



# Saints Peter and Paul

## Orthodox Church

25636 N. Mosiertown Rd Crossingville, PA 1641

Archpriest Fr. Daniel Mathewson – Rector

Barbra Hargett – Choir Director

**Lord's Day – 3-28-2021**

Parish phone: 814-734-3801 Find us on the Web at:

www.orthodoxcrossingville.org

### SECOND SUNDAY OF LENT Tone 1.

**St. Gregory Palamas.** Synaxis of the Venerable Fathers of the Kiev Caves Lavra. Ven. Hilarion the New, Abbot of Pelekete (ca. 754). Ven. Stephen the Wonderworker, Abbot of Triglia (9th c.). Monastic Martyr Eustratius of the Kiev Caves (Near Caves—1097). Ven. Hilarion of Pskov Lake (Gdov—1476). Martyred brothers Barchisius and Jonah, and those with them, in Persia (4th c.). Martyr Boyan, Prince of Bulgaria (ca. 830).

Glory to Jesus Christ!

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, Fr. Patrick, Prez. Alexandria, Mat. Gail, Mat. Donna, Mat. Pirsilla, Barbra, Karen, Mary B. Margret, Bill S., Lexi, Kyra and Child, Charlotte, Cayllin, John, Nickolas, Timothy, Amanda, Damian, Delani, Jeremiah, Christine, Rick, Samuel, Megan, Valentina

The Homebound Tanya, Mary G

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

Special requests... Paul, Gilbert, 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, Cleta...

Newly Departed : Richard, George, Ruth, Pearl, Jim(Grace's Dad), Ann, Lillian, Archbishop David, Metropolitan Maximos, Alice, Metro. Theodosius, William, Claudia, Theona, Helen,...

Departed Orthodox –Mat. Anastasia, Jeff, Catherine, Marilyn, Rodney, Irene, Fr. Matthew Baker, John B., John S., Ann, Katherine, Vernon, Paul, James Nickolai, Andrew, Peter, Paul, Margaret, Michael Mary Ann, Timothy...

(If you would like a name added to the list above give it to Fr. Daniel in writing.)

### Holy Hymns:

#### **Tone 1 Troparion (Resurrection)**

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

#### **Tone 8 Troparion (St. Gregory Palamas)**

O light of Orthodoxy, teacher of the Church, its confirmation, O ideal of monks and invincible champion of theologians, O wonderworking Gregory, glory of Thessalonica and preacher of grace:// always intercede before the Lord that our souls may be saved!

#### **Tone 8 Kontakion (St. Gregory Palamas)**

Holy and divine instrument of wisdom, joyful trumpet of theology, together we sing thy praises, O God-inspired Gregory. Since thou now standest before the Original Mind, guide our minds to Him, O Father:// so that we may sing to thee: “Rejoice, preacher of grace!”

#### **Tone 4 Kontakion (from the Lenten Triodion)**

Now is the time for action! Judgment is at the doors! So let us rise and fast, offering alms with tears of compunction and crying: “Our sins are more in number than the sands of the sea; but forgive us, O Master of all, // so that we may receive the incorruptible crowns!”

#### **Tone 5 Prokeimenon**

Thou, O Lord, shalt protect us / and preserve us from this generation forever. (Ps. 11:7)

V. Save me, O Lord, for there is no longer any that is godly! (Ps. 11:1a)

#### **Tone 1 Prokeimenon (St. Gregory Palamas)**

My mouth shall speak wisdom; / the meditation of my heart shall be understanding. (Ps. 48:3)

#### **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)

#### **Tone 2**

V. The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment. (Ps. 36:31)

### **Holy Scripture:**

#### **Hebrews 1:10-2:3 (Epistle)**

And: “You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail. But to which of the angels has He ever said: “Sit at My right hand, till I make Your enemies Your footstool”? Are they not all ministering spirits sent forth to minister for those who will inherit salvation? Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

#### **Hebrews 7:26-8:2 (Epistle, Saint)**

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for his own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

#### **Mark 2:1-12 (Gospel)**

And again He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven you.” And some of the scribes were sitting there and reasoning in their hearts, “Why does this Man speak blasphemies like this? Who can forgive sins but God alone?” But immediately, when Jesus

perceived in His spirit that they reasoned thus within themselves, He said to them, “Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, take up your bed and walk’? But that you may know that the Son of Man has power on earth to forgive sins” – He said to the paralytic, “I say to you, arise, take up your bed, and go to your house.” Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw anything like this!”

**John 10:9-16 (Gospel, Saint)**

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

**Holy Services This Week:**

Wed. Mar. 31<sup>st</sup> - Presanctified Liturgy - 6pm

Fri. Apr. 2<sup>nd</sup> - Presanctified Liturgy - 6pm

Sat. - Great Vespers - 4PM (Note time) Confession will be available every Saturday following the Service

**Holy Actions:**

**Children’s Education:**

**Catechesis of the Good Shepherd--**

--Atrium: (Jesse, Grace)

**Catechesis of the Good Gardener**

--Auricle: (Kyra, Olivia)

**Catechesis of the Good Carpenter**

--No Women’s Bible Study

--Mom’s Group - 2nd Friday

--Men’s Fellowship - Clean up Day - Sat. April 1<sup>7</sup><sup>th</sup> - 9am

--Next Parish Council Meeting ...Today

**Ideas to reach out to a friend:**  
 -Show a special kindness to them.  
 -invite them to our parish for a Lenten service.  
 -Tell them to visit our new look website.  
 -Pray for them daily.

**Sickness – by Fr. Thomas Hopko**

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 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.

