



Saints Peter and Paul Orthodox Church

18th SUNDAY AFTER PENTECOST – Tone 1. Martyr Arethas and 4,299 Martyrs with him (523). Ven. Arethus (12th c.), Sisoë (13th c.), and Theophil (Theophilus) – (12th-13th c.), Recluses, of the Kiev Caves (Near Caves). Bl. Elesbaan, King of Ethiopia (ca. 553-555). Martyr Syncretica and her two daughters (6th c.). St. Athanasius, Patriarch of Constantinople (1311). “Joy of All Who Sorrow” Icon of the Mother of God (1688).

Lord’s Day – 10-24-2021 Glory to Jesus Christ!

Tone 1 Troparion (Resurrection)

When the stone had been sealed by the Jews, while the soldiers were guarding Your most pure body, You rose on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to You, O Giver of Life: “Glory to Your Resurrection, O Christ! Glory to Your Kingdom!// Glory to Your dispensation, O Lover of mankind!”

Tone 1 Troparion (St. Arethas)

Through the sufferings which Your holy martyrs Arethas and his companions endured for Your sake, O Lord, we beseech You, O Lover of ^mankind:// “Heal all of our infirmities!”

Tone 1 Kontakion (Resurrection)

As God, You rose from the tomb in glory, raising the world with Yourself. Human nature praises You as God, for death has vanished. Adam exults, O Master! Eve rejoices, for she is freed from bondage and cries to You:// “You are the Giver of Resurrection to all, O Christ!”

Tone 4 Kontakion (St. Arethas)

Today the radiant feast of the passion-bearers Arethas and his companions comes to us as a herald of joy:// as we celebrate it, we glorify the Lord on high.

Tone 1 Prokeimenon (Resurrection)

Let Your mercy, O Lord, be upon us /as we have set our hope on You! (Ps. 32:22)

V. *Rejoice in the Lord, O you righteous! Praise befits the just!* (Ps. 32:1)

Tone 1

Alleluia, Alleluia, Alleluia.

V. *God gives vengeance unto me, and subdues people under me.* (Ps. 17:48)

V. *He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever.* (Ps. 17:51)

Holy Scripture:

2 Corinthians 9:6-11 (Epistle)

But this I say: “He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.” So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: “He has dispersed abroad, He has given to the poor; His righteousness endures forever.” Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

Luke 16:19-31 (Gospel)

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’

But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’ Then he said, ‘I beg you therefore, father, that you would send him to my father’s house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.’ Abraham said to him, ‘They have Moses and the prophets; let them hear them.’ And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’ But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”

Holy Words

Abraham – Who is he and why is he important?

Salvation history, properly so-called, begins with Abram, whom God named Abraham which means “father of a multitude.” Abraham was the first patriarch of the people of Israel. The word patriarch means “the father of the people.” In the person and life of Abraham, the central events of the salvation of the world by Christ in the New Testament have been prefigured. God made the first promise of His salvation of all the people of the earth to Abraham, with whom He also made His covenant to be faithful forever.

Now the Lord said to Abram, “Go from your country and kindred and your father’s house to the land that I will show you. And I will make you a great nation, and make your name great, so that you will be a blessing. . . and in you all families of the earth shall be blessed” (Gen 12.1-3, See also 17.1-8, 22.1-18).

The fulfillment of the promise to Abraham comes in Jesus Christ. He is the descendent of Israel’s first father in whom all the families of the earth are blessed. Thus, Mary, the Mother of Jesus, sings at her time of waiting for the Savior’s birth, that all generations will call her blessed because the fulfillment has come from God “as He spoke to our fathers, to Abraham and to his posterity forever” (Lk 1.55, see also Zachariah’s Song in Lk 1.67-79). All through the New Testament the claim is made that God’s promise to Abraham is fulfilled in Jesus.

Now the promises were made to Abraham and to his offspring. It does not say, “And to off springs,” referring to many; but, referring to one, “And to your offspring,” which is Christ (Gal 3.16). The faith of Abraham is prototypical of all those who in Christ are saved by faith. The New Testament stresses faith as necessary for salvation. The model for this faith is Abraham.

Abraham believed God, and it was reckoned to him as righteousness (Gen 15.6, Rom 4.3).

Abraham’s faith was united to his works, and was expressed in his works.

Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? You see that faith was active along with his works, and faith was completed by works, and the scripture was fulfilled which says, “Abraham believed God, and it was reckoned to him as righteousness;” and he was called the friend of God. You see that a man is justified by works and not by faith alone (Jas 2.21-24).

God tested Abraham by commanding him to sacrifice his beloved son Isaac as a burnt offering. Abraham believed and trusted in God. He obeyed his will, and went to the mountain to slay his child. God stopped him and placed a ram in Isaac’s place saying “for now I know that you fear God, seeing that you have not withheld your son, your only son, from me” (Gen 22.12). Then once more God made the promise that “by your descendants shall all of the nations of the earth be blessed . . .” (Gen 22.18).

The sacrifice of Isaac is not only a testimony to Abraham’s faith. It is also the original sign that God Himself does what He does not allow the first and foremost of His People to do. No ram is put in the place of God’s Son, His only Son Jesus, when He is sacrificed on the cross for the sins of the world.

The perfect priesthood of Christ is also prefigured in Abraham’s life. It is the priesthood of Melchizedek, the King of Peace. It is the priesthood in which the offering is bread and wine. It is the priesthood which is before that of the Levites, and the one which is that of the Messiah. Who is “a priest forever according to the order of Melchizedek” (Ps 110.4, Heb 5-10).

So also Christ did not exalt Himself to be made a high priest, but was appointed by Him Who said to Him, “Thou art my Son, today I have begotten thee”; as He says also in another place, “Thou art a priest for ever, after the order of Melchizedek.” In the days of His flesh, Jesus offered up prayers and supplications, with loud cries and tears, to Him Who was able to save Him from death, and He was heard for His godly fear. Although He was a Son, He

learned obedience through what He suffered; and being made perfect He became the source of eternal salvation to all who obey Him, being designated by God a high priest after the order of Melchizedek (Heb 5.5-10).

For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him; and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is king of peace. He is without father or mother or genealogy, and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest for ever (Heb 7.1-3).

The most sublime of the New Testament revelations, that of the Holy Trinity, was also prefigured in Abraham's life. This is the famous visit of the three angels of God to Abraham under the oaks of Mamre.

And the Lord appeared to him by the oaks of Mamre, as he sat at the door of his tent in the heat of the day. He lifted up his eyes and looked, and behold, three men stood in front of him. When he saw them, he ran from the tent door to meet them, and bowed himself to the earth, and said, "My lord, if I have found favor in your sight, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree, while I fetch a morsel of bread, that you may refresh yourselves, and after that you may pass on . . . since you have come to your servant." So they said, "Do as you have said" (Gen 18.1-5).

Abraham addresses the three angels as one, calling them Lord. They eat in his presence and foretell the birth of Isaac from Sarah in her old age. In this visitation of God to Abraham, the Orthodox Church sees the prefiguration of the full revelation of the Holy Trinity in the New Testament.

Because there can be no depiction of God the Father and the Holy Spirit in human form, Orthodox iconography has traditionally painted the Holy Trinity in the form of the three angels who came to Abraham. The most famous icon of the Holy Trinity, the one often used in the Church on the feast of Pentecost, is that of Saint Andrew Rublev, a disciple of Saint Sergius of Radonezh in Russia in the fourteenth century.

Thus the salvation of the world which has come in Christ was prefigured in the life of Abraham, as well as the Christian doctrine about faith and works and the Christian revelations about the sacrifice, the priesthood, and even the most Holy Trinity. Truly in Abraham every aspect of the final covenant in Christ the Messiah was foreshadowed and foretold.-----

St. Basil on the passing from this life...

"Accordingly, being under the sentence of death, knowing that there is One Who saves and One Who delivers, 'In Thee have I put my trust,' he says, 'save me' from 'weakness' and 'deliver me' from captivity. I think that the noble athletes of God, who have wrestled considerably with the invisible enemies during the whole of their lives, after they have escaped all their persecutions and reached the end of life, are examined by the prince of the world, in order that, if they are found to have wounds from the wrestling or any stains or effects of sin, they may be detained; but, if they are found unwounded and stainless, they may be brought by Christ into their rest as being unconquered and free. Therefore he prays for his life here and for his future life. For he says: 'Save me' here 'from them that persecute me; deliver me' there in the time of the scrutiny 'lest at any time he seize upon my soul like a lion.' You may learn this from the Lord Himself who said concerning the time of His passion: 'Now the prince of this world is coming, and in me he will have nothing' [John 14:30]. He who had committed no sin said that he had nothing; but for a man it will be sufficient, if he dares to say: 'The prince of this world is coming, and in me he will have few and trivial penalties.' And there is a danger of experiencing these penalties, unless we have some one to deliver us or save us. For, the two tribulations set forth, two petitions are introduced. 'Save me from the multitude of them that persecute me, and deliver me, lest at any time I be seized as if there were no one to redeem me' [Psalm 7:2-3] (The Fathers of the Church, vol. 46: St. Basil, Exegetical Homilies, trans. Sister Agnes Clare Way, C.D.P (Washington, D.C.: Catholic University of America Press, 1963), p. 167f).

