



# ALL SAINTS ORTHODOX CHURCH

*Antiochian Orthodox Archdiocese of North America*

*4129 W. Newport Ave., Chicago, IL 60641*

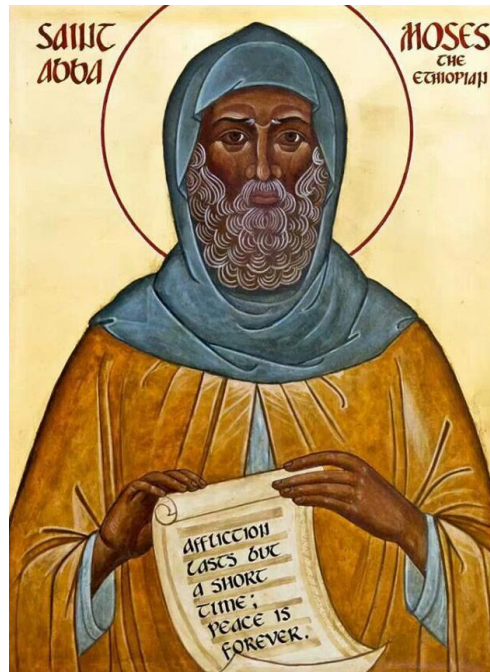
*773-231-6177*

*www.allsaintsorthodox.org*

**Sunday, August 28, 2022**

Sunday Orthros & Divine Liturgy, 8:30am

**11<sup>th</sup> Sunday after Pentecost • St. Moses of Ethiopia**



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**Troparion of the Resurrection (Tone 2):** When Thou didst submit Thyself unto death, O Thou deathless and immortal one, then Thou didst destroy hell with Thy godly power. And when Thou didst raise the dead from beneath the earth, all the powers of heaven did cry aloud unto Thee: ‘O Christ, Thou giver of life, glory to Thee!’

**Troparion for St. Moses (Tone 1):** Thou didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Moses, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength! Glory to Him that hath crowned thee! Glory to Him that worketh healings for all through thee!

**Kontakion for the Nativity of the Theotokos (Tone 4):** By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness, and Adam and Eve were delivered from the corruption of death. Thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourishes our life!

**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 Eleventh Sunday after Pentecost*

The Lord is my strength and my song. The Lord has chastened me severely.

### **The Reading from the First Epistle of St. Paul to the Corinthians (9:2-12)**

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating

any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, “You shall not muzzle an ox when it is treading out the grain.” Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

## **THE GOSPEL**

*For the Eleventh Sunday of Matthew*

### **The Reading from the Holy Gospel according to St. Matthew (18:23-35)**

The Lord spoke this parable: The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Lord, have patience with me, and I will pay you everything.’ And out of pity for him the lord of that servant released him and forgave him the debt.

But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ So his fellow servant fell down and besought him, ‘Have patience with me, and I will pay you.’ He refused and went and put him in prison until he should pay the debt.

When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the jailers, until he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”



**SAINT MOSES** lived in Egypt during the fourth century. He was an Ethiopian, and since he was black of skin he was called “Murin” (meaning “like an Ethiopian”). In his youth he was the slave of an important man, but after he committed a murder, his master banished him, and he joined a band of robbers.

Because of his bad character and great physical strength, they chose him as their leader. Moses and his band of brigands were feared because of their many evil exploits, including murders and robberies. People trembled at the mere mention of his name.

Moses the brigand spent several years leading a sinful life, but through the great mercy of God he repented, left his band of robbers and went to one of the desert monasteries. Here he wept for a long time, begging to be admitted as one of the brethren. The monks were not convinced of the

sincerity of his repentance, but the former robber would neither be driven away nor silenced. He continued to implore that they accept him.

Saint Moses was completely obedient to the hegoumen and the brethren, and he poured forth many tears of sorrow for his sinful life. After a certain while Saint Moses withdrew to a solitary cell, where he spent his time in prayer and the strictest fasting.

Once, four of the robbers of his former band descended upon the cell of Saint Moses. He had lost none of his great physical strength, so he tied them all up. Throwing them over his shoulder, he brought them to the monastery, where he asked the Elders what to do with them. The Elders ordered that they be set free. The robbers, learning that they had chanced upon their former ringleader, and that he had dealt kindly with them, followed his example: they repented and became monks. Later, when the rest of the band of robbers heard about Saint Moses’ repentance, then they also gave up their thievery and became fervent monks.

Saint Moses was not quickly freed from the passions. He went often to the hegoumen, Abba Isidore, seeking advice on how to be delivered from the passions of profligacy. Being experienced in the spiritual struggle, the Elder taught him never to eat too much food, to remain partly hungry while observing the strictest restraint. But the passions did not cease to trouble Saint Moses in his dreams.

Then Abba Isidore taught him the all-night vigil. The monk stood the whole night at prayer, so he would not fall asleep. As a result of his prolonged struggles, Saint Moses fell into despondency, and when he began to have thoughts about leaving his solitary cell, Abba Isidore instead strengthened the resolve of his disciple.

In a vision he showed him many demons in the west, prepared for battle, and in the east a still greater quantity of holy angels, also ready for fighting. Abba Isidore explained to Saint Moses that the power of the angels would prevail over the power of the demons, and in the long struggle with the passions it was necessary for him to become completely cleansed of his former sins.

