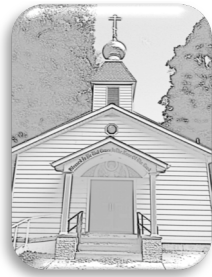




Saints Peter and
Paul Orthodox
Church **CROSSINGVILLE**
05-29-2022



Christ is Risen!
Indeed He is Risen!

6th SUNDAY OF PASCHA – Tone 5. Blind Man. Holy Virgin Martyr Theodosia of Tyre (307-308). Repose of Bl. John of Ustiug, Fool-for-Christ (1494). Virgin Martyr Theodosia, Nun, of Constantinople (726-730). Icon of the Mother of God, “SURETY OF SINNERS”.

HOLY HYMNS

Priest: “Blessed is the Kingdom...”

Choir: “Amen.”

Priest: “Christ is risen... “ (2 ½ times)

Choir: “and upon those in the tombs bestowing life!”

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 4 Kontakion (Pentecostarion)

I come to You, O Christ, blind from birth in my spiritual eyes, and call to You in repentance://
“You are the most radiant Light of those in darkness.”

Tone 8 Kontakion (Pascha)

You descended into the tomb, O Immortal,
You destroyed the power of death.
In victory You arose, O Christ God,
proclaiming: “Rejoice!” to the Myrrhbearing Women,//
granting peace to Your Apostles, and bestowing Resurrection on the fallen.

Tone 8 Prokeimenon (Pentecostarion)

Pray and make your vows / before the Lord, our God! (Ps. 75:10a)

V. In Judah God is known; His name is great in Israel. (Ps. 75:1)

Tone 8

Alleluia, Alleluia, Alleluia!

V. Look upon me and have mercy on me! (Ps. 118:132a)

V. Guide my steps according to Your word! (Ps. 118:133a)

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

The Angel cried to the Lady, full of grace:
“Rejoice, O pure Virgin! Again, I say: Rejoice,
your Son is risen from His three days in the tomb!
With Himself He has raised all the dead.”
Rejoice, O ye people!

Shine, shine, O new Jerusalem!
The glory of the Lord has shone on you.
Exult now, and be glad, O Zion!
Be radiant, O pure Theotokos,
in the Resurrection of your Son!

HOLY SCRIPTURE

Acts 16:16-34 (Epistle)

Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, “These men are the servants of the Most High God, who proclaim to us the way of salvation.”

And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. And they brought them to the magistrates, and said, “These men, being Jews, exceedingly trouble our city; and they teach customs which are not lawful for us, being Romans, to receive or observe.” Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and fastened their feet in the stocks. But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone’s chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, “Do yourself no harm, for we are all here.” Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, “Sirs, what must I do to be saved?” So they said, “Believe on the Lord Jesus Christ, and you will be saved, you and your household.” Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

HOLY WORDS

Below the reader will find my translation of sermon 10 on the Divine Liturgy by St. Seraphim (Zvezdinski). All titles and endnotes are my own. I pray that you find great encouragement in the wise and profound sermons by St. Seraphim and that your love of worshipping God in the Divine Liturgy only grows.
Sermon 10

The second part of the Divine Liturgy bears the name, “The Liturgy of the Catechumens.” It is named thus because catechumens – those preparing to receive holy baptism – are permitted to be present while it is served. Besides catechumens, Jews and pagans [unbelievers] could be present at this portion also, if they desired to hear the service. In ancient times this whole section of the Liturgy took place in the middle of the church [the nave]. In those days, there were not yet set prayers because from the mouths of the faithful worshippers sprang forth fiery hymns and brief prayerful sighs, from which later our [current] songs and litanies were composed.

The deacon, having prepared himself for the joyful proclamation of Christ’s Nativity, exits the altar [into the nave] through the north door and comes before the holy doors.¹ Here he makes three bows while praying, quietly, “O Lord, open my lips ...” after which he lifts his orarion in his right hand – like an angel’s wing because he represents an angel at that moment – and proclaims with a loud voice, “Master, bless!” The priest answers from the altar, “Blessed is the Kingdom, of the Father, and the Son, and the Holy Spirit, now and ever, and unto the ages of ages!” To this, the people respond, “Amen!” Amen, which means – you have spoken truly and rightly. Before this exclamation, the priest takes up in his hands the Holy Gospel and with it makes the sign of the cross over the Holy Altar. This action has deep significance, the Holy Gospel is a symbol of our Lord Jesus Christ Himself. The Cross is the instrument of our salvation. In making the sign of the cross with the Gospel, the priest is proclaiming that our Lord Jesus Christ, by way of the Cross and His sufferings, has saved us; He has opened up to us the blessing of the Kingdom, which is commemorated in this priestly exclamation. Behold the profound meaning here! The priest commemorates the sufferings of the Savior on the Cross, Whose birth the sacred ministers had only just determined to proclaim. The priest proclaims the Kingdom of the Son of God, in the Name of the Trinity, “Blessed is the Kingdom ...” At

the very start of the Divine Liturgy the Kingdom is proclaimed. It is not an earthly kingdom nor is it a kingdom established through force and oppression. No, a Kingdom of peace is proclaimed, "Blessed is the Kingdom, of the Father, and the Son, and the Holy Spirit!" An earthly kingdom is a passing kingdom but the Kingdom that the priest proclaims will abide unto the ages of ages. It is this Kingdom that the angels proclaimed to the world when they sang, "Glory to God in the highest ..."

At this point in the Liturgy, the sacred ministers represent the angels, and the deacon stands before the people as the angels stood before the shepherds.

