



# ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

*Antiochian Orthodox Archdiocese of North America*

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## **Sunday, January 15, 2022**

**Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am  
Sts. Paul of Thebes & John the Hut-Dweller • 12<sup>th</sup> Sunday of St. Luke**



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**Troparion of the Resurrection (Tone 6):** When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb. And the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou who art risen from the dead; O Lord, glory to Thee!

**Troparion for St. Paul of Thebes (Tone 8):** The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father Paul, intercede with Christ God to save our souls.

**Troparion for St. John the Hut-Dweller (Tone 4):** Since thou hadst with fervor longed after the Lord from thy youth, thou lefdest the world with its delights and nobly didst strive in valiant ascetic deeds. Thou didst pitch thy hut before the gates of thy parents; thou didst break the demons' snares, O all-blessed Father. And therefore, as is meet, hath Christ God glorified thee, O John.

**Kontakion for the Presentation of Christ (Tone 1):** Thou, O Christ God, who by Thy birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us. Preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

**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 Twenty-ninth Sunday after Pentecost*

How magnified are Thy works, O Lord; in wisdom hast Thou made them all. Bless the Lord, O my soul.

### **The Reading from the Epistle of St. Paul to the Colossians (3:4-11)**

Brethren: When Christ, who is our life, appears, then you also will appear with Him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its Creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

## **THE GOSPEL**

*For the Twelfth Sunday of Luke—“Ten Lepers”*

### **The reading from the Holy Gospel according to St. Luke (17:12-19)**

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, “Jesus, Master, have mercy on us.” When He saw them He said to them, “Go and show yourselves to the priests.” And as they went they were cleansed.

Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus’ feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, “Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?” And He said to him, “Rise and go your way; your faith has made you well.”

## LIGHT FROM THE CANTICLES, PART 1: GLORIOUSLY HE HAS BEEN GLORIFIED!

Edith M. Humphrey

*This begins a series of reflections on the nine Biblical canticles, posted at [ancientfaith.com](http://ancientfaith.com) on Dr. Humphrey's blog "A Lamp for Today."*

The singing of hymns, both personally and corporately, has been part of Christian life from the very beginning. The gospels tell us that as Jesus and his disciples prepared to go to His ordeal on the Mount of Olives, they sang a hymn (Matt 26:30; Mark 14:26). Colossians and Ephesians urge us to “sing psalms, hymns, and spiritual songs to God, making melodies to the Lord in your heart” (Col. 3:16; Eph 5:19). As we have seen in our last series, the book of Revelation shows us in its visions that singing is not only an earthly, but also the heavenly way of praising the LORD. It is meet and right: gloriously He is to be glorified! Indeed, one of the central hymns in our Orthodox tradition is the Trisagion, revealed to a young boy as the full song of the angels around the throne, who appear in Isaiah 6. The practice of our LORD, the song of Isaiah’s angels, and the “Songs of Ascent” in the Psalter show us indeed, that faithful also sang prior to the coming of Christ, as when they were on pilgrimage to Jerusalem. The Jewish historian Josephus, who wrote in the first century AD, mentions both the “Song of Moses” (Exodus 15) and the songs of David (*Ant.* 2.346; 7.305), and as early as the second century, Bishop Melito of Sardis tells us that the Song of Moses was sung at Easter Vigil. Many other ancient writers and texts speak of the canticles that we still sing today, and we even have a fifth-century manuscript that includes all of these traditional songs.

Praying, and especially singing, disclose the faith of God’s people. So it is that some have said *lex orandi lex credendi* (“the rule of praying is the rule of believing”), and others have reminded us that “to sing is to pray twice.” Our liturgies are structured on chanting, *troparia*, and *kontakia*, but woven through them, and used at special times, are the Biblical canticles—a series of nine (or perhaps ten!) songs taken from the Bible itself:

- The (First) Song of Moses (Exodus 15:1-19)
- The (Second) Song of Moses (Deuteronomy 32:1-43)
- The Prayer of Hannah (1 Sam/ 1 Kingdoms 2:1-10)
- The Prayer of Habakkuk (Habakkuk 3:1-19)

