

Saints Peter and Paul Orthodox Church

25636 North Mosiertown Road Crossingville (Edinboro), PA 16412
Rev. Daniel Mathewson – Rector Lord's Day – February 26, 2017 Parish phone: 814-734-3801

The Expulsion of Adam And Eve from Paradise

Find us on the Web at: www.orthodoxcrossingville.org or on Face book: Saints Peter and Paul Orthodox Church

A Blessed welcome to all visitors, on this weekly celebration of the Resurrection. This is the Final Covenanted Community of Christ's Holy Church found here in Crossingville, and found in the same communities across the world. Our joy is made complete by the unity of conviction and intention we share with fellow Orthodox Christians who worship together. We are all sinners on the journey --asking for mercy, and seeking to love others and looking for eternal life in the Holy Trinity through Christ Jesus Our Lord and Savior. Any questions you may have about the Orthodox faith or would if you would like to speak more with someone, feel free to approach the priest Fr. Daniel.

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

Those in need - Fr. John, Fr. Nicholas, Fr. Paul, Fr. George, Mat. Suzanne, William, Joel, Evan, Eugene, John S., David, Adeline, Megan, River, Gabriel, Sean, John, Theona, Karen, James, David, Stavros, Timothy, Vernon, Mary, Paul, George, Valentina, Peter, William, Jeremiah, James, Renee, Delani, **The Homebound**... Vincent, Tanya, Mary-Louise, Helen, John, Irene, Ruth, Josephine, Ann, Andy, William, Claudia ... **Catechumens -Inquirers**... Matthew, James, Jen, Kim, Isaac, Autumn, **Missionaries Abroad**...Fr. David and Mt. Rozanne, **Military servers**...Greg ... **Travelers**... **Departed Orthodox**...Newly Departed – Peter Koman, Paul, Margaret, Michael Mary Ann, Timothy **special requests**... Ian, Sue, David, Faith, Gilbert, Paul Daleen, Penni, James, Angela ... Cheryl, Nina, Madaline

Announcements for TODAY:

- Forgiveness Vespers follows the Divine Liturgy today.
- See Lenten Calendar service Schedule for 2017
- Thank you to all those who supported our Camp Fundraiser. *This event was sponsored by the Sunday School as students who will continue raising money to attend Camp Nazareth this year please continue your ongoing support of our young people!*
- Great and Holy Lent begins on Feb. 27th.
- **Family Roller Skating Outing - March 12th 1pm-4pm**
- **Marriage Retreat -Saturday, March 25th 9am-3pm**
- Youth And Sunday School Retreat – Saturday, April 1st 2pm-7pm
- Great and Holy Pascha- April 16th, 2017

College Student and Young Adult Retreat
7pm Fri. Mar. 17th – 12pm Sun. Mar. 19th
CAMP NAZARETH – MERCER, PENN.

Online registration,
Acrod.org or Pittsburgh.goarch.org
95\$ -Includes 2 nights stay and all meals
(Financial-need scholarships available)
Theme : Navigating Life using your spiritual
Compass
Activities and discussions planned throughout...
Sign up in the Hall or Talk to Fr. Daniel

NEWS and NOTICES

+Every Month we will take up a collection for the OCMC Missionaries V.Rev. Fr. David and Mat. Rozanne Rucker. The first Sunday of each month we will try to raise a 75\$ monthly support that they can count on. Missionaries appreciate regular support rather than a one-time gift. Our own Missions Team met and worked with Fr. Rucker in Guatemala two years ago on our trip. Fr. David and Mat. Rozanne are Mission specialists with OCMC serving in Alaska training other missionaries. They wrote and asked if we would support them, with the approval of Parish council in January we will be taking this monthly offering at the beginning of each month, please give as you are able. This support will be sent to the OCMC marked “Rucker Support”. Thank you for your donations for last month.

Missions Team is Sponsoring a “SOX DRIVE”- a fun way to collect change and learn a bit about how much we have and all the blessings we have from our Heavenly Father. All sox money raised will go to the hungry orphans of Syria through International Orthodox Christian Charities - (IOGC)

Support for the African Orthodox Church continues – We purchased 12 cross necklaces from the Church in Africa, made by the children there. They are also in need of shoes in this village. Consider supporting with a donation, see Marilyn Filipos or a missions team member for more information. We are developing a relationship with this sister Church. Fr. Daniel and Fr. Mark have been writing. This parish of Sts. Constantine and Helen cares for 50+orphaned Children.

SUNDAY OF CHEESEFARE — Tone 3. The Expulsion of Adam and Eve from Paradise. St. Porphyrius, Bishop of Gaza (420). Ven. Sebastian of Poshekhónsk (ca. 1500). Martyr Sebastian (1st c.).

Romans 13:11-14:4 (Epistle)

And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Matthew 6:14-21 (Gospel)

For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

FORGIVENESS FOR ALL THE SUNDAYS TO COME...

I do not pray for these alone, but also for those who will believe in Me through their word; (John 17:20-21)

The Elder Sophrony, together with St. Silouan, wrote about the "whole Adam." By this, they meant all the human beings who have ever existed and those yet to come. They were, for them, something known in the present tense, a "hypostatic" knowledge of the fundamental unity of the human race. Sophrony described it as a necessary component in the Christian life of prayer. We have not been taught to pray, "My Father," but "Our."

This primal unity is completely present in Christ. His death on the Cross is not His alone – He dies the death of every single human being – bearing the sins of all. The insight of the saints tells us that this same reality must be ours as well. Christ has not done something for us in our absence. The Cross He endured is the *same Cross* He invites us to take up. And that Cross is also a *universal Cross* (the Cross of the whole Adam). We do not go there only for our own death, but for the death of everyone (and thus the resurrection of all).

The privatization of our religious faith has obscured this fundamental reality. We hear the command of Christ as directed solely to ourselves as a private matter. But the nature of that Cross includes its universal aspect. The Cross cannot bear my sins if it does not bear the sins of all. It is one of the primary meanings of Christ's title, the "Second Adam." For He is not a mere repeat of the First, but the recapitulation of all, just as the First Adam was the head of all. (Romans 5:18-19)

I am often aware of the burden of sin that we inherit (ancestral sin). Most of the problems that infect the world are not of this generations' making (as is always true). We do not enter the world as a blank slate. Our DNA, our cultural inheritance, the vast sum of what will be our existence is given to us in a deck that has already been stacked. As Fr. Alexander Schmemmann once said, the spiritual life consists in "how we deal with what we've been dealt." And it is even more complex than that. We are sitting at a table in which every hand in play has this same given-ness. We are all playing in a game that we might not have chosen for ourselves.

I am also growing ever more aware of those who will come after me. As a grandfather, I observe the inevitable inheritance within my own family, to say nothing of the world they will inherit. When I think of the generations to come my mind is also drawn to the vast multitude of the unborn who have been willfully destroyed. It is blood spilled that staggers our ability to comprehend. Worldwide, the number is between 25-40 million per year. This is a bitter planet and one that does not give much thought to such things.

But when we pray as the whole Adam, then we must give thought to all of these things. Is it any wonder that the Church teaches us to cry out, "Lord, have mercy!" over and over again? I think of the advice given to Raskolnikov, the axe-murderer in *Crime and Punishment*. After confessing his crime to Sonya the prostitute we read:

"Well, what to do now, tell me!" he said, suddenly raising his head and looking at her, his face hideously distorted by despair.

"What to do!" she exclaimed, suddenly jumping up from her place, and her eyes, still full of tears, suddenly flashed. "Stand up!" (She seized him by the shoulder; he rose, looking at her almost in amazement.) "Go now, this minute, stand in the crossroads, bow down, and first kiss the earth you've defiled, then bow to the whole world, on all four sides, and say aloud to everyone: 'I have killed!' Then God will send you life again. Will you go? Will you go?" she kept asking him, all trembling as if in a fit, seizing both his hands, squeezing them tightly in her own, and looking at him with fiery eyes.

He was amazed and even struck by her sudden ecstasy. "So it's hard labor, is it, Sonya? I must go and denounce myself?" he asked gloomily.

"Accept suffering and redeem yourself by it, that's what you must do."

We take a burden far greater than Raskolnikov's into Great Lent. Bow down, kiss the earth you have defiled, then bow to the whole world, on all four sides, and say aloud: "Forgive me!"

