



ALL SAINTS ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

4129 W. Newport Ave., Chicago, IL 60641

773-231-6177

www.allsaintsorthodox.org

Sunday, September 4, 2022

Sunday Orthros & Divine Liturgy, 8:30am

12th Sunday after Pentecost • Prophet Moses the God-Seer



Fr. Andrew Kishler, pastor

773-575-3272

Kishler.andrew@gmail.com

Deacon Walid Abdul Karim

216-392-9292

Walid1177@yahoo.com

**Fr. Patrick Henry Reardon,
retired pastor**

phrii@fsj.org

Subdeacon Joseph Freve

773-501-9482



Troparion of the Resurrection (Tone 3): Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the great mercy.

Troparion for St. Babylas (Tone 4): By choosing the apostles' way of life, thou hast succeeded to their throne. Inspired by God, thou didst find the way to divine contemplation through the practice of virtue. After teaching the Word of Truth without error, thou didst defend the Faith to the very shedding of thy blood, O Hieromartyr Babylas. Entreat the Lord our God to save our souls.

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 Twelfth Sunday after Pentecost

Sing praises to our God, sing praises. Clap your hands, all ye nations.

The Reading from the First Epistle of St. Paul to the Corinthians (15:1-11)

Brethren, I would remind you in what terms I preached to you the Gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He rose on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve. Then He appeared to more than five hundred brethren at one time,

most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the Apostles. Last of all, as to one untimely born, He appeared also to me. For I am the least of the Apostles, unfit to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God, which is with me. Whether then it was I or they, so we preach and so you believed.

THE GOSPEL

For the Twelfth Sunday of Matthew

The Reading from the Holy Gospel according to St. Matthew (19:16-26)

At that time, a young man came up to Jesus, kneeling and saying, “Good Teacher, what good deed must I do, to have eternal life?” And He said to him, “Why do you call me good? No one is good but one, that is, God. If you would enter life, keep the commandments.” He said to Him, “Which?” And Jesus said, “You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and mother, and you shall love your neighbor as yourself.” The young man said to Him, “All these I have observed; what do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.”

When the young man heard this, he went away sorrowful; for he had great possessions. And Jesus said to his disciples, “Truly, I say to you, it will be hard for a rich man to enter the Kingdom of Heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

When the disciples heard this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”

:: THE NATIVITY OF THE THEOTOKOS ::

Homily by Fr. Alexander Schmemmann



The Church's veneration of Mary has always been rooted in her obedience to God, her willing choice to accept a humanly impossible calling. The Orthodox Church has always emphasized Mary's connection to humanity and delighted in her as the best, purest, most sublime fruition of human history and of man's quest for God, for ultimate meaning, for ultimate content of human life.

If in Western Christianity veneration of Mary was centered upon her perpetual virginity, the heart of Orthodox Christian East's devotion, contemplation, and joyful delight has always been her motherhood, her flesh and blood connection to Jesus Christ. The East rejoices that the human role in the divine plan is pivotal. The Son of God comes to earth, appears in order to redeem the

world, He becomes human to incorporate man into His divine vocation, but humanity takes part in this. If it is understood that Christ's "co-nature" with us is as a human being and not some phantom or bodiless apparition, that He is one of us and forever united to us through His humanity, then devotion to Mary also becomes understandable, for she is the one who gave Him His human nature, His flesh and blood. She is the one through whom Christ can always call Himself "The Son of Man."

Son of God, Son of Man... God descending and becoming man so that man could become divine, could become partaker of the divine nature (2 Peter 1:4), or as the teachers of Church expressed it, "deified." Precisely here, in this extraordinary revelation of man's authentic nature and calling, is the source that gratitude and tenderness which cherishes Mary as our link to Christ and, in Him, to God. And nowhere is this reflected more clearly than in the Nativity of the Mother of God.

