

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

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

Thursday, August 15, 9:30am:

Dormition of the Most Holy Theotokos

Remember to bring flowers for the Blessing of Flowers

Please let Fr. Joshua know of any upcoming birthdays or anniversaries.

If you haven't already, please get in touch with Fr. Joshua regarding your regular practice of confession.

Find Peace of Soul at

All Saints Orthodox Church

211 Willow Avenue, Olyphant, PA 18447

www.allsaintsolyphant.org

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



Sunday, August 11, 2019

Holy Martyr and Archdeacon Euplus of Catania

Epistle: 1 Corinthians 1:10-18

Gospel: Matthew 14:14-22

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

When the blind and lame called out to Jesus and He healed them, they did not credit their healing to their ability to call out. Similarly, if a man were lost out at sea, floating on some wreckage from a sunken ship, and a boat came and rescued him, the man would not credit his rescue to himself or his ability to float; he would give all credit to his rescuers. Likewise, if a man was having a medical emergency and managed to call an ambulance, he would not credit himself for saving his own life, rather he would credit the medical team. In each of these situations we see that the person who needed to be saved was not saved by his actions, but was not therefore inactive. They put forward much effort. And yet, they were not saved by that effort, nor by the amount of effort. Neither were they saved without that effort. Similarly, all of us are called to “work out our salvation with fear and trembling.” We do not work “for” our salvation, but that does not mean we forego all work. Salvation does not happen apart from living faith in God. And living faith in God does not exist apart from the expression of that faith in some action or work. And work does not happen without effort. Notice how works spring naturally from living faith. Work therefore cannot be a substitute for faith, for a person may work faithlessly, but neither can faith live apart from work. Faith energizes works like the soul energizes the body. We are therefore saved totally by grace, not by works, and all glory goes to God, but in saying that we do not promote inaction. Works are the living expression of our faith.

Keep Praying

“After every thought has been banished from the soul by the memory of God’s presence, stand at the door of the heart and watch carefully everything that enters or goes out from there.” -St. Theophan the Recluse

Wisdom, Let us Attend

The Church Fathers are a repository of living wisdom. One such Church Father is St. Basil the Great (4th Century). Writing on the progression of life in of Christ:

It is necessary to “guard thine heart with the utmost care,” so as on no account to lose the thought of God, and not to obscure the remembrance of His wonders with vain imaginations, but to bear everywhere with oneself an indelible seal, a constant and pure remembrance; the holy thought of God printed on our souls. For in this way we acquire love for God, which constrains us to fulfill the Lord’s commandments. And love is in turn guarded by the law, making it unceasing and unwavering.

One way to understand this is by noting how growth happens progressively, from the thought of God, to the remembrance of God, to love for God, and then to the fulfillment of the Lord’s commandments. Everything begins, then, with thought. By training ourselves to think of God, not randomly, but with purpose and intention, then our hearts begin to warm with remembrance of Him. We cannot remember someone we do not think about, and what we think often about impresses itself into our memory. It is worth pointing out that remembrance of God is not merely remembering God. We merely remember, say, an address. Remembrance, however, is fuller, more like a lover remembering his beloved. Whereas in mere memory there is factuality, in remembrance there is warmth and intimacy. The remembrance of God thus implies that the thought of Him is warm and familiar. And not mere thought, it is a mind prepossessed by Him, by His holiness and love, His mercy and truth; it is a heart that grows increasingly full. As remembrance grows, love for God makes itself felt in the heart. The thought of God becomes increasingly precious, and one does not want Him to leave one’s mind and heart. When one has to perform some action, they want the remembrance of God to accompany them in their work. Love of God, then, prompts the heart to keep His Word and obey His wishes, His commandments. This is the natural progression of growth in Christ.