Saint Moses drove himself to additional labors. Making the rounds of the wilderness cells at night, he carried water from the well to each brother. He did this especially for the Elders, who lived far from the well and who were not easily able to carry their own water. Once, kneeling over the well, Saint Moses felt a powerful blow upon his back and he fell down at the well like one dead, laying there in that position until dawn. Thus did the devils take revenge upon the monk for his victory over them. In the morning the brethren carried him to his cell, and he lay there crippled for a whole year. After he recovered, the monk with firm resolve confessed to the hegoumen, that he would continue with his ascetic struggles. But the Lord Himself put limits to this toil which lasted for many years: Abba Isidore blessed his disciple and told him that the passions had already left him. The Elder commanded him to receive the Holy Mysteries, and to go to his own cell in peace. From that time, Saint Moses received from the Lord power over demons. ...

When the saint reached the age of 75, he warned his monks that soon brigands would descend upon the skete and murder all those who remained there. The saint blessed his monks to leave, in order to avoid violent death. His disciples begged the saint to leave with them, but he replied: "For many years now, I have awaited the time when the words spoken by my Master, the Lord Jesus Christ, should be fulfilled: 'All who take up the sword, shall perish by the sword'" (Matt. 26:52). After this, seven of the brethren remained with Saint Moses, and one of them hid nearby during the attack of the robbers. The robbers killed Saint Moses and the six monks who remained with him. Their death occurred about the year 400.

~ *www.oca.org*

# Announcements and Upcoming Events

*For a full calendar of events and services at All Saints, see our website [www.allsaintsorthodox.org](http://www.allsaintsorthodox.org)*

This week at All Saints:

- **Monday, Aug. 29: Beheading of St. John the Baptist.** No services at All Saints on this day, but please observe it as you are able as a day of fasting. See also the assigned Scripture readings on page 8.
- **Tuesday, Wednesday, Thursday, & Friday:** Morning prayers, 9am.
- **Wednesday, Aug. 31:** Vespers for Righteous Joshua Son of Nun and the beginning of the Church New Year, 7pm.
- **Saturday, Sept. 3:** Intro to Orthodoxy class, 6pm; Vespers, 7pm.
- **Next Sunday, Sept. 4:** Orthros & Divine Liturgy, 8:30am.

**CHURCH SCHOOL:** Following today's Divine Liturgy please join our church school teachers to help clean and prepare the classrooms. All church members are invited and encouraged to help along with younger children who are supervised by their parents. Church school for children and adults of all ages will begin **Sunday, Sept. 11**. Please see Melissa W. if you have any questions.

**SEPTEMBER HOLY DAYS:** On Wednesday, Sept. 7, we will celebrate the Divine Liturgy for the Nativity of the Theotokos, and on Tuesday, Sept. 13 for the Elevation of the Holy Cross. Both services at 7pm as usual.

**LADIES GROUP:** Our ladies' chair JoAnne T. is planning to have a meeting for all the ladies of All Saints on **Sunday, Sept. 18**. The purpose will be to plan upcoming fall and winter events.

**ALL-CHURCH ANNUAL MEETING:** Looking ahead, our annual membership meeting will take place **Sunday, Oct. 2**, after Divine Liturgy. At this meeting we will hear updates from the priest and ministry leaders of our church, vote on the upcoming year's budget and approve new parish council members. Any budget items for our 2023 fiscal year, along with any nominations for parish council membership, should be submitted to Fr. Andrew or Jeneson Abraham by the end of August for consideration.

# Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
<b>Sun Aug 28</b>	Doug J	Cristina P	Sandy A	Zach C	A-F
<b>Sun Sept 4</b>	Jim K	Dn Walid	Azizeh	Lydia A	G-K
<b><u>Wed Sept 7</u></b> <i>Nativity Theot.</i>	Paul K	Sandy A	Nancy L	n/a	
<b>Sun Sept 11</b>	Jason L	Debbie K	Sandy A	Alina S	L-P
<b><u>Tues Sept 13</u></b> <i>Holy Cross</i>	Joseph L	Sandy A	Azizeh	n/a	
<b>Sun Sept 18</b>	Richard C	Cristina P	Domitille	Domitille	R-Z
<b>Sun Sept 25</b>	Sdn Joseph	Domitille	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

AUG. 28–SEPT. 3, 2022

ADAPTED FROM THE  
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

**Sunday, August 28: St. Moses of Ethiopia**

John 21:14-25 / 1 Corinthians 9:2-12 / Matthew 18:23-35

**Monday, Aug. 29: Beheading of St. John the Baptist**

Isaiah 40:1-11 / Malachi 3:1-24 / Wisdom of Solomon 4:7, 16-20; 5:1-7  
Matthew 14:1-13 / Acts 13:25-33 / Mark 6:14-30

**Tuesday, Aug. 30: Alexander, John, & Paul, Patriarchs of Constantinople**

1 Samuel 2 / 2 Corinthians 6:1-13 / Matthew 19:16-30

**Wednesday, Aug. 31: Hieromartyr Cyprian of Carthage; Aidan, Bishop of Lindisfarne**

1 Samuel 3 / 2 Corinthians 6:14-7:1 / Matthew 20:1-16

**Thursday, Sept. 1: Church New Year; Righteous Joshua Son of Nun**

Joshua 5:13-6:26 / 2 Corinthians 7:2-16 / Matthew 20:17-28

**Friday, Sept. 2: John the Faster, Patriarch of Constantinople**

1 Samuel 4 / 2 Corinthians 8:1-15 / Matthew 20:29-34

**Saturday, Sept. 3: Phoebe the Deaconess**

2 Corinthians 8:16-24 / Matthew 21:23-27

ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE  
THE MOST REVEREND METROPOLITAN JOSEPH  
THE RIGHT REVEREND BISHOP ANTHONY, DIOCESE OF TOLEDO AND THE MIDWEST  
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