

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 – 7-7-2019

Parish phone: 814-734-3801

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

ALL SAINTS BRITAIN AND IRELAND



3rd SUNDAY AFTER PENTECOST — Tone

2. All Saints of Britain and Ireland. Ven.

Thomas of Mt. Maleon (10th c.). Ven. Acacius of Sinai, who is mentioned in *The Ladder* (6th c.). Ven. Eudoxia, in monasticism Euphrosyne, Grand Duchess of Moscow (1407). Martyrs Peregrinus, Lucian, Ompeius, Hesychius, Papius, Saturninus, and Germanus, of Dyrrachium in Macedonia (2nd c.). Martyr Evangelus, Bishop of Tomi (Constanța) in Romania (3rd-4th c.). Martyr Cyriaca of Nicomedia (4th c.).

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, Anna, Weston, Eliza, Valerie, Paul, Pearl, William, Joseph, Terry, Rich, Karen, John, Stavros, Nickolas, Timothy, Judy, James, Amanda, Damian, Delani, Jeremiah, Megan, Mary, Christine, Rick, Timothy, Barbara The Homebound... Ann, Tanya, Richard, Ruth, William, Claudia Catechumens- Christian ... Travelers ... Military servers... Greg ... Newly Departed – Theona Sekel, Helen Miller, Anna Anderson, Rodney Senyo, Josephine Olnik, Marilyn Filipos, Irene Hoovler... Departed Orthodox Jeff, Catherine, John B., John S., Nickoli, Ann, Katherine, Vernon, Paul, James, Andrew, Peter, Paul, Margaret, Michael Mary Ann, Timothy... Special requests... Gilbert, Joanne, Richard, Jeniene, Anthony, Ian, Paul, Daleen, James, Sean, Liam, Bill, Wesley, Zera, Kim, Jim, Margaret, Loren, Nick, Russell, Julia, Shelby, Janet, Mareen, Lynn, Jarrod, Zach.

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 4 Troparion (for Saints Thomas and Acacius)

O God of our Fathers,
always act with kindness towards us;
take not Thy mercy from us,
but guide our lives in peace//
through the prayers of Saints Thomas and Acacius!

Tone 2 Kontakion (Resurrection)

Hell became afraid, O almighty Savior,
seeing the miracle of Thy Resurrection from the tomb!
The dead arose! Creation, with Adam, beheld this and rejoiced
with Thee,// and the world, my Savior, praises Thee forever.

Tone 2 Kontakion (Venerable Acacius)

Forsaking the world, thou didst follow Christ from childhood.
emulating His voluntary humility, thou didst cast down the

prideful tyrant. All-wise and venerable Acacius, unceasingly pray for us all!

Tone 2 Prokeimenon

The Lord is my strength and my song; He has become my salvation. (Ps 117/118:4)

v: *The Lord has chastened me sorely, but He has not given me over to death.* (Ps 117/118:18)

Tone 2

Alleluia, Alleluia, Alleluia!

v: *May the Lord hear thee in the day of trouble! May the name of the God of Jacob protect thee!* (Ps 19/20:1)

v: *Save the King, O Lord, and hear us on the day we call!* (Ps 19/20:9)

HOLY SCRIPTURE:

Romans 5:1-10 (Epistle)

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Matthew 6:22-33 (Gospel)

The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness! No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

Holy Actions:

+Missions Team is planning a Trip to Alaska for Summer 2020, contact Anna R. or Debbie K. if you are interested in attending. ---Also, There are OCMC summer mission trip scholarships available for anyone interested this summer. See board in hall for more information on trips or see www.ocmc.org

+Hospitality Team has been planning the Chicken BBQ – if you can help for the dinner the week before volunteers are needed. See Marge or Sarah. Please take a step sign to put in you yard and Raffle Tickets are available – See Terry Jouver for more info.

SUMMER SCHEDULE

July 8-13 - Annual Chicken BBQ preparation

Sun. July 14th - Annual Chicken / Halupki Dinner 12-3pm

Wed. July 31st - Great Vespers for The Procession of the Holy Cross/ blessing of waters -7pm (Beginning of the Dormition Fast 1st - 14th)

*Thur. Aug. 1st - Divine Liturgy - 9:30am
Holy Transfiguration*

Mon. Aug. 5th - Great Vespers 7pm

Tue. Aug. 6th - Pilgrimage to Holy Transfiguration Monastery, Elwood City, Penn. 9:30 am Liturgy