Nothing about this event is mentioned anywhere in the Holy Scriptures. But why should there be? Is there anything remarkable, anything especially unique about the normal birth

of a child, a birth like any other? The Church began to commemorate the event with a special feast...because, on the contrary, the very fact that it is routine discloses something fresh and radiant about everything we call routine and ordinary, it gives new depth to the unremarkable details of human life...And with each birth the world is itself in some sense created anew and given as a gift to this new human being to be his life, his path, his creation.

This feast therefore is first a general celebration of Man's birth, and we no longer remember the anguish, as the Gospel says, "for joy that a human being is born into the world" (Jn. 16:21). Secondly, we now know whose particular birth, whose coming we celebrate: Mary's. We know the uniqueness, the beauty, the grace of precisely this child, her destiny, her meaning for us and for the whole world. And thirdly, we celebrate all who prepared the way for Mary, who contributed to her inheritance of grace and beauty...And therefore the Feast of her Nativity is also a celebration of human history, a celebration of man.

Sadly, the inheritance of evil is far more visible and better known. There is so much evil around us that this faith in man, in his freedom, in the possibility of handing down a radiant inheritance of goodness has almost evaporated and been replaced by cynicism and suspicion. This hostile cynicism and discouraging suspicion are precisely what seduce us to distance ourselves from the Church when it celebrates with such joy and faith this birth of a little girl in whom are concentrated all the goodness, spiritual beauty, harmony and perfection that are elements of genuine human nature. Thus, in celebrating Mary's birth we find ourselves already on the road to Bethlehem, moving toward the joyful mystery of Mary as the Mother to God.

Announcements and Upcoming Events

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

This week at All Saints:

- **Tuesday, Wednesday, Thursday, & Friday:** Morning prayers, 9am.
- **Wednesday, Sept. 7:** Homeschool families at the church, beginning 9am; Vespers, Divine Liturgy for the Nativity of the Theotokos, 7pm.
- **Thursday, Sept. 8:** Matins for the Nativity of the Theotokos, 9am.
- **Saturday, Sept. 10:** Vespers, 7pm.
- **Next Sunday, Sept. 11:** Orthros & Divine Liturgy, 8:30am; first day of Church school, following coffee hour.

CHURCH SCHOOL: Church school for children and adults of all ages will begin next **Sunday, Sept. 11**. Please see Melissa W. if you have any questions. Fr. Pat and Joseph L. will continue teaching the adult class in the fellowship hall.

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 questions may be directed to Fr. Andrew or Jeneson A.

ALL SAINTS EVE: Mark your calendars for Monday, October 31! More information is coming.

Volunteer Schedule

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

SEPTEMBER 4-10, 2022

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, September 4: Prophet Moses the God-Seer

Matthew 28:16-20 / 1 Corinthians 15:1-11 / Matthew 19:16-26

Monday, Sept. 5: Holy Prophets Zechariah and Elizabeth, parents of St. John the Baptist

1 Samuel 5 / 2 Corinthians 9:1-15 / Matthew 21:28-32

Tuesday, Sept. 6: Miracle of the Archangel Michael in Colossae

1 Samuel 6 / 2 Corinthians 10:1-11 / Matthew 21:33-46

Wednesday, Sept. 7: Kassiani the Hymnographer

1 Samuel 7 / 2 Corinthians 10:12-18 / Matthew 22:1-14

Thursday, Sept. 8: Nativity of the Most Holy Theotokos

Genesis 28:10-17 / Ezekiel 43:27-44:4 / Proverbs 9:1-11
Luke 1:39-56 / Philippians 2:5-11 / Luke 10:38-42, 11:27-28

Friday, Sept. 9: Righteous Joachim and Anna, parents of the Theotokos

1 Samuel 8 / 2 Corinthians 11:7-15 / Matthew 22:23-33

Saturday, Sept. 10: Menodora, Metrodora, & Nymphodora the Martyrs

2 Corinthians 11:16-33 / Matthew 22:34-40

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
WWW.ANTIOCHIAN.ORG