



Saints Peter and Paul

Orthodox Church

25636 N. Mosiertown Rd Crossingville, PA 1641

Archpriest Fr. Daniel Mathewson – *Rector*

Barbra Hargett – Choir Director

Lord's Day – 4-04-2021

Parish phone: 814-734-3801 Find us on the Web at:

www.orthodoxcrossingville.org

O Lord, save Thy people, / and bless Thine inheritance! (Ps. 27:9a)

V. *To Thee, O Lord, will I call. O my God, be not silent to me!* (Ps. 27:1a)

Tone 8¹

Alleluia, Alleluia, Alleluia!

V. *Remember Thy congregation, which Thou hast purchased of old!* (Ps. 73:2)

V. *God is our King before the ages; He has worked salvation in the midst of the earth!* (Ps. 73:13)

Holy Scripture:

Hebrews 4:14-5:6 (Epistle)

Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. And no man takes this honor to himself, but he who is called by God, just as Aaron was. So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, today I have begotten You." As He also says in another place: "You are a priest forever according to the order of Melchizedek";

Mark 8:34-9:1 (Gospel)

When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."

THIRD SUNDAY OF LENT - Tone

2. Veneration of the Cross. Ven. Joseph the Hymnographer (883). Ven. George of Mt. Maleon in the Peloponnesus (6th c.). Ven. Joseph the Much-ailing, of the Kiev Caves (Far Caves—14th c.). Ven. Zosimas, Abbot of Vorbozómok (ca. 1550). Ven. Zosimas, of Palestine (4th c.). Virgin Martyr Pherbutha of Persia, her sister, and servants (341-343). Martyr Nikita of Pojani (1808). St. Isidore, Bishop of Seville (636). Ven. Theonas, Archbishop of Thessalonica (1545).

Glory to Jesus Christ!

Pray with out ceasing...

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN

YOUR DAILY PRAYERS: Those in need - Fr. Andrew, Fr. Isaac, Fr. David, Fr. Anthony, Fr. Joseph, Fr. Zachariah, Fr. Patrick, Prez. Alexandria, Mat. Gail, Mat. Donna, Mat. Pirsilla, Barbra, Karen, Mary B. Margret, Bill S., Lexi, Kyra and Child, Charlotte, Caylin, John, Nickolas, Timothy, Amanda, Damian, Delani, Jeremiah, Christine, Rick, Samuel, Megan, Valentina

The Homebound Tanya, Mary G

Catechumen- Christian... Military servers...Greg

Special requests... Paul, Gilbert, Phyllis, Anthony, Ian, Paul, James, Sean, Liam, Bill, Wesley, Kim, Margaret, Loren, Julia, Shelby, Janet, Lynn, Margret. Helen, Dan, Jonathan, Donna, Nicholas, Maya, Mia, Charles, Cleta...

Newly Departed : Richard, George, Ruth, Pearl, Jim(Grace's Dad), Ann, Lillian, Archbishop David, Metropolitan Maximos, Alice, Metro. Theodosius, William, Claudia, Theona, Helen,...

Departed Orthodox -Mat. Anastasia, Jeff, Catherine, Marilyn, Rodney, Irene, Fr. Matthew Baker, John B., John S., Ann, Katherine, Vernon, Paul, James Nickolai, Andrew, Peter, Paul, Margaret, Michael Mary Ann, Timothy...

(If you would like a name added to the list above give it to Fr. Daniel in writing.)

Holy Hymns:

Tone 2 Troparion (Resurrection)

When Thou didst descend to death, O Life immortal,
Thou didst slay hell with the splendor of Thy Godhead.
And when from the depths Thou didst raise the dead,
all the powers of heaven cried out://
"O Giver of life, Christ our God, glory to Thee!"

Tone 1 Troparion of the Cross

O Lord, save Thy people, and bless Thine inheritance!
Grant victories to the Orthodox Christians over their
adversaries; and by virtue of Thy Cross, preserve Thy
habitation!

Tone 7 Kontakion (Cross)

Now the flaming sword no longer guards the gates of Eden;
it has been mysteriously quenched by the wood of the Cross.
The sting of death and the victory of hell have been vanquished;
for Thou, O my Savior, hast come and cried to those in hell://
"Enter again into Paradise!"

Tone 6 Prokeimenon (Cross)

Holy Services This Week:

Wed. April 7th - Presanctified Liturgy -6pm

Fri. Apr. 9th - Presanctified Liturgy - 6pm

Sat. Apr. 10th - Panahidka - 10am

--Great Vespers - 4PM (Note time) Confession will be available every Saturday following the Service

Holy Actions:

Children's Education: TODAY

Catechesis of the Good Shepherd--

--Atrium: (Jesse, Grace)

Catechesis of the Good Gardener

--Auricle: (Kyra, Olivia)

Catechesis of the Good Carpenter

--No Women's Bible Study

--Mom's Group - 2nd Friday - April 9th - 10am

--Men's Fellowship - Clean up Day - Sat. April 17th - 9am

Death

There is no person who will not die. The preparation for death is at the center of the spiritual life.

