

# Weekly Schedule of Services

Saturday: 4pm Great Vespers

This ancient prayer service assists in preparing us for the most sacred of services, the Sunday Liturgy. *New:* Stay after as we preach through St. Paul's Letter to the Romans.

Sunday: 9:30am Divine Liturgy

This is the central day of the Christian week, where we worship our great God in holy array, and receive the most sacred Body and Blood of our Lord God and Savior Jesus Christ.

*Coming Soon* Wednesday: 6:30pm Prayer and Essentials

Join us as we explore and discuss the Core Teachings of Christian Faith and Practice.

Monday through Friday: 8am Morning Prayer

Come join us in prayer for our Church family and community as she begins her day. Stay for morning coffee!

## Upcoming Major Feasts

*Tuesday, August 6:* The Transfiguration of our Lord

*Thursday, August 15:* Dormition of the Most Holy Theotokos

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-St. Tikhon's Monastery will be celebrating St. Anna's Day with an Akathist, procession, and anointing on Sunday, July 21 at 2:00pm.

-St. Tikhon's Patronal Feast will be on Tuesday, August 13 at 9:00am.

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-Local Announcement: VNA Hospice & Home Health will hold a *Community Health Fair*, August 7, from 10am-2pm. Screenings such as vision, blood pressure, stroke, and more will be provided at no charge. For information call 570-383-5180.

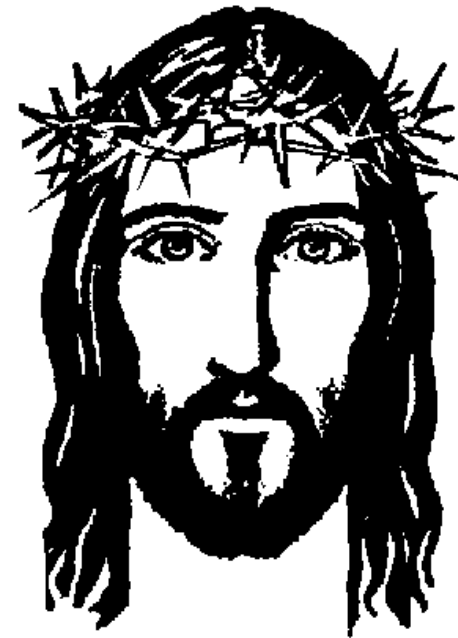
*Find Peace of Soul at*

# All Saints Orthodox Church

211 Willow Avenue, Olyphant, PA 18447

[www.allsaintsolyphant.org](http://www.allsaintsolyphant.org)

Fr. Joshua Schooping - Parish Priest - 570-489-0942



Sunday, July 14, 2019

Fathers of the 1st Six Ecumenical Councils

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Epistle: Romans 6:18-23

Gospel: Matthew 8:5-13

Biblical, Sacramental, Patristic, Christ-centered, and Spirit-filled, *All Saints Orthodox Church* is a community of Orthodox Christians seeking to know and live the Gospel by putting on the Mind of Christ and acquiring the Holy Spirit. Discover who you are in Christ with practical teachings to uplift and transform your mind, open and expand your heart, and experience the freeing, awesome, and intimate presence of God in your soul.

### *Pastoral Reflection*

Although it is a subject that is rather unpleasant, it is yet vital to press deeper into the truth of what sin is, and what its effects are. The very reflection on sin produces humility, without which we cannot see God. In short, sin is the energy of death at work in our souls, and in a sense it is very like rust. For example, like sin, even a single spot of rust will grow until it causes total ruin. What is more, painting over it doesn't help. Smiling while holding onto unforgiveness only paints over the sin that rusts beneath, but God looks at the heart, even the depths of the heart that are beyond easy view. None of us are immune to the rust of sin, and no amount of the paint of good deeds will counteract its effects, stall its progression, or stay its destruction, but instead only blind us to the danger we are in. Only the blood of Christ can cleanse the rust of our sin. It is only through the Cross of Christ that we find any help, for at the Cross all sin is cancelled and wiped out. At the Cross our captivity to sin and death ends, for at the Cross we meet righteousness and Eternal Life: Jesus. At the Cross the paint is stripped away and the rust of sin is both exposed and cleansed, and laying down our lives at the Cross we are made new in Christ.

### *Keep Praying*

*“From a perpetual and most sweet memory of Jesus, those great theological virtues - faith, hope, and love - will grow and mature and become great trees in your heart.”* -St. Nicodemos

### *Wisdom, Let us Attend*

The Church Fathers are a repository of living wisdom. One such Church Father is St. Gregory the Theologian (4th Century). Writing with unimpeachable theological insight about the essential truths of who Christ is and what He accomplished, he taught:

*Jesus Christ: the one who releases me from the curse was called “curse” because of me; “the one who takes away the world’s sin” was called “sin” and is made a new Adam to replace the old. In just this way too, as head of the whole body, He appropriates my want of submission. So long as I am an insubordinate rebel with passions which deny God, my lack of submission will be referred to Christ.*

One way to understand this is that, on the Cross, Jesus took upon Himself all the consequences of our sin and rebellion against God. One of the most difficult aspects of sin is not only our difficulty in taking our personal sin seriously, but also seeing that Jesus Christ took on the consequences of our personal sin. Our passions are movements away from God, deny God, and refuse to submit to God, and yet God in His infinite mercy *“appropriates my want of submission.”* In other words, He takes on Himself the condition of our having forsaken God: *“In Himself He expresses our condition.”* For, *“we had once been the forsaken and disregarded; then we were accepted and now are saved by the sufferings of the impassible. He made our thoughtlessness and waywardness His own.”* In short, Christ took on the condition of our sinfulness, although He Himself was perfectly sinless, and on the Cross expressed our forsakenness in order to heal it. The judgment of God against sin was thus reconciled *“by the sufferings”* of Christ on the Cross. But, when we don't take our personal sin seriously, then we don't take God's judgment seriously; and when we don't take God's judgment seriously, then we don't take the Cross seriously; and when we don't take the Cross seriously, then we don't take faith or repentance seriously, which is tantamount to rejecting God and continuing in rebellion against Him.