

# 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

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

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

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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.

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Please let Fr. Joshua know if you would like to have your home blessed.

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



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February 16, 2020: The Prodigal Son  
Martyr Pamphylus and his Companions

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Epistle: 1 Corinthians 6:12-20

Gospel: Luke 15:11-32

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**

Continuing to reflect on the tri-fold activity of the Church, which is to love people, be holy, and know and pursue God, and also having discussed briefly the nature and necessity of loving people and practicing holiness, what then does it mean to know and pursue God? To know God means to know Christ God as “the Way, the Truth, and the Life” (John 14:6). Therefore, to know Him is to know Him as your Way, your Truth, and your Life, for He is your Lord and God and Savior. In Him “are all the treasures of wisdom and knowledge hidden” (Colossians 2:3), because “Christ is all and in all” (Colossians 3:11). All things are summed up and united in Christ, “the things in the heavens, and the things upon the earth, in him” (Ephesians 1:10). To know God therefore also means to know all things in reference to Christ. Any knowledge disconnected from Christ is a yoke of bondage. But you “were called for freedom” (Galatians 5:13), and “for freedom did Christ set us free” (Galatians 5:1). Therefore, “if the Son makes you free, you shall be free indeed” (John 8:36). To know God, then, means to be free. His Lordship is the very guarantee of freedom. And so, freedom only truly exists in faithful obedience to Him, for to know the Lord also means to know Him as your personal Lord, to accept His authority as authoritative over your life’s decisions, for He is your Life. Freedom apart from obedience to God is only slavery by another name. To know Him is also to know all that is valuable and good, “for the kingdom of God is righteousness and peace and joy in the Holy Spirit” (Romans 14:17). To know God is thus not merely to know *about* God, but to know Him intimately, in your spirit. Knowledge of God must be personal, interior, transformative. This is where the necessity for pursuing God arises, to be discussed next time.

### **Keep Praying**

*“Life of the soul is union with God, as life of the body is its union with the soul.”*  
-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 cent.). He taught:

*The violation of God’s commandment is the cause of all types of death, both of soul and body, whether in the present life or in that endless chastisement. And death, properly speaking, is this: for the soul to be unharnessed from divine grace and to be yoked to sin.*

Sin is the *violation of God’s commandment*. What this means, however, what the word “sin” means especially, is often misunderstood. Sin is often thought of in terms of a mistake in behavior, committing some wrong action. But this would be a backwards way of understanding sin. The word “sin” means something deeper and far more important than a wrong action or a bad behavior. Sin means an interior agreement with the passions. So, what are the passions? These are the unruly energies of the soul and body which result in such things as pride, greed, anger, lust, laziness, etc. These are the passions, and as they act upon the soul, and when the soul agrees to them, then one becomes correspondingly arrogant, greedy, angry, lustful, or lazy, as the case may be. Notice that these are dispositions, attitudes. In other words, an arrogant person does not need to be *acting* arrogantly in order to actually *be* arrogant. Similarly, one does not need to be acting greedy, angry, or lustful in order to be greedy, angry, and lustful. One can be willingly filled with pride, anger, and lust, and yet in no way show anyone else. The sin is “contained.” This containing of sin, however, does not mean that sin is not there. God sees and knows, and so does the conscience. That being said, the sin is therefore not specifically in the acting angry or lustful, controlling or faithless, but in the inner disposition that no one can see but is nonetheless there. This is what the word “sin” means, and the sinful act is only the crest of a wave in a deeper body of sin. Action or no, the sin, the violation, is there. But similarly, obedience to God’s commandments does not simply mean some act or behavior. Just as sin is an interior disposition, so is obedience. Obedience comes from the heart, or it is not obedience. An act of obedience is, similarly, the crest of a wave in a deeper body of grace.

with my friends. 30 'But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.' 31 "And he said to him, 'Son, you are always with me, and all that I have is yours. 32 'It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'" (Luke 15:11-32)

#### Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (Ps 148:1) Alleluia, Alleluia, Alleluia!