Lord, let me know my end, and what is the measure of my days; let me know how fleeting my life is! Behold, Thou hast made my days a few handbreadths, and my lifetime is as nothing in Thy sight. Surely every man stands as a mere breath! Surely man goes about as a shadow! Surely for nought are they in turmoil; man heaps up, and knows not who will gather! (Ps 39–4-6).

That man should die is not the will of God, for as the scripture says, “God did not make death.”

God did not make death, and takes no pleasure in the destruction of any living thing; He created all things that they might have being (Wisdom of Solomon 1.13).

For I have no pleasure in the death of anyone, says the Lord God; so turn and live (Ezek 18.32).

Death is the result of sin. It is the final victory of the devil, the result of his destructive activity. If man had not sinned, he would not have died. His body may have changed and evolved over great periods of time, but it would not have been separated from his spirit to return to the dust, and man’s soul itself would not have been corrupted, losing power over its body and becoming its slave. This is the meaning of the sin of Adam, that man has emerged on the face of the earth, made in God’s image and inspired with His Spirit, and has chosen death instead of life, evil instead of righteousness, and so through defilement of his nature in rebellion against God, brought corruption and death to the world (cf. Gen 3, Rom 5.12–21).

“Sin spread to all men because all men sinned” (Rom 5.12); and in sinning man brought death to the children who partake of this mortal nature and life. In a sin-bound world, no person escapes, even those who are personally guiltless and innocent, for all are caught up in the sins of the world.

Behold, I was brought forth in iniquity, and in sin did my mother conceive me (Ps 51.5).

Dormition of the Theotokos

Even the all-pure Virgin Mary who gave birth to Christ in the flesh could not escape the snares of death. For all her innocence and spiritual perfection, she too needed salvation from death by her Son, and her spirit rejoiced in God her Savior (cf. Lk 1.47).

According to the Orthodox Christian faith, Jesus Christ alone, of all men, as the incarnate Son and Word of God, need not have died. His death alone of all human deaths was perfectly voluntary. He came in order to die, and by His death to liberate all who were held captive by death’s power.

For this reason the Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of My own accord. I have the power to lay it down, and I have the power to take it again; this charge I have received from My Father (Jn 10.17–18).

Now is My soul troubled. And what shall I say? “Father, save Me from this hour?” No, for this purpose I have come to this hour.

Now is the judgment of the world, now shall the prince of the world be cast out; and I, when I am lifted up from the earth, will draw all men to Myself.

He said this to show by what death He was to die [i.e. crucifixion].

The crowd answered Him, “We have heard from the law that the Christ [i.e. Messiah] remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?”

Jesus said to them, “The light is with you for a little longer . . .” (Jn 12.27–35, cf. Mt 16.21–23, 17.9–13).

Jesus came “for us men and for our salvation” in order to die (Nicene Creed). He came that through His death and resurrection all men might be raised from the dead for eternal life in the Kingdom of God. This is the Christian faith. . . . *for the hour is coming when all who are in the graves will hear the voice of the Son of God, and come forth, for those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of damnation (Jn 5.25–29).*

This, too, is the apostle’s doctrine (cf. Acts 2.22–36). *But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at His coming those who belong to Christ. Then comes the end, when He delivers the kingdom to God the Father after destroying every rule and every authority and power. For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death. (1 Cor 15.20–26).*

For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: “Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?” The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ (1 Cor 15.52–57).

The whole essence of the spiritual life is to die with Christ to the sins of this world and to pass through the experience of bodily death with Him in order to be raised up “on the last day” in the Kingdom of God (cf. Jn 6.39–44, 54). By the power of Christ and the grace of the Holy Spirit, Christians can and must transform their deaths into acts of life. They must face the tragedy of death with faith in the Lord, and defeat the “last enemy—death” (1 Cor 15.26) by the power of their faith.

None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, if we die, we die to the Lord, so whether we live or whether we die, we are the Lord’s. For to this end Christ died and lived again, that He might be Lord of both the dead and the living (Rom 14.8–9).

Truly, truly I say to you, he who hears My word and believes in Him who sent Me has eternal life; he does not come to judgment, but has passed from death to life (Jn 5.24, cf. Jn 6.29–58).

I am the resurrection and the life; he who believes in Me, though he die, yet shall he live, and whoever lives and believes in Me shall never die (Jn 11.25–26).

For Christians, as for all men, death remains a tragedy. When confronted by death, like all men, and like Jesus Himself and His apostles, Christians can only mourn and weep (cf. Jn 11.35, Mt 26.37–38, Mk 14.33–34, Lk 22.42–44, Acts 8.2). But for Christians, filled with faith in Christ and His Father, the tragedy of death can be transformed into victory.