



Saints Peter and Paul Orthodox Church **CROSSINGVILLE**

01-08-2023

Christ is Baptized in the Jordan! And we with Him!



30th SUNDAY AFTER PENTECOST – Tone 5. Afterfeast of the Theophany. Sunday after Theophany. Ven. George the Chozebite, Abbot (6th c.). Ven. Sts. Julian and Vassillia (4th c.) Ven. Domnica of Constantinople (474). St. Emilian the Confessor, Bishop of Cyzicus (9th c.). Ven. Gregory, Wonderworker of the Kiev Caves (Near Caves—1093). Ven. Gregory the Recluse, of the Kiev Caves (Far Caves—13th-14th c.). Hieromartyr Isidore and 72 others at Yuriev (Estonia—1472). St. Paisius of Uglich (1504). Hieromartyr Carterius of Caesarea in Cappadocia (304). Martyrs Theophilus the Deacon, and Helladius, in Libya (4th c.). Martyrs Julian and his wife, Basilissa, and with them Marcionilla, her son Celsus, Anthony, Anastasius, 7 children and 20 soldiers, at Antinoë in Egypt (313). Ven. Elias the Hermit, of Egypt (4th c.). Martyr Abo the Perfumer, of Tiflis (Georgia—790).

HOLY HYMNS

Tone 5 Troparion (Resurrection)

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead// by His glorious Resurrection.

Tone 1 Troparion (Feast)

When You, O Lord, were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to You, and called You His beloved Son; and the Spirit in the form of a dove confirmed the truthfulness of His word. O Christ our God, You have revealed Yourself// and have enlightened the world, glory to You.

Tone 5 Kontakion (Resurrection)

You descended into hell, O my Savior, shattering its gates as Almighty, resurrecting the dead as Creator, and destroying the sting of death. You have delivered Adam from the curse, O Lover of man, // and we cry to You: “O Lord, save us!”

Tone 4 Kontakion (St. George)

You have appeared as a brilliant light and have illumined with divine rays those who cry to you, O George. Pray for us to Christ the Master, Who appeared in the waters// to illumine those born on earth!

Tone 4 Kontakion (Feast)

Today You have shone forth to the world, O Lord, and the light of Your countenance has been marked on us. Knowing You, we sing Your praises: “You have come and revealed Yourself, // O unapproachable Light.”

Tone 1 Prokeimenon (Sunday After)

Let Your mercy, O Lord, be upon us / as we have set our hope on You! (Ps. 32:22)

V. Rejoice in the Lord, O you righteous! Praise befits the just! (Ps. 32:1)

Tone 5

Alleluia, Alleluia, Alleluia!

V. I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation. (Ps. 88:1-2)

V. For You have said: Mercy will be established forever; Your truth will be prepared in the heavens. (Ps. 88:3)

(Instead of “It is truly meet...,” we sing:)

Magnify, O my soul, the most pure Virgin Theotokos, more honorable than the heavenly hosts!

No tongue knows how to praise you worthily, O Theotokos; even angels are overcome with awe praising you.

But since you are good, accept our faith;

for you know our love inspired by God!

You are the defender of Christians, and we magnify you.

HOLY SCRIPTURE

Ephesians 4:7-13 (Epistle, Sunday After)

But to each one of us grace was given according to the measure of Christ’s gift. Therefore He says: “When He ascended on high, He led captivity captive, and gave gifts to men.” (Now this, “He ascended” – what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

Matthew 4:12-17 (Gospel, Sunday After)

Now when Jesus heard that John had been put in prison, He departed to Galilee. And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: “The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles:

The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death Light has dawned.” From that time Jesus began to preach and to say, “**Repent, for the kingdom of heaven is at hand.**”

HOLY WORDS

On Salvation History ---Word and Spirit

By Fr. Thomas Hopko

It is the constant testimony of the Bible and the Church that God acts toward the world through His Word and His Spirit.

God created all things by His Word and His Spirit. He created man in His divine image and likeness to partake of His Word and to live by His Spirit. All of the holy people of God received the Word of God and the Spirit of God. The patriarchs, prophets, and apostles all proclaimed the Word which came to them from God by the Spirit of God. The law of Moses and the prophets, the psalms and all the scriptures of the Old and New Testaments are the Word of God, written and interpreted by men through the Spirit of God. Always and everywhere in the Bible and in the Church, God reveals Himself and acts in man and the world by His Word and His Spirit.

The central affirmation of the Christian Faith and the very essence of its gospel and life is that the Word of God became man as Jesus of Nazareth, the Messiah of Israel and the Lord and Savior of the world. Jesus of Nazareth is the divine Word of God in human form. He is the personal Word of God Who was “in the beginning with God,” the Word “by whom all things were made” (Jn 1.2). He is the uncreated Word of God according to Whose image all men are created. He is the Word of God Who came to the patriarchs and prophets and Who is incarnate in the Bible in scriptural form. He is the Word of God Who died on the cross and is risen from the dead. He is the Head of the Church which is His Body, and the King of the Kingdom of God. He is the Word of God with Whom and through Whom the Holy Spirit comes to the world.

The Holy Spirit of God comes personally to men from the Father through Jesus Christ, the incarnate Word of God. He comes to those who believe in Christ and belong to Him through faith and repentance and baptism in His Church. He is the Spirit Who descended upon the disciples on Pentecost, who also is the One by whose power the world was created and continued to exist. He is the Spirit breathed into men by God to make them live according to His divine likeness. He is the Spirit Who inspired the Law, and the prophets and the entire holy scripture, providing for its production and preservation, as well as for its interpretation of the life of the faithful. He is the same Holy Spirit Who abides in the Church, making possible the fullness of its sacramental and spiritual life. He is the Spirit of God Who, by His presence with men in the world, is the pledge and the promise of God's Kingdom to come. He is the Holy Spirit of God Who will one day, on the Day of the Lord, fill all creation with the presence of God.

Thus, the entire creation, the salvation and glorification of the world, the whole of what we call "salvation history," depends on God and His Word and His Spirit, the Most Holy Trinity, Who in the Church and in the Kingdom, "fills all in all" (Eph 1.23).

Pray with out ceasing...

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR DAILY PRAYERS: Those in need Fr. Andrew, Fr.

David, Fr. Joseph, Fr. Zachariah, Iguman Patrick, Hiremonk Philip, Fr. Dušan, Mat. Gail, Mat. Donna, Mat. Pirsilla, Mat. Trudi, John(Chuck), Karen, Susan, Mary B. Bill S., Timothy, Delani, Jeremiah, Sandy, William, Steve A., Patricia, Anna, Sally, Noah, Annisatita, Paul, Irenia, Steve F., Tanya, Anna, Kyra and her child, Grace and her child

Homebound Mary G,

Catechumens - Bob, Gene, Julie, Lilly, Helena

Inquirers - Kathy, Dan, Jarrod, Kimber, Prudence

Special requests... Gilbert, Joanne, Anthony, Paul, James, Sean, Liam, Kim, Loren, Janet, Helen, Dan, Gregory, Donna, Laura, Laken, Bob, Gary, Bill, Stevie, Kristen, Paul, Cletus, Nina, Declan, Bria, Jemma, Savannah, Vivian, Deana (Add your own requests here)...

Departed : Margaret, Valentina, Proto-deacon Michael, Priest Anastacy

A PRAYER FOR THE WEEK...

"At the door of Your compassion do I knock, Lord; send aid to my scattered impulses which are intoxicated with the multitude of the passions and the power of darkness. You can see my sores hidden within me: stir up contrition—though not corresponding to the weight of my sins, for if I receive full awareness of the extent of my sins, Lord, my soul would be consumed by the bitter pain from them. Assist my feeble stirrings on the path to true repentance, and may I find alleviation from the vehemence of sins through the contrition that comes of Your gift, for without the power of Your grace I am quite unable to enter within myself, become aware of my stains, and so, at the sight of them be able to be still from great distraction." Lord Jesus Christ have mercy on me.

+ St. Isaac the Syrian, from [The Prayers of St. Isaac the Syrian](#)

O Lord Jesus Christ Son of God have mercy on me...

Parish Services and Activities

www.orthodoxcrossingville.org

Today - Divine Liturgy – 9:30am

Coffee Hour - Parish Education- Parish Council

Wed. Jan. 11th – Daily Vespers- 6pm

Sat. Jan. 14th – Pro-Life Breakfast 9am Bayfront CV (For tickets call Dale at 814seven46-6772)

Blessing of French Creek, in Meadville-2:30p

-Great Vespers – 4pm

Sat. Jan. 28th – Pro-Life March in Erie – 11am

*Please Check out our newsletter online or request a paper copy.

Sayings of the Fathers... on noetic prayer

When you throw a nail into a fire, it gets hot and starts to glow like fire. In the same way you, when you listen to divine teachings and live accordingly, will become like God.

(St. Symeon of Daibabe, Sayings, 26)

The prayer of one who does not consider himself a sinner is not accepted by the Lord. (St. Isaac the Syrian, Homilies, 55)

Whatever we do or say without prayer always ends up either sinful or harmful and convicts us through the deeds in some mysterious way. (St. Mark the Ascetic, Homilies, 2.108) In the spiritual life we can do nothing worthy without repentance, but the Lord has much mercy on us because of our intentions. He who compels himself and holds on to repentance until the end, even if he sins is saved because he compelled himself, for the Lord promised this in the Gospel.

(St. Mark the Ascetic, Homilies, 3)

When God wants to have mercy on someone, He inspires someone else to pray for him, and He helps in this prayer.

(St. Silouan the Athonite, Writings, XX.9c.1938)

The Lord greatly loves the repenting sinner and mercifully presses him to His bosom: "Where were you, My child? I was waiting a long time for you." The Lord calls all to Himself with the voice of the Gospel, and his voice is heard in all the world: "**Come to me, my sheep. I created you, and I love you. My love for you brought Me to earth, and I suffered all things for the sake of your salvation, and I want you all to know my love, and to say, like the apostles on Tabor: Lord, it is good for us to be with You.**"

(St. Silouan the Athonite, Writings, IX.27c.1938)

In times of affliction, unceasingly call out to the merciful God in prayer. The unceasing invocation of the name of God in prayer is a **treatment for the soul** which kills not only the passions, but even their very operation. As a doctor finds the necessary medicine, and it works in such a way that the sick person does not understand, in just the same way the Name of God, when you call upon it, kills all the passions, although we don't know how this happens.

(St. Barsanuphius the Great, Instructions, 421)

Love for that which is earthly makes the soul empty, and then there she is sad, and grows wild, and does not want to pray to God. The enemy then, seeing that the soul is not in God, shakes her and freely places in the mind whatever he wants, and he drives the soul from one thought to another, and thus the whole day the soul remains in such disorder and cannot purely gaze at the Lord.

(St. Silouan the Athonite, Writings, IV.5 c.1938)