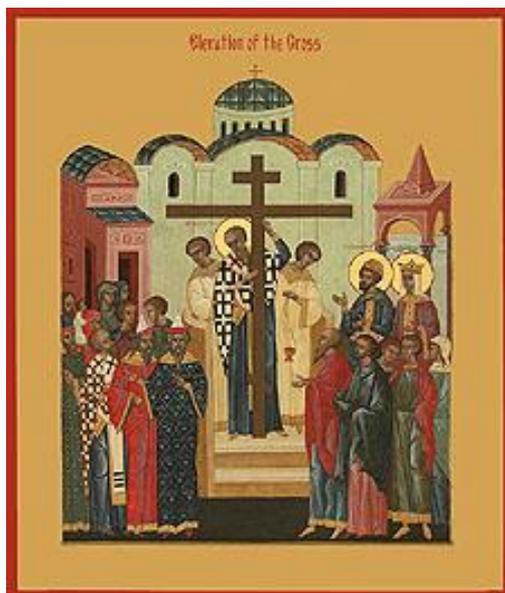


Diocese of Eastern Pennsylvania + Wilkes-Barre Deanery

Elevation of the Holy Cross Orthodox Church Williamsport, PA.



Forefeast of the Elevation
of the Holy Cross
14th Sunday After Pentecost
September 13th, 2020

Elevation of the Holy Cross Orthodox Church

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Today's Scripture Readings:

Epistle: Galatians 6:11-18; 2 Corinthians 1:21-2:4

Gospel: St. John 3:13-17; St. Matthew 22:1-14

*Welcome to ALL our visitors and guests this morning!
Please join us for some fellowship after!*

Services, Events & Announcements

****Feast of the Elevation of the Holy Cross****

Our Patronal Feastday!!

Great Vespers w/Litiya - Sunday September 13th @ 5pm

Divine Liturgy – Monday September 14th @ 9am

w/procession

***NO Service this Wednesday, September 16th**

***Great Vespers – Saturday September 19th @ 5pm (Confessions before, after or by appointment)**

***Divine Liturgy – September 20th @ 10am (Hours @ 9:40am)
Fellowship After in the Hall**

Our Giving – September 6th, 2020

Tithes/Offerings - \$2,427.00

Candle Offerings – \$117.50 / Memorial - \$235.00

Love Offerings - \$40.00

From Your Pastor . . .

After the tragic events on September 11th, 2001, our world has not been the same. Let us always remember those who lost their lives and gave their lives on that day. Also, as we celebrate the Feast of the Elevation of the Cross, we are reminded of what Jesus Christ has done for us: He gave of Himself and gives us life, eternal life. If this is important to us, we will not squander away this most precious gift. This is my prayer.

With Love and God's Blessing,

+ Fr. Seraphim

The Divine Liturgy: Where Communion with God is Restored

At the Mystical Supper in the Upper Room Jesus gave a dramatically new meaning to the food and drink of the sacred meal. He identified Himself with the bread and wine: "Take, eat; this is my Body. Drink of it all of you; for this is my Blood of the New Covenant" (Matthew 26:26-28). Food had always sustained the earthly existence of everyone, but in the Eucharist the Lord gave us a distinctively unique human food – bread and wine – that by the power of the Holy Spirit, has become our gift of life.

Consecrated and sanctified, the bread and wine become the Body and Blood of Christ. This change is not physical but mystical and sacramental, and we partake of the true Body and Blood of Christ. In the eucharistic meal God enters into such a communion of life that He feeds humanity with His own Being, while still remaining distinct. In the words of St. Maximos the Confessor, Christ, "transmits to us divine life, making Himself eatable." The Author of life shatters the limitations of our createdness. Christ acts so that "we might become sharers of divine nature" (2 Peter 1:4). From the moment Christ instituted this Mystery, the Eucharist became the center of the Church's life, and her most profound prayer.

The Eucharist is both the source and the summit of our life in Christ. It is in the Eucharist that the Church is changed from a mere human community into the Body of Christ, the Temple of the Holy Spirit, and the People of God. The Eucharist is the pre-eminent sacrament, as it completes all the others and recapitulates the entire economy of salvation. Through the Eucharist our new life in Christ is renewed and increased. The Eucharist imparts life and the life it gives is the life of God.

The Church is that place where heaven and earth are united, and where we can live as we were meant to be, as before the Fall. The Church's Divine Liturgy is that place where the disunity that came with the Fall is put aside, and communion with God is restored. Our participation in the Divine Liturgy is the moment when we are restored to the Garden of Eden, and God and man walk together. The Divine Liturgy unites us to the Heavenly Banquet which is taking place before the Throne of God.

The Divine Liturgy transcends time, and space, uniting believers in the worship of the Kingdom of God along with all the heavenly hosts, the saints, and the celestial angels. To this end, while everything in the Liturgy has an element of the symbolic to it, it is not just "merely" symbolic. The Liturgy is the most powerful means God has given us to make His unseen reality manifest in our midst.

We do not attend the Divine Liturgy, but participate in the Divine Liturgy, for in communing with God, we receive the Bread of Life. The Liturgy lifts us up above the disordered and dysfunctional world, and we are placed on the path to restoration and wholeness, healed by the self-emptying love of Christ, and communion with God is restored.

With Love in Christ,

Abbot Tryphon – All-Merciful Saviour Monastery