Holy Dormition of the Theotokos

Wed. Aug. 14th - Great Vespers with Akathist to the Theotokos - 7pm

Thurs. Aug. 15th - Divine Liturgy - 9:30am

The Orthodox Church of the British Isles

On August 21, 2007, the Holy Synod of the Russian Church officially approved the veneration of all the saints who shone forth in the lands of Britain and Ireland, blessing the annual celebration of their memory on the third Sunday after Pentecost. This feast is in honor of all the saints who lived in England, Ireland, Wales and Scotland until 1054, when most of Western Europe tragically broke away from the One Church. The Church in the British Isles and Ireland in the first millennium was an integral part of One, Holy, Catholic and Apostolic Church. Throughout the history of Orthodoxy these lands produced no fewer than 950 saints whose names and feast-days are known to us. The majority of them are venerated locally or in some particular regions; the veneration of several dozen of them is nationwide; a large number of them were widely known outside this country. These holy people were poor and rich, simple and educated, scholars and theologians, martyrs and anchorites, abbots and abbesses, priests and bishops, kings and queens, seafarers and preachers, nuns and virgins and laymen. The Saints of Britain and Ireland were not always British or Irish by origin—many came from other countries, and vice versa—numerous missionaries, enlighteners, left the British Isles and moved to other European lands to preach and found monasteries.(AP Andrew Philips)

The early Christian writers Tertullian and Origen mention the existence of a British church in the third century AD and in the fourth century British bishops attended a number of councils, such as the Council of Arles in 314 and the Council of Rimini in 359.

Saint Dorotheus of Tyre recorded that the Church at Tyre sent Saint Aristobulus to Britain as Bishop in AD 37. Eusebius and Hippolytus both name Aristobulus as the first Bishop of Britain and there is a town named after him to this day in Wales. So there is certainty that he came and established the Church at that date.

Tertullian mentions the British Church as operational in AD208 and Origen mentions it in AD238. In AD314 The Primate of the British Church, Adelfius of Caerleon, Bishop Eborius of York and Bishop Restitutus of London all attended the Council of Arles. In AD 325, Saint Athanasius specifically noted the British Church assenting to the decisions of Nicaea I.

The British church was a missionary church with figures such as St Illtud, St Ninian and St Patrick evangelising in Wales, Scotland and Ireland, but the invasions by the pagan Angles, Saxons and Jutes set the Church back. The incomers as is now known, did not drive the Britons out, but actually intermarried with them, and many Britons remained living in the newly conquered areas. The Church no doubt was muted and probably impotent at these times. There were those outside who thought it should be more militant in

returning to evangelise the Anglo-Saxons. In 597 a mission sent by St Gregory the Dialogist and led by St Augustine of Canterbury landed in Kent to begin the work of converting these pagan insurgents.

However we know that Augustine met a British Bishop where he landed in Kent and that the British Church numbered around 120 Bishops at the time of his ecclesiastical invasion of an existing Church which was in full communion with the rest of the worldwide Church.

What eventually became known as the "Church of England" was the result of a combination of two traditions, that of the British Church which existed throughout Cornwall, Wales up the east coast of England and into Scotland, and that of Augustine and his successors.

These traditions came together only very slowly - it was hundreds of years before the Cornish Bishops agreed to the Whitby settlement. The result was an English Church, led by the two Archbishops of Canterbury and York, that was fully assimilated into the mainstream Church. This meant that it was influenced by the wider development of the Christian tradition in matters such as theology, liturgy, church architecture, and the development of monasticism.

Regarding the British Isles, what is known about the state of the Church there at the time of the Great Schism is that subsequent to the Norman Invasion in 1066, church life was radically altered. Native clergy were replaced, liturgical reform enacted, and a strong emphasis on papal church control was propagated. As such, it is probably safe to say that, prior to 1066, the church of the British Isles was Orthodox, and the Normans brought the effects of the Great Schism to British soil. As such, it is probably proper to regard King Harold II as an Orthodox Christian.

It also meant that after King Harold II, the English church continued under the authority of the "Pope" and not with Orthodoxy and this article does not consider the historical development of the "Church of England" after this date.

Orthodoxy came back into the picture in the British Isles in 1716-1725: A considerable correspondence was conducted between the English Nonjuring bishops (usually styled in contemporary Orthodox documents as the "Catholic remnant" of the British Church), Peter the Great, Czar of Russia, and the Œcumenical Patriarch of Constantinople. It was proposed that a parish be established in London, which would be Orthodox and Western Rite. The Nonjurors' lack of funds prevented their sending the proposed two delegates to Russia to seal the agreement. However, the Patriarch's second letter to the "British Catholics" expressed a willingness to effect union and fix details later: "As for custom and ecclesiastical order and for the form and discipline of administering the sacraments, they will be easily settled when once a union is effected." Nothing actually eventuated. Then in 1868: The Primus of Scotland visited Russia, where he held informal discussions with Metropolitan Filaret of Moscow and other Russian Church leaders about their interest in effecting the admittance of the British Church into Orthodoxy. He reported his meetings in detail to the Archbishop of Canterbury and the Convocation of Canterbury. Nothing further eventuated here either.

In 1869: the Holy Synod of Russia authorized the use of the corrected text of the Western Rite Liturgy for use in Britain. Various forms of ethnic Orthodoxy entered Britain during the twentieth century with refugees from eastern Europe and migrant workers.

There are now a number of native British parishes through England, Wales and Scotland under various external Orthodox authorities. The greatest contributor towards documenting the ecclesiastical and political history of England is attested to St. Bede, who completed in 731 five volumes of his best known work *The Ecclesiastical History of England*.
https://orthodoxwiki.org/Timeline_of_Orthodoxy_in_the_British_Isles