



ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

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www.allsaintsorthodox.org

Sunday, January 8, 2022

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

Sunday after the Theophany of our Lord Jesus Christ



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

Kontakion for the Theophany (Tone 4): Today Thou hast appeared to the universe, and Thy light, O Lord, hast shone on us, who with understanding praise Thee. Thou hast come and revealed Thyself, O 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 (4:1-17)

At that time, Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And he fasted forty days and forty nights, and afterward he was hungry. And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” But he answered, “It is written, *Man shall not live by bread alone, but by every word that proceeds from the mouth of God.*”

Then the devil took him to the holy city, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, throw yourself down; for it is written, *He will give his angels charge of you,*’ and *On their hands they will bear you up, lest you strike your foot against a stone.*” Jesus said to him, “Again it is written, *You shall not tempt the Lord your God.*”

Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; and he said to him, “All these I will give you, if you will fall down and worship me.” Then Jesus said to him, “Begone, Satan! for it is written, *You shall worship the Lord your God and him only shall you serve.*”

Then the devil left him, and behold, angels came and ministered to him.

Now 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 ::

By Fr. Patrick Reardon

In the Christian East, the Baptism of our Lord is honored in the Church's annual celebration of Theophany (commonly called Epiphany in the West) on January 6. This feast is celebrated, moreover, as the manifestation of God as Father, Son, and Holy Spirit.

This emphasis is clear in the troparion of the day: *“When Thou, O Lord, wast baptized in the Jordan, the 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. Wherefore, O Christ, who didst appear and enlighten the world, glory to Thee.”*

The doctrine of the Holy Trinity is not part of the Church's proclamation to the world. On the contrary, it is a mystery shared only within the Body of the Church. And it is revealed in the mystery of Baptism.

The Trinitarian revelation at our Lord's Baptism at the beginning of His ministry (Matthew 3:16–17) is paralleled at the close of His ministry by a corresponding command to baptize all nations “in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). The Church, said Origen in the third century, is “full of the Holy Trinity.”

The dogma of the Holy Trinity affirms that God has revealed to the world His eternal inner life in two missions, two “sendings forth”: “But when the fullness of the time had come, God *sent forth* His Son . . . God *sent forth* the Spirit of His Son” (Galatians 4:4–6). The Father revealed Himself in His Son as a visible Man in the external, categorical, documentable order of human history, and likewise He has revealed Himself by the Holy Spirit in the internal, transcendent order of transformed human consciousness. This is the revelation that the Church celebrates in the Feast of the Theophany.

Both aspects of this revelation of the Father are essential to the being of the Church. First, the horizontal, linear link by which, unto the end of time, we are joined back to the historical Christ (“we proclaim the Lord's death till He comes”). And second, the vertical, transcendent axis by which we are joined at all times to the God who reigns above us and in our hearts (“and behold, I am with you always”).

The first of these dimensions is **anamnetic**; it is handed on and carried forward in historical memory (“Do this in remembrance of me”). It is christological and paschal, of

Christ and His Resurrection. The second is **epicletic**; it transcends the limitations of history (“Oh that you would rend the heavens! That you would come down!”). It is pneumatological and pentecostal, of the Holy Spirit and His descent. The cruciform conjunction of these two revelatory lines, the horizontal and the vertical, is the point where Christians live and worship.

There are not two different “economies” of the Son and the Holy Spirit. Both pertain to the single economy of redemption. Both the Son and the Holy Spirit are necessary to our return to the Father. They are, in the words of Irenaeus of Lyons, God’s two hands at work in this world.

In addition to His Baptism, other places in the life and ministry of Christ our Lord also provided special settings for the revelation of the Holy Trinity. Indeed, the Incarnation itself was such a setting, when God the Father sent the Holy Spirit to overshadow the Virgin Mary so that she conceived His Son in her womb (Luke 1:35). Likewise, this overshadowing Spirit descended on Jesus at His Transfiguration, while the Father’s voice once again identified His Son (Luke 9:34–35). The same Trinitarian revelation took place in the Resurrection, when the Father raised His Son by the power of the Holy Spirit (Romans 8:11).

