

The Expulsion of Adam and Eve

As we begin the Great Fast, the Church reminds us of Adam's expulsion from Paradise. God commanded Adam to fast (Gen. 2:16), but he did not obey. Because of their disobedience, Adam and Eve were cast out of Eden and lost the life of blessedness, knowledge of God, and communion with Him, for which they were created. Both they and their descendants became heirs of death and corruption.

Let us consider the benefits of fasting, the consequences of disobedience, and recall our fallen state. Today we are invited to cleanse ourselves of evil through fasting and obedience to God. Our fasting should not be a negative thing, a mere abstention from certain foods. It is an opportunity to free ourselves from the sinful desires and urges of our fallen nature, and to nourish our souls with prayer, repentance, to participate in church services, and partake of the life-giving Mysteries of Christ.

At Forgiveness Vespers we sing: "Let us begin the time of fasting in light, preparing ourselves for spiritual efforts. Let us purify our soul, let us purify our body. As we abstain from food, let us abstain from all passion and enjoy the virtues of the spirit...."

St Leo The Great--- **Saint Leo I the Great, Pope of Rome (440-461), received a fine and diverse education, which opened for him the possibility of an excellent worldly career. He yearned for the spiritual life, however, and so he chose the path of becoming an archdeacon under holy Pope Sixtus III (432-440), after whose death Saint Leo was chosen as Bishop of Rome in September 440.**

These were difficult times for the Church, when heretics assaulted Orthodoxy with their false teachings. Saint Leo combined pastoral solicitude and goodness with an unshakable firmness in the confession of the Faith. He was in particular one of the basic defenders of Orthodoxy against the heresies of Eutyches and Dioscorus, who taught that there was only one nature in the Lord Jesus Christ. He was also a defender against the heresy of Nestorius.

He exerted all his influence to put an end to the unrest by the heretics in the Church, and by his letters to the holy emperors Theodosius II (408-450) and Marcian (450-457), he actively promoted the convening of the Fourth Ecumenical Council, at Chalcedon in 451, to condemn the heresy of the Monophysites.

At the Council at Chalcedon, at which 630 bishops were present, a letter of Saint Leo to the deceased Saint Flavian, Patriarch of Constantinople (447-449) was read. Saint Flavian had suffered for Orthodoxy under the "Robber Council" of Ephesus in the year 449. In the letter of Saint Leo the Orthodox teaching about the two natures [the divine and the human] in the Lord Jesus Christ was set forth. All the bishops present at the Council were in agreement with this teaching, and so the heretics Eutyches and Dioscorus were excommunicated from the Church.

Saint Leo was also a defender of his country against the incursions of barbarians. In 452, by the persuasive power of his words, he stopped Attila the Hun from pillaging Italy. Again in the year 455, when the leader of the Vandals [a Germanic tribe], Henzerich, turned

towards Rome, he persuaded him not to pillage the city, burn buildings, nor to spill blood.

He knew the time of his death beforehand, and he prepared himself, with forty days of fasting and prayer, to pass from this world into eternity.

He died in the year 461 and was buried at Rome. His literary and theological legacy is comprised of 96 sermons and 143 letters, of which the best known is his Epistle to Saint Flavian.