#### The Holy Martyrs Pamphilius and his Companions

The Holy Martyrs Pamphilius the Presbyter, Valens the Deacon, Paul, Porphyrius, Seleucius, Theodulus, Julian, Samuel, Elias, Daniel, Jeremiah and Isaiah suffered during the persecution against Christians, initiated by the emperor Diocletian in the years 308-309 at Caesarea in Palestine. The holy martyr Pamphilius, a native of the city of Beirut, was educated at Alexandria, after which he was made a priest at Caesarea. He devoted much labor to collating manuscripts and correcting copyist errors in the texts of the New Testament. The corrected texts of Saint Pamphilius were copied and distributed to anyone who wanted them. Many pagans were converted to Christ through them. Actively assisting Saint Pamphilius in proclaiming the faith in Christ were Saint Valens, deacon of the church at Eleia, a man stooped with age and well-versed in the Holy Scriptures, and Saint Paul, ardent in faith and love for Christ the Savior. All three were imprisoned for two years by Urban, the governor of Palestinian Caesarea. During the rule of his successor Firmilian, 130 Christians were sentenced in Egypt and sent to Cilicia (Asia Minor) to work in the gold mines. Five young brothers accompanied them to the place of exile. On their return to Egypt they were detained at Caesarea and thrown into prison for confessing Christ. The youths appeared before Firmilian, together with those imprisoned earlier: Saints Pamphilius, Valens and Paul. The five Egyptian youths took the names of Old Testament prophets, Elias, Jeremiah, Isaiah, Samuel and Daniel. Asked where they were from, the youths said that they were citizens of Jerusalem, meaning the heavenly Jerusalem. Firmilian tortured the youths for a long time. He sought to persuade the youths to apostatize. But nothing was accomplished, and the governor ordered them to be beheaded by the sword with Pamphilius, Valens and Paul.

### **\*\*\*Hymns at the Divine Liturgy\*\*\***

#### **SUNDAY, FEBRUARY 16: TONE 2**

#### **35th Sunday after Pentecost. Sunday of the Prodigal Son. Martyr Pamphilius and those with him.**

#### Tone 2 Troparion (Resurrection)

When Thou didst descend to death, O Life immortal,  
Thou didst slay hell with the splendor of Thy Godhead.  
And when from the depths Thou didst raise the dead,  
all the powers of heaven cried out://  
“O Giver of life, Christ our God, glory to Thee!”

#### Tone 3 Kontakion (from the Lenten Triodion)

I have recklessly forgotten Thy glory, O Father;  
and among sinners I have scattered the riches which Thou gavest  
me.  
And now I cry to Thee as the Prodigal:  
“I have sinned before Thee, O merciful Father;  
receive me as a penitent, //  
and make me as one of Thy hired servants!”

### Tone 2 Prokeimenon

The Lord is my strength and my song; He has become my salvation. (Ps 117/118:4)

*v: The Lord has chastened me sorely, but He has not given me over to death. (Ps 117/118:18)*

### Epistle: 1 Corinthians 6:12-20

All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. 13 Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. 14 And God both raised up the Lord and will also raise us up by His power. 15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! 16 Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh." 17 But he who is joined to the Lord is one spirit with Him. 18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. 19 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? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. (1 Corinthians 6:12-20)

### Tone 2: Alleluia, Alleluia, Alleluia!

*v: May the Lord hear thee in the day of trouble! May the name of the God of Jacob protect thee! (Ps 19/20:1)*

*v: Save the King, O Lord, and hear us on the day we call! (Ps 19/20:9)*

### Gospel: Luke 15:11-32

Then He said: "A certain man had two sons. 12 "And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided to them his livelihood. 13 "And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. 14 "But when he had spent all, there arose a severe famine in that land, and he began to be in want. 15 "Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. 16 "And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. 17 "But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! 18 'I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, 19 "and I am no longer worthy to be called your son. Make me like one of your hired servants." ' 20 "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. 21 "And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' 22 "But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. 23 'And bring the fatted calf here and kill it, and let us eat and be merry; 24 'for this my son was dead and is alive again; he was lost and is found.' And they began to be merry. 25 "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. 26 "So he called one of the servants and asked what these things meant. 27 "And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' 28 "But he was angry and would not go in. Therefore his father came out and pleaded with him. 29 "So he answered and said to his father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry