



Saints Peter and Paul Orthodox Church

CROSSINGVILLE

Lord's Day - 02-20-2022

Glory to Jesus Christ!
Glory be forever!

SUNDAY OF THE PRODIGAL SON – Tone 2. St. Leo, Bishop of Catania in Sicily (ca. 780). Ven. Agafón (Agathon), Wonderworker of the Kiev Caves (Far Caves—13th -14th c.). Beheading of Ven. Cornelius, Abbot of the Pskov Caves (1570). Hieromartyr Sadoc (Sadoth), Bishop of Persia, and 128 Martyrs with him (342-344). St. Agathon, Pope of Rome (682).

HOLY HYMNS

Tone 2 Troparion (Resurrection)

When You descended to death, O Life Immortal,
You slew hell with the splendor of Your Godhead.
And when from the depths You raised the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to You!”

Tone 3 Kontakion (from the Lenten Triodion)

I have recklessly forgotten Your glory, O Father;
and among sinners I have scattered the riches which You gave me.
And now I cry to You as the Prodigal:
“I have sinned before You, O merciful Father;
receive me as a penitent, //
and make me as one of Your hired servants!”

Tone 2 Prokeimenon (Resurrection)

The Lord is my strength and my song; / He has become my
salvation. (Ps. 117:14)

V. The Lord has chastened me sorely, but He has not given me over
to death.
(Ps. 117:18)

Tone 2

Alleluia, Alleluia, Alleluia!

V. May the Lord hear you in the day of trouble! May the name of
the God of Jacob protect you! (Ps. 19:1)

V. Save the King, O Lord, and hear us on the day we call! (Ps. 19:9)

HOLY SCRIPTURE

1 Corinthians 6:12-20 (Epistle)

All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her? For “the two,” He says, “shall become one flesh.” But he who is joined to the Lord is one spirit with Him. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

Luke 15:11-32 (Gospel)

Then He said: “A certain man had two sons. And the younger of them said to his father, ‘Father, give me the portion of goods that falls to me.’ So he divided to them his livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. But when he came to himself, he said, ‘How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.”’ And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry. Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, ‘Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.’ But he was angry and would not go in. Therefore his father came out and pleaded with him. So he answered and said to his father, ‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’ And he said to him, ‘Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’”

Pray with out ceasing...

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR DAILY PRAYERS: Those in need - Judy and the 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, Theodore

Travelers - Dankos, Rachockis

Catechumen/Inquirers- Matthew, Katherine, Abigail, Caris, Josiah, Bethany, Brenda, Christian, 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 : newly departed Valentina, Priest Anastacy, Marie Guidus, Vincent, Richard, George,

John Sasala is home, please keep him in your prayers as he recovers.

Memory Eternal

for our blessed

Valentina Emelianow

Valentina Emelianow, age 95, of Erie passed away Wednesday, February 16, 2022 at Pleasant Ridge Manor. She was born November 16, 1926 in Latvia and leaving the communism of Europe came to become a longtime resident of Erie. As a member of our parish, she served on the Missions Team, the Ladies Altar Society, a faithful intercessor and attender of Church services, she was a guide and council to many young people. Having no children of her own, she loved little ones.



Before her husband Nikolai Emelianow died in 2014, they had “adopted” many young people by their prayers and support especially for those who were interested in going to seminary. Valentina was an excellent cook and also enjoyed canning. In her later years she cooked many meals for PreSanctified Liturgies and for many families in need. Valentina loved her husband deeply and was always looking for a reunion. On a personal note - She asked me many times to pray that she would be taken, so her suffering could end and she could see Nicholai. I prayed humbly for the Lord to be merciful and take her as His will would be. A few weeks later the Lord took her. Amazingly she died on my birthday! Perhaps this is a reminder of how in union we are with each other and with our heavenly Father. After falling asleep she has many god-children and close friends to keep her memory eternal. +May her memory be eternal!!
Fr. Daniel

All are invited to call at the Quinn Funeral Home, West 9th & Liberty St. Erie, PA on Sunday, February 20, 2022 from 1:00 PM until 3:00 PM - Panahidka at 2:30pm. Funeral services and burial will be in Holy Trinity Monastery-Cemetery Chapel in Jordanville, NY. At 1pm.

HOLY WORDS

Great Lent

The season of Great Lent is the time of preparation for the feast of the Resurrection of Christ. It is the living symbol of man’s entire life which is to be fulfilled in his own resurrection from the dead with Christ. It is a time of renewed devotion: of prayer, fasting, and almsgiving. It is a time of repentance, a real renewal of our minds, hearts and deeds in conformity with Christ and his teachings. It is the time, most of all, of our return to the great commandments of loving God and our neighbors.

