

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 first and 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.

Monday through Friday: 8am Morning Prayer

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

Announcements

Recent Clarification from *Archbishop Mark*: "All parishes may continue to fully utilize their worship space while maintaining social distancing from persons not already having regular contact. Once inside the church some persons may need to remove their masks or occasionally remove it for personal reasons. There are HIPAA laws that would forbid us to ask prying personal questions. Also, please keep in mind healthy children are not considered vulnerable or a source of spreading the virus."

The CDC directive on mask-wearing states: "CDC recommends that people wear masks in public settings and when around people who don't live in your household, especially when other social distancing measures are difficult to maintain. To practice social or physical distancing, stay at least 6 feet (about 2 arms' length) from other people who are not from your household in both indoor and outdoor spaces."

Pennsylvania guidance for masks: "Individuals must wear a face covering in any public place as well as outdoors when they are in a place where people are congregating and they cannot remain 6 feet apart from persons who are not a part of their household. Individuals should consider carrying a face covering in case they unexpectedly come in close contact with others."

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



August 9, 2020

Ven. Herman of Alaska

Epistle: 1 Corinthians 3:9-17

Gospel: Matthew 14:22-34

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

Elements of the Divine Liturgy. Each week we are commanded by God to gather together in order to worship God. This worship of God is called the Divine Liturgy. The word “liturgy” refers to “the work of the people,” and as such the Divine Liturgy that we participate in refers to a collective labor. Being undertaken collectively, what kind of labor do we perform? A divine or holy labor. This means that it is performed in reference to and for God. And the labor is specifically that of worship, which is to say the offering of prayer, giving of thanks, and lifting up praise to God. The fact that it is a collective work of the Church also means that it is not an individualistic action of worship. We do not worship merely because it is therapeutic or uplifting. In fact, at many points in history the act of worship has actually placed a person’s life at great risk. Being oriented towards God thus means that the central motive is not to or for oneself or one’s own well-being, but for God and His glory. Many people go to Church for their own self, their own spirituality, their own encouragement, etc., but these are not the primary purpose or motive of Church-going. They are secondary and consequent to placing God first. If God is not first, then one’s attendance at Church is only in appearance and not in reality. The glory, all the glory, goes to God, and so the first and foremost truth is that the Liturgy must be understood as fundamentally and decisively God-centered, indicating the need for a God-centered life. As a work, then, its fundamental attitude is that of reverent love for the God who exists eternally in the splendor of His own holy glory, and so requires effort in listening, concentration, and persistence. We are forbidden from being passive spectators at the Liturgy, especially if our role is largely that of silence.

Keep Praying

“The foundation of every virtue is the realization of human weakness.”

-St. Maximus the Confessor

Wisdom, Let us Attend

The Church Fathers are a repository of living wisdom. One such Church Father is St. Theophan the Recluse (18th Century). He taught:

Although expecting no good from ourselves and not relying on ourselves is the work of God in us, we on our side must make every effort to acquire this disposition, doing all we can, all within our power.

There is an essential spiritual fact which states that not only is the good that we do from God, and not from ourselves, but even the *expectation* of no good from ourselves is from God. Even our relying on God is from God. In other words, everything good coming to, through, and from ourselves is actually from God. We do not even have within ourselves the power to expect no good from ourselves. In short, all virtuous action is from God and made by Him to flow through man. This is the essence of humility. And it is a fundamental truth we typically gloss over and miss, and often because we refuse to accept the truth that we can’t accomplish *anything* good on our own. We like or prefer to believe that we are self-sufficient and self-reliant, that we do all sorts of good through the exercise of our own power, but this pride-filled attitude misses the fact that self-sufficiency and self-reliance are delusions. This is not to condemn, but to profoundly liberate a person because they learn through their good acts not to look to themselves but to God. Instead of counting our good acts as our own, we learn to ascribe them to God’s working in us, knowing that God works *all* the good that we do, thereby giving Him *all* the glory. People often do not understand that their virtue is sin if it is not ascribed to God, for all virtue that comes not from God but from self is sin. This is why we must strive to acquire this disposition, attitude, and posture of soul, but we strive with the energy that God provides. Thus effort is not denied but actually given its only true foundation, in God. We must supply, from the supply provided by God, all of our effort. But specifically we must put forth effort to acquire the attitude that all is from God. This is the difference between pride and humility, for the proud rely on and expect from themselves the good they do, crediting themselves with virtue and accomplishment, but the humble look to God for all the good they do, expecting none from themselves.