

The Cross should not be relegated to an event that accomplishes our salvation as an isolated or unique transaction. The Crucified Christ reveals the very nature and character of God and the nature and character of the life of salvation. The Christian life is the process of increasing transformation into the image and likeness of Christ. That image and likeness is specifically that of the Crucified (Phil. 2:5-11).

We are told to keep the commandments. Those commandments include care for the poor, the homeless, those in prison, etc. Indeed, the Cross teaches us to radically identify with them, rather than simply to offer a helping hand. Our concern for justice all too rarely engages anyone face-to-face, nor does it leave us with substantially less money. We fail to understand the true nature of violence, and refuse to acknowledge its inherent role in “making the world a better place.” Modernity is married to violence and pleads that it is all in a good cause.

The justice of the Cross is a way of life – one which makes no sense apart from the resurrection. I once heard it said that a Christian should live their life in such a way that, if Christ had not been raised from the dead, it would be absurd. That absurdity is nothing less than the foolishness of the Cross. In arguments with modernity, the way of the Cross will always lose, will always seem to fall short of solving problems and fixing things. Every human plan is better.

However, if the preaching of the Cross carries with it no foolishness, then something less than the Cross is being preached. Those who have reduced the Cross to a pagan sacrifice, appeasing an angry god, have made of it a wise investment and a safe bet. Such “faith” is beside the point.

Within our daily lives, if we confront the day with thanksgiving, the Cross will quickly reveal itself. The first moment that the giving of thanks becomes difficult, we have reached the wood of the Cross itself. We stand in the very gates of Hades. If, in that moment of difficulty, we persist in giving thanks, then Hades trembles and the dead are raised. This is our personal *kenosis*, our self-emptying in the presence of the good God. “Nevertheless, not my will, but thine be done.”

This same heart will indeed feed the poor and clothe the naked. It may very well give away everything that it owns. It will not make the world a better place, for it is the place where a better world has already become incarnate.

UPCOMING SERVICES AND EVENTS

Today- Parish Council Special Meeting – Following Coffee Hour -
1PM- 2PM

Sat. October 27th – CGS Great Vespers- with Bond Fire 6:00PM
Please bring a desert or salad to share- Hot Dogs and pizza will be provided

Sat. November 4th Archdiocesan Council – Belle Vernon PA

Sun. November 5th – Annual Meeting – CGS for all except Adults

Thurs.-Sat. November 8th-10th – Fr. Daniel , Mat. Gail and Dr. Katya Hill will travel to present at the OCAMPR (Orthodox Christian Association of Medicine Psychology and Religion) Conference in Somerset NJ – This years theme "Compliance and Resistance: Discerning the Spirit". The Team will be presenting on the topic of how do we meet the needs of those who cannot speak, and provide them with the tools and training to help these members of our Body. Fr. Joseph Gall will be joining us as co-presenter with Dr. Hill and Fr. Daniel. Please pray for their travels and the wisdom of the Spirit.

Thursday, November 15th - Orthodoxy On Tap- Voodoo Brewery
Meadville, PA 7pm

FEAST DAY - Entrance of the Theotokos into the Temple:
Tuesday, November 20th – Great Vespers with Lytia – 6pm
Wednesday, November 21st – Divine Liturgy - 9:30am

Friday, November 30th - Missions Team Meeting

Sunday, December 9th – Bake Sale

Sunday , December 16th – CGS Nativity Party

Saints Peter and Paul Orthodox Church

25636 N. Mosiertown Rd Crossingville, PA 1641

Archpriest Fr. Daniel Mathewson – *Rector*

V. Rev. David Smoley - *Retired*

Lord's Day – *10-21-2018* Parish phone: 814-734-3801

Find us on the Web at: www.orthodoxcrossingville.org

or on Face book: Saints Peter and Paul Orthodox Church Crossingville

GLORY TO JESUS CHRIST! GLORY FOREVER!

21st SUNDAY AFTER PENTECOST — Tone 4. Ven. Hilarion the Great (371-372). Translation of the Relics of St. Hilarion, Bishop of Meglin in Bulgaria (1206). Ven. Hilarion, Schema-monk, of the Kiev Caves (Far Caves—13th-14th c.). Ven. Hilarion, Abbot, of Pskovoezersk (Gdovsk). Ven. Theóphil (Theophilus) and Jacob (James), Abbots of Omutch (Pskov—ca. 1412). Martyr Dasius, Gaius, and Zoticus, at Nicomedia (303). Ven. Philotheus of Dionysiou (Mt. Athos—1610). Ven. Visarion (Bessarion) Sarai and Sophronie, of Ciorara, Confessors, and Martyr Oprea of Salistie, in Romania (1776).

