого Входа:**

**Тропарь Воскресный Глас 5:**

Собезначальное Слово Отцу и Духови,/ от Девы рождшееся на спасение наше,/ воспоим, вернии, и поклонимся;/ яко благоволи плотию взыти на Крест,/ и смерть претерпети,/ и воскресити умершия// славным Воскресением Своим.

**Тропарь Праздника Глас 1:**

В рождестве девство сохранила еси,/ во успении мира не оставила еси, Богородице,/ преставилася еси к животу,/ Мати сущи Живота,// и молитвами Твоими избавляеши от смерти души наша.

**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 Пророка Самуила Глас 2:**

Дар многочестен дан бысть неплодней утробе/ и принесен в жертву, яко всесожжение благоприятно, Господеви своему,/ послужив Тому в преподобии и правде,/ тем тя почитаем, пророче Божий Самуиле,// яко молитвенника о душах наших.

**Кондак Воскресный Глас 5:**

Ко аду, Спасе мой, сошел еси,/ и врата сокрушивый яко всесилен,/ умерших яко Создатель совоскресил еси,/ и смерти жало сокрушил еси,/ и Адам от клятвы избавлен бысть, Человеколюбче;/ темже вси зовем:// спаси нас, Господи.

**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.

**Кондак Пророка Глас 8:**

Помазателю царский,/ паче же святаго боговидца Давида,/ великий Самуиле,/ потщися умолити о нас,/ да помажемся Святаго Духа мастию/ и будем странни неприязни,/ якоже Давид нечистому духу Саулову.

**Кондак Праздника Глас 2:**

В молитвах Неусыпающую Богородицу/ и в предстательствах непреложное упование/ гроб и умерщвление не удержаста:/ якоже бо Живота Матерь/ к животу престави// во утробу Вселивыйся приснодевственную.

**Второе Послание к Коринфянам (1:21-2:4):**

21Утверждающий же нас с вами во Христе и помазавший нас *есть* Бог, 22Который и запечатлел нас и дал залог Духа в сердца наши. 23Бога призываю во свидетели на душу мою, что, щадя вас, я доселе не приходил в Коринф, 24не потому, будто мы берем власть над верою вашею; но мы споспешествуем радости вашей: ибо верою вы тверды. 1Итак я рассудил сам в себе не приходить к вам опять с огорчением. 2Ибо если я огорчаю вас, то кто обрадует меня, как не тот, кто огорчен мною? 3Это самое и писал я вам, дабы, придя, не иметь огорчения от тех, о которых мне надлежало радоваться: ибо я во всех вас уверен, что || моя радость есть *радость* и для всех вас. 4От великой скорби и стесненного сердца я писал вам со многими слезами, не для того, чтобы огорчить вас, но чтобы вы познали любовь, какую я в избытке имею к вам.

**Евангелие От Матфея (22:1-14):**

1Иисус, продолжая говорить им притчами, сказал: 2Царство Небесное подобно человеку царю, который сделал брачный пир для сына своего 3и послал рабов своих звать званых на брачный пир; и не хотели прийти. 4Опять послал других рабов, сказав: скажите званым: вот, я приготовил обед мой, тельцы мои и что откормлено, заколото, и всё готово; приходите на брачный пир. 5Но они, пренебрегши то, пошли, кто на поле свое, а кто на торговлю свою; 6прочие же, схватив рабов его, оскорбили и убили *их.*7Услышав о сем, царь разгневался, и, послав войска́ свои, истребил убийц оных и сжег город их. 8Тогда говорит он рабам своим: брачный пир готов, а званые не были достойны; 9итак пойдите на распутия и всех, кого найдете, зовите на брачный пир.10И рабы те, выйдя на дороги, собрали всех, кого только нашли, и злых и добрых; и брачный пир наполнился возлежащими. 11Царь, войдя посмотреть возлежащих, увидел там человека, одетого не в брачную одежду, 12и говорит ему: друг! как ты вошел сюда не в брачной одежде? Он же молчал. 13Тогда сказал царь слугам: связав ему руки и ноги, возьмите его и бросьте во тьму внешнюю; там будет плач и скрежет зубов; 14ибо много званых, а мало избранных.

**Слово от Феофана Затворника:**

Царь устраивает брачный пир для своего сына, посылает за званными однажды, посылает дважды, нейдут из-за житейских забот: тот занялся хозяйством, тот торговлею. Сделано новое приглашение в других сферах, и брачная палата наполнилась возлежащими. Между ними оказался один не одетый по брачному, и потому извержен. Смысл притчи ясен. Пир брачный - Царство Небесное; приглашение - проповедь Евангелия; отказавшиеся - совсем не уверовавшие; не одетый по брачному - уверовавший, но не живший по вере. К какому разряду кто из нас относится, сам всякий разбери. Что мы званные, это ясно, но верующие ли? Ведь можно быть и среди верующих, под общим их именем, без веры. Иной совсем не думает о вере, словно нет ее; иной кое-что ведает о ней и из нее и доволен; иной криво толкует веру; иной совсем враждебно относится к ней, а все числятся в кругу христиан, хоть у них ровно ничего нет христианского. Если ты веруешь, - разбери, сообразны ли с верою чувства твои, дела твои, - одеяние души, ради которых Бог видит тебя брачно или небрачно одетым. Можно знать веру хорошо и ревновать по ней, а в жизни работать страстям, одеваться, то есть, в срамную одежду души грехолюбивой. У таких на словах одно, а в сердце другое; на языке: "Господи, Господи!", а внутри: "имей мя отреченна". Рассуждайте же о себе, в вере ли вы и в брачной ли вы одежде добродетелей, или в срамных рубищах грехов и страстей.

