

Saints Peter and Paul Orthodox Church

25636 N. Mosiertown Rd Crossingville, PA 1641

Archpriest Fr. Daniel Mathewson – *Rector*

V. Rev. David Smoley – *Retired*

Lord's Day – 1-20-2019 Parish phone: 814-734-3801

Find us on the Web at: www.orthodoxcrossingville.org

SERVICES WERE CANCELLED TODAY- THIS IS THE BULLETIN

34th SUNDAY AFTER PENTECOST — Tone

1. Ven. Euthymius the Great(473). Ven. Evfimii (Euthymius), Schema-Monk (14th c.), and Lavrentii (Lawrence) the Recluse (13th-14th c.), of the Kiev Caves (Far Caves). Ven. Evfimii (Euthemius) of Syanzhémsk (Vologdá—ca. 1470). Martyrs Inna, Pinna, and Rimma, disciples of the Apostle Andrew, in Scythia (1st-2nd c.). Martyrs Bassus, Eusebius, Euthychius, and Basileides, at Nicomedia (303).

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR DAILY PRAYERS:

Those in need – Fr. Samuel, Fr. Andrew, Fr. David, Fr. Anthony, Mat. Gail, Mat. Donna, Mat. Pirsilla, George, Paul, Pearl, William, Karen, John, Mary, Stavros, Theona, Nickolas, Timothy, Theresa, Judy, Delani, Jeremiah, Megan, Mary, Timothy The Homebound...Ann, Tanya, Richard, Helen, Ruth, William, Claudia... Travelers... Catechumens and Inquirers—Grace and Christian, Bill and Kathy ... Military servers...Greg ...Newly Departed – Josephine Olnvik – Marilyn Filipos, Irene Hoovler,.., ...Departed Orthodox Catherine, John B., John S., Nickoli, Ann, Katherine, Vernon, Paul, James, Andrew, Peter, Paul, Margaret, Michael Mary Ann, Timothy... Special requests... Gilbert, Anthony, Ian, Paul, Daleen, James, Sean, Liam, Susan, James, Joel, Jen, Roger, Jasmine, Cassandra, Raquel, Zera, Kim, Jim, Margaret, Loren, Nick, Russell

Holy Hymns:

Tone 1 Troparion (*Resurrection*)

When the stone had been sealed by the Jews,
while the soldiers were guarding Your most pure body,
You rose on the third day, O Savior, granting life to the world.
The powers of heaven therefore cried to You, O Giver of Life:
“Glory to Your Resurrection, O Christ!
Glory to Your Kingdom!//
Glory to Your dispensation, O Lover of mankind!”

Tone 4 Troparion (*Venerable Euthymius*)

Rejoice, barren wilderness!
Be glad, sterile desert that has never known the travail of birth!
The man of desires, Euthymius, has multiplied your sons;
he has planted them in faith and piety.
He has watered them with the Holy Spirit;
they grow in self-denial and perfect virtue.//
Through his intercessions, Christ our God, preserve Your
people in peace!

Tone 1 Kontakion (*Resurrection*)

As God, You rose from the tomb in glory,
raising the world with Yourself.
Human nature praises You as God, for death has vanished.
Adam exults, O Master!
Eve rejoices, for she is freed from bondage and cries to You://

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

Tone 8 Kontakion (*Venerable Euthymius*)

The wilderness rejoiced at your birth, holy Father Euthymius.
In your memory, it brings a harvest of joy through your many
miracles. Pour the wonders on our souls as well and cleanse us
from our sins, that we may sing: “Alleluia!”

**Because of unlimited space I have included the Litya
verses for your meditation this week...**

Tone 3 (*Stichera Idiomela*)

“Be of good cheer!”

said the Angel of the Lord to the parents.

“For a child, the offspring of your womb, will be born to you;
he will be the namesake of cheerfulness.”

And you grew in your mother's womb,
fulfilling for them that which was promised;//
and from infancy you lived in accordance with their vow, O
Father Euthymius.

Tone 3 (*by the Studite*)

Fortifying the intellect with divine knowledge, O Father
Euthymius, you did not regard that which passes away, nor did
you marvel at earthly things.

In tribulation you were seen as magnanimous and most noble,
and in your ascetic discipline and cheerfulness, as humble and
moderate. And having traversed the changeful sea of the
present life with wisdom and skill, you reached the calm
harbor.// Humbly entreat Christ to have mercy on our souls!