In the Orthodox Church, Great Lent is not a season of morbidity and gloominess. On the contrary, it is a time of joyfulness and purification. We are called to “anoint our faces” and to “cleanse our bodies as we cleanse our souls.” The very first hymns of the very first service of Great Lent set the proper tone of the season:

Let us begin the lenten time with delight . . . let us fast from passions as we fast from food, taking pleasure in the good words of the Spirit, that we may be granted to see the holy passion of Christ our God and his holy Pascha, spiritually rejoicing.

Thy grace has arisen upon us, O Lord, the illumination of our souls has shown forth; behold, now is the acceptable time; behold, now is the time of repentance (Vespers Hymns).

It is our repentance that God desires, not our remorse. We sorrow for our sins, but we do so in the joy of God’s mercy. We mortify our flesh, but we do so in the joy of our resurrection into life everlasting. We make ready for the resurrection during Great Lent, both Christ’s Resurrection and our own.

Lenten Fasting

A special word must be said about fasting during lent. Generally speaking, fasting is an essential element of the Christian life. Christ fasted and taught men to fast. Blessed fasting is done in secret, without ostentation or accusation of others (Mt 6.16; Rom 14). It has as its goal the purification of our lives, the liberation of our souls and bodies from sin, the strengthening of our human powers of love for God and man, the enlightening of our entire being for communion with the Blessed Trinity. The Orthodox rules for lenten fasting are the monastic rules. No meat is allowed after Meatfare Sunday, and no eggs or dairy products after Cheesefare Sunday. These rules exist not as a Pharisaic “burden too hard to bear” (Lk 11.46), but as an ideal to be striven for; not as an end in themselves, but as a means to spiritual perfection crowned in love. The lenten services themselves continually remind us of this.

Let us fast with a fast pleasing to the Lord. This is the true fast: the casting off of evil, the bridling of the tongue, the cutting off of anger, the cessation of lusts, evil talking, lies and cursing. The stopping of these is the fast true and acceptable (Monday Vespers of the First Week).

The lenten services also make the undeniable point that we should not pride ourselves with external fasting since the devil also never eats! The ascetic fast of Great Lent continues from Meatfare Sunday to Easter Sunday, and is broken only after the Paschal Divine Liturgy. Knowing the great effort to which they are called, Christians should make every effort to fast as well as they can, in secret, so that God would see and bless them openly with a holy life. Each person must do his best in the light of the given ideal.

In addition to the ascetic fasting of the lenten season, the Orthodox alone among Christians also practice what is known as eucharistic or liturgical fasting. This fasting does not refer to the normal abstinence in preparation for receiving the holy eucharist; it means fasting from the holy eucharist itself.

During the week days of Great Lent the regular eucharistic Divine Liturgy is not celebrated in Orthodox churches since the Divine Liturgy is always a paschal celebration of communion with the Risen Lord. Because the lenten season is one of preparation for the Lord’s Resurrection through the remembrance of sin and separation from God, the liturgical order of the Church eliminates the eucharistic service on the weekdays of lent. Instead the non-eucharistic services are extended with additional scripture readings and hymnology of a lenten character. In order that the faithful would not be entirely deprived of Holy Communion on the lenten days, however, the Liturgy of the Presanctified Gifts is celebrated on Wednesday and Friday evenings.

Even during Great Lent, Saturday (the Sabbath Day) and Sunday (the Lord’s Day) remain eucharistic days, and the Divine Liturgy is celebrated. On Saturdays it is the normal Liturgy of Saint John Chrysostom, usually with prayers for the dead. On Sundays it is the longer Liturgy of Saint Basil the Great.

The well-known teaching that Saturdays and Sundays are never days of fasting in the Orthodox Church, an issue emphasized centuries ago when controversy arose with the Latin Church, refers only to this eucharistic-liturgical fast. During Great Lent, even though the eucharistic fast is broken on Saturdays and Sundays, the ascetical fast continues through the weekends since this fasting is an extended effort made from Meatfare Sunday right to Pascha itself.

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.

UPCOMING PRE/LENTEN SERVICES

Sun. Feb. 20th - Panahidka for Valentina Emelianow - 2:30pm

Tue. Feb. 22nd - Funeral For Valentina - Jordanville,

Fri. Feb. 25th VESPERAL LITURGY with remeberances for reposed 6pm (Valentina’s 9th Day)

Sun. Feb. 27th -Parish Education on BREAK

Tues. Mar. 1st - Women’s Bible Study - 10am

Thur. Mar. 3rd - Missions Team Meeting - 6pm at the Rectory

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

Sun. Mar. 6th - FORGIVNESS 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

Sin makes man a coward; but a life in the Truth of Christ makes Him bold.

(St. John Chrysostom, On the Statues, VIII.2)