

Saints Peter and Paul Orthodox

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Church

Crossingville, PA 1641
Rector
Lord's Day – 8-11-2019 Parish
the Web at:

www.orthodoxcrossingville.org

Christ is Transfigured on Mount Tabor!

8th SUNDAY AFTER PENTECOST — Tone 7. Afterfeast of the Transfiguration.

Holy Martyr and Archdeacon Euplus (Euplius) of Catania (304). Martyrs Basil and Theodore of the Kiev Caves (Near Caves—1098). St. Theodosius (Prince Theodore of Ostrog) of the Kiev Caves (Far Caves—1438). Virgin Martyr Susanna and those with her: Martyrs Gaius, Pope of Rome, Presbyter Gabinus, his brother and the father of Susanna, Maximus, Claudius, and his wife Praepedigna and their sons Alexander and Cutias (295-296). St. Niphon, Patriarch of Constantinople (Mt. Athos—1515).

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR DAILY

PRAYERS: Those in need –Kyra, Baby, Nathan, Fr. Samuel, Fr. Andrew, Fr. David, Fr. Anthony, Mat. Gail, Mat. Donna, Mat. Pirsilla, Anna, Weston, Eliza, Paul, Pearl, William, Joseph, Rich, Karen, John, Stavros, Nickolas, Timothy, Judy, James, Amanda, Damian, Delani, Jeremiah, Mary, Christine, Timothy, Andrew, Kati, Simeon, Debbie, Christopher The Homebound...Ann, Tanya, Richard, Ruth, William, Claudia

Catechumens- Christian ... Travelers ... Kirsmanichs, Rachockis, Andersons...Military servers...Greg ...Newly Departed –Theona Sekel, Helen Miller, Anna Anderson, Rodney Senyo, Josephine Olnik, Marilyn Filipos, Irene Hoover...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, Phyllis, 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, Rod, Maragret, Tom. Helen, Dan.

HOLY HYMNS:

Tone 7 Troparion (*Resurrection*)

By Thy Cross Thou didst destroy death.

To the thief Thou didst open Paradise.

For the Myrrhbearers Thou didst change weeping into joy,

and Thou didst command Thy disciples, O Christ God,

to proclaim that Thou art risen,//

granting the world great mercy.

Tone 7 Troparion (*Transfiguration*)

Thou wast transfigured on the mountain, O Christ God,

revealing Thy glory to Thy Disciples as far as they could bear it. Let Thine everlasting Light also shine upon us sinners, through the prayers of the Theotokos!//
O Giver of Light, glory to Thee!

Tone 4 Troparion (*Martyr Euplus*)

Thy holy martyr, Euplus O Lord, through his sufferings has received an incorruptible from Thee, our God. For having Thy strength, he laid low his adversaries, and shattered the powerless boldness of demons.// Through his intercessions, save our souls!

Tone 7 Kontakion (*Resurrection*)

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers. Hell is bound, while the Prophets rejoice and cry: "The Savior has come to those in faith;// enter, you faithful, into the Resurrection!"

Tone 4 Kontakion (*Martyr Euplus*)

With the love of Christ as thine only defense, thou didst stand in the midst of thy fight and didst say: "I endure this struggle willingly and with confidence!" Thou didst rejoice, O Euplus, to offer thy head to the sword and so thou didst complete thy course.

Tone 7 Kontakion (*Transfiguration*)

On the mountain Thou wast transfigured, O Christ God, and Thy Disciples beheld Thy glory as far as they could see it; so that when they should behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world// that Thou art truly the Radiance of the Father.

Tone 7 Prokeimenon

The Lord shall give strength to His people. The Lord shall bless His people with peace. (*Ps 28/29:11*)

v: Offer to the Lord, O ye sons of God! Offer young rams to the Lord! (Ps 28/29:1)

Tone 4 Prokeimenon

O Lord, how manifold are Thy works; in wisdom hast Thou made them all. (*Ps 103/104:24*)

Tone 7

Alleluia, Alleluia, Alleluia!

v: It is good to give thanks to the Lord, to sing praises to Thy Name, O Most High. (Ps 91/92:1)

v: To declare Thy mercy in the morning, and Thy truth by night. (Ps 91/92:2)

Tone 8

v: The heavens art Thine; the earth also is Thine. (Ps 88/89:11)

HOLY SCRIPTURE:

1 Corinthians 1:10-18 (Epistle)

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Matthew 14:14-22 (Gospel)

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." But Jesus said to them, "They do not need to go away. You give them something to eat." And they said to Him, "We have here only five loaves and two fish. He said, "Bring them here to Me." Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

Holy Actions:

+ Training for the Level One CGS Training will be held Aug. 12-16 at St Tikhon's Seminary – We have 3 new trainees! Please remember Isaac, Autumn, Jesse and Grace as they travel today.