Tone 2 (*by the Studite*)

You despised the troubles and affairs of this life,
O Father Euthymius,
for you longed for the way of life on high;
you loathed riches, having put on humility;
you hated luxury, and acquired abstinence;
you rejected unrighteousness, and pursued righteousness.
Therefore, O venerable Father,//
remember us also in your saintly prayers to the Lord!

Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 4

Your good works have shined like the sun on the earth and in
heaven, O servant of Christ, Euthymius.
For in an Orthodox manner you preached to us the true and
blameless Faith of Christ. Therefore, O saintly Father and
God-bearer,//on this day of your commemoration, humbly
entreat that we may be granted great mercy!

now and ever, and unto ages of ages. Amen.

Tone 4 (*Theotokion*)

Look on the entreaties of your servants, O Blameless one!
Stop all the terrible attacks against us,
freeing us from every affliction,
for we have only you as our sure and firm anchor!
Lady, do not let us be put to shame,
for we call on you for our intercession!
Hasten to pray for those who call in faith:
“Rejoice, Lady, Help of all://
the Joy and Shelter and Salvation of our souls!”

Holy Scripture:

Colossians 3:4-11 (Epistle)

When Christ who is our life appears, then you also will appear with Him in glory. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them. But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.

Luke 18:35-43 (Gospel)

Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by. And he cried out, saying, "Jesus, Son of David, have mercy on me!" Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!" So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight." Then Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

UPCOMING

Today --

-Services and activities were cancelled due to the snow storm

--Home blessings continue this week and next. If you would like you rhome blessed please contact Fr. Daniel to schedule a time.

Holy Services:

+ Akathist to St. Xeina of St. Petersburg- Thursday, Jan. 24th
7pm

+The Presentation of the Lord into the temple - Great
Vespers with Lytia and blessing of candles Friday, Feb. 1st -
6pm HOLYDAY - THE 6TH OF THE 12

+Divine Liturgy for the feast - Saturday, Feb. 2nd 9:30am

Holy Actions:

+**Missions Team** will continue collecting for the "Victims of Human trafficking" sponsored by the Saxonburg monastery. Please check out the donation tree in the hall for ways to get involved in this important effort to help those suffering. The Team will also continue to collect food pantry items for Edinboro University Food pantry. See Anna R. or Debbie K. for more details.

---Also, There are OCMC summer mission trip scholarships available for anyone interested. See board in hall for more information on trips or see www.ocmc.org

+**Design Team** asks that you be patient with the new arrangement of the nave, this is a work in progress. The main issue is to have proper egress in the isles so there can be movement and space for ease of our orthodox worship and those with walkers, or in wheel chairs. The first order is to resize the pews to allow for more space in the center and side isles, this will allow a variety of configurations, one of which the team and I believe we can all agree on with a combination of seating and open space. Remember the proper position in orthodox worship is to stand, and to be able to make a bow or prostration easily, and to move about more freely, and sitting in any service should only be for the elderly or the infirmed. The liturgical movements of the clergy need to be able to walk freely around all of the walls encompassing the people in the nave as well. The Team believes we will have a beautiful and worshipful temple.

+**Hospitality Team** will meet on Tuesday, Jan. 22nd at 12:30pm in the parish hall.

+**Outreach Team** thanks everyone who prayed for and attended the blessing of Lake Erie yesterday in conjunction with St. Nicholas in Erie and Fr. Nic.

+**Orthodox Education Team**, weather permitting, will hold Catechesis of the Good Shepherd and all other regular classes for the following weeks: Jan. 27th, Feb. 3rd, 10th, 17th, and 24th. The youth will help prepare and serve our traditional Pancake and Sausage Breakfast before the beginning of Great and Holy Lent on Feb. 24th.

The team encourages families to get involved in some activities to be planned for lent and following lent. To Be Announced...

During Great Lent the Team will be sponsoring an Orthodox Art Event where artistic talents can be displayed. Artists are asked to create an original piece of art in any style or medium. The Theme will be "God's Creation: Family"

+**Ladies Altar Society Meeting** - Monday, Jan. 28th
-- 11am at the Edinboro Fire hall a.k.a. Engine 39

+**Parish Council Meeting** - Tuesday, Feb. 12th

Holy Events:

+ Fr. Thomas Parthenakis will be serving on Feb. 3rd and will serve while Fr. Daniel is gone during Mat. Gail's surgery. Mat. Gail will have her surgery on Monday, Feb. 4th at 8:00am. Fr. Daniel will be unavailable until after Feb. 8th. Please direct any pastoral concerns to Fr. David Smoley – 814-823-4707 or holysmoly@roadrunner.com

+A new Parish Directory is being compiled. Please fill out the form and drop it in the basket in the vestibule.

