



Saints Peter and Paul Orthodox Church

CROSSINGVILLE
10-30-2022

Glory to Jesus Christ!

**20th SUNDAY AFTER
PENTECOST – Tone 3. Hieromartyr
Zenobios and his sister Zenobia, of
Aegæ in Cilicia (285).** Apostles

Tertius, Mark, Justus, and Artemas, of the Seventy (1st c.). Hieromartyr Marcian, Bishop of Syracuse (2nd c.). Martyr Eutropia of Alexandria (ca. 250). Martyr Anastasia of Thessalonica (3rd c.). St. Stephen Milutin, his brother Ven. Dragutin (Theoctistus in monasticism), and their mother, St. Helen (Jelena), of Serbia.

HOLY HYMNS

Tone 3 Troparion (Resurrection)

Let the heavens rejoice! Let the earth be glad!
For the Lord has shown strength with His arm.
He has trampled down death by death.
He has become the first born of the dead.
He has delivered us from the depths of hell,
and has granted to the world//great mercy.

Tone 4 Troparion (Martyrs)

As brother and sister united in godliness
together you struggled in contest Zenobios and Zenobia.
You received incorruptible crowns
and unending glory//and shine forth with the grace of
healing upon those in the world.

Tone 3 Kontakion (Resurrection)

On this day You rose from the tomb, O Merciful One,
leading us from the gates of death. On this day Adam
exults as Eve rejoices; with the Prophets and Patriarchs//
they unceasingly praise the divine majesty of Your power.

Tone 8 Kontakion (Martyrs)

Let us honor with inspired hymns the two martyrs for
truth: the preachers of true devotion, Zenobios and
Zenobia; as brother and sister they lived and suffered
together//and through martyrdom received their
incorruptible crowns.

Tone 3 Prokeimenon (Resurrection)

Sing praises to our God, sing praises! / Sing praises to our
King, sing praises! (Ps. 46:6)

V. Clap your hands, all peoples! Shout to God with loud
songs of joy! (Ps. 46:1)

Tone 3

Alleluia, Alleluia, Alleluia!

V. In You, O Lord, have I hoped; let me never be put to
shame! (Ps. 30:1a)

V. Be a God of protection for me, a house of refuge in order
to save me! (Ps. 30:2b)

HOLY SCRIPTURE

Galatians 1:11-19 (Epistle)

But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother.

Luke 8:26-39 (Gospel)

Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned. Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, "Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

Parish Services and Activities

www.orthodoxcrossingville.org

Today, October 30th- Hours at 9:15a - Divine Liturgy 9:30a - Coffee Hour and Adult Education, Children's Atriums are on break.

---Pirogie Prep, Tomorrow - pirogue making - 9am

Wednesday, Nov. 2nd - Daily Vespers -6pm

**Saturday, Nov. 5th- Archdiocesan Assembly - 9-2pm -Allison Park
Great Vespers 6:00PM (NOTE TIME!)**

**Sunday, Nov. 6th - Hours 9:15a - Divine Liturgy 9:30a Pananhidka-
Coffee Hour -- PARISH ANNUAL MEETING ---**

Monday, Nov. 7th - Great Vespers 6pm

Tuesday, Nov. 8th Divine Liturgy - Synaxis of the Archangel Michel

Wed. Nov. 15th - Beginning of the St. Philips Nativity Fast

Saturday, Nov. 19th Rummage Sale

Pray with out ceasing...

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR

DAILY PRAYERS: Those in need, Fr. Demitri, Fr. Andrew, Fr. David, Fr. Joseph, Fr. Zachariah, Fr. Dušan, Iguman Patrick, Hieromonk Herman, Hieromonk Philip, Mat. Mary, Mat. Emily, Mat. Donna, Mat. Pirsilla, Mat. Trudi, Paul, John, Susan, Mary B., Bill S., John (Chuck), Nickolas, Timothy, Delani, Jeremiah, Sandy, William, Steve A., Patricia, Anna, Sally, Noah, , Irenia, Tanya, Rachel

The Homebound Mary G,

Travelers- Dankos, Rachockis, Urbans

Catechumen/Inquirers- Dan, Bob, Kathy, Gene, Julie, Lilly, Helena, Prudence, Kimber, Jarred, Caren

Special requests... Gilbert, Joanne, Anthony, Paul, James, Sean, Liam, Loren, Janet, Gregory, Donna, Laura, Laken, Bob, Gary, Bill, Stevie, Kristen, Paul, Cletus, Savannah, Vivian, Declan, Holly, Eddy, Dan (Add your own requests here)...

Departed: Newly Departed Metropolitan Herman, Margaret, Fr. John Reeves, Mat. Anne Hopko, Theodore, James, Valentina, Proto-deacon Michael, Priest Anastacy,

Death

There is no person who will not die. The preparation for death is at the center of the spiritual life.

