



Saints Peter and Paul Orthodox Church

CROSSINGVILLE

Lord's Day - 02-12-2022

Glory to Jesus Christ!
Glory be forever!

SUNDAY OF THE PUBLICAN AND THE PHARISEE – Tone

1. Beginning of the Lenten Triodion. St. Seraphima (Sezhenovo, Russia—1877). Saints Martinian, Zoe, and Photina of Caesarea in Palestine (5th c.). Ven. Stephen (in monasticism Simeon), the Myrrhusher, Prince of Serbia (1199). St. Eulogius, Archbishop of Alexandria (607-608). Appearance of Christ to Saint Martin of Tours (316).

HOLY HYMNS

Tone 1 Troparion (Resurrection)

When the stone had been sealed by the Jews,
while the soldiers were guarding Your most pure body,
You rose on the third day, O Savior,
granting life to the world.

The powers of heaven therefore cried to You, O Giver of Life:

“Glory to Your Resurrection, O Christ!

Glory to Your Kingdom!//

Glory to Your dispensation, O Lover of mankind!”

Tone 8 Troparion (St. Martinian)

You quenched the flames of passion, blessed Martinian,
With abundant tears; you calmed the waves of the sea and checked
the assaults of wild beasts, saying: “Almighty God, You are most
glorious, for You have saved me from the fire and storm!”

Tone 2 Kontakion (St. Martinian)

Let us worthily praise with hymns the ever-venerable Martinian,
the tried ascetic who struggles for piety an honorable athlete by
deliberate choice, and a resolute citizen and inhabitant of the
desert; for he has trampled down the serpent.

Tone 4 Kontakion (from the Lenten Triodion)

Let us flee from the pride of the Pharisee!

Let us learn humility from the Publican's tears!

Let us cry to our Savior: “Have mercy on us, // O only merciful
One!”

Tone 1 Prokeimenon (Resurrection)

Let Your mercy, O Lord, be upon us /as we have set our hope on
You! (Ps. 32:22)

V. *Rejoice in the Lord, O you righteous! Praise befits the just!* (Ps.
32:1)

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)

HOLY SCRIPTURE

2 Timothy 3:10-15 (Epistle)

But you have carefully followed my doctrine, manner of life,
purpose, faith, longsuffering, love, perseverance, persecutions,
afflictions, which happened to me at Antioch, at Iconium, at Lystra
– what persecutions I endured. And out of them all the Lord
delivered me. Yes, and all who desire to live godly in Christ Jesus
will suffer persecution. But evil men and impostors will grow
worse and worse, deceiving and being deceived.

But you must continue in the things which you have learned and
been assured of, following from whom you have learned them, and

that from childhood you have known the Holy Scriptures, which
are able to make you wise for salvation through faith which is in
Christ Jesus.

Luke 18:10-14 (Gospel)

“Two men went up to the temple to pray, one a Pharisee and the
other a tax collector. The Pharisee stood and prayed thus with
himself, ‘God, I thank You that I am not like other men –
extortioners, unjust, adulterers, or even as this tax collector. I fast
twice a week; I give tithes of all that I possess.’ And the tax
collector, standing afar off, would not so much as raise his eyes to
heaven, but beat his breast, saying, ‘God, be merciful to me a
sinner!’ I tell you, this man went down to his house justified rather
than the other; for everyone who exalts himself will be humbled,
and he who humbles himself will be exalted.”

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, Paul, Ira...

The Homebound Mary G, Valentina

Travelers – Dankos, Rachockis

Catechumen/Inquirers- Matthew, Katherine, Abigail, Caris, Josiah,
Bethany, Christian, Brenda, Don, David 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.**

HOLY WORDS

Humility

In the Orthodox tradition, humility has often been called
the “mother of all virtues,” and pride has been named “the cause of
all sin.” The wise and honest person is the one who is humble.

Pride goes before destruction, and a haughty spirit before a fall.

*It is better to be of a lowly spirit with the poor, than to divide the spoils
with the proud.*

*A man's pride will bring him low, but he who is lowly in spirit will
retain honor* (Prov 16.18, 16.19, 29.23).

According to the Gospel, in the Song of the Virgin, the
Lord scatters the proud in the imagination of their hearts and exalts
those who are humble and meek (cf. Lk 1.51–52). This is the exact
teaching of Jesus.

For everyone who exalts himself will be humbled, and he
who humbles himself will be exalted (Lk 14.11, 18.14, Prov 3.34).

Humility does not mean degradation or remorse. It does
not mean effecting some sort of demeaning external behavior. It
does not mean considering oneself as the most vile and loathsome
of creatures. Christ Himself was humble and He did not do this.
God Himself, according to the spiritual tradition of the Church,
has perfect humility, and He certainly does not act in this way.
Genuine humility means to see reality as it actually is in God. It
means to know oneself and others as known by God—a power,
according to Saint Isaac, greater than that of raising the dead! The
humble lay aside all vanity and conceit in the service of the least of
God's creatures, and to consider no good act as beneath one's
dignity and honor. Humility is to know oneself, without the grace
of God, as dust, sinful and dead.