UPCOMING EVENTS AND SERVICES

~~~ No Church School Today— Resuming on Feb. 25th  
TODAY Forgiveness Vespers – with potluck Lenten lunch.  
- Ladies Altar Meeting- Today Following Coffee hour

Please remember the servant of God **John Sekel** who reposed in the Lord peacefully this past week. May his memory be eternal!  
Monday 3:30pm– Panahidka at Glunt Funeral Home in Edinboro  
Tuesday 10:00am—Funeral, Graveside, and repass meal here.

### THIS MONTH—

- See Lenten Calendar  
- The Canon of St. Andrew Mon.- Thr. 6:00pm  
- Pre-Sanctified Liturgy – 6:00pm (Meal following – bring Lenten dish)  
- No Orthodox Bible Study - Resuming Thursday March 1<sup>st</sup> and 15<sup>th</sup>  
- Altar Servers - see schedule  
- Parish Council Meeting – Mon. Mar. 5<sup>th</sup>  
- In Home Meals are available from Lizzy's Catering. See flyers in the hall.  
- The book "Lenten Meditations for Orthodox Christians" is available in our book store – See Jane for more info  
- House of Hope Thrift Store is looking for either a Part-Time Volunteer or May work 10-20 hours a week paid by PathStone senior program if you are 55 or older with low income. Talk to Fr. Daniel

### MISSIONS TEAM

Anyone wishing to serve as a missionary for a summer trip may inquire of the missions team. Also, OCMC sponsors various trips around the world. See the poster in the Hall. \*Please support our Kenyan Orthodox children. Please contact Marilyn Filipos. Thank you for your donations to the Kenyan children.

### "Rejoice" scripture verse for the week:

**The Lord your God in your midst, The Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing."**  
Zeph. 3:17

# Saints Peter and Paul Orthodox Church

25636 N. Mosiertown Rd Crossingville, PA 1641 Rev. Fr. Daniel Mathewson – *Rector* **Lord's Day – Feb 18th , 2018** Parish phone: 814-734-3801 Find us on the Web at: [www.orthodoxcrossingville.org](http://www.orthodoxcrossingville.org) or on Face book: Saints Peter and Paul Orthodox Church

## GLORY TO JESUS CHRIST!

**SUNDAY OF CHEESEFARE — Tone 4. The Expulsion of Adam and Eve from Paradise.** St. Leo the Great, Pope of Rome (461). Ven Cosmas of Yakhromsk (1492). St. Agapitus the Confessor, Bishop of Synnada in Phrygia (4th c.). St. Flavian the Confessor, Patriarch of Constantinople (449-450).

**PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR DAILY PRAYERS: Those in need –Fr. Andrew, Fr. David, Mat. Donna, Fr. John, Fr. Nicholas, Fr. Paul, Fr. George, Mat. Suzanne, Melissa, Meghan, Pearl, Karen, John, Mary, Stavros, Marilyn, Theona, Sara, Eugene, Ann, Thomas, Catherine, Timothy, Jeremiah, Renee, Delani, Emily, The Homebound..., Tanya, Richard, Helen, John, Irene, Ruth, Josephine, William, Claudia... Travelers.. ...Catechumens –Rick and Christian Our Missionaries Abroad...Fr. David and Mt. Rozanne, Military servers...Greg ...Departed Orthodox...Newly Departed – John Sekel, Ann, Katherine. Vernon, Paul, James, Andrew, Peter, Paul, Margaret, Michael Mary Ann, Timothy special requests... Anthony, Ian, Paul, Daleen, Penni, James, Sean, Liam, Susan, James, Joel, Jen, Roger, Jasmine, Cassandra, Raquel ....**

Today's Hymns **Tone 4 Troparion** *(Resurrection)*

When the women disciples of the Lord learned from the angel the joyous message of thy Resurrection, they cast away the ancestral curse and elatedly told the apostles: "Death is overthrown! Christ God is risen,// granting the world great mercy!"

**Tone 4 Kontakion** (Resurrection)

My Savior and Redeemer

as God rose from the tomb and delivered the earth-born from their chains.

He has shattered the gates of hell,

and as Master,//

He has risen on the third day!

**Tone 6 Kontakion** (from the Lenten Triodion)

O Master, Teacher of wisdom,

Bestower of virtue,

Who teachest the thoughtless and protectest the poor,

strengthen and enlighten my heart!

O Word of the Father,

let me not restrain my mouth from crying to Thee:

Have mercy on me, a transgressor,//

O merciful Lord!

**Tone 8 Prokeimenon** (Resurrection)

Pray and make your vows before the Lord, our God! (Ps 75/76:11)

v: In Judah God is known; His name is great in Israel. (Ps 75/76:1)

**Tone 6**

Alleluia, Alleluia, Alleluia!

v. It is good to give thanks to the Lord, to sing praises to Thy Name, O

Most High. (Ps 91/92:1)

v. To declare Thy mercy in the morning, and Thy truth by night.

(Ps 91/92:2)

**Today's Scripture Readings:**

**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**

**By Fr. Stephen Freeman**

*I do not pray for these alone, but also for those who will believe in Me through their word; (John17:20-21)*

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. For Silouan and Sophrony, this was 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 givenness. 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 those whose lives have been destroyed in the silent violence of our modern world. This is a bitter planet and one that gives too little 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!”

