

# 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!

## Announcements

### Upcoming

Tuesday, August 6, 9:30am: The Transfiguration of our Lord and Blessing of Fruit

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Wednesday, August 7, 6pm: Akathist *Glory to God for All Things*

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Wednesday, August 14, 6:30pm: Great Vespers

Thursday, August 15, 9:30am: Dormition of the Most Holy Theotokos

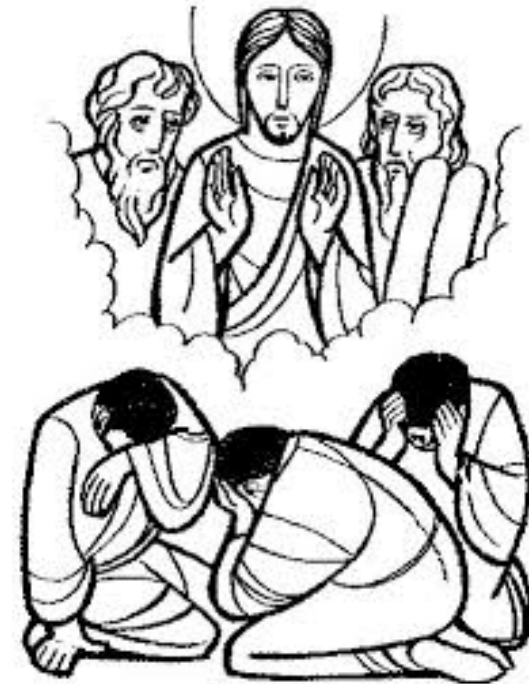
*Find Peace of Soul at*

# 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



Tuesday, August 6, 2019

## The Transfiguration of our Lord

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Epistle: 1 Peter 1:10-19

Gospel: Matthew 17:1-9

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*

In revealing the Uncreated Light, the Lord Jesus Christ revealed to us what His intention for humanity is. He wants us to be light, to shine with the light of heaven, to bring the light of heaven out of the secret recesses of our hearts where He graciously dwells and so illuminate our environment. In His Transfiguration He gave us a glimpse of what our transfiguration in Him can become. He revealed its nature, and gave us a glimpse of its extent. Of course, its extent is infinite because the Light that shone from Him was His own Uncreated Light. The Light of God shone through His Incarnate flesh, but the nature of the Light was divine. It was the overflowing radiance of His glory. This is the nature of the Light which He shares with us. It is boundless, and yet it can exist within the boundaries of the human heart. But it is not to remain there. This light is not given us to bury under a basket, but to give it freely. As we share the light of Christ, it doesn't deplete; it grows. Light by nature flows outwards, illuminating everything it touches. His Light is also warm, warming the heart. But let us then not seek so much to be warmed by others but by Christ, and with the warmth of His Light to then warm those around us. Filled with Him, growing to maturity in Christ includes an increasing independence from the reactions of people and circumstances, so that we will always have something to draw from with which to bless them.

### *Keep Praying*

*“Strive to lift up the eyes of your understanding towards the light of the gospel message, that you may be transformed by the renewing of your mind, and having acquired the divine brightness from above, be conformed to the likeness of the glory of the Lord, whose face shone like the sun today on the mountain.”* -St. Gregory Palamas

### *Wisdom, Let us Attend*

The Church Fathers are a repository of living wisdom. One such Church Father is St. Gregory Palamas (14th Century). Writing of the uncreated light that shone from Christ at the Transfiguration:

*Those who behold God in divine contemplation need no other light, for He alone is the light of those who live forever.*

One way to understand this is by considering the possibilities that are present in prayer. Prayer is the means by which we unlock and receive the deepest treasures in the Lord's treasuries. We acknowledge in our daily prayers that God is, in fact, the Treasury of Blessings, and since after Holy Communion prayer is one of the principle means of communing with God, it is natural to understand that in prayer we will be made to participate in the Blessings that are bound up with His very nature and Person. According to St. Peter we are made to participate in God's own divine nature. Therefore, since God is endless and eternal, the possibilities of prayer are likewise endless and eternal. Our only problem is not that we desire too much, but that we do not desire enough! God longs to give from His abundance, to similarly transform us into light just as Christ manifested His Light to Peter, James, and John. Christ is true Light of true Light, and so as He lives in us, He wants to produce and reproduce more and more of that light through our personality. St. Gregory continues, saying that although Christ Himself did not have need of prayer to reveal Himself, that He prayed in order to *“show us that it is prayer which procures this blessed vision, and we might learn that this brilliance comes about and shines forth when we draw near to God through the virtues, and our minds are united with Him.”* This is a tremendous promise! If we draw nearer and nearer to God in virtue and prayer, then the eternal Light that shines in Christ will also shine through us. *“It is given to all who unceasingly reach up towards God by means of perfect good works and fervent prayer.”* The possibilities of prayer are like God: Endless. Therefore, *“let us make our way towards the radiance of that Light.”* The question is then if we can rouse ourselves to desire God, to desire more of Him, for nothing happens without desire. Desire for this holy Light is itself the seed of that Light.