

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.

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



February 9, 2020: Publican and Pharisee
St. Innocent of Alaska

Epistle: 2 Timothy 3:10-15

Gospel: Luke 18:10-14

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

Pastoral Reflection

As said, the reason for the Church is three: Love people; be holy; know and pursue God. Having discussed briefly the nature and necessity of love, what, then, is the nature and necessity of holiness? St. Paul answers to this: “Pursue... holiness, without which no one will see the Lord” (Hebrews 12:14). In other words, we must pursue, we must seek out holiness. We must strive to become holy. If we do not, then God will be eternally concealed from us. Holiness is therefore of absolute importance. Being created in the image and likeness of God, you are created to be holy, for “as He who called you is holy, you also be holy in all your conduct, because it is written, ‘Be holy, for I am holy’” (1 Peter 1:15-16). Holiness is therefore part of the very fabric of what it means to be a human being. What is more, as the quotation from St. Peter just showed, holiness relates to conduct. Our conduct, our whole manner of life, must be pure, blameless, upright, and our behavior without any hint of rudeness, or any absence of love, patience, or kindness. Holiness is thus entirely comprehensive of our whole life, and it means at all times to walk with faith, with total dependence on God, as if the Lord of glory, God Himself, is standing before us. More than this, we are created in Christ to be temples of the Holy Spirit: “Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?” (1 Corinthians 6:19) In other words, since Christians are a temple of the Holy Spirit, holiness, the very holiness that one pursues, comes from the indwelling of the Holy Spirit who lives in the heart, and so the growth in holiness that a Christian strives for is the fuller manifestation of God’s own holy presence in the heart, and so a fuller expression of holiness throughout one’s entire personality.

Keep Praying

“All of a Christian’s nature is enfolded by the truth, that he must either withstand and be saved, or waver and be lost.” -St. Theophan the Recluse

Wisdom, Let us Attend

The Church Fathers are a repository of living wisdom. One such Church Father is St. Theophan the Recluse (19th cent.). He taught:

Just as ancient Adam made everyone guilty of his fall, although they did not fall (like him), so Christ justified everyone, although they did nothing to justify themselves.

When Adam ate the forbidden fruit from the Tree of the Knowledge of Good and Evil, he violated God’s commandment and fell from grace. The consequence of this sin was death. This consequence is known as The Fall. This falling of Adam in the Garden of Eden carried with it the tremendous consequence that all of his descendents were likewise condemned to death. In Adam’s Fall all mankind fell. What is worse, even though no one sinned as Adam did, for no one else ate of the forbidden tree, the consequence of that action placed all mankind into a position of alienation from God, and so from birth all mankind is condemned to die. This is why we baptize even infants, for although children are innocent of any sin, they are yet born within the line of Adam and so stand in the same position to which Adam brought them when he fell. Without then having done anything, they were made, in a manner of speaking, guilty. Each of us are born into this world therefore in the same mortal dilemma. In a remarkable turn of events, however, God Himself provided a remedy. Just as, on the one hand, Adam had condemned all who follow him, in Christ, on the other hand, is provided a justification for all mankind. To be justified is to be made just or right in the sight of God. On the Cross, Christ bore man’s guilt and shame, and what is more He carried man’s death, and in dying and rising He provided justification for man, a point of righteous contact with God that sets man free from the bonds of sin and death. What is more, in Christ is the gift of eternal life. Now, by a living faith working through love, one can freely receive this justification and so enter into the eternal life of God. *If there are any righteous before God, then these are only the believers whom God imputes righteousness for the sake of faith, when together with faith inherent in the heart is the rejection of all ungodliness and unrighteousness and the desire for all righteousness.*

Communion Hymn

Praise the Lord from the heavens! Praise Him in the highest! (*Ps 148:1*)

I will receive the cup of salvation and call on the name of the Lord.
(*Ps 115/116:13*)

Alleluia, Alleluia, Alleluia!

