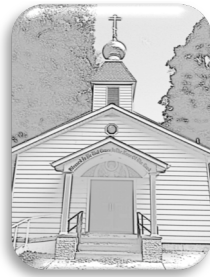




Saints Peter and Paul Orthodox Church **CROSSINGVILLE**
08-14-2022



Christ is in our midst!
He is and always shall be!

9th SUNDAY AFTER PENTECOST – Tone 8. Translation of the Relics of Ven. Theodosius of the Kiev Caves (1091). Forefeast of the Dormition. Prophet Micah (8th c. B.C.). Ven. Arcadius of Novotorzhk (11th c.). Hieromartyr Marcellus, Bishop of Apamea (ca. 389).

HOLY HYMNS

Tone 8 Troparion (Resurrection)

You descended from on high, O Merciful One!
You accepted the three day burial to free us from our sufferings!// O Lord, our Life and Resurrection, glory to You!

Tone 4 Troparion (Forefeast)

Dance with joy, O peoples! Clap your hands with gladness!
Gather today with fervor and jubilation;
sing with exultation! The Mother of God is about to rise in glory, ascending from earth to heaven.// We ceaselessly praise her in song as truly Theotokos.

Tone 8 Kontakion (Resurrection)

By rising from the tomb, You raised the dead and resurrected Adam. Eve exults in Your Resurrection,// and the world celebrates Your rising from the dead, O greatly Merciful One!

Tone 4 Kontakion (Forefeast)

Today the universe dances with joy at your glorious memorial, and cries out to you, O Mother of God:// “Rejoice, O Virgin, pride of Christians!”

Tone 8 Prokeimenon (Resurrection)

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. Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! (Ps. 94:1)
V. Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise! (Ps. 94:2)

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (*Ps. 148:1*)
Alleluia, Alleluia, Alleluia!

HOLY SCRIPTURE

1 Corinthians 3:9-17 (Epistle)

For we are God’s fellow workers; you are God’s field, you are God’s building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one’s work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is. If anyone’s

work which he has built on it endures, he will receive a reward. If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.

Matthew 14:22-34 (Gospel)

Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there. But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary. Now in the fourth watch of the night Jesus went to them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, “It is a ghost!” And they cried out for fear. But immediately Jesus spoke to them, saying, “Be of good cheer! It is I; do not be afraid.” And Peter answered Him and said, “Lord, if it is You, command me to come to You on the water.” So He said, “Come.” And when Peter had come down out of the boat, he walked on the water to go to Jesus. But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, “Lord, save me!” And immediately Jesus stretched out His hand and caught him, and said to him, “O you of little faith, why did you doubt?” And when they got into the boat, the wind ceased. Then those who were in the boat came and worshiped Him, saying, “Truly You are the Son of God.” When they had crossed over, they came to the land of Gennesaret.

Pray with out ceasing...

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

Those in need Fr. Andrew, Fr. David, Fr. Joseph, Fr. Zachariah, Iguman Patrick, Hieromonk Herman, Fr. Dušan, Fr. Christopher, Prez. Alexandria, Mat. Gail, Mat. Donna, Mat. Pirsilla, Mat. Trudi, Karen, Andrew, John, Boris, Tamara, Susan, Mary B. Margret, Bill S., John (Chuck), 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,
Travelers – Ron and Karen, Matt and Anna, Nathan and Kyra...
Catechumen/Inquirers– Dan, Bob, Kathy
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, Savannah, Vivian (Add your own requests here)...
Departed : Newly Departed Margaret, Theodore, James, Valentina, Proto-deacon Michael, Priest Anastacy, Marie

Parish Services and Activities

www.orthodoxcrossingville.org
DORMITION FAST CONTINUES


TODAY - Divine Liturgy –9:30am – No Parish Education today, resumes on Sept. 4th

Vespertal Liturgy -Dormition of the Theotokos 6:00pm (No services tomorrow)

Sat. August 20st – Readers Vespers – 4pm
Sun. Aug. 21st – Hours 9:15 - Divine Liturgy – 9:30am

Sat. Aug. 28th – Great Vespers – 4pm
Sun. Aug. 28th - Akathist to St. Moses – 8:45am

Divine Liturgy – 9:30am
Wed. Aug. 31st – Moliebien Service for the beginning of the Church Year – 5pm Potluck to follow



Our Dear Sister in the Lord
Margaret Suscheck
reposed in the Lord on
Wednesday August 10th
May her Memory Be Eternal!

