

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

A Parish-wide meeting will be held Sunday, September 27, immediately following the Divine Liturgy. It will be held in the Nave of the Church. We will be discussing the parish's current and upcoming financial state. Everyone is requested to attend.

Upcoming Mid-Week Church Service

- Monday, September 14 at 9:30am: Exaltation of the Precious Cross

We have so far gathered **\$3,595** in donations towards our much needed sign! The cost for the sign is \$6,200 plus installation fees. Please consider giving towards the sign so that we can attract newcomers, so that people can find us easier, and so that our neighbors can know we are here and worshipping God!

Glory to God! All the repairs to the Roof, to the Bricks, and the Gutters is now complete. Glory to God!

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



September 13, 2020

Greatmartyr Queen Ketevan

Epistle: 2 Corinthians 1:21-2:4

Gospel: Matthew 22:1-14

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

Elements of the Divine Liturgy. The Great Litany continues its prayer to the Lord: “For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all.” The heart should groan as it witnesses the turmoil of the world. The world does not have or know peace. Sadly, although the world intuits this, it ever seeks to reduce peace to a matter of politics, of social programs, of activism, or of education. None of this can even in principle produce peace. It is tragic the amount of effort that is given by well-meaning people to produce peace apart from the *only* cause of peace, which is God. Only God can cause peace because He Himself is our peace (Ephesians 2:14). Peace cannot be had through politics, social programs, activism, or even education. The most educated people seem to produce even the most amount of harm, whether that be through atomic bombs or invasive social technologies. The reason that things like activism and education, including self-help, do not and cannot help is that sin is the problem, not lack of resources, lack of information, or lack of self. Sin cannot be eradicated through politics, social programming, activism, or education. Only repentance and faith in God can even begin to address these problems in the depth they require, not looking to the world or to self, which is why we pray to *God* for the peace of the whole world, for “the whole world lies in the power of the evil one” (1 John 5:19). Fallen man is enslaved to sin, which is precisely what gives the Evil One global power, because the Evil One has power over all those who are enslaved to sin. Therefore, as we make this petition, it is essential that through the words of this prayer we actively look to God as the only true and abiding source of peace. And grace transforming us, we then become agents of divine peace to a peaceless world.

Keep Praying

“We must not judge anyone, even if with our own eyes we have seen someone sinning.”
-St. Seraphim of Sarov

Wisdom, Let us Attend

The Church Fathers are a repository of living wisdom. One such Church Father is St. Peter of Damaskos (8th Century). He taught:

Men are of three kinds: slaves, hirelings, or sons. Slaves do not love the good, but refrain from evil out of fear of punishment; this... is a good thing, but not fully in accord with God's will. Hirelings love what is good and hate what is evil, out of hope of reward. But sons, being perfect, refrain from evil, not out of fear of punishment, but because they hate evil violently; and they do what is good, not because they hope for reward, but because they consider it their duty.

Thinking deeply about this, Do you truly want heaven? Without even being aware of it, many of us may not realize that we have little to no desire for heaven, nor even much hope of anything beyond this world. We may have a sense of wanting to have a painless death, but a genuine thirst for heaven? Far too few of us have this thirst. The idea of heaven ought to fill us with hope! A lively hope for heaven conquers the world. And yet hopelessness so often overshadows and weighs down our hearts. Many who go by the name of Christian live practically as nihilists, this world capturing all attention and desire. Thus heaven is seen as not really all that relevant. We cannot escape old age, sickness, and death, but we continuously turn to this world for comfort and distraction. We hope for time rather than eternity. Even our reflection on heaven often but seeks to extend the world indefinitely. In other words, many of us sense a desire for heaven only through a wish to see our departed family, to be rejoined with those who have gone on before, or with those whom we will be saddened to have left behind, but not to be with God. The Creator of heaven and earth, the Mind that is the Source of all things, He Who intelligently orders the cosmos of time and space in an incomprehensible interplay of truth, goodness, and beauty, He is not perceived as particularly interesting. He barely if at all figures into our reflection. So we live day in and day out without a strong urge to finally escape this place, the fallen world with all its attendant and inescapable miseries. Our attention is rather filled with “the next thing,” whatever that is. O let us long for heaven, our true home! Let us hope and strive for more than this world!