



Saints Peter and Paul Orthodox Church

CROSSINGVILLE

Lord's Day - 02-06-2022

Glory to Jesus Christ!
Glory be forever!

33rd SUNDAY AFTER PENTECOST — Tone 8. Afterfeast of the

Meeting. Sunday of Zacchaeus. St. Bucolus, Bishop of Smyrna (ca. 100). St. Photius, Patriarch of Constantinople (891). Ven. Barsanuphius the Great and John the Prophet (6th c.). Virgin Martyr Dorothy, two sisters—Christina and Callista, and Theophilus, at Cæsarea in Cappadocia (288-300). Martyr Julian of Emesa (312). Virgin Martyr Fausta, and with her, Evilasius and Maximus, at Cyzicus (305-311). Virgin Martyrs Martha and Mary, and their brother Lycarion, in Egypt.

HOLY HYMNS

Tone 8 Troparion (*Resurrection*)

You descended from on high, O Merciful One!
You accepted the three day burial to free us from our sufferings!//
O Lord, our Life and Resurrection, glory to You!

Tone 1 Troparion (*Feast*)

Rejoice, O Virgin Theotokos, Full of Grace!
From you shone the Sun of Righteousness, ^Christ our God,
enlightening those who sat in darkness.
Rejoice and be glad, O righteous Elder,
you accepted in your arms the ^Redeemer of our souls,/
Who grants us the Resurrection!

Tone 4 Troparion (*St. Bucolus*)

You shone with the rays of virtue
received from him who leaned on the Master's breast.
Resplendent, God-inspired hierarch,
you led your flock to the pastures of truth.//
Entreat Christ our God for those who honor you, Father Bucolus!

Tone 8 Kontakion (*Resurrection*)

By rising from the tomb, You raised the dead and resurrected Adam. Eve exults in Your Resurrection,// and the world celebrates Your rising from the dead, O greatly Merciful One!

Tone 1 Kontakion (*Feast*)

By Your Nativity You sanctified the Virgin's womb
and blessed Simeon's hands, ^O Christ God.
Now You have come and saved us through love.
Grant peace to all Orthodox Christians,/
O only Lover of Man!

Tone 8 Prokeimenon (*Resurrection*)

Pray and make your vows / before the Lord, our God! (Ps. 75:10a)

V. In Judah God is known; His Name is great in Israel. (Ps. 75:1)

Tone 3 Prokeimenon (*Song of the Theotokos*)

My soul magnifies the Lord, / and my spirit rejoices in God my Savior. (Lk. 1:46-47)

Tone 8

Alleluia, Alleluia, Alleluia!

V. Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! (Ps. 94:1)

V. Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise! (Ps. 94:2)

Tone 8

V. Lord, now let Your servant depart in peace, according to Your word, for my eyes have seen Your salvation! (Luke 2:29)

HOLY SCRIPTURE

1 Timothy 4:9-15 (*Epistle*)

This is a faithful saying and worthy of all acceptance. For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. These things command and teach. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

Luke 19:1-10 (*Gospel*)

Then Jesus entered and passed through Jericho. Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." So he made haste and came down, and received Him joyfully. But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner." Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost."

Pray with out ceasing...

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR DAILY PRAYERS:

Those in need – Judy and newly born Ophilea, Fr. Andrew, Fr. Isaac, Fr. David, Fr. Anthony, Fr. Joseph, Fr. Zachariah, Iguman Patrick, Hieromonk Herman, Fr. Dusan, Fr. Christopher, Prez. Alexandria, Mat. Gail, Mat. Donna, Mat. Pirsilla, Mat. Trudi, John, Boris, Tamara, Olga, Susan, Ron, Karen, Mary B. Margret, Bill S., Lexi, John, Nickolas, Timothy, Preston, Olivia, Jesse, Grace Delani, Jeremiah, Sandy, William, Steve A., Anna, Sally, Noah, Annisatita...

The Homebound Mary G, Valentina

Travelers – Dankos, Rachoekis

Catechumen/Inquirers– Matthew, Katherine, Abigail, Caris, Josiah, Bethany, Christian, Brenda, Don, David, Hannah and Family...

Special requests... Paul, Gilbert, Joanne, 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, Gregory, Donna, Laura, Laken, Bob, Gary, Bill...

Departed : Priest Anastacy, Marie Guidus, Vincent, Richard, George, **John Sasala is home, please keep him in your prayers as he recovers.**

Parish Services and Activities

(Calendar changes see website)

www.orthodoxcrossingville.org

Today Divine Liturgy – Coffee Hour –, Music Class, All other classes.

Feb. 6th-12th -House blessings Continue

Sat. Feb. 12th Great Vespers – 4pm

Sun. Feb. 13th – Divine Liturgy – 9:30am

Sunday of Publican and Pharisee

Sat. Feb. 19th – Great Vespers – 4pm

Sun. Feb. 20th – Divine Liturgy – 9:30am

Sunday of the Prodigal Son

UPCOMING PRE/LENTEN SERVICES

Feb. 25th VESPERAL LITURGY with remeberances for reposed 6pm

Sun. Feb. 27th – Parish Education on BREAK

Sat. Mar. 5th – Prosphora making Class – 1pm

Sun. Mar. 6th - FORGIVNESS SUNDAY

Mar. 7-10 Mon.-Thurs. CANON OF ST ANDREW -6PM

Mar. 11th PreSanctified Liturgy- 6pm

HOLY WORDS

"Abba John said, 'Who sold Joseph?' A brother replied saying, 'It was his brethren.' The old man said to him, 'No, it was his humility which sold him, because he could have said, "I am their brother" and have objected, but, because he kept silence, he sold himself by his humility. It is also his humility which set him up as chief in Egypt.'" -St. John the Dwarf

Question: "Whence comes despondency? And what should one do when it appears?"

