



Saints Peter and Paul Orthodox Church

CROSSINGVILLE

11-27-2022

Glory to Jesus Christ!

24th SUNDAY AFTER PENTECOST –
Tone 7. Greatmartyr James the

Persian (421). Ven. Palladius of Thessalonica (6th-7th c.). St. Jacob the Wonderworker, Bishop of Rostov (1392). Uncovering of the Relics of St. Vsévolod (Gabriel) of Pskov (1192). Seventeen Monastic Martyrs in India (4th c.). St. Romanus the Wonderworker (5th c.). Repose of Ven. Diodorus, Igoumen of George Hill (Solovétsky Monastery–1633). Commemoration of the Weeping Icon of the Mother of God, called “ZNAME NIYE” (“THE SIGN”) at Novgorod in 1170, and the other Icons of the Mother of God, “OF THE SIGN”: the “KURSK-ROOT” (1295), “ABALATSKAYA” (1637), and others.

HOLY HYMNS

Tone 7 Troparion (Resurrection)

By Your Cross You destroyed death.
To the thief You opened Paradise.
For the Myrrhbearers You changed weeping into joy.
And You commanded Your disciples, O Christ God,
to proclaim that You are risen,//
granting the world great mercy.

Tone 4 Troparion (St. James)

Long-suffering James, you astounded all
by enduring horrible tortures with great patience.
As the evil assembly performed the slaughter,
you uttered prayers of thanksgiving to the Lord.
Through your sufferings you received your crown,
and came to the throne of the heavenly King, Christ God.//
Entreat Him to 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 2 Kontakion (St. James)

You listened to your faithful wife and contemplated the
judgment of God, holy James; you despised the threats and
commands of the Persians, accepting the cutting of your
body as though you were a vine.// Therefore you were
revealed as a martyr worthy of honor.

Tone 7 Prokeimenon (Resurrection)

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

V. Offer to the Lord, O you sons of God! Offer young
rams to the Lord! (Ps. 28:1a)

Tone 7

Alleluia, Alleluia, Alleluia!

V. It is good to give thanks to the Lord, to sing praises to
Your Name, O Most High. (Ps. 91:1)

V. To declare Your mercy in the morning, and Your truth by
night. (Ps. 91:2a)

HOLY SCRIPTURE

Ephesians 2:14-22 (Epistle)

For He Himself is our peace, who has made both one, and
has broken down the middle wall of separation, having
abolished in His flesh the enmity, that is, the law of
commandments contained in ordinances, so as to create in
Himself one new man from the two, thus making peace,
and that He might reconcile them both to God in one body
through the cross, thereby putting to death the enmity.
And He came and preached peace to you who were afar off
and to those who were near. For through Him we both have
access by one Spirit to the Father. Now, therefore, you are
no longer strangers and foreigners, but fellow citizens with
the saints and members of the household of God, having
been built on the foundation of the apostles and prophets,
Jesus Christ Himself being the chief cornerstone, in whom
the whole building, being fitted together, grows into a holy
temple in the Lord, in whom you also are being built
together for a dwelling place of God in the Spirit.

Luke 13:10-17 (Gospel)

Now He was teaching in one of the synagogues on the
Sabbath. And behold, there was a woman who had a spirit of
infirmity eighteen years, and was bent over and could in no
way raise herself up. But when Jesus saw her, He called her
to Him and said to her, “Woman, you are loosed from your
infirmity.” And He laid His hands on her, and immediately
she was made straight, and glorified God.
But the ruler of the synagogue answered with indignation,
because Jesus had healed on the Sabbath; and he said to the
crowd, “There are six days on which men ought to work;
therefore come and be healed on them, and not on the
Sabbath day.” The Lord then answered him and said,
“Hypocrite! Does not each one of you on the Sabbath loose
his ox or donkey from the stall, and lead it away to water it?
So ought not this woman, being a daughter of Abraham,
whom Satan has bound – think of it – for eighteen years, be
loosed from this bond on the Sabbath?” And when He said
these things, all His adversaries were put to shame; and all
the multitude rejoiced for all the glorious things that were
done by Him.

Parish Services and Activities

www.orthodoxcrossingville.org

TODAY Nov. 27th Divine Liturgy – 9:30a

-Parish Education

NATIVITY FAST WEEKLY SERVICES

(not including Sat and Sun regular services)

Wed. Nov. 30th –Compline with Akathist to St. Andrew -5:30pm

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 5:30pm Conception by St. Anna

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

Tue. Dec. 13th – Vespertal Liturgy – 5:30p – St. Herman

Wed. Dec. 21st – Vespertal Liturgy –5:30p – Forefeast of Nativity

Friday Dec. 23rd – Royal Hours – 9am

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

Sun. Dec. 25th – Nativity of Christ – Divine Liturgy – 10am

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,

A SPIRITUAL UNDERSTANDING OF SICKNESS

By Fr. Thomas Hopko of blessed memory

Sickness exists in the world only because of sin. There would be no sickness at all, neither mental nor physical, if man had not sinned. According to Christ sickness is bondage to the devil (Mt 8.16, 12.22; Lk 4.40-41, 13.10-17). And Christ has come to “destroy . . . the devil” (Heb 2.14). With Jesus, the forgiveness of sins, the healing of the body, the destruction of the devil and the raising of the dead are all one and the same act of salvation.