**Fourteenth Sunday After Pentecost –– Postfeast of Dormition –– Prophet Samuel –– Tone 5**

**Resurrection Troparion –– Tone 5**

Let us, O faithful, praise and worship the Word Who is co-unorignate with the Father and the Spirit, and Who was born of the Virgin for our salvation; for He was pleased to ascend the Cross in the flesh and to endure death, and to raise the dead by His glorious Resurrection

**Troparion of the Feast — Tone 1**

In giving birth you preserved your virginity, / In falling asleep you did not forsake the world, O Theotokos. / You were translated to life, O Mother of Life, / And by your prayers, you deliver our souls from death.

**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 (Samuel) — Tone 2

You were given as a precious gift to a barren womb, / And offered as a fragrant sacrifice to your Lord. / You served Him in truth and righteousness; / Wherefore we honor you, O Samuel prophet of God, / As an intercessor for our souls.

**Resurrection Kontakion –– Tone 5**

Unto Hades, O my Savior, didst Thou descend, and having broken its gates as One omnipotent, Thou, as Creator, didst raise up the dead together with Thyself. And Thou didst break the sting of death, and didst deliver Adam from the curse, O Lover of mankind. Wherefore, we all cry unto Thee: Save us, O Lord.

## 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!

## Kontakion (Samuel) — Tone 8

You were a precious gift given to God before your conception. / You served Him like an angel from your infancy, O blessed one. / You were granted the charism to announce beforehand future things. / Therefore, we cry to you: “Rejoice, Samuel, Prophet of God and great high priest.”

## Kontakion of the Feast — Tone 2

## Neither the tomb, nor death could hold the Theotokos, / Who is constant in prayer and our firm hope in her intercessions. / For being the Mother of Life, / She was translated to life by the One who dwelt in her virginal womb.

**2 Corinthians 1:21-2:4  *(Epistle)***

**21** Now He who establishes us with you in Christ and has anointed us is God, **22** who also has sealed us and given us the Spirit in our hearts as a guarantee. **23** Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. **24** Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand. **1** But I determined this within myself, that I would not come again to you in sorrow. **2** For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? **3** And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all. **4** For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

**Matthew 22:1-14  *(Gospel)***

**1** And Jesus answered and spoke to them again by parables and said: **2** “The kingdom of heaven is like a certain king who arranged a marriage for his son, **3** and sent out his servants to call those who were invited to the wedding; and they were not willing to come. **4** Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.”’ **5** But they made light of it and went their ways, one to his own farm, another to his business. **6** And the rest seized his servants, treated them spitefully, and killed them. **7** But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. **8** Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy. **9** Therefore go into the highways, and as many as you find, invite to the wedding.’ **10** So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. **11** But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. **12** So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. **13** Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.’ **14** For many are called, but few are chosen.”

**The Life of the Prophet Samuel –– from OCA.org:**

The Prophet Samuel was the fifteenth and last of the Judges of Israel, living more than 1146 years before the Birth of Christ. He was descended from the Tribe of Levi, and was the son of Elkanah from Ramathaim-Zophim of Mount Ephraim. He was born, having been besought from the Lord through the prayers of his mother Hannah (therefore he received the name Samuel, which means “besought from God”). Even before birth, he was dedicated to God. Her song, “My heart exults in the Lord,” is the third Old Testament ode of the Canon (1 Sam/1 Kings 2:1-10).

When the boy reached the age of three, his mother went with him to Shiloh and in accord with her vow dedicated him to the worship of God. She gave him into the care of the High Priest Eli, who at this time was a judge over Israel. The prophet grew in the fear of God, and at twelve years of age he had a revelation that God would punish the house of the High Priest Eli, because he did not restrain the impiety of his sons. Eli’s whole family was wiped out in a single day.

The prophecy was fulfilled when the Philistines, having slain in battle 30,000 Israelites (among them Hophni and Phinees, the sons of Eli the High Priest), gained victory and captured the Ark of the Covenant. Hearing this, the High Priest Eli fell backwards from his seat at the gate, and breaking his back, he died. The wife of Phinees, upon hearing what had happened in this very hour, gave birth to a son (Ichabod) and died with the words: “The glory has departed from Israel, for the Ark of God is taken away” (1 Sam/1 Kgs 4: 22).

Upon the death of Eli, Samuel became the judge of the nation of Israel. The Ark of God was returned by the Philistines on their own initiative. After returning to God, the Israelites returned to all the cities that the Philistines had taken. In his old age, the Prophet Samuel made his sons Joel and Abiah judges over Israel, but they did not follow the integrity and righteous judgment of their father, since they were motivated by greed.

Then the elders of Israel, wanting the nation of God to be “like other nations” (1 Sam/1 Kgs 8: 20), demanded of the Prophet Samuel that they have a king. The Prophet Samuel anointed Saul as king, but saw in this a downfall of the people, whom God Himself had governed until this time, announcing His will through “judges,” His chosen saints. Resigning the position of judge, the Prophet Samuel asked the people if they consented to his continued governance, but no one stepped forward for him.

After denouncing the first king, Saul, for his disobedience to God, the Prophet Samuel anointed David as king. He had offered David asylum, saving him from the pursuit of King Saul. The Prophet Samuel died in extreme old age. His life is recorded in the Bible (1 Sam/1 Kgs; Sirach 46:13-20).

In the year 406 A.D. the relics of the Prophet Samuel were transferred from Judea to Constantinople.