Lord, let me know my end, and what is the measure of my days; let me know how fleeting my life is! Behold, Thou hast made my days a few handbreadths, and my lifetime is as nothing in Thy sight. Surely every man stands as a mere breath! Surely man goes about as a shadow! Surely for nought are they in turmoil; man heaps up, and knows not who will gather! (Ps 39-4-6).

That man should die is not the will of God, for as the scripture says, "God did not make death."

God did not make death, and takes no pleasure in the destruction of any living thing; He created all things that they might have being (Wisdom of Solomon 1.13).

For I have no pleasure in the death of anyone, says the Lord God; so turn and live (Ezek 18.32).

Death is the result of sin. It is the final victory of the devil, the result of his destructive activity. If man had not sinned, he would not have died. His body may have changed and evolved over great periods of time, but it would not have been separated from his spirit to return to the dust, and man's soul itself would not have been corrupted, losing power over its body and becoming its slave. This is the meaning of the sin of Adam, that man has emerged on the face of the earth, made in God's image and inspired with His Spirit, and has chosen death instead of life, evil instead of righteousness, and so through defilement of his nature in rebellion against God, brought corruption and death to the world (cf. Gen 3, Rom 5.12-21).

"Sin spread to all men because all men sinned" (Rom 5.12); and in sinning man brought death to the children who partake of this mortal nature and life. In a sin-bound world, no person escapes, even those who are personally guiltless and innocent, for all are caught up in the sins of the world.

Behold, I was brought forth in iniquity, and in sin did my mother conceive me (Ps 51.5).

Dormition of the Theotokos

Even the all-pure Virgin Mary who gave birth to Christ in the flesh could not escape the snares of death. For all her innocence and spiritual perfection, she too needed salvation from death by her Son, and her spirit rejoiced in God her Savior (cf. Lk 1.47).

According to the Orthodox Christian faith, Jesus Christ alone, of all men, as the incarnate Son and Word of God, need not have died. His death alone of all human deaths was perfectly voluntary. He came in order to die, and by His death to liberate all who were held captive by death's power.

For this reason the Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of My own accord. I have the power to lay it down, and I have the power to take it again; this charge I have received from My Father (Jn 10.17-18).

Now is My soul troubled. And what shall I say? "Father, save Me from this hour?" No, for this purpose I have come to this hour.

Now is the judgment of the world, now shall the prince of the world be cast out; and I, when I am lifted up from the earth, will draw all men to Myself. He said this to show by what death He was to die [i.e. crucifixion].

The crowd answered Him, "We have heard from the law that the Christ [i.e. Messiah] remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?"

Jesus said to them, "The light is with you for a little longer..." (Jn 12.27-35, cf. Mt 16.21-23, 17.9-13).

Jesus came "for us men and for our salvation" in order to die (Nicene Creed). He came that through His death and resurrection all men might be raised from the dead for eternal life in the Kingdom of God. This is the Christian faith.

... for the hour is coming when all who are in the graves will hear the voice of the Son of God, and come forth, for those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of damnation (Jn 5.25-29).

This, too, is the apostle's doctrine (cf. Acts 2.22-36).

But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at His coming those who belong to Christ. Then comes the end, when He delivers the kingdom to God the Father after destroying every rule and every authority and power. For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death. (1 Cor 15.20-26).

For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?"

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ (1 Cor 15.52-57).

The whole essence of the spiritual life is to die with Christ to the sins of this world and to pass through the experience of bodily death with Him in order to be raised up "on the last day" in the Kingdom of God (cf. Jn 6.39-44, 54).

By the power of Christ and the grace of the Holy Spirit, Christians can and must transform their deaths into acts of life. They must face the tragedy of death with faith in the Lord, and defeat the "last enemy—death" (1 Cor 15.26) by the power of their faith.

None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, if we die, we die to the Lord, so whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that He might be Lord of both the dead and the living (Rom 14.8-9).

Truly, truly I say to you, he who hears My word and believes in Him who sent Me has eternal life; he does not come to judgment, but has passed from death to life (Jn 5.24, cf. Jn 6.29-58).

I am the resurrection and the life; he who believes in Me, though he die, yet shall he live, and whoever lives and believes in Me shall never die (Jn 11.25-26).

For Christians, as for all men, death remains a tragedy. When confronted by death, like all men, and like Jesus Himself and His apostles, Christians can only mourn and weep (cf. Jn 11.35, Mt 26.37-38, Mk 14.33-34, Lk 22.42-44, Acts 8.2). But for Christians, filled with faith in Christ and His Father, the tragedy of death can be transformed into victory.

By Fr. Thomas Hopko of blessed memory