For which is easier to say, “Your sins are forgiven,” or to say “Rise and walk”? But that you may know that the Son of Man has authority on earth to forgive sins—He then said to the paralytic—“Rise, take up your bed and go home.” And he rose and went home (Mt 9.4-7, Mk 2.9-12, Lk 5.23-25).

In that hour He cured many of diseases and plagues and evil spirits, and on many that were blind he bestowed sight (Lk 7.21).

Doing these things Jesus showed that He is Christ the Messiah, the fulfillment of the prophets who brings the Kingdom of God to the world.

. . . the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the good news of the gospel preached to them. And blessed is he who is not scandalized at Me (Lk 7.22-23; cf. Is 29.18-19, 35.5-6, 61.1; Mt 4.23-24, 11.4-6).

When one is delivered from sin and evil, one is also freed from sickness and death. In the Kingdom of God there will be “no sickness or sorrow or sighing, but life everlasting” (Requiem Kontakion of the Church).

When one is visited by sickness in this world, whether bodily or mental, he is a victim of the devil and the “sin of the world” (Jn 1.29). This does not mean that people are necessarily being personally punished with their diseases. It means rather, as in the case of those born with infirmities and children who are ill, that where sin abounds, sickness and disease are also rampant. It is the teaching of the Church that those who are innocently victimized by sickness, such as small children and the developmentally disabled, are certain to be saved in the Kingdom of God.

This is the teaching of the book of Genesis. God did not say to man, “Sin and I will kill you.” He said, if and when you sin, “you will die” (Gen 2.17, 3.3). Thus when man sins and ruins himself by evil, he brings the curse of sickness and suffering to the world for himself and his children; and his life becomes toil until he returns to the dust out of which he is made—and which he is by nature without the grace of God in his life (cf. Gen 3.17-19). It is in this sense that the “prince of this world” is the devil (Jn 12.31, 14.30, 16.11).

Given the sinfulness of the world, its bondage to the devil, its “groaning in travail” (cf. Rom 8.19-23) until its salvation in Christ, God Himself uses sickness and death for His own providential purposes as the means for man’s salvation. God is not the cause of sickness, suffering and death; but given their existence because of the devil’s deceit and man’s wickedness and sin, God employs them that man might be healed and saved in the forgiveness of sins. In this sense, and in this sense only, can it be said that “God sends sickness to man.”

When a spiritual person is sick he recognizes that his illness is caused by sin, his own and the sins of the world. He does not blame God for it, for he knows that God has not caused it and does not wish it for His servants. He knows as well, through the providential plan of God and the salvation of Christ, that his sickness will be healed. He knows also that if God so wills, he can be healed of his sickness in this life in order to have more time to serve God and man on earth, and to accomplish what he must according to God’s plan. He knows as well that the very sickness itself can be the means for serving God, and he accepts it in this way, offering it in faith and love for his own salvation and for the salvation of others.

There is no greater witness to the love of God and faith in Christ than sickness endured with faith and love. The one who bears his infirmities with virtue, with courage and patience, with faith and hope, with gladness and joy, is the greatest witness to divine salvation that can possibly be. Nothing can compare to such a person, for God’s praise in distress and affliction is the greatest possible offering that man can make of his life on earth.

Every saint who ever lived suffered bodily infirmities. And all of them, virtually without exception—even when healing others by their prayers—did not ask for or receive deliverance for themselves. This is the case most evidently of Jesus Himself, the suffering servant of God.

He was despised and rejected by men, a man of sorrows, and acquainted with grief; as one from whom men hide their faces . . .

Surely He has borne our grieves, and carried our sorrows; yet we esteemed Him stricken, smitten by God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities, upon Him was the chastisement that healed us, and with His wounds we are healed . . . the Lord has laid on Him the iniquity of us all.

And they made His grave with the wicked and with a rich man [i.e. Joseph of Arimathea, cf. Mt 27.57] in His death . . . when He makes Himself an offering for sin . . . (Is 53, cf. Pss 22, 38, 41).

Christ “poured out His soul to death” (Is 53.12) when He was only in the third decade of His life. Many of the saints hardly lived longer, and virtually all suffered, as did Saint Paul, from some “thorn in the flesh,” normally understood as some bodily affliction.

. . . a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but He said to me, “My grace is sufficient for you, for my power is made perfect in weakness,” that the power of Christ may rest upon me . . . for when I am weak, then I am strong (2 Cor 12.7-10).

All spiritual persons follow the example of Christ and Saint Paul and all of the saints in their appreciation of sickness. They say to the Father, “Thy will be done,” and transform their weakness, by the grace of God, into the means of salvation for themselves and others.

THE HOLY FATHERS...

Prayer is the beautiful blossoming of gentleness and warmth.

Prayer is the fruit of happiness and thanksgiving.

Prayer is the elimination of melancholy and dejection.

Prayer is the rise of our spirit to God. When you immerse yourself in prayer, ascend above all other delights and you will discover true prayer -Evagrius of Ponticus