And just as we are reborn in the Trinitarian name, many biographies of Christians portray them endeavoring to die while invoking the Holy Trinity. By way of example I may cite a memorable instance that occurred on the evening of May 25, 735, when the earliest historian of the English people, the Venerable Bede, went to God just after Vespers of the Feast of the Ascension. A description of his death was left us by his contemporary and fellow teacher, Cuthwin: “And thus, on the floor of his cell, he chanted ‘Glory to the Father, and to the Son, and to the Holy Spirit’ to its ending, and breathed his last.”

This article originally appeared in AGAIN Vol. 27 No. 4, published in December 2005.

Announcements and Upcoming Events

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

Today:

- Brief informational meeting after coffee hour today, regarding the election of our new metropolitan archbishop at this week's special Archdiocese convention.

This week at All Saints:

- Fr. Andrew will be out of town most of the week at the Archdiocese special convention in Dallas; Fr. Pat will be here covering vespers. Please pray for the safety of our delegation and all who will be travelling!
- **Tuesday, Jan. 10:** Morning prayers, 9am. *No morning prayer services for the rest of the week.*
- **Wednesday, Jan. 11:** Vespers, 7pm.
- **Saturday, Jan. 14:** Vespers, 7pm.
- **Sunday, Jan. 15:** Matins and Divine Liturgy, beginning at 8:30am.

HAPPY NEW YEAR AND BLESSED EPIPHANY! The Kishler family would like to thank all of you for your cards, gifts, and warm Christmas greetings. We are grateful for your love, support, and kindness. May we all continue to grow together in God's love this holy season and throughout the new year!

THEOPHANY & HOME BLESSINGS: It is customary for every Orthodox household to be blessed by a priest each year with the holy water from Theophany. Fr. Andrew will be making his rounds starting next week, and please know you are not required to feed or pay the priest. Please contact Fr. Andrew to set up an appointment.

CHURCH SCHOOL for children and adults will resume next Sunday, January 15.

SANCTITY OF LIFE PRAYER SERVICE: On **Sunday, January 22 at 6pm** we are honored to host the annual pan-Orthodox Sanctity of Life prayer service here at All Saints. This service is sponsored by the Orthodox Christian Clergy Association (OCCA) of Chicago, which includes Orthodox clergy from all canonical jurisdictions in the Chicago area. The purpose of this event is to join with our brothers and sisters in prayer for all

victims of dehumanization and injustice, particularly the unborn. Light refreshments will be organized afterwards by our women's ministry.

Volunteer Schedule

Date	Reader	Prosphora	Greeter	Coffee	Food
Sun, Jan 8	Paul K	Pat K	Nancy L	Lydia A	G-K
Sun, Jan 15	Jason L	Domitille	JoAnne T	Domitille	L-P
Sun, Jan 22	Joseph L	Cristina P	Domitille	Alina S	R-Z
Sun, Jan 29	Richard C	Dn Walid	Sandy A	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 all pitch in and help!



DAILY BIBLE READINGS

JANUARY 8-14, 2022

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, January 8: Sunday after Theophany

John 20:11-18 / Ephesians 4:7-13 / Matthew 4:12-17

Monday, Jan. 9: Peter, Bishop of Sebaste

1 Kings [3 Kingdoms] 15 / Philemon 1-25 / Luke 20:41-44

Tuesday, Jan. 10: Gregory of Nyssa, and his sister Theosebia the Deaconess

1 Kings 16 / James 1:1-11 / Luke 20:45-21:4

Wednesday, Jan. 11: Righteous Father Theodosius the Cenobiarch

1 Kings 17 / James 1:12-18 / Luke 21:5-19

Thursday, Jan. 12: Tatiana the Martyr of Rome

1 Kings 18 / James 1:19-27 / Luke 21:20-28

Friday, Jan. 13: Hilary of Poitiers

1 Kings 19 / James 2:1-13 / Luke 21:29-33

Saturday, Jan. 14: Sava, Archbishop of Serbia & Nina of Georgia

James 2:14-26 / Luke 21:34-38

ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
HIS BEATITUDE PATRIARCH JOHN X OF ANTIOCH
HIS GRACE BISHOP ANTHONY, DIOCESE OF TOLEDO AND THE MIDWEST
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