To avoid being dragged down to Hades, there are no secret passwords, handshakes, or incantations that will save you. You simply need to pray for "a Christian ending," and strive, by God's grace, to prepare for such an ending. A Christian ending is one, wherein a person dies, having a clear conscience, and with faith and repentance toward God. If you die in that way, you will have nothing to worry about.

--Archpriest John Whiteford

Many rich and powerful men would pay dearly to see the Lord or His Most Pure Mother, but God does not appear in riches, but in the humble heart... Every one of the poorest men can be humbles and come to know God. It need neither money nor reputation to come to know God, but only humility.

(St. Silouan the Athonite, Writings, I.11,21)

To judge sins is the business of one who is sinless, but who is sinless except God? Who ever thinks about the multitude of his own sins in his heart never wants to make the sins of others a topic of conversation. To judge a man who has gone astray is a sign of pride, and God resists the proud. On the other hand, one who every hour prepares himself to give answer for his own sins will not quickly lift up his head to examine the mistakes of others.

(St. Gennadius of Constantinople, The Golden Chain, 53-55)

In all of our deeds God looks at the intention, whether we do it for His sake, or for the sake of some other intention.

(St. Maximus the Confessor, Chapters on Love, 2:36)

If the intention is unclean, the deed that follows from it will also be evil, even if it seems good.

(St. Gregory the Dialogist, Conversations, 1.10)

Do not think about or do anything without a spiritual purpose, whereby it is done for God. For if you travel without purpose, you shall labor in vain.

(St. Mark the Ascetic, Homilies, 1.54)

Services and Activities (Calendar changes see website)

www.orthodoxcrossingville.org

Today - Divine Liturgy - 9:30am - Coffee Hour followed by Parish

Education - Parish Booth at VBrewery - 12-4pm

Parish Education will be on a 2 week break -resuming on Nov. 14th

Wed. Oct. 27th - Akathist to St. Job of Pochiv - with a lecture on prayer

Sat. Oct. 30th - Great Vespers - 4:00pm

Sun. Oct. 31st - Divine Liturgy - 9:30am - Coffee Hour

Our Fall Family Party mission event . Please invite a friend!! OCT 30th-- Vespers: 4:00pm Potluck Dinner 5:00pm - Free Popcorn, treats and Crafts We will play some family games celebrating the holy Saints, we ask families to bring a story of your family's favorite saint and share with everyone, this could be a skit, or a drawing or a read story of this saints life. We look forward to a great evening!!

Sat. Nov. 6th - Men's Fellowship - 9-12noon

Nov. 13th - Archdiocesan Assembly

Dec. 12th - Parish Annual Meeting

Adult Education series topic:

Know your Faith and how to share it

Texts: The Faith by Clark Carlton and These Truths we Hold by St. Tikhon's press

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, Iguman Patrick,

Hieromonk Herman, Fr. Dusan, Fr. Christopher, Prez.

Alexandria, Mat. Gail, Mat. Donna, Mat. Pirsilla, Mat. Trudi,

Tamara, Olga, Susan, Karen, Mary B. Margret, Bill S., Lexi,

John, Nickolas, Timothy, Preston, Olivia, Delani, Jeremiah,

Valentina, Sandy, William, Steve A., Anna, Sally

The Homebound Tanya, Mary G

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

Special requests... Paul, Gilbert, Joanne, 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, Gregory, Donna, Don.

Laura, ...

Departed : Priest Anastacy, Marie Guidus, Vincent, Richard,

George, Ruth, Pearl, Jim(Grace's Dad), Ann, Lillian, Alice,

William, Claudia, Theona, Helen, Ann, Katherine, Vernon,

Paul, James, Nickolai, Andrew, Peter, Paul, Margaret, Michael

Mary Ann, Timothy...