NOTES

*****Hymns at the Divine Liturgy*****

Sunday: February 9, 2020

The Publican and the Pharisee

Troparion: Tone 1 (Resurrection)

When the stone had been sealed by the Jews,
while the soldiers were guarding Thy most pure body,
Thou didst rise on the third day, O Savior,
granting life to the world.

The powers of heaven therefore cried to Thee, O Giver of Life:
“Glory to Thy Resurrection, O Christ!

Glory to Thy Kingdom!//

Glory to Thy dispensation, O Thou who lovest mankind!”

Troparion: Tone 1 (Feast)

Rejoice, O Virgin Theotokos, Full of Grace!

From thee shone the Sun of Righteousness, ^Christ our God,
enlightening those who sat in darkness.

Rejoice and be glad, O righteous Elder,

thou didst accept in thine arms the ^Redeemer of our souls,//

Who grants us the Resurrection!

Kontakion: Tone 4 (from the Lenten Triodion)

Let us flee from the pride of the Pharisee!

Let us learn humility from the Publican's tears!

Let us cry to our Savior:

“Have mercy on us,//

O only merciful One!”

Kontakion: Tone 1 (Feast)

By Thy Nativity Thou didst sanctify the Virgin's womb
and didst bless Simeon's hands, ^O Christ God.
Now Thou hast come and saved us through love.
Grant peace to all Orthodox Christians,//
O only Lover of Man!

Prokeimenon: Tone 1 (Resurrection)

Let Thy mercy, O Lord, be upon us / as we have set our hope on
Thee! (Ps 32:22)
v: Rejoice in the Lord, O ye righteous! Praise befits the just!
(Ps 32:1)

Prokeimenon: Tone 3 (Song of the Theotokos)

My soul doth magnify the Lord, / and my spirit hath rejoiced in
God my Savior. (Lk 1:46-47)

Epistle: 2 Timothy 3:10-15

10 But you have carefully followed my doctrine, manner of life,
purpose, faith, longsuffering, love, perseverance, 11 persecutions,
afflictions, which happened to me at Antioch, at Iconium, at
Lystra--what persecutions I endured. And out of them all the Lord
delivered me. 12 Yes, and all who desire to live godly in Christ
Jesus will suffer persecution. 13 But evil men and impostors will
grow worse and worse, deceiving and being deceived. 14 But you
must continue in the things which you have learned and been
assured of, knowing from whom you have learned them, 15 and
that from childhood you have known the Holy Scriptures, which
are able to make you wise for salvation through faith which is in
Christ Jesus.

Alleluia: Tone 1: Alleluia, Alleluia, Alleluia!

*v: God gives vengeance to me, and subdues people under me! (Ps
17:48)*
*v: He magnifies the salvation of His King and deals mercifully with
David, His anointed, and his seed forever. (Ps 17:51)*
*Tone 8: v: Lord, now lettest Thou Thy servant depart in
peace, according to Thy word! (Lk 2:29)*

Gospel: Luke 18:10-14

10 "Two men went up to the temple to pray, one a Pharisee and the
other a tax collector. 11 "The Pharisee stood and prayed thus with
himself, 'God, I thank You that I am not like other
men--extortioners, unjust, adulterers, or even as this tax collector.
12 'I fast twice a week; I give tithes of all that I possess.' 13 "And
the tax collector, standing afar off, would not so much as raise his
eyes to heaven, but beat his breast, saying, 'God, be merciful to me
a sinner!' 14 "I tell you, this man went down to his house justified
rather than the other; for everyone who exalts himself will be
humbled, and he who humbles himself will be exalted."

(Instead of "It is truly meet . . ." we sing:) Tone 3

O Virgin Theotokos, hope of all Christians,
protect, preserve, and save those who hope in thee!
In the shadow and letter of the Law,
let us the faithful discern a figure:
every male [child] that opens the womb
is holy to God.
Therefore we magnify the firstborn Word of the Father Who
has no beginning,//
the Son firstborn of a Mother who had not known man.