

ALL SAINTS ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

4129 W. Newport Ave., Chicago, IL 60641

773-231-6177

www.allsaintsorthodox.org

Sunday, January 9, 2022
Sunday Orthros & Divine Liturgy, 8:30am
The Sunday after Theophany



Fr. Andrew Kishler, pastor

773-575-3272

Kishler.andrew@gmail.com

Fr. Patrick Henry Reardon,

retired pastor

phrii@fsj.org

Deacon Walid Abdul Karim

216-392-9292

Walid1177@yahoo.com

Subdeacon Joseph Freve

773-501-9482



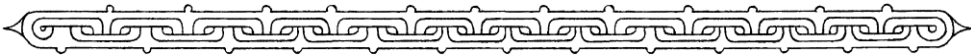
Hymns of the Day, immediately after the Small Entrance:

Troparion of the Resurrection (Tone 4): Having learned the joyful message of the resurrection from the angel, the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the disciples, saying: 'Death hath been spoiled! Christ God is risen, granting the world great mercy!'

Troparion for Theophany (Tone 1): When Thou, O Lord, was baptized in the Jordan, worship of the Trinity was made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the truth of His word. O Christ our God, who hast revealed Thyself, and hast enlightened the world: Glory to Thee!

Kontakion for Theophany (Tone 4): On this day Thou hast appeared unto the whole world, and Thy light, O Sovereign Lord, is signed on us who sing Thy praise and chant with knowledge: Thou hast now come, Thou hast appeared, O Thou Light unapproachable.

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

For the Sunday after Theophany of Christ

Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

The Reading from the Epistle of St. Paul to the Ephesians (4:7-13)

Brethren, grace was given to each of us according to the measure of Christ's gift. Therefore, it is said, "When He ascended on high He led a host of captives, and He gave gifts to men." (In saying, "He ascended," what does it mean but that He had also descended into the lower parts of the earth? He who descended is He who also ascended far above all the heavens, that He might fill all things.) And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

THE GOSPEL

For the Sunday after Theophany of Christ

The reading from the Holy Gospel according to St. Matthew (4:12-17)

At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulon and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulon and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of Heaven is at hand."

:: THEOPHANY OF OUR LORD ::

Fr. Nicholas Belcher



On January 6, the Holy Orthodox Church celebrates the feast of Theophany, the baptism of Our Lord Jesus Christ, in the waters of the Jordan. The feast is called Theophany – a "revelation of God" – because the foreshadowing of the Holy Trinity in the Old Testament is made manifest. The God-Man, Jesus Christ, descends into the waters, the voice of the Father testifies to His Sonship, and the Holy Spirit confirms the proclamation of the Father through appearing in the likeness of a dove.

There are two important themes that arise from the readings appointed for the Vespers of the feast dealing with water: one is the power God has over the waters and the other is the way God appointed water as a means of purification.

In ancient Near Eastern cultures, the ebbs and flows of the waters were life and death. Flooding was needed to grow their crops, but flooding could also cause destruction. The balance between these two types of flooding meant that the pagan gods of the ancient world needed to show authority over the waters. Genesis 1 shows the True God as the One who not only manages flood waters, but Himself "created the heavens and the earth." He separated the land from the waters and marked the boundaries of the seas.

The readings continue to show the mastery God gave His servants over the waters. God had Moses command the Red Sea to be parted, allowing the children of Israel to escape the slavery of Egypt. God instructed Moses to throw a tree of the land of Marah into bitter waters, and the waters were turned sweet. God showed His continued faithfulness by stopping the flow of the Jordan when the priests bearing the Ark of the Covenant stepped into the water, and the children of Israel crossed over with dry feet. Before Elias was parted from Elisha, he struck the Jordan with his mantle so that the two could cross over – again with dry feet.

We also see that God uses water as a means of purification – both from sin and from sickness. Elisha ordered Naaman the Syrian, suffering from leprosy, to immerse himself seven times in the Jordan river to be "made clean." After immersing himself, Naaman's flesh was "restored like the flesh of a child." In the prophecy of Isaiah, the Lord commands: "Wash yourselves; make yourselves clean; remove the evil doings from before my eyes." In this case, the purification is

not from disease but from evil. The washing is the beginning of repentance – "cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow."

Finally, in the Gospel reading appointed for Vespers, we see the baptism done by the culmination of the Old Testament prophets, John the Baptist. We hear that he preached a "baptism of repentance for the forgiveness of sins." As crowds came to him, including tax collectors and soldiers, they asked what they should do in response to the cleansing they received in the waters, and St. John preached how they should live their lives in holiness going forward.

So what is revealed in this Theophany? God's self-revelation as the Holy Trinity came not in great miracles or in displays of mighty power but in the Almighty Son and Word of God bowing His Head in humility and obedience out of His love for the Father and for us. We see that our path to purification and sanctification must also come in imitation of Our Lord. We must learn the way of humility, the way of obedience and the way of love. Only then can we partake of the great grace that God pours out on us during this wondrous feast!

:: THANK YOU MESSAGE FOR NORTHSIDE HOUSING ::

Thank you for your generous donation of \$1,420.00. We appreciate your investment in ending homelessness in Chicago. Every dollar counts and we want you to know how much we appreciate your support. Your partnership helps us provide shelter, housing, and other life-saving services to 700 vulnerable Chicagoans each year. Please feel free to visit our website at www.northsidehousing.org for more information and keep in touch with us via Facebook or sign up for our e-newsletter.

Our mission is to end homelessness in the lives of individuals by providing housing and comprehensive supportive services. We also strive to eradicate the conditions that cause, contribute to and exacerbate homelessness.

North Side Housing & Supportive Services is a U.S. tax-exempt 501 (c) (3) organization. Consistent with IRS guidelines, North Side Housing & Supportive Services affirms that goods or services of only insignificant value have been provided to you. Your contribution was received on 12/31/2021. If you have any questions or concerns, please contact me via email at lmichalski@northsidehousing.org or by phone at 773-244-6401, ext 101.

Thank you for your support and please let us know if you'd like a tour or to meet with us. We love getting to know our supporters!

Sincerely,

Laura Michalski, Executive Director



Announcements and Upcoming Events

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

Upcoming services and events:

- All weekday services this week TBA due to Fr. Andrew's illness.
- **Saturday, Jan. 15:** Orthodoxy 101 class, 6pm; Vespers, 7pm.
- **Sunday, Jan. 16:** Matins & Liturgy, beginning 8:30am, followed by coffee hour & church school

Thank you from the Kishlers: Many thanks to all of you for your Christmas greetings, cards, and thoughtful gifts. We deeply appreciate your generosity and kindness, and we wish you all of God's blessings in the coming year!

House blessings: It is customary for every Orthodox household to be blessed by a priest between January 6 and the beginning of Great Lent each year. It is not necessary to feed or pay the priest, and you are certainly not required to have his entire family over. Please see Fr. Andrew to set up an appointment; if you would rather wait until spring or summer due to COVID or other concerns, you are certainly free to do so.

All Saints Icon Workshop: We will once again host an iconography workshop, the subject being the "Sweet Kissing" icon of the Theotokos. Instructor Eva Walter teaches both the technique and theology of iconography. Participants will meet in the church hall for a full day on Saturdays through Lent, March 12 through April 16, 2022. Students of all skill levels are welcome; no prior experience is needed. The cost of \$350 includes all materials and instruction. For more information, please contact Eva Walter (847-903-8476 or walter.fam@sbcglobal.net).

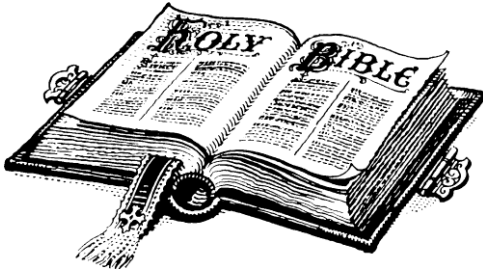
Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun., Jan. 9	Jason L <i>Eph 4:7-13</i>	Debbie K	Dave B	Domitille	L-P
Sun., Jan. 16	Joseph L <i>Col 3:4-11</i>	Pat K	Domitille	Alina S	R-Z
Sun., Jan. 23	Richard C <i>1Tim 1:15-17</i>	Domitille	Nancy L	Zach C	A-F
Sun., Jan. 30	Michele C <i>Heb 13:7-16</i>	Cristina P	Sandy A	Lydia A	G-K
Tues., Feb. 1 <i>Presentation</i>	Sd Joseph	Dn Walid	Domitille		
Sun., Feb 6	Polycarp	Sandy A	Azizeh	Domitille	L-P
Sun., Feb 13	Doug J	Octavian F	Dave B	Alina S	R-Z
Sun, Feb 20	Jim K	Debbie K	Nancy L	Zach C	A-F

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.



DAILY BIBLE READINGS

JANUARY 9-15, 2022

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, Jan. 9: Polyuctus the Martyr of Melitene in Armenia

John 20:1-10 / Ephesians 4:7-13 / Matthew 4:12-17

Monday, Jan. 10: St. Gregory of Nyssa

Exodus 14:15-29 / Hebrews 8:7-13 / Luke 20:27-44

Tuesday, Jan. 11: Our Righteous Father Theodosius the Cenobiarch

Exodus 15:22-16:1 / Hebrews 9:8-23 / Luke 21:12-19

Wednesday, Jan. 12: Tatiana the Martyr of Rome

Joshua 3:7-17 / Acts 18:22-28 / John 10:39-42

Thursday, Jan. 13: St. Hilary of Poitiers

4 Kingdoms 2:6-14 / Galatians 3:23-4:5 / Luke 20:1-8

Friday, Jan. 14: St. Nina of Georgia

4 Kingdoms 5:9-14 / Acts 2:38-43 / Luke 4:1-15

Saturday, Jan. 15: Sts. Paul of Thebes and John the Hut-Dweller

Galatians 5:22-6:2 / Luke 12:32-40

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THE RIGHT REVEREND BISHOP ANTHONY, DIOCESE OF TOLEDO AND THE MIDWEST
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