The tidings of Christ's birth brought joy to all the world, and the early Christians responded with fervent hymns to the priest's exclamation announcing the advent of the blessed Kingdom. For us today, the great litany follows the exclamation. In ancient times it was not said at this point in the Liturgy, this is why there is no priestly prayer that accompanies this litany as is the usual custom. Rather at this point, in ancient times jubilant songs poured forth [from the faithful]. After the great litany, the antiphons are sung, which means "responding voices." These hymns are called thus because they are sung alternately between two choirs as if calling one to the other. Currently, the antiphons are often sung in a very shortened form and by only one choir. This is very incorrect and in ancient times it was not this way. We need to revive the ancient practice of singing the antiphons antiphonally.²

We call to remembrance the prophets and forefathers of Christ the Savior in the singing of the antiphons.³ During the first part of the Liturgy⁴ the angels flocked to worship the birth of Christ; now the prophets are hastening to worship Him. Now thundering Elijah and Elisha enter into the temple, together with the fiery Isaiah! These Old Testament evangelists and proclaimers of Emmanuel so clearly depicted His sufferings, it is as if they beheld the sufferings of Christ with their own eyes. And with them enters the king, poet, and prophet David the Psalmist, and with him also the wise Solomon, to glorify Christ. David especially spoke many times about Christ – His birth, sufferings, and death he described with remarkable exactness and clarity. It seems as if everything took place before the very eyes of the prophet, even though he lived many years before the appearance of the Savior.

Each antiphon is accompanied by a quiet priestly prayer. The little litany is said at the end of the first and second antiphons, which starts with the words, "Again and again in peace let us pray to the Lord." The Kingdom of peace that the angels announced is being called into the midst of our human existence. "Help us, save us, have mercy on us, and keep us, O God, by Thy grace." Four expressions of grace are supplicated here. We ourselves can do nothing without grace, and here we make our appeal to the very fountain of Grace – God, seeking His grace-filled help. "Help us" means to encompass and cover us with His protective grace. All around is temptation; all around is the intrigue of the enemy. I am perishing! Encompass me, help me, save me – this is our entreaty! Like Peter cried in the midst of the stormy waves, "Save me for I am perishing,"⁵ so we beg not only for protection and covering but also to be saved, if we have already begun to sink in the storms of misfortune. Save us, snatch us, extricate us from the abyss of calamity.

"Have mercy," this is the third type of help. If we were unable to hide ourselves behind the shield of Thy help; if we did not hold fast in the midst of the storms of temptation, and did not take hold of Thy hand, but rather fell into temptations – please forgive us, have mercy on us, and be compassionate to us in our infirmities. But today we have such little grace-filled help in the moment of temptation ... no! From henceforth keep us because only beneath Thy protection are we able to commend ourselves, each other, and everyone and all our life to Thee. This is the very tender meaning of these petitions.

¹Typically Orthodox churches are built with the altar facing east. Thus, on the iconostasis, the north door is the door to the left of the holy doors.

²Alternately between two choirs

³In current Slavic practice the antiphons are portions of Psalms 102 (103), 145 (146), and the Beatitudes.

⁴i.e. Proskomedia. See previous sermons.

⁵Cf. Matthew 14:30.

A man becomes spiritual insofar as he lives a spiritual life. He begins to see God in all things, to see His power and might in every manifestation. Always and everywhere he sees himself abiding in God and dependent on God for all things. But insofar as a man lives a bodily life, so much he does he do bodily things; He doesn't see God in anything, even in the the most wondrous manifestations of His Divine power. In all things he sees body, material, everywhere and always - "God is not before his eyes." (Ps. 35:2) (St. John of Kronstadt, My Life in Christ, I.5)

Parish Services and Activities

www.orthodoxcrossingville.org

TODAY- Divine Liturgy- Coffee Hour – Parish Education
Wed. June 1st –Great Vespers with Lytia – 6pm
Thurs. June 2nd Divine Liturgy -HOLY ASCENSION – 9:30am
Sat. June 4th Great Vespers 4pm

ANNOUNCEMENTS

+May God grant MANY YEARS! To the newly Illumined Ophelia Estelle who was baptized and Chrismated on Thursday May, 19th. A joyful celebration! Fr. Joseph Gall celebrated the baptism with Fr. Daniel.
+May the Lord give MEMORY ETERNAL to His servant Theodore Naglowski who reposed in the Lord on Thursday, May 19th.

Thank you Lisa for organizing yet another successful Rummage Sale this weekend, and thank you Kyra for organizing the Bake & Plant Sale and Car Wash for the children's summer camp fund! Thank you also to everyone who helped setup, work, and/or donate items this weekend! If you didn't have a chance to volunteer in some way yet, we still need help cleaning up the hall after coffee hour today. :) I look forward to us all working together again in preparation for, and at, our 2nd Annual Open House on Saturday, July 30, 2022! Please remember to submit Sponsorship forms to me by June 30, 2022. – Anna, from Missions Team

Pray with out ceasing...

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR DAILY PRAYERS: Those in need The newly Illumined Ophelia Estelle, Fr. Andrew, Fr. David, Fr. Joseph, Fr. Zachariah, Iguman Patrick, Hieromonk Herman, Fr. Dusan, Fr. Christopher, Prez. Alexandria, Mat. Gail, Mat. Donna, Mat. Pirsilla, Mat. Trudi, Ron, Karen, Isaiah, Andrew, Judy, Ophilea, John, Boris, Tamara, Susan, Mary B. Margret, Bill S., John S., Nickolas, Timothy, Preston, Olivia, Jesse, Grace, Delani, Jeremiah, Sandy, William, Steve A., Patricia, Anna, Sally, Noah, Annisatita, Paul, Irenia, Damen, Tanya
The Homebound Mary G,
Catechumen/Inquirers- David, Hannah & Family...
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 (Add your own requests here)...
Departed : Newly Departed Theodore, James, Valentina, Proto-deacon Michael, Priest Anastacy, Marie