

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.

Upcoming: 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.

Wednesday: 6:30pm Prayer and Essentials

After praying an Akathist, join us as we explore and discuss the Core Teachings of Christian Faith and Practice through the Scriptures and the Church Fathers.

Monday through Friday: 8am Morning Prayer

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

Announcements

Regular Wednesday evening Choir Rehearsal is at 7pm

Please let Fr. Joshua know about any upcoming birthdays or anniversaries, or about those who are sick or travelling and may need prayer.

Please be in touch with Fr. Joshua for your regular practice of Confession.

Out of respect for the unique wishes of each parishioner, please personally request for pastoral visitation. If unable to make a personal request, the parishioner's directly authorized loved one is encouraged to request for pastoral visitation on their behalf.

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, November 3, 2019

Martyrs Acepsumus, Joseph, and Aithalas

Epistle: Galatians 1:11-19

Gospel: Luke 8:41-56

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

Asked what faith is, an answer was once given, “Faith is my acceptance of God’s fact.” It is that simple. Faith is not will-power, or the forcefulness of one’s personality applied to some idea. Faith is accepting God’s fact. When a little child asks, “Where are we going?” the parent’s answer, “We are going to the toy store,” is simply accepted as fact. No will-power is required; faith is just their simple acceptance of their parent’s fact. In the same way, our faith is the simple acceptance of God’s fact. Into this acceptance flows understanding, an understanding about God, the world, and ourselves. Faith thus results in understanding, and this understanding produces a perspective. Faith can in this way be described as a perspective; faith is a way of seeing. By faith we see ourselves, our family, our world, all in a special way: God’s way. By faith we bring an understanding to bear on each event; we see each event in the light of faith. Our difficulty is therefore not with willpower or circumstances. Our difficulty is with how we see: Am I seeing with the light of faith right now? So often we respond to life without looking at it in the light of faith, and ask God to help us with our trials. But God is asking us to look with the eyes of faith in all our circumstances. This overcomes the trial, for faith transforms them: “For whatever is born of God overcomes the world. And this is the victory that has overcome the world--our faith.” You may not *see* total victory, just as the child may not yet see the toy store, but you can accept God’s fact about it. For Christ has “overcome the world.” That is God’s fact. And, by accepting it and seeing *from* that perspective, His victory is made yours, and you are made free, because “For freedom Christ has set us free.” Faith in Christ is freedom.

Keep Praying

Let the prayer of Jesus cling to your breath.

-St. Hesychius of Jerusalem

Wisdom, Let us Attend

The Church Fathers are a repository of living wisdom. One such Church Father is St. Isaac the Syrian (7th Century). He taught:

He who senses his sins, is greater than he who raises the dead with his prayer. He who groans one hour for his soul, is greater than he who benefits the whole world. He who is made worthy to see himself, is greater than he who is made worthy to see angels. To him who knows himself, is given the knowledge of all things. For the knowledge of ourselves is the fullness of knowledge of all things.

One way to understand this profound series of statements is to read them slowly, several times, letting them sink in. Each of the five sentences contains mountains of Gospel truth. Taking the first statement for now, the greatness of sensing one’s sins, part of the reason for this is that so few truly sense their sin. Why? We misunderstand. We usually think of sin as a mistake, as a poor moral performance, as an accident, a slip of the tongue, poor behavior. But sinful acts are sins only by relation to the deeper attitude and perspective that produced the sinful act. Even an outwardly moral act can be sin-full if the attitude behind it is sin. For the real sin is in the heart, and yet so few see it. We typically see our motives as pure, and in this way maintain the idea that we are “mostly good.” Then, maybe, we get frustrated and down on ourselves for not being “good enough,” thinking being sinful just means not being perfect, and that seeing our sins means seeing all our mistakes. But sin does not mean being imperfect or not “good enough.” Sin means agreement with the passions, agreement with the irritation, lust, and judgment in our heart, the attitude that our opinion is the truth, that our way is right just because it is what we think. No one forces us to be angry, to want what we should not want; our will agrees with the anger and lust. Sin is the agreement that lies underneath these attitudes and gives them life and energy, and the chief among them is the attitude of “my way, my opinion, my life, my time, my money,” etc. There is nothing in our life not touched by this sin of me, myself, and mine. Sensing this is what it means to sense our sin, to sense the disorder that abides in our fundamental attitudes and perspectives. Repentance begins here.