

Instead, they present the reality of the human heart. It is there that the source of all violence can be found. Discussing the topic of beauty and debauchery, Dmitri Karamazov examines the contradictions within our experience: "...the devil is struggling with God, and the battlefield is the human heart."

When the battlefield within the heart is ignored and projected outwards, the result is a world of black and white, good and bad, friend and enemy. But both friend and enemy have hearts that are themselves a mass of contradictions, a battleground of good and evil. Solzhenitsyn famously saw this very thing:

If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?

I am daily reminded of those early lessons on violence. If my generation was angry about peace, today we are angry about everything. The battleground within is strewn with the dead bodies of those whom we imagine being against us. No holocaust of violence could ever cleanse the world and bring peace to the heart. None of our projects will make the world a better place. The world is the projection of the human heart, and little more.

It is this very battlefield that the Lenten path to Pascha asks us to see. "Grant me to see my own transgressions and not to judge my brother..." So we pray as we repeat the prayer of St. Ephrem. Everything we see (or imagine we see) in those we judge is present within our own heart. It is only when we know that this is true that repentance can begin and the battle turn towards God's favor.

Without repentance, every public display of outrageous violence only provokes us to more violence within. The mind races to fix blame and argue solutions. Repentance would, I think, produce silence, as we confronted the shame that the latest carnage should provoke in us all. In a sublime passage that echoes the teaching at the very heart of Orthodoxy, Dostoevsky's Elder Zossima offers this:

"Love one another, fathers," the elder taught (as far as Alyosha could recall afterwards). "Love God's people. For we are not holier than those in the world because we have come here and shut ourselves within these walls, but, on the contrary, anyone who comes here, by the very fact that he has come, already knows himself to be worse than all those who are in the world, worse than all on earth ... And the longer a monk lives within his walls, the more keenly he must be aware of it. For otherwise he had no reason to come here. But when he knows that he is not only worse than all those in the world, but is also guilty before all people, on behalf of all and for all, for all human sins, the world's and each person's, only then will the goal of our unity be achieved. For you must know, my dear ones, that each of us is undoubtedly guilty on behalf of all and for all on earth, not only because of the common guilt of the world, but personally, each one of us, for all people and for each person on this earth. This knowledge is the crown of the monk's path, and of every man's path on earth. For monks are not a different sort of men, but only such as all men on earth ought also to be. Only then will our hearts be moved to a love that is infinite, universal, and that knows no satiety. Then each of us will be able to gain the whole world by love and wash away the world's sins with his tears ...

Let each of you keep close company with his heart, let each of you confess to himself untiringly. Do not be afraid of your sin, even when you perceive it, provided you are repentant, but do not place conditions on God. Again I say, do not be proud. Do not be proud before the lowly, do not be proud before the great either. And do not hate those who reject you, disgrace you, revile you, and slander you. Do not hate atheists, teachers of evil, materialists, not even those among them who are wicked, nor those who are good, for many of them are good, especially in our time. Remember them thus in your prayers: save, Lord, those whom there is no one to pray for, save also those who do not want to pray to you. And add at once: it is not in my pride that I pray for it, Lord, for I myself am more vile than all ...¹

And this is the way past our violence and the path to peace.

UPCOMING SERVICES AND EVENTS

--Church School Today-

Pre-Sanctified Liturgy – Wednesday, Mar. 7th – 6:00pm

Pre-Sanctified Liturgy – Friday, Mar. 9th 6:00pm (At St. Nicholas Erie)

THIS MONTH—

- See Lenten Calendar for service details-

- Orthodox Bible Study - Thursday March 15th

- Altar Servers - see schedule

- Parish Council Meeting – Sun. Mar. 11th following Coffee Hour

- In Home Meals are available from Lizzy's Catering. See flyers in the hall.

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.

Missions Team will sponsor Coffee Hour on April 1st

Please Remember all of our suffering members: Karen

Raydo, Steve and Marilyn Filipos, Claudia Sukel, Mary Gall, John MaGuire.

"Rejoice" scripture verse for the week:

The light of the righteous rejoices, But the lamp of the wicked will be put out. Prov. 13:9

Saints Peter and Paul Orthodox Church

25636 N. Mosiertown Rd Crossingville, PA 1641 Rev. Fr. Daniel

Mathewson – *Rector* **Lord's Day – Mar 4th, 2018** Parish phone: 814-

734-3801 Find us on the Web at: www.orthodoxcrossingville.org or on

Face book: Saints Peter and Paul Orthodox Church

GLORY TO JESUS CHRIST!

