

# 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.

Please See Our Lenten Schedule  
for dates and times of Services

Lenten Services are especially powerful for Spiritual Renewal.

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.

---

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

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



---

March 1, 2020: The Expulsion of Adam from Paradise  
Martyr Eudoxia

---

Epistle: Romans 13:11-14:4

Gospel: Matthew 6:14-21

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*

An essential aspect of knowing God is knowing oneself. We cannot know God and simultaneously have no knowledge of ourselves. Knowledge of God implies knowledge of self, and vice versa. But what does it mean to know oneself? Does it mean to know one's likes and dislikes? Does it mean to know how one will react in certain situations? Does it mean to know one's attitude and personality? The answer to those questions is *No*. Self-knowledge means a deep, inner knowledge about oneself at the level of one's nature, at the most basic level of one's humanity. It is not an abstract knowledge. It is an experiential knowledge. It is a knowing that is much deeper than personality and personal reactions, for knowledge of one's personality, reactions, and attitudes is a knowledge of *how* one is, not *who* one is. In order to know *who* one is, it requires the silence of one's personality, the quieting of one's attitude, the stillness of one's reactions. Few people, therefore, know who they are, mostly because they do not take the time to be quiet enough, and so they confuse *how* they are with *who* they are. But without this knowledge of self, it is almost impossible to move forward in holiness. The process, therefore, of becoming silent, quiet, and still is vital to our life in Christ. This is where prayer comes in. Prayer is not essentially the saying of words, but the stilling of the mind on God, the concentrating of all one's attention on God without any wavering. In this state of stillness and attention, a deeper knowledge of God and of self begins to emerge, as it were, spontaneously. This stillness and attention is the natural state of man, and through it real knowledge arises through the power of God's grace. But as long as attention is directed outwards to people and things, then knowledge of God and self remains superficial.

### *Keep Praying*

*"Lo, heaven is within you, and within it you will see both the angels in their light and their Master with them and in them."* -St. Isaac the Syrian

### *Wisdom, Let us Attend*

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

*Remember that you share the earthly nature of Adam and that you are clothed with his infirmity.*

When Adam fell from Paradise, from Eden, he also fell from grace. Adam, when he fell, brought all of human nature with him, all of us. He believed the lie of Satan, was separated from God, and passed that same condition onto all of mankind. Mankind is thus born into a lie, for we are all *clothed with his infirmity*. No one has to teach a child to be selfish, angry, greedy, or to hide shame. These reactions all come from fallen human nature, and all people are born with it. Even though a child is not born with sins, all children are born in sin, separated from God. This is why we baptize infants, because all human beings are born in a state of sin, even though they have not committed any sins. Thus baptism is the operation of grace to restore the connection with God that Adam lost when he fell. The sin is embedded within fallen human nature, like so many seeds in the soil of the soul, and there is no part of man that is not affected by this condition. Everyone understands that no one is perfect, but typically people will use this idea to justify or excuse mistakes, but people often revolt at the idea that everyone is born in sin. This is the truth, however, as taught in the Church. Man's mind, will, and affections are all touched by sin, and so try as a person might, one will fight against unruly passions that war against the soul. St. Ignatius Brianchaninov teaches, "There is nothing pure left in our nature, nothing left undamaged, nothing uninfected by sin. We can do nothing of ourselves without the contamination of evil. When water mixes with wine or vinegar, every drop ceases to taste like water. So also our nature, being infected by evil, contains impurity in every manifestation of its activity." This is where the Fall of Adam has brought us, and a simple test will confirm it: Be perfect as Jesus was perfect. Any deviation from such perfection arises from agreement with the passions: pride, anger, lust, etc. There is proof, and why "all our inheritance, all our dignity, resides exclusively in the Redeemer."