

# Saints Peter and Paul Orthodox Church

25636 N. Mosiertown Rd Crossingville, PA 1641

Archpriest Fr. Daniel Mathewson – *Rector*

V. Rev. David Smoley – *Retired*

**Lord's Day – 12-16-2018** Parish phone: 814-734-3801

Find us on the Web at: [www.orthodoxcrossingville.org](http://www.orthodoxcrossingville.org)

## GLORY TO JESUS CHRIST! GLORY FOREVER!

**29th SUNDAY AFTER PENTECOST — Tone**

**4. Sunday of the Forefathers. Prophet Haggai (Aggæus—50 B.C.). Martyr Marinus of Rome (3rd c.). Bl. Empress Theophano (Theophania—893-4). St Sophia (1542).**

**PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR DAILY PRAYERS:** Those in need – Fr.

Samuel, Fr. Andrew, Fr. David, Fr. Anthony, Mat. Gail, Mat. Donna, Mat. Pirsilla, Pearl, William, Karen, John, Mary, Stavros, Theona, Ann, Timothy, Theresa, Judy, Delani, Jeremiah, Megan, Mary The Homebound..., Tanya, Richard, Helen, Ruth, William, Claudia... Travelers... Newly Illumined Charlotte Catechumens—Grace and Christian ...Our Missionaries Abroad... Fr. David and Mt. Rozanne, Military servers... Greg ...Newly Departed – Josephine Olvnik – Marilyn Filipos, Irene Hoovler,, ...Departed Orthodox Catherine, John B., John S., Nickoli, Ann, Katherine, Vernon, Paul, James, Andrew, Peter, Paul, Margaret, Michael Mary Ann, Timothy... Special requests... Bill, Kathy, Anthony, Ian, Paul, Daleen, James, Sean, Liam, Susan, James, Joel, Jen, Roger, Jasmine, Cassandra, Raquel, Zera, Kim, Jim, Margaret, Loren, Nick, Russel ....

**Tone 4 Troparion (Resurrection)**

When the women Disciples of the Lord learned from the Angel the joyous message of the Resurrection, they cast away the ancestral curse and elatedly told the Apostles:  
“Death is overthrown!  
Christ God is risen!//  
granting the world great mercy!”



**Tone 2 Troparion (Forefathers)**

Through faith You justified the Forefathers, betrothing through them the Church of the gentiles.  
These saints exult in glory,  
for from their seed came forth a glorious fruit:  
she who bore You without seed!//  
So, by their prayers, O Christ God, have mercy on us!

**Tone 6 Kontakion (Forefathers)**

You did not worship the graven image,  
O thrice-blessed ones,  
but armed with the immaterial Essence of God,  
you were glorified in a trial by fire.  
From the midst of unbearable flames you called on God, crying:  
“Hasten, O compassionate One!  
Speedily come to our aid!”//  
for You are merciful and able to do as You will!”

**Tone 4 Prokeimenon (Song of the Fathers)**

Blessed are You, O Lord God of our Fathers, and praised and glorified is  
Your Name forever! (Song of the three Holy Children, v. 3)

v: For You are just in all that You have done for us! (v. 4)

**Tone 4**

Alleluia, Alleluia, Alleluia!

v: *Moses and Aaron were among His priests; Samuel also was among those who called on His Name. (Ps 99/100:6)*

v: *They called to the Lord and He answered them. (Ps 99/100:6)*

**Today's Scripture Readings:**

**Colossians 3:4-11 (Epistle)**

When Christ who is our life appears, then you also will appear with Him in glory. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them. But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.

**Luke 14:16-24 (Gospel)**

Then He said to him, “A certain man gave a great supper and invited many, and sent his servant at supper time to say to those who were invited, ‘Come, for all things are now ready.’ But they all with one accord began to make excuses. The first said to him, ‘I have bought a piece of ground, and I must go and see it. I ask you to have me excused.’ And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.’ Still another said, ‘I have married a wife, and therefore I cannot come.’ So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the lame and the blind.’ And the servant said, ‘Master, it is done as you commanded, and still there is room.’ Then the master said to the servant, ‘Go out into the highways and hedges, and compel them to come in, that my house may be filled.’ For I say to you that none of those men who were invited shall taste my supper.”

**UPCOMING SERVICES AND EVENTS**

Today-- Catechisis of the Good Shepherd for all ages.

**This Week>>>**

*Tuesday, Dec. 18<sup>th</sup> - Hospitality Team Meeting 11am*

*Wednesday, December 19<sup>th</sup> - Daily Vespers 5:30pm*  
*--Parish Council Meeting - 6pm*

## **Nativity Services:**

**Sunday, December 23<sup>rd</sup> -**  
Divine Liturgy 9:30am - Hours 9:15

**Monday, December 24<sup>th</sup>**  
Royal Hours - 8am  
Vespers Liturgy of St. Basil - 10am  
Children's presentation - 4pm  
Holy Supper - 5pm  
Nativity Vigil Service - 6:30pm

**Tuesday, December 25<sup>th</sup> - Divine Liturgy of Holy Nativity**  
9:30am

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**+Missions Team** will be collecting for the "Victims of Human trafficking" sponsored by the Saxonburg monastery. And we will continue to collect food pantry items for EU. See Anna R. or Debbie K. for more details.  
---Also, There are OCMC summer missions trip scholarships available for anyone interested. [www.ocmc.org](http://www.ocmc.org)

**+Hospitality Team** requests that all food donations for Coffee Hour follow the fasts of the Church found on the calendar.

**+We still have 2019 Coupon Books available- see Lisa Danko (This will be the last Sunday)**

**+ Sunday Jan. 6<sup>th</sup>, 2019 - The Blessing of French Creek - 3:00pm - Bicentennial Park Meadville, PA**

**+Saturday, Jan. 12<sup>th</sup> - Blessing of Lake Erie- 12:00 Bayfront.**

**+Monday, Jan. 7<sup>th</sup> - Choir Party - Terry Jouver's Home**

**+Tuesday Jan. 8<sup>th</sup> - Outreach Team Meeting - 6pm**

**+Monday Jan. 21<sup>st</sup> - Ladies Altar Society Meeting - 11am Edinboro Fire hall**

## **SOUL SPEAK ---Fr. Stephen Freeman**

Everybody is familiar with the voice in their head. Sometimes it has the sound of a nagging argument, repeating, rehearsing endlessly to no good end. It can also be the voice of scolding, shaming us for some minor transgression while it consigns us to the lowest of the low. It is rarely a welcome presence in our lives. No one ever says, "You wouldn't believe how wonderful the voice in my head has been today!" These sounds are not actually "thoughts." They do not come as the result of reason and consideration. They are not acts of the will. They are more like the artifacts of the body's reflex actions, like the dread that is automatically triggered by the sight of a blue light flashing in our rear-view mirror, or the slight cry of surprise when stumbling across a spider. Only, these sounds persist, lasting for hours or days.

The tradition describes these noises as "logismoi" ("little thought-like things") and has much to say about how we battle them.

Apparently, we have been bombarding ourselves with these sounds for a very long time. It is unlikely that they ever cease in this lifetime. They are, indeed, products of our reactive nervous system - we are hard-wired for *logismoi*.

There is, however, another form of talking to ourselves. Evagrius Ponticus, 4<sup>th</sup> century monk, authored many writings that have been treasured in the Church. Though he was condemned in the 6<sup>th</sup> century for Origenist tendencies, his works that were of value were preserved, generally by attributing them to another writer (St. Nilus of Sinai). They became among the most often quoted and cited sources in the tradition. One of his writings, the *Antirrhethikos* ("Talking Back"), described the practice of defeating the *logismoi* by responding with Scripture. In a recent book, Nicole Roccas offers an excellent description of this process: Essentially, what happens when we practice this is that we divide our soul into two halves, "one of which comforts and the other [which] is comforted." Part of us is able to rise above and provide consolation in the midst of despondency with the balm of prayer. We deflect discussion and enticement from the offending thought and instead tend to the broken parts of ourselves that need love, healing, and redirection.

We encounter this pattern frequently in the Psalms. Evagrius, for example, points to this passage in particular:

Why are you so sad, O my soul? And why do you trouble me? Hope in God, for I will give thanks to Him. My God is the salvation of my countenance. (Ps. 41/ 42: 12)

There is something beautiful and transcendent in our capacity to demonstrate care within ourselves, especially when the situation least warrants it. In my own life, there have been instances that, for one reason or another, have left me completely bereft. Just when I assumed I had nothing left to give, though, a faint voice of comfort trickled out of some inconspicuous crevasse of my soul. I don't think I'm alone in that, but it still strikes me as a miracle— in my own valleys of shadows— whenever I discover I have comfort and hope left to give. (*Time and Despondency*, Kindle location, 1357). In the Orthodox tradition, perhaps the single most extensive display of this "soul talk" can be found in the Great Canon of St. Andrew of Crete. The Canon is a long series of theological poems that are sung on the nights of the first week of Great Lent. In this composition, St. Andrew speaks to the soul, admonishing it not to behave as the various figures in Scripture who have sinned. He interiorizes these sins, such that our lustful imaginings are compared to David's adultery and murder (indeed, he condemns them as worse).

I suspect that for some, these services can seem like the same negative voices that haunt their inner life all the time. But the purpose is not to condemn or to fall into despair. It is an effort to provoke our souls to the action of repentance:

My soul, my soul, arise! Why are you sleeping?

The end is drawing near, and you will be confounded.

Wake, then, and be watchful, that Christ God may spare you, Who is everywhere and fillest all things.

Evagrius' wise observations encourage us to resist the ceaseless chatter of the *logismoi*. We comfort our souls by speaking encouragement and Scriptural wisdom. Talking back can be a very good thing.

Surely I have calmed and quieted my soul, Like a weaned child with his mother; Like a weaned child is my soul within me. (Psa 131:2)