



Saints Peter and Paul Orthodox Church

CROSSINGVILLE

11-20-2022

Glory to Jesus Christ!

**23rd SUNDAY AFTER
PENTECOST – Tone 6. Forefeast**

of the Entry Into the Temple of the Most-holy Theotokos. Ven. Gregory the Decapolite (816). St. Proclus, Archbishop of Constantinople (446-447). Ven. Diodorus, Abbot of Yuregórsk (1633). Martyr Dasius of Dorostorum (3rd c.). Martyrs Eustace, Thespesius, and Anatolius of Nicea (312). Hieromartyrs Nerses and Joseph; John, Saverius, Isaac, and Hypatius, Bishops of Persia; Martyrs Azades the Eunuch, Savonius, Thecla, Anna, and many other men and women who suffered in Persia (343).

HOLY HYMNS

Tone 6 Troparion (Resurrection)

The Angelic Powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure body. Thou didst capture hell not being tempted by it. Thou did come to the Virgin, granting life. O Lord, Who did rise from the dead, // glory to Thee.

Tone 4 Troparion (Forefeast)

Today Anna bequeaths joy to all instead of sorrow, by bringing forth her fruit, the only ever-Virgin. In fulfillment of her vow, today with joy she brings to the temple of the Lord // the true temple and pure Mother of God the Word.

Tone 4 Troparion (Sts. Gregory and Proclus)

The twofold lamps of divine gifts, Proclus, shepherd of New Rome, and Gregory, scion of Decapolis, guide us by the light of grace as divinely-inspired fathers. Let us draw near and eagerly beseech them, // that we may receive forgiveness and salvation of our souls!

Tone 6 Kontakion (Resurrection)

When Christ God, the Giver of Life, raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. // He is the Savior of all, the Resurrection, the Life, and the God of all.

Tone 3 Kontakion (St. Gregory)

The Church knows thee to be a brilliant sun enlightening all with the rays of healing and the beauty of virtue. Therefore, as we celebrate thine honored memory, We glorify thy struggles, // ever-blest and all-wise Father Gregory.

Tone 4 Kontakion (Forefeast)

Today the universe is filled with joy at the glorious feast of the Mother of God, // and cries out: “She is the heavenly tabernacle.”

Tone 6 Prokeimenon (Resurrection)

O Lord, save Thy people, / and bless Thine inheritance! (Ps. 27:9a)

V. *To Thee, O Lord, will I call. O my God, be not silent to me!* (Ps. 27:1a)

Tone 6

Alleluia, Alleluia, Alleluia!

V. *He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.* (Ps. 90:1)

V. *He will say to the Lord: “My Protector and my Refuge; my God, in Whom I trust.”* (Ps. 90:2)

HOLY SCRIPTURE

Ephesians 2:4-10 (Epistle)

But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,

not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Luke 12:16-21 (Gospel)

Then He spoke a parable to them, saying: “The ground of a certain rich man yielded plentifully. And he thought within himself, saying, ‘What shall I do, since I have no room to store my crops?’ So he said, ‘I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. ‘And I will say to my soul, “Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry.”’ But God said to him, ‘Fool! This night your soul will be required of you; then whose will those things be which you have provided?’ So is he who lays up treasure for himself, and is not rich toward God.”

Parish Services and Activities

www.orthodoxcrossingville.org

TODAY Nov. 20th – Hours 9:15a – Divine Liturgy – 9:30a

-Parish Education

-Great Vespers –The Entrance of the Theotokos - 6pm

Tomorrow – Hours 9:15 - Divine Liturgy for the Feast -

9:30am Wed. Nov. 23rd – Akathist -Glory to God for all things-6pm

NATIVITY FAST WEEKLY SERVICES

(not including Sat and Sun regular services)

Wed. Nov. 30th –Compline with Akathist to St. Andrew -6pm

Followed by a Talk on St. Andrew the Apostle

Sun. Dec. 4th – St. Nicholas Celebration

Tues. Dec. 6th – Akathist to St. Nicholas – 10am

Thur. Dec. 8th –Vespertal Liturgy – 6pm Conception by St. Ann

Sat. Dec. 10th – Parish Council Workshop 12-4pm

Tue. Dec. 13th – Vespertal Liturgy – 6pm – St. Herman

Wed. Dec. 21st – Vespertal Liturgy – 6pm – Forefeast of Nativity

Friday Dec. 23rd – Royal Hours – 9am

Sat. Dec. 24th –Holy Supper 1pCompline with Matins 2:30pm

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), Timothy, Delani, Jeremiah, Sandy, William, Steve A., Patricia, Anna, Sally, Noah, Irenia, Tanya, Rachel and the newly born Ada-Valentina

The Homebound Mary G,

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, Jemma, Bria, 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,

Forefeast of the Entry into the Temple of the Most Holy Theotokos Entrance of the Theotokos to the Temple

The second great feast of the Theotokos (Nov. 21st/Dec. Dec. 4th) is the celebration of her entrance as a child into the Jerusalem Temple which is commemorated on the twenty-first of November. Like the feast of her nativity, this feast of Mary is without direct biblical and historical reference. But like the nativity, it is a feast filled with important spiritual significance for the Christian believer.

The texts of the service tells how Mary was brought as a small child to the temple by her parents in order to be raised there among the virgins consecrated to the service of the Lord until the time of their betrothal in marriage. According to Church tradition, Mary was solemnly received by the temple community which was headed by the priest Zacharias, the father of John the Baptist. She was led to the holy place to be “nourished” there by the angels in order to become herself the “holy of holies” of God, the living sanctuary and temple of the Divine child who was to be born in her.

There is no doubt that the verses of the Old Testamental Psalm 45, used extensively in the services of the feast, provided a great inspiration for the celebration of Mary’s consecration to the service of God in the Jerusalem Temple.

Hear, O Daughter, and consider and incline your ear; forget your people and your father’s house, and the king will desire your beauty. Since he is your Lord, bow to him . . .

The princess is decked in her chamber with gold-woven robes, in many-colored robes she is led to her king, with her virgin companions, her escort, in her train.

With joy and gladness they are led along, as they enter the palace of the king. Instead of your fathers shall be your sons; you will make them princes in all the earth. I will cause your name to be celebrated in all generations, therefore, the peoples will praise you forever and ever (Ps 45.10–17).

The Orthodox Church understands these words of the psalm to be a prophecy directly related to Mary the Theotokos. According to the Gospel of Saint Luke which is read at the Vigil of each of her feasts, Mary herself speaks the following words:

My soul magnifies the Lord and my Spirit rejoices in God my Saviour, for He has regarded the low estate of His handmaiden. For behold, hence-forth all generations shall call me blessed; for He who is mighty has done great things for me and holy is His name. And His mercy is on those who fear Him from generation to generation (Lk 1.47–50).

The main theme of the feast of Mary’s entrance to the Temple, repeated many times in the liturgical services, is the fact that she enters the Temple to become herself the living temple of God, thus inaugurating the New Testament in which are fulfilled the prophecies of old that “the dwelling of God is with man” and that the human person is the sole proper dwelling place of the

Divine Presence (Ezek 37.27; Jn 14.15–23; Acts 7.47; 2 Cor 6.11; Eph 2.18–22; 1 Pet 2.4; Rev 22.1–4).

Today is the preview of the good will of God, of the preaching of the salvation of mankind. The Virgin appears in the temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: Rejoice, O Divine Fulfillment of the Creator’s dispensation (Troparion).

The most pure Temple of the Saviour, the precious Chamber and -Virgin, the Sacred Treasure of the Glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, which the angels of God do praise. Truly this woman is the Abode of Heaven! (Kontakion).

The fortieth chapter of Exodus about the building of the tabernacle is read at Vespers, together with passages from the First Book of Kings and the Prophecy of Ezekiel. Each one of these readings all end with exactly the same line, “for the glory of the Lord filled the house [tabernacle] of the Lord God Almighty” (Ex 40.35; 1 Kg 8.11; Ezek 44.4).

Once again on this feast, the Old Testament readings are interpreted as symbols of the Mother of God. This “glory of the Lord” is referred to the Mother of Christ and it “fills” her and all people after her who “hear the word of God and keep it” as the Gospel of the festal liturgy proclaims (Lk 11.37–28). The epistle reading at the Divine Liturgy also proclaims this very same theme (Heb 9.1–7).

Thus, the feast of the Entrance of the Theotokos into the Temple is the feast which celebrates the end of the physical temple in Jerusalem as the dwelling place of God. When the child Mary enters the temple, the time of the temple comes to an end and the “preview of the good will of God” is shown forth. On this feast we celebrate—in the person of Christ’s mother—that we too are the house and tabernacle of the Lord.

... We are the temple of the living God, as God said, “I will live in them and move among them, and I will be their God, and they shall be my people” (2 Cor 6.16; Is 52.11).

THE HOLY FATHERS...

Every Christian should find for himself the imperative and incentive to become holy. If you live without struggle and without hope of becoming holy, then you are Christians only in name and not in essence. But without holiness, no one shall see the Lord, that is to say they will not attain eternal blessedness. It is a trustworthy saying that Jesus Christ came into the world to save sinners (I Tim. 1:15). But we deceive ourselves if we think that we are saved while remaining sinners. Christ saves those sinners by giving them the means to become saints.

(St. Philaret of Moscow, Sermon of September 23, 1847)

The acquisition of holiness is not the exclusive business of monks, as certain people think. People with families are also called to holiness, as are those in all kinds of professions, who live in the world, since the commandment about perfection and holiness is given not only to monks, but to all people.

(Hieromartyr Onuphry Galaluk)

The chief end of our life is to live in communion with God. To this end the Son of God became incarnate, in order to return us to this divine communion, which was lost by the fall into sin.

Through Jesus Christ, the Son of God, we enter into communion with the Father and thus attain our purpose.

(St. Theophan the Recluse, Letters to various people, 24)

Just as people do not enter a war in order to enjoy war, but in order to be saved from war, so we do not enter this world in order to enjoy this world, but in order to be saved from it. People go to war for the sake of something greater than war. So we also enter this temporal life for the sake of something greater: for eternal life. And as soldiers think with joy about returning home, so also Christians constantly remember the end of their lives and their return to their heavenly fatherland.

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