+A Lenten Retreat for youth and young at heart will be held on a Saturday in March To Be Announced...

The Retreat Theme:

Family Life and Church Life--How do we fit in?

Schedule:

Memorial Saturday Liturgy – 9:00am

Coffee and food for thought – 11:00am

Family Life –Bringing God into every day– 11:30-12:30

Lunch -12:30-1:15

Church Life –what and how do we offer ourselves? 1:15- 2:15

Break- 2:15-3:00 (Family activities)

How do we fit in? 3:00pm-3:45pm

Great Vespers – 4:00pm

Holy Words: This is an excellent article and the one from last week is one of Fr. Stephen's best on Theophany.

Words As Icons

January 18, 2019 · [Fr. Stephen Freeman](#)

Creation has a sacramental purpose: it reveals God.

For from the first making of the world, those things of God which the eye is unable to see, that is, his eternal power and existence, are fully made clear, he having given the knowledge of them through the things which he has made (Rom. 1:20)

This is inherently true in things as they exist in nature.

However, it becomes another matter as things pass through the hands (and lips) of humankind. We were created with something of a god-like function. In the story of Adam's naming of the animals, God brings the animals to Adam and *waits* to see what name Adam will give them. Naming is not the role of creator, but it bears a similarity.

In this same manner, we take the world and fashion it, giving it shape and purpose. A tree becomes a house; a rock becomes a tool. This becomes much more complicated when what is being made consists of words. Fr. Georges Florovsky described doctrine as a "verbal icon" of Christ. The iconic nature of words makes them to be among the most important elements in all creation.

Perhaps a particularly acute aspect of words is their ability to distort and misrepresent. And so, from the earliest

times, there has been a prohibition against lying. The importance of speaking the truth is emphasized repeatedly in the epistles of the New Testament, even though it might easily seem to be a minor matter of morality.

In our culture, words cascade at a never-ending pace, many of them disincarnate without reference to anything true or real. Arguments abound. Words are spoken like weapons, used for effect and not for meaning.

It is significant that Christ describes the devil as the "father of lies." In Genesis, he speaks the world's first lie: "God has not said..." He is the anti-logs.

The modern world has turned its attention to language. Mass communication has raised the power of the lie to new levels. Marxist theory (which holds a treasured position in many corners of our culture, particularly in academia) insists on the re-working of language as a tool for social change (and control). In this model, culture itself becomes a lie and a tool of the lie.

Language is the gift of God, uniquely human. Within it is borne a power to reveal, indeed a power that is deeply related to the act of creation itself. In Genesis, God creates with *speech*. It is the means by which we pray, the primary means of communion with others. Words are physical objects, passing from our mouths to the ears of others. We touch each other with words. Speech has been made worthy to serve as a sacrifice before God.

The Tradition has also valued *silence*. St. Ignatius of Antioch said, "He who possesses in truth the word of Jesus can hear even its silence." We have this from the theologian, Vladimir Lossky:

The faculty of hearing the silence of Jesus, attributed by St. Ignatius to those who in truth possess His word, echoes the reiterated appeal of Christ to His hearers: "He that hath ears to hear, let him hear." The words of Revelation have then a margin of silence which cannot be picked up by the ears of those who are outside. St. Basil moves in the same direction when he says, in his passage on the traditions: "There is also a form of silence, namely the obscurity used by the Scripture, in order to make it difficult to gain understanding of the teachings, for the profit of readers." This silence of the Scriptures could not be detached from them: it is transmitted by the Church with the words of the Revelation, as the very condition of their reception.

This silence, the reverence for words and the truth which they reveal, is almost lost in our age. Orthodox believers (to focus on ourselves) often multiply our "words without knowledge" as part of the same cultural drive to shape and control. Our proper task is not to shape and control, but to *reveal*. That requires that we must first and foremost be silent until the word given to us in that silence is truly heard, perceived and incarnate within us. In truth, if you do not live what you say then you do not know what you say. There is a practice within the tradition in which someone goes to a holy elder and "asks for a word." That encounter is, most often, quite terse. It is not a request for an explanation, much less mere speculation. It can, indeed, be no word at all:

Abba Theophilus, the archbishop, came to Scetis one day. The brethren who were assembled said to Abba Pambo, "Say something to the archbishop, so that he may be edified." The old man said to them, "If he is not edified by my silence, he will not be edified by my speech."

I found this verse in Proverbs that aptly describes so much of our modern conversation:

If a wise man has an argument with a fool, the fool only rages and laughs, and there is no quiet. (Prov. 29:9)

If there is no quiet, it is certain that the word of Christ will not be heard.