

ALL SAINTS ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

4129 W. Newport Ave., Chicago, IL 60641

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www.allsaintsorthodox.org

Sunday, November 21, 2021

Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am

The Entrance of the Theotokos



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Hymns of the Day, immediately after the Small Entrance:

Troparion of the Resurrection (Tone 5): Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

Troparion for the Entrance of the Theotokos (Tone 4): Today the Virgin is the foreshadowing of the pleasure of God, and the beginning of the preaching of the salvation of mankind. Thou hast appeared in the Temple of God openly and hast gone before, preaching Christ to all. Let us shout with one thrilling voice, saying: Rejoice, O thou who art the fulfillment of the Creator's dispensation.

Kontakion for the Entrance of the Theotokos (Tone 4): The sacred treasury of God's holy glory, the greatly precious bridal chamber and Virgin, the Savior's most pure temple, free of stain and undefiled: Into the House of the Lord on this day is brought forward and brings with herself the grace of the Most Divine Spirit. Her do God's angels hymn with songs of praise, for she is truly the heavenly tabernacle!

Troparion of All Saints (Tone 4): Adorned in the blood of Thy martyrs, throughout all the world as in purple and fine linen, Thy Church through them doth cry unto Thee, O Christ God: Send down Thy compassion upon Thy people; grant peace to Thy habitation and great mercy to our souls.

THE EPISTLE READING

For the Entrance of the Theotokos

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. He hath regarded the lowliness of His servant.

The Reading from the Epistle of St. Paul to the Hebrews (9:1-14)

Brethren: Now even the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of

the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people. By this the Holy Spirit indicates that the way into the sanctuary is not yet opened as long as the outer tent is still standing (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered which cannot perfect the conscience of the worshiper, but deal only with food and drink and various ablutions, regulations for the body imposed until the time of reformation.

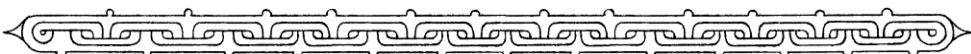
But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

THE GOSPEL READING

For the Entrance of the Theotokos

The Reading from the Holy Gospel according to St. Luke (10:38-42; 11:27-28)

At that time, Jesus entered a certain village; and a woman named Martha received Him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to His teaching. But Martha was distracted with much serving; and she went to Him and said, "Lord, dost Thou not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As He said this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore Thee, and the breasts that Thou didst suck!" But He said, "Blessed rather are those who hear the word of God and keep it!"



:: TEMPLES OF THE LIVING GOD ::

Fr. Thomas Hopko, from The Winter Pascha, ch. 4



In the Orthodox Church the Virgin Mary is the image of those who are being saved. If Jesus Christ is the Savior, Mary is, par excellence, the image of the saved. ...

In the festival of the entrance of Mary into the temple we have seen how Christ's mother is continuously hymned as the 'living temple of the holy glory of Christ our God.' She is praised as the 'living ark which contained the Word that cannot be contained.' She is glorified as 'the temple that is to hold God,' consecrated by the Spirit to be the 'dwelling place of the Almighty.'

Jesus Christ, the Son, Word, and Image of God, is physically and spiritually formed in the body of Mary so that He might be formed in us as well (Gal. 4:19). This is the meaning of Christmas, which is the meaning of life itself: Christ in us and we in Christ,

God with us and we with God. The Spirit in our hearts so that the Spirit can flow out from us, sanctifying the world around us. This is not mere symbolism, the high-blown language of the liturgy and the Scriptures. This is serious business. It is a matter of life and death. For we are either the living vessels of God--'earthen vessels' to be sure, to show, as the apostle again affirms, that "the transcendent power belongs to God and not to us" (2 Cor. 4:7)—or we are, to use the apostle's language once more, 'vessels of wrath' to be destroyed in our wickedness by God's righteous glory (Rom 9:22).

As we go the way of the Winter Pascha the choice placed before us is clear. We can follow the 'narrow way' that leads to life, or we can go on the 'broad way' that leads to destruction (Mt. 7:13-14). We can, like Mary, cleave to the Lord and become His dwelling place in the Spirit. Or we can through immorality and sin choose the death of the nothingness which we are unless the Lord Himself lives within us.

:: THANK YOU, O LORD! ::

The final sermon of Fr. Alexander Schmemmann

Protopresbyter Alexander Schmemmann, the late Dean of Saint Vladimir's Seminary, celebrated the Divine Liturgy for the last time on Thanksgiving Day 1983. Two weeks later, on December 13, he fell asleep in the Lord. As is well known, Father Alexander had devoted his entire life to teaching, writing and preaching about the Eucharist—the Greek word eucharist means thanksgiving. At the conclusion of the Liturgy, Father Alexander took from his pocket a short written sermon, in the form of a prayer, which he proceeded to read. This was uncharacteristic of Father Alexander, since he never wrote his liturgical homilies, but delivered them extemporaneously. These were his words, which proved to be the last ever spoken by him from the ambo in church, yet which resound as clearly today, as they did the day they were spoken.

Everyone capable of thanksgiving is capable of salvation and eternal joy.

Thank You, O Lord, for having accepted this Eucharist, which we offered to the Holy Trinity, Father, Son and Holy Spirit, and which filled our hearts with the joy, peace and righteousness of the Holy Spirit.

Thank You, O Lord, for having revealed Yourself unto us and given us the foretaste of Your Kingdom.

Thank You, O Lord, for having united us to one another in serving You and Your Holy Church.

Thank You, O Lord, for having helped us to overcome all difficulties, tensions, passions, temptations and restored peace, mutual love and joy in sharing the communion of the Holy Spirit.

Thank You, O Lord, for the sufferings You bestowed upon us, for they are purifying us from selfishness and reminding us of the “one thing needed;” Your eternal Kingdom.

Thank You, O Lord, for having given us this country where we are free to worship You.

Thank You, O Lord, for this school, where the name of God is proclaimed.

Thank You, O Lord, for our families: husbands, wives and, especially, children who teach us how to celebrate Your holy Name in joy, movement and holy noise.

Thank You, O Lord, for everyone and everything.

Great are You, O Lord, and marvelous are Your deeds, and no word is sufficient to celebrate Your miracles.

Lord, it is good to be here! Amen!

Announcements and Upcoming Events

For a full calendar of events and services at All Saints, see our website www.allsaintsorthodox.org

Today:

- **The Feast of the Entrance of the Most Holy Theotokos.** On this feast day, it is customary for the young girls of the church to join the Great Entrance procession with candles, in imitation of St. Mary's journey to the temple.
- **Teen SOYO and Jr. SOYO** will meet after coffee hour and Sunday school, until about 2:30pm. Teen SOYO is open to everyone ages 13-19; Jr. SOYO to ages 10-12.

This week:

- Confession, anointing, and other pastoral services will be available after every listed service, or by appointment with Fr. Andrew.
- **Tuesday and Wednesday:** Morning prayers, 9am.
- **Wednesday, Nov. 24:** Thanksgiving Eve Divine Liturgy, 7pm.
- No morning prayers or office hours Thursday or Friday, but feel free to reach out to Fr. Andrew if any pastoral needs arise.
- **Saturday, Nov. 27:** Vespers, 7pm.
- **Sunday, Nov. 28:** Matins & Liturgy, 8:30am, followed by coffee hour and church school.

DCFS TOY DRIVE: Thank you for your participation in the DCFS Christmas Drive this year – a Pan-Orthodox philanthropic project in the Chicagoland area that provides Christmas gifts to local foster children. New gifts should be purchased, placed in gift bags, securely labeled with the gift tag provided by DCFS (yellow sheet), and returned to the table at the back of the church by **Wednesday, Nov. 24**. The kids enjoy hearing from donors, so consider writing a note to include with your gift! If you have any questions, please contact Kim, KEggers854@aol.com. Thank you for your participation and generosity!

ADVENT FOOD DRIVE: The Advent fast is quickly approaching, and again we are blessed to be able to participate in an Advent food drive for the poor in our city. **From Saturday, Nov. 13 to Sunday, Dec. 12, please bring any donations of non-perishable foods.** These will be given to individuals living on the street who visit the drop-in center of Northside Housing. In particular, they are asking for items that don't need to be cooked or heated, heat and serve containers, or cans with pop-tops (there is a microwave available at the center).

Please place your donations in the back of the church on or near the table. (Remember if you use Amazon to order donations, use Amazon Smile with All Saints as the recipient.) Also, monetary

donations are also accepted, please write 'food drive' on the memo line. If you have any questions, please call or email Sandy Abraham. God blesses those who remember the poor!

NATIVITY FAST: The Orthodox Nativity Fast (Advent) begins Monday, Nov. 15, and lasts until Christmas Eve, Dec. 24. Let us dedicate ourselves to prayer, fasting, and generosity during this time! If you are able, abstain from meat and dairy products, but please see Fr. Andrew if you have any questions or concerns about keeping the fast. (And no, neither of your priests will be fasting on Thanksgiving Day, so don't worry about that.)

All Orthodox Christians should also make it to confession during this holy season. If you desire to confess to another Orthodox priest outside of our parish, that is generally fine, but let Fr. Andrew know.

Volunteer Schedule

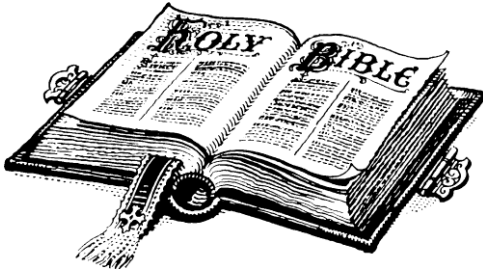
Date	Reader	Prospora	Greeter	Coffee	Food
TODAY*	Jim K <i>Heb. 9:1-14</i>	Cristina P	Domitille	Alina S	R-Z
Wed., Nov 24 <i>Thanksgiving</i>	Sdn. Joseph <i>Col 3:12-17</i>	Dn Walid	Azizeh C	<i>Volunteer</i>	<i>Potluck</i>
Sun., Nov 28*	Paul K <i>Eph 2:4-10</i>	Sandy A	Jerry C	Zach C	A-F
Sun., Dec. 5*	Joseph L. <i>Gal 5:22-6:2</i>	Octavian	Nancy L	Lydia A	G-K
Sun, Dec. 12*	Richard C. <i>Eph 5:8-19</i>	Debbie K	Sandy A	Domitille	L-P

For Sunday coffee hour, the church has been divided into four parts alphabetically (A-F, G-K, L-P, and R-Z). On your assigned week, please bring something simple to share with everyone for coffee hour.

If you have children, please monitor them as they go through the coffee hour line, and help them clean up after themselves.

Weekly clean-up will be the responsibility of those providing coffee hour. And of course, things go faster when we can all pitch in and help.

***Asterisks** denote fasting days (no meat or dairy).



DAILY BIBLE READINGS

Nov. 21-27, 2021

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, Nov. 21: Entrance of the Holy Theotokos

Exodus 40:1-5, 28-32 / 3 Kingdoms 8:1-11 / Ezekiel 43:27-44:4

Luke 1:39-56 / Hebrews 9:1-14 / Luke 10:38-42, 11:27-28

Monday, Nov. 22: Apostle Philemon & his wife Apphia; Onesimos, Disciple of St. Paul

Numbers 21 / Philemon / Luke 11:29-36

Tuesday, Nov. 23: Amphilochius, Bishop of Iconium

Numbers 22 / 1 Thessalonians 1:1-10 / Luke 11:37-54

Wednesday, Nov. 24: Our Holy Father Clement, Pope of Rome

Numbers 23 / 1 Thessalonians 2:1-12 / Luke 12:1-7

Thursday, Nov. 25: Catherine the Great Martyr of Alexandria

Numbers 24 / 1 Thessalonians 2:13-20 / Luke 12:8-12

For Thanksgiving: Colossians 3:12-17 / Luke 17:12-19

Friday, Nov. 26: Stylianos the Monk of Paphlagonia

Numbers 25 / 1 Thessalonians 3:1-8 / Luke 12:13-21

Saturday, Nov. 27: Gregory of Sinai and his disciple Gerasimos

2 Corinthians 8:1-5 / Luke 10:19-21

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THE MOST REVEREND METROPOLITAN JOSEPH
THE RIGHT REVEREND BISHOP ANTHONY, DIOCESE OF TOLEDO AND THE MIDWEST
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