- The Prayer of Isaiah (Isaiah 26:9-20)
- The Prayer of Jonah (Jonah 2:2-9)
- The Prayer of the Three Holy Children (Daniel 3:26-56)
- The Song of the Three Holy Children (Daniel 3:57-88)
- The Song of the Theotokos (the *Magnificat*, Luke 2:46-55); the Song of Zacharias (the *Benedictus*, Luke 1:68-79)

The most well-known are, of course are the songs of Mary and Zacharias, which are conjoined in a single ode for the Matins cycle. (In this series, I will add the song of the elder Symeon, which is not one of the series, but also a Biblical canticle.) Unfortunately, the nine odes are not well known today, since they are no longer chanted regularly during the year, except in some Russian and Ukrainian contexts, but find a special place during Great Lent. It is my hope that this series will serve to remind us of these treasures of the Church, and help us to understand the canticles in the light of the Scriptures and the Fathers.

**We will first look at the Song of Moses, which we associate especially with the eve of Pascha:** *To the LORD let us sing, for gloriously has He been glorified. . . .*

As with the book of Revelation, contemporary readers may be embarrassed by the theme of war in which the LORD of hosts is glorified. Both the beginning and end of the canticle emphasize the destruction of enemies by the hand of God, though some think that the song itself ends on a high note— “The Lord reigns forever”— and read the last few sentences as a recap of the Exodus miracle. Perhaps due to this modern sensitivity, some traditions even have omitted the beginning note “when he had utterly destroyed Pharaoh,” and move right into the canticle itself. But the strong hand of the LORD and His wrath are not to be avoided here, since they weave their way throughout the entire canticle. God is glorified by putting down the enemy, as well as by the voices of His people, by leading His people to the place prepared for them, and by signs and wonders. If the miracle of the Sea means dry land for God’s people, it means destruction for His enemies.

For, after all, the Sea is a sign of baptism, of death and rebirth, as we hear from St. Paul in 1 Corinthians 10: “*For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea.*” St. Gregory of Nyssa reminds us that the people, just by passing through the Red

Sea, proclaimed the good tidings of salvation by water (*On the Baptism of Christ* NPNF 2. 5. 522), and the blessed Augustine remarks, “This people of God, freed from a great and broad Egypt, is led, as through the Red Sea, that in baptism it may make an end of its enemies. For by the sacrament as it were of the Red Sea, that is by baptism consecrated with the blood of Christ, the pursuing Egyptians, the sins, are washed away.” (*Explanation of the Psalms* 107.3. NPNF 1.8.533)

## 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)*

Today:

- Church school resumes; Joseph L. continues his adult church school series on the Divine Liturgy.

This week at All Saints:

- **Tues./Wed./Thurs/Fri.:** Morning prayers, 9am
- **Tuesday, Jan. 17:** Parish council meeting (online), 7:30pm
- **Wednesday, Jan. 18:** Vespers, 7pm
- **Saturday, Jan. 21:** Vespers, 7pm
- **Sunday, Jan. 22:** Matins, Divine Liturgy, and church school, beginning at 8:30am. Sanctity of Life prayer service, 6pm (see note below)

**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 this week, and please know you are not required to feed or pay the priest. Contact Fr. Andrew to set up an appointment.

**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	Prospora	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 15-21, 2022

ADAPTED FROM THE  
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

**Sunday, Jan. 15: Sts. Paul of Thebes & John the Hut-Dweller**

John 20:19-31 / Colossians 3:4-11 / Luke 17:12-19

**Monday, Jan 16: Veneration of Apostle Peter's Precious Chains**

1 Kings 20 / James 3:1-12 / Matthew 22:41-46

*For St. Peter:* Acts 12:1-11 / John 21:14-25

**Tuesday, Jan. 17: Anthony the Great**

1 Kings 21 / James 3:13-18 / Matthew 23:1-12

*For St. Anthony:* Hebrews 13:17-21 / Luke 6:17-23

**Wednesday, Jan. 18: Athanasius and Cyril, Patriarchs of Alexandria**

1 Kings 22 / James 4:1-10 / Matthew 23:13-36

**Thursday, Jan. 19: Macarius the Great of Egypt**

2 Kings [4 Kingdoms] 1 / James 4:11-17 / Matthew 23:37-39

**Friday, Jan. 20: Righteous Euthymius the Great**

2 Kings 2 / James 5:1-9 / Matthew 24:1-14

**Saturday, Jan. 21: Maximus the Confessor**

James 5:10-20 / Matthew 24:15-28

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