+ Friday, Aug, 23rd 11:00am– Hospitality team Meeting parish hall

+Sat. Aug. 24th – Church School planning and Room set-up 10:00am

Sun. Sept. 29th – Bethesda Children's home presentation – at CH

SUMMER SCHEDULE

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

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

Wed. Aug 21 – Daily Vespers 7pm

Sun. Sept. 22nd – Beginning of our Church School

Sat. October 19th - Harvest Festival – 12-3pm

HOLY WORDS: Mary Blessing of All Generations

In my childhood, it was not unusual to hear someone ask, “Who are your people?” It was a semi-polite, Southernism designed to elicit essential information about a person’s social background. The assumption was that you, at best, could only be an example of your “people.” It ignored the common individualism of the wider culture, preferring the more family or clan-centered existence of an older time. It was possible to be “good people” who had fallen on hard times, just as it was possible to be “bad people” who were flourishing. Good people were always to be preferred.

I am aware of the darker elements of this Southern instinct so foreign to today’s mainstream culture. I am also aware that within it, there is an inescapable part of reality: human beings never enter this world without baggage. The baggage is an inheritance, both cultural and biological that shapes the ground we walk on and the challenges we will inevitably confront. Fr. Alexander Schmemmann is reported to have said that the spiritual life consists in “how we deal with what we’ve been dealt.” In some families, it seems that no matter how many times the deck is shuffled, the same hand (or close to it) appears.

The Scriptures are rife with this element of our reality. It is a story of fathers and sons, mothers and daughters, tribal destiny and inherited blessings. Two of the gospels give a chapter to rehearse the genealogy of Christ. Modern thought wants to imagine each human being entering the world as a blank slate whose life will be formed and shaped by their desires and choices. This is our imaginative version of freedom and we work to maximize its reality. Nevertheless, human experience continues to be doggedly familial. Those who do family therapy carefully ask questions about the generations that have gone before. The battles of our lives are not about theory, but the cold hard truth of what has been given to us. The Scriptures relate the stories of families, including their tragedies and horrific crimes. No Southern novelist ever did more than echo the iconic behaviors of Biblical failure.

This familial treatment is intentional and tracks the truth of our existence. There is never a pain as deep as that inflicted by someone who is supposed to love you. Such injuries echo through the years and the generations. The face that stares back at us in the mirror is easily a fractal of someone whose actions power our own insanity. We can hate a parent, only to be haunted by their constant presence in us.

This, of course, is only the negative, darker side of things. Blessings echo in us as well. In the delusion of modern individuality we blithely assume that we act alone in all we do. Life is so much more complicated!

What I am certain of, in the midst of all this, is that our struggle against sin and the besetting issues of our lives is never just about ourselves. If we inherit a burden within our life, so our salvation, our struggles with that burden, involve not

only ourselves but those who have gone before as well as those who come after. We struggle as the "Whole Adam" (in the phrase of St. Silouan).

There is an Athonite saying: "A monk heals his family for seven generations." When I first heard this, my thought was, "In which direction?" The answer, I think, is every direction. We are always healing the family tree as we embrace the path of salvation, monk or layman. Our lives are just that connected.

When the Virgin Mary sings her hymn of praise to God, she says, "All generations will call me blessed." This expresses far more than the sentiment that she will be famous (how shallow). It has echoes of God's word to Abraham, "In you, all the families of the earth shall be blessed" (Gen. 12:3). It is in the Offspring of Mary that the word to Abraham is fulfilled. In the Scriptures, God is pleased to be named the "God of Abraham." That His name is tied to that of a human being brings no offense. Indeed, paradise itself is called the "bosom of Abraham." It is right and proper that Christians should see the same treatment in the Virgin, the one in whom all these things are fulfilled.

"All generations" is a term that includes everyone – not just those who would come after her. For the salvation of the human race, in all places and at all times, is found only in Jesus, the Offspring of Mary. She is "Theotokos," the "Birthgiver of God." Mary is exalted in the bosom of Abraham.

When I look in the mirror these days, I see the unmistakable reflection of my father. No doubt, his reflection is seen elsewhere in my life, both for good and ill. I'm aware that some of my struggles are with "my daddy's demons." Of course, my vision is limited to just a few generations. I see my own struggles reflected in the lives of my children (for which I often want to apologize). I do not see the link that runs throughout all generations – throughout all the offspring of Adam – it is too large to grasp. What I do see, however, is the singular moment, the linchpin of all generations that is the Mother of God. In her person we see all generations gathered together. Her "be it unto me according to your word" resounds in the heart of every believer, uniting them to her heart whose flesh unites us to God.

Across the world, the myriad generations of Christians have sung ever since:

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Savior.

For he hath regarded the lowliness of his handmaiden.

For behold, from henceforth all generations shall call me blessed.

To which we add:

More honorable than cherubim,

And more glorious beyond compare than the seraphim,

Without corruption you gave birth to God the Word,

True Theotokos, we magnify you!

We are her people. Glory to God!

By ;Fr. Stephen