

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.

Holy Actions:

+**Missions Team** The Team will continue to collect food pantry items for Edinboro University Food pantry. See Anna R. or Debbie K. for more details.

--From Sister Theonymphi: "Thank you so much for your generosity! We're meeting with the local women's prison here on Tuesday and are making a plan to distribute bags to women exiting jail. Stay tuned on our social media." Also, missions should have the White Field Farm Co. skin care products benefitting the HOPE Project available for sale in the hall in the next few weeks.

---Also, There are OCMC summer mission trip scholarships available for anyone interested. See board in hall for more information on trips or see www.ocmc.org

Holy Services:

Thursday, May 16th - Daily Vespers 6pm

UPCOMING

TODAY Mothers Day Luncheon - Sunday, May 12th Coffee Hour

Hospitality Team meeting -Tuesday, May 14 11am at the Hall

Parish Council Meeting - Wed. May 15th - 6pm

Parish Ministry Teams meeting - Sat. May 18th 11am-1pm

Heirloom Garden Plants will be available on May 19th

Film Showing of Case for Christ with discussion -Wed. May 22nd 6pm

Mother -Baby Shower for Kyra and Anna (And...) Saturday, May 25th at 3pm - Hosted by the Ladies Altar Society - Bring a nourishing gluten- free dish to share. Kyra is registered at Amazon and Target.

Panahidka/Luncheon for Vern Baldwin - Sunday May 26th

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 – 5-12-2019**

Parish phone: 814-734-3801

Find us on the Web at: www.orthodoxcrossingville.org

HOLY MYRRH BEARING WOMEN
CHRIST IS RISEN!



3rd SUNDAY OF PASCHA — Tone

2. Myrrhbearing Women. St. Epiphanius, Bishop of Cyprus (403). St. Germanus (Herman), Patriarch of Constantinople (740). Glorification of Hieromartyr Hermogenes (Hermogenes), Patriarch of Moscow and All Russia (1913). Ven. Dionisii, Archimandrite of St. Sergius' Monastery (1633). St. Sabinus, Archbishop of Cyprus, and St. Polybius, Bishop of Cyprus (5th c.). Martyr John of Vlachia (Romania—1662).

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR DAILY PRAYERS: Newly Illumined Syra, Justin, Catherine ...

Those in need – Fr. Samuel, Fr. Andrew, Fr. David, Fr. Anthony, Mat. Gail, Mat. Donna, Mat. Pirsilla, Eliza, Paul, Pearl, William, Joseph, Terry, Rich, Karen, John, Stavros, Theona, Nickolas, Timothy, Judy, James, Amanda, Damian, Delani, Jeremiah, Megan, Mary, Christine, Rick, Timothy, The Homebound ... Ann, Tanya, Richard, Ruth, William, Claudia Catechumens-Christian ... Travelers ... Military servers... Greg ... Newly Departed –Helen Miller, Anna Anderson, Rodney Senyo, Josephine Olnvik, Marilyn Filipos, Irene Hoover... Departed Orthodox Jeff, Catherine, John B., John S., Nickoli, Ann, Katherine, Vernon, Paul, James, Andrew, Peter, Paul, Margaret, Michael Mary Ann, Timothy... Special requests... Gilbert, Joanne, Anthony, Ian, Paul, Daleen, James, Sean, Liam, Bill, Wesley, Zera, Kim, Jim, Margaret, Loren, Nick, Russell, Julia, Shelby, Janet, Mareen, Lynn.

Tone 2 Troparion (Resurrection)

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead.

And when from the depths Thou didst raise the dead, all the powers of heaven cried out:// "O Giver of life, Christ our God, glory to Thee!"

Tone 2 Troparion (from the Pentecostarion)

The noble Joseph, when he had taken down Thy most pure Body from the Tree, wrapped it in fine linen and anointed it with spices,

and placed it in a new tomb. But Thou didst arise on the third day, O Lord, // granting the world great mercy.

Tone 2 Troparion *(from the Pentecostarion)*

The Angel came to the myrrhbearing women at the tomb and said: “Myrrh is fitting for the dead; but Christ has shown Himself a stranger to corruption! So proclaim: “The Lord is risen, // granting the world great mercy.”

Tone 2 Kontakion *(from the Pentecostarion)*

Thou didst command the Myrrhbearers to rejoice, O Christ God. By Thy Resurrection, Thou didst stop the lamentation of Eve, the first mother. Thou didst command them to preach to Thine Apostles: // “The Savior is risen from the tomb!”

Tone 8 Kontakion *(Pascha)*

Thou didst descend into the tomb, O Immortal, Thou didst destroy the power of death. In victory Thou didst arise, O Christ God, proclaiming, “Rejoice!” to the Myrrhbearing Women, // granting peace to Thine Apostles, and bestowing Resurrection on the fallen.

Tone 6 Prokeimenon *(Resurrection)*

O Lord, save Thy people and bless Thine inheritance! *(Ps 27/28:9)*

v: To Thee, O Lord, will I call. O my God, be not silent to me! (Ps 27/28:1)

Tone 8

Alleluia, Alleluia, Alleluia!

v: O Lord, Thou hast been gracious to Thy land; Thou hast turned back the captivity of Jacob. (Ps 84/85:1)

v: Mercy and truth are met together, righteousness and peace have kissed each other. (Ps 84/85:10)

The Angel cried to the Lady, full of grace:

“Rejoice, O pure Virgin! Again, I say: Rejoice, thy Son is risen from His three days in the tomb! With Himself He has raised all the dead.” Rejoice, O ye people!

Shine, shine, O new Jerusalem!

The glory of the Lord has shone on thee.

Exult now, and be glad, O Zion!

Be radiant, O pure Theotokos,

in the Resurrection of thy Son!

Holy Scripture:

Acts 6:1-7 *(Epistle)*

Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, “It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word.” And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, whom they set before the apostles; and when they had prayed, they laid hands on them. Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

Mark 15:43-16:8 *(Gospel)*

Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus. Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time. So when he found out from the centurion, he granted the body to Joseph. Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses observed where He was laid. Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen. And they said among themselves, “Who will roll away the stone from the door of the tomb for us?” But when they looked up, they saw that the stone had been rolled away – for it was very large. And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed. But he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. But go, tell His disciples – and Peter – that He is going before you into Galilee; there you will see Him, as He said to you.” So they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

Holy Words:

On Death – Fr. Thomas Hopko

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).

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