SECOND SUNDAY OF LENT — Tone 6. St. Gregory

Palamas. Synaxis of the Venerable Fathers of the Kiev Caves Lavra. Ven. Gerasimus of the Jordan (475). Ven. Gerásim of Vologdá (1178). Ven. Joasaph of Snetogórsk (Pskov—1299). Rt. Blv. Prince Basil (Vasilko) of Rostov (1238). Rt. Blv. Prince Daniel of Moscow (1303). Martyrs Paul and his sister, Juliana (ca. 273). St. James (Jacob) the Faster of Phœnicia (Syria—6th c.). Translation of the Relics of Rt. Blv. Prince St. Wenceslaus (Viacheslav), Prince of the Czechs (935). St. Gregory, Bishop of Constantius in Cyprus.

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS

IN YOUR DAILY PRAYERS: Those in need –Fr. Andrew, Fr. David, Mat. Donna, Mat. Pirsilla, 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, Mary, Renee, Delani, Emily, The Homebound..., Tanya, Richard, Helen, John, Irene, Ruth, Josephine, William, Claudia... Travelers..

...Catechumens –Rick, Samuel and Christian ...Our Missionaries Abroad...Fr. David and Mt. Rozanne, Military servers...Greg ...Departed Orthodox...Newly Departed – John, 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, Zera

Today's Hymns Tone 6 Troparion (*Resurrection*)

The Angelic Powers were at Thy tomb;

the guards became as dead men.

Mary stood by Thy grave,

seeking Thy most pure body.

Thou didst capture hell not being tempted by it.

Thou didst come to the Virgin, granting life.//

O Lord, Who didst rise from the dead, glory to Thee.

Tone 8 Troparion (*St Gregory Palamas*)

O light of Orthodoxy, teacher of the Church, its confirmation,

O ideal of monks and invincible champion of theologians,

O wonderworking Gregory, glory of Thessalonica and preacher of grace, // always intercede before the Lord that our souls may be saved!

Tone 4 Kontakion (from the Lenten Triodion)

Now is the time for action!

Judgment is at the doors!

So let us rise and fast, offering alms with tears of compunction and crying: “Our sins are more in number than the sands of the sea; but forgive us, O Master of all, // so that we may receive the incorruptible crowns!”

Tone 8 Kontakion (St Gregory Palamas)

Holy and divine instrument of wisdom,

joyful trumpet of theology,

together we sing thy praises, O God-inspired Gregory.

Since thou now standest before the Original Mind, guide our minds to Him, O Father, //

so that we may sing to thee: “Rejoice, O preacher of grace!”

Tone 5 Prokeimenon

Thou, O Lord, shalt protect us and preserve us from this generation forever. (Ps 11/12:7)

v: Save me, O Lord, for there is no longer any that is godly! (Ps 11/12:1)

Tone 1 Prokeimenon (for St Gregory)

My mouth shall speak wisdom, the meditation of my heart shall be understanding. (Ps 48/49:3)

Tone 6 Alleluia, Alleluia, Alleluia!

v: He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God. (Ps 90/91:1)

v: He will say to the Lord: “My Protector and my Refuge; my God, in Whom I trust.” (Ps 90/91:2)

Tone 2 (Triodion)

v: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment. (Ps 36/37:30)

Today’s Scripture Readings:

Hebrews 1:10-2:3 (Epistle)

And: “You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail.” But to which of the angels has He ever said: “Sit at My right hand, till I make Your enemies Your footstool”? Are they not

all ministering spirits sent forth to minister for those who will inherit salvation?

Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

Hebrews 7:26-8:2 (Epistle, Saint)

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for his own sins and then for the people’s, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.

Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

Mark 2:1-12 (Gospel)

And again He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven you.” And some of the scribes were sitting there and reasoning in their hearts, “Why does this Man speak blasphemies like this? Who can forgive sins but God alone?” But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, “Why do you reason about these things in your

hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, take up your bed and walk’? But that you may know that the Son of Man has power on earth to forgive sins” – He said to the paralytic, “I say to you, arise, take up your bed, and go to your house.” Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw anything like this!”

John 10:9-16 (Gospel, Saint)

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

At the Heart of Lent

Your word I have hidden in my heart, That I might not sin against You! (Ps. 119:11)

Years ago, I heard a statement from an American monk: “The contemplative need go no further than his own heart to find the source of all violence in the world.” It struck me as true then and has only seemed more so as the years have passed. At the time (not long after the Vietnam War) this monastic was remarking on the many young people whom they had visiting his monastery who were “so deeply angry about peace.” The statement echoed an experience I had some years earlier when I was in high school. A well-known peace activist, a Catholic priest visited our campus. There was a public discussion surrounding his presentation on the War (Vietnam). I got very involved in what became a vitriolic debate (I was arguing for peace). After the event, the priest said to me, “Stephen, there’s more than one way to do violence to a person.” He saw my heart and its danger for me. Those early lessons were lost on me, but not forgotten. They haunted me when I first read Dostoevsky. His novels never present “evil” characters.