Response: There is a natural despondency that comes from weakness, and there is a despondency that comes from a demon. If you want to test these, do so in the following way. Despondency that comes from the demon appears just before the moment when one requires rest. For when one begins a task, even before completing a third or a quarter of the work, despondency drives one to abandon the task and leave. Therefore, one should not tolerate it, instead praying, remaining seated for the task, and persisting. For when the enemy sees that one is praying for this reason, he ceases; for he does not want to give any opportunity for prayer. Natural despondency arises when one labors beyond one's strength and is obliged to refrain from doing any more. Therefore, natural despondency is caused by bodily weakness. In this case, one should test one's strength and give rest to the body in godly fear.

+Sts. Barsanuphius and John, from [Letters, Volume 2](#), #562

A brother asked... *"If I hear that someone has spoken badly about me, what should I do?"* Response by John.

Immediately arise and, first of all, offer a prayer for that person as well as for yourself, saying: *"Lord Jesus Christ, have mercy on this my brother and well as on me, your worthless servant, ([cf Luke 17:10](#)) and protect us from the evil one, through the prayers of your saints. Amen."*

+Sts. Barsanuphius and John, from [Letters, Volume 2](#), letter #559

"You know that the first blow the devil gave to Job was through his possessions; and he saw that he had not grieved him nor separated him from God. With the second blow, he touched his flesh, but the brave athlete did not sin by any word that came out of his mouth in that either. In fact, he had within his heart that which is of God, and he drew on that source unceasingly."

+ St. John the Dwarf, [The Sayings of the Desert Fathers](#)

"Even if we are entirely despised in the eyes of men, let us rejoice that we are honoured in the sight of God."

— St. John the Dwarf to his brother (Daniel), [The Sayings of the Desert Fathers](#)

Parish Education is in need of donations to outfit the various Church School supplies. These donations would be for permanent supplies that will stay with the room for years to come. Please contact Kyra if you would like to donate, her email is:
kyra_mathewson@yahoo.com

Men's Fellowship will have a meeting on Feb. 19th at 9am

Pre-Lent – by Fr. Thomas Hopko of Blessed Memory

The paschal season of the Church is preceded by the season of Great Lent, which is itself preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel

reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man and how his life was greatly changed simply because he "sought to see who Jesus was" (Lk 19.3). The desire and effort to see Jesus begins the entire movement through lent towards Easter. It is the first movement of salvation.

The following Sunday is that of the Publican and the Pharisee. The focus here is on the two men who went to the Temple to pray—one a pharisee who was a very decent and righteous man of religion, the other a publican who was a truly sinful tax-collector who was cheating the people. The first, although genuinely righteous, boasted before God and was condemned, according to Christ. The second, although genuinely sinful, begged for mercy, received it, and was justified by God (Lk 18.9). The meditation here is that we have neither the religious piety of the pharisee nor the repentance of the publican by which alone we can be saved. We are called to see ourselves as we really are in the light of Christ's teaching, and to beg for mercy.

The next Sunday in the preparation for Great Lent is the Sunday of the Prodigal Son. Hearing the parable of Christ about God's loving forgiveness, we are called to "come to ourselves" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the movement of return to God. We are given every assurance by the Master that the Father will receive us with joy and gladness. We must only "arise and go," confessing our selfinflicted and sinful separation from that "home" where we truly belong (Lk 15.11–24).

The next Sunday is called Meatfare Sunday since it is officially the last day before Easter for eating meat. It commemorates Christ's parable of the Last Judgment (Mt 25.31–46). We are reminded this day that it is not enough for us to see Jesus, to see ourselves as we are, and to come home to God as his prodigal sons. We must also be his sons by following Christ, his only-begotten divine Son, and by seeing Christ in every man and by serving Christ through them. Our salvation and final judgment will depend upon our deeds, not merely on our intentions or even on the mercies of God devoid of our own personal cooperation and obedience.

...for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in, I was naked and you clothed Me, I was sick and in prison and you visited Me. For truly I say to you, if you did it to one of the least of these my brothers, you did it to Me (Mt 25).

We are saved not merely by prayer and fasting, not by "religious exercises" alone. We are saved by serving Christ through his people, the goal toward which all piety and prayer is ultimately directed.

Finally, on the eve of Great Lent, the day called Cheesefare Sunday and Forgiveness Sunday, we sing of Adam's exile from paradise. We identify ourselves with Adam, lamenting our loss of the beauty, dignity and delight of our original creation, mourning our corruption in sin. We also hear on this day the Lord's teaching about fasting and forgiveness, and we enter the season of the fast forgiving one another so that God will forgive us.
If you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses (Mt 6.14–18).