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR DAILY PRAYERS: Those in need –Fr. Andrew, Fr. David, Fr. Anthony, Mat. Gail, Mat. Donna, Mat. Pirsilla, Pearl, William, Karen, John, Mary, Stavros, Theona, Ann, Timothy, Theresa, Judy, Genevieve, Delani, Jeremiah, The Homebound... Tanya, Richard, Helen, Ruth, Josephine, William, Claudia... Travelers... ...Rachockis Newly Illumined Charlotte Catechumens –Grace and Christian ...Our Missionaries Abroad...Fr. David and Mt. Rozanne, Military servers...Greg ...Newly Departed – Marilyn Filipos, Irene Hoovler, Catherine Kirzmanich John B., John S., ...Departed Orthodox Nickoli Emelianow 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 Kim, Jim, Margaret, Loren, Nick,

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 8 Troparion (for *Venerable Hilarion*)

By a **flood of tears thou didst make the desert fertile,**
and thy **longing for God brought forth fruits in abundance.**
By the **radiance of miracles thou didst illumine the whole universe.**
Our Father **Hilarion, pray to Christ God to save our souls!**

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 3 Kontakion (*Venerable Hilarion*)

Today we **gather to sing hymns in thine honor,**
bright star causing the grace of God to **shine in our hearts.**
Thou wast a **light to those in darkness,**
lifting up to heaven **those who cry out://**
“Rejoice, **Hilarion, the pride of hermits!**”

Tone 4 Prokeimenon

O Lord, how manifold are Thy works; in wisdom hast Thou made them all. (Ps 103/104:24)

v: Bless the Lord, O my soul! O Lord, my God, Thou art very great! (Ps 103/104:1)

Tone 4
Alleluia, Alleluia, Alleluia!

v: Go forth, prosper and reign, for the sake of meekness, righteousness and truth! (Ps 44/45:5)

v: For Thou lovest righteousness, and hatest iniquity. (Ps 44/45:8)

Today's Scripture Readings:

Galatians 2:16-20 (Epistle)

knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also

are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Luke 16:19-31 (Gospel)

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"

A Cruciform Providence

By Fr. Stephen Freeman

The entire mystery of the economy of our salvation consists in the self-emptying and abasement of the Son of God – St. Cyril of Alexandria

Trust in the providence of God is much more than a general theory of how things are arranged in our lives and in the world. We tend to discuss the notion in the abstract, wondering whether this action or event is

to be properly attributed to God. There is a much deeper matter, however, one that goes to the heart of the Christian life and the nature of salvation itself. Providence is not a theory about how things are – it is the very nature of salvation.

A proper place to begin in thinking about this is with Christ Himself. Jesus says, "I have come down from heaven, not to do My own will, but the will of Him who sent Me." (Joh 6:38) This is a clear declaration of His self-emptying and abasement, a kenotic action that is consummated on the Cross.

In a similar manner, trust in Divine providence is a form of self-emptying on the part of the believer. Such trust has a very traditional expression: the giving of thanks. To give thanks always, everywhere and for all things is the fullest form of self-emptying. The Elder Sophrony once said that if one were to practice thanksgiving always and everywhere, he would fulfill the saying to St. Silouan, "Keep your mind in hell and despair not." Fr. Alexander Schmemmann said, "Anyone capable of thanksgiving is capable of salvation."

The common objection to trust in God's providence is similar to the objections for thanksgiving. We fear that such trust and thanks will result in non-action, an acquiescence to the reign of evil. If the Christian life is rightly understood (and lived), this result is not an issue. This fear, understandably common, is intensified within the mindset and narrative of modernity.

The modern narrative tends to claim that human problems were largely left unattended and uncorrected until the advent of modern social science and political efforts. It fails to recognize that the very period of time that is marked by "modern," has also contained many of the most egregious human rights violations known to history. Racial slavery, as practiced in America, for example, was maintained and justified almost *exclusively* on the grounds of very modern reasons.

The fear of inaction is a charge that can easily be brought against the Cross itself. The weakness of Christ Crucified appears (on the surface) to be the acquiescence of God to evil. This is certainly what the powers of evil thought:

...We speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. (1Co 2:7-8)

To trust in providence is not the same as inaction. Rather, it is a description of the *form* and *character* of action. The death of Christ on the Cross is in no wise involuntary – it is not passive. A life lived in union with the providence of God is in no way passive – it is the action of the Cross within the world.