Holy Fathers- on faith and sin...

Some people tell me that they are scandalized because they see many things wrong in the Church. I tell them that if you ask a fly, "Are there any flowers in this area?" it will say, "I don't know about flowers, but over there in that heap of rubbish you can find all the filth you want." And it will go on to list all the unclean things it has been to.

Now, if you ask a honeybee, "Have you seen any unclean things in this area?" it will reply, "Unclean things? No, I have not seen any; the place here is full of the most fragrant flowers." And it will go on to name all the flowers of the garden or the meadow.

You see, the fly only knows where the unclean things are, while the honeybee knows where the beautiful iris or hyacinth is.

As I have come to understand, some people resemble the honeybee and some resemble the fly. Those who resemble the fly seek to find evil in every circumstance and are preoccupied with it; they see no good anywhere. But those who resemble the honeybee only see the good in everything they see. The stupid person thinks stupidly and takes everything in the wrong way, whereas the person who has good thoughts, no matter what he sees, no matter what you tell him, maintains a positive and good thought.

+ St. Paisios of Mt. Athos, "Good and Evil Thoughts," *Spiritual Counsels III: Spiritual Struggle*

Pride does not allow the soul to set out on the path of faith. Here is my advice to the unbeliever: let him say, "Lord, if you exist, then illumine me, and I will serve you with all my heart and soul." And for this humble thought and readiness to serve God, the Lord will immediately illumine him... And then your soul will sense the Lord; she will sense that the Lord has forgiven her, and loves her, and you will know this from experience, and the grace of the Holy Spirit will be a witness in your soul of your salvation, and you will want to cry out to the whole world: "The Lord loves us so much!" (St. Silouan the Athonite, Writings, III.6)

Only one who guards himself from all sin can have sincere and fervent faith. Faith is only preserved in the presence of good morals.

(St. Nikon of Optina)

Food is not evil, but gluttony is. Childbearing is not evil, but fornication is. Money is not evil, but avarice is. Glory is not evil, but vainglory is. Indeed, there is no evil in existing things, but only in their misuse.

(St. Maximus the Confessor, Chapters on Love, 3.4)

God and the devil are found at opposite poles. No one can turn his face to God who has not first turned his back on sin. When a man turns his face to God, all of his paths lead to God. When a man turns his face away from God, all of his paths lead to perdition. When a man finally rejects God by word and in his heart, he is no longer fit to do anything that does not serve for his complete destruction, both of his soul and of his body.

(St. Nicholas of Serbia, Thoughts on Good and Evil)

Dormition of the Theotokos

The feast of the Dormition or Falling-asleep of the Theotokos is celebrated on the fifteenth of August, preceded by a two-week fast. This feast, which is also sometimes called the Assumption, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence. As with the nativity of the Virgin and the feast of her entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

The Orthodox Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the Mother of Life and participates already in the eternal life of paradise which is prepared and promised to all who "hear the word of God and keep it" (Lk 11.27-28).

In giving birth, you preserved your virginity. In falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death (Troparion).

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life, by the One who dwelt in her virginal womb (Kontakion).

The services of the feast repeat the main theme, that the Mother of Life has "passed over into the heavenly joy, into the divine gladness and unending delight" of the Kingdom of her Son (Vesperral hymn). The Old Testament readings, as well as the gospel readings for the Vigil and the Divine Liturgy, are exactly the same as those for the feast of the Virgin's nativity and her entrance into the Temple. Thus, at the Vigil we again hear Mary say: "My soul magnifies the Lord and my Spirit rejoices in God my Savior" (Lk 1.47). At the Divine Liturgy we hear the letter to the Philippians where Saint Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be "highly exalted by God his Father" (Phil 2.5-11). And once again we hear in the Gospel that Mary's blessedness belongs to all who "hear the word of God and keep it" (Lk 11.27-28).

Thus, the feast of the Dormition of the Theotokos is the celebration of the fact that all men are "highly exalted" in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary's fate is, the destiny of all those of "low estate" whose souls magnify the Lord, whose spirits rejoice in God the Savior, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary's child, the Savior and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Orthodox Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be "blessed" to be "more honorable than the cherubim and beyond compare more glorious than the seraphim" if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Orthodox Tradition the Image of the Church. For the assembly of the saved is those in whom Christ dwells.

It is the custom in some churches to bless flowers on the feast of the Dormition of the Holy Theotokos.