God is humble because He cares about the least: the birds
in the air, the grass in the fields, the worst of sinners (cf. Mt 6.25–

30). Christ is humble because He associates with the lowly, becoming the slave of all in taking on Himself the sins of the world.

If I then, your Lord and Master have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you (Jn 13.14-15). You know that the rulers of the pagans lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of Man came not to be served, but to serve, and to give His life as a ransom for many (Mt 20.25-28).

All Christians are to follow the example of Christ in His divine humility. Saint Paul teaches:

Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form He humbled Himself and became obedient unto death, even death on a cross. Therefore God has highly exalted Him and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus is Lord, to the glory of God the Father (Phil 2.3-11).

The exaltation of Jesus as a man depended entirely on His self-emptying humility. True greatness, divine greatness, is the ability to be the least and to the least with the absolute certitude that it is externally and divinely important, that it is an imitation of God Himself.

True humility for the sinful man is to know that indeed, according to one's own possibilities and gifts, each one is truly the first and greatest of sinners (cf. 1 Tim 1.15), for each one has sinned in his own way "like no other man" (Saint Andrew of Crete, 7th c., *Penitential Canon*). The truly humble person is the one who, confessing his sins, is "faithful over little," and doing so, is exalted by the Lord and is "set over much." Only such a person will "enter into the joy of his Master" (Mt 25.14-23, Lk 19.17)

By Fr. Tom Hopko of blessed memory

Parish Services and Activities

(Calendar changes see website)

www.orthodoxcrossingville.org

Today Divine Liturgy 9:30am - Coffee Hour -, No Music Class, All other classes.

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 remembrance for reposed 6pm

Sun. Feb. 27th - Parish Education on BREAK

Sat. Mar. 5th - Prospora making Class - 1pm --Great Vespers 4pm

Sun. Mar. 6th - FORGIVENESS SUNDAY

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

Mar. 11th PreSanctified Liturgy- 6pm

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 this Sat. Feb. 19th at 9am.

HOLY SAINTS

Saints Martinian, Zoe, and Photina of Caesarea in Palestine

Saint Martinian went to live in the wilderness at the age of eighteen, not far from the city of Caesarea in Palestine. For twenty-five years, he devoted himself to ascetic deeds and silence, and he was granted the gift of healing illnesses and casting out demons. However, the Enemy of the human race would not stop troubling the holy ascetic with various temptations.

One day a prostitute overheard some citizens of Caesarea speaking of Saint Martinian's virtuous life, so she asked them why they were amazed by it. She said that he went to live in the desert because he could not endure the temptations of the flesh in the city. Furthermore, she made a wager with them that she could topple this pillar of virtue with her beauty and seduce him.

She came to him one night, dressed in shabby clothes, pretending that she had lost her way in the storm, and asking for shelter. Reluctantly, the saint allowed her to enter his cell, because he did not wish to be the cause of her death. He went into the inner room of his cell, telling her she would have to leave in the morning. After chanting Psalms according to his Rule, he went to sleep on the floor, but he was disturbed by carnal thoughts. Meanwhile, the wicked guest opened the bag she had been carrying and changed into her beautiful clothes and adorned herself with jewels.

When morning came, Saint Martinian came out to send the woman away. Though he was tempted by the woman's beauty, he was determined not to fall into sin. Lighting a fire, he stepped into it, saying, "You want me to burn with temptation, but I will not give in to it. Instead, I choose to burn in this fire in order to preserve my purity and to escape the unquenchable fires of Hell."

Saint Zoe

The woman was astonished at the lengths Saint Martinian was willing to go, and she realized how evil she was. She repented and asked the saint to guide her onto the way of salvation. He told her to go to Bethlehem, and enter the convent founded by Saint Paula (January 26). There she lived as a nun for twelve years in strict asceticism until her blessed repose. The woman's name was Zoe.

After his burns healed, Saint Martinian went to an uninhabited rocky island, and lived on it under the open sky for several years, nourished by the provisions brought by a certain sailor from time to time. In return the monk wove baskets for him.

One day a ship was wrecked by a powerful storm, and a woman named Photina floated to the island on pieces of the wreckage Saint Martinian helped her to survive on the island. "Remain here," he told her, "for I am leaving you bread and water, and in two months a boat will come and return you to the mainland."

Saint Martinian refused to stay on the island with the woman, believing that it would be better to drown than to burn with lust. He jumped into the sea and swam away, and a pair of dolphins carried him to dry land. Thereafter, Saint Martinian led the life of a wanderer. Later, he came to Athens and fell ill. Sensing the approach of death, he went into a church and lay upon the floor. God revealed to the Bishop of Athens who Saint Martinian was, and the hierarch buried his body with honor. This occurred around the year 422.

As for Saint Photina, she did not board the ship when it came to the island, electing to stay there by herself. She asked the captain of the ship to have his wife bring her men's clothing and some wool, promising to make clothes for his family. She also asked the woman to bring her bread and water in addition to the other supplies.

Saint Photina lived on the island for six years, and then she went to the Lord. Two months after her repose, the captain and his wife found her incorrupt relics and brought them to Caesarea in Palestine. He had a vision which revealed many details of Saint Photina's life, which he shared with the bishop. Then they buried her with great honor and reverence.