



ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

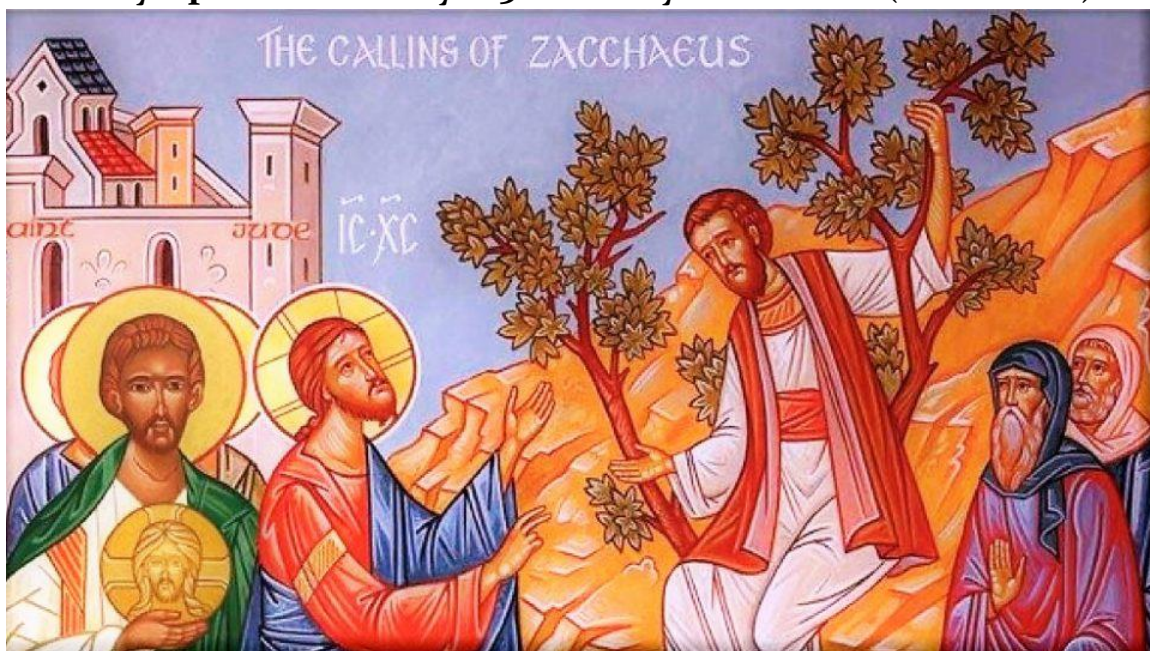
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www.allsaintsorthodox.org

Sunday, January 22, 2022

**Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am
Holy Apostle Timothy • 15th Sunday of St. Luke (Zacchaeus)**



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Troparion of the Resurrection (Tone 7): Thou didst shatter death by Thy cross; Thou didst open paradise to the thief. Thou didst turn the sadness of the ointment-bearing women into joy, and didst bid Thine apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the great mercy.

Troparion for St. Timothy (Tone 4): Since thou hadst been instructed in uprightness thoroughly and wast vigilant in all things, thou wast clothed with a good conscience as befitteth one holy. Thou didst draw from the Chosen Vessel ineffable mysteries, and having kept the Faith, thou didst finish the course, O Hieromartyr and Apostle Timothy. Intercede with Christ God that our souls may be saved.

Troparion for St. Anastasios of Persia (Tone 4): Thy martyr, O Lord, in his courageous contest for Thee received as the prize the crowns of incorruption and life from Thee, our immortal God. For since he possessed Thy strength, he cast down the tyrants and wholly destroyed the demons' strengthless presumption. O Christ God, by his prayers, save our souls, since Thou art merciful.

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 Thirty-second Sunday after Pentecost

The Lord will give strength to His people. Ascribe to the Lord, O sons of God; ascribe to the Lord honor and glory.

The Reading from the First Epistle of St. Paul to St. Timothy (4:9-15)

Timothy, my son: The saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties; devote yourself to them, so that all may see your progress.

THE GOSPEL

For the Fifteenth Sunday of Luke

The Reading from the Holy Gospel according to St. Luke (19:1-10)

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus. He was a chief tax collector and rich, and he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for He was to pass that way.

And when Jesus came to the place, He looked up and said to him, “Zacchaeus, make haste and come down; for I must stay at your house today.” So he made haste and came down, and received Him joyfully.

And when they saw it they all murmured, “He has gone in to be the guest of a man who is a sinner.”

And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold.”

And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost.”

LIGHT FROM THE CANTICLES, PART 2: GLORIOUSLY HE HAS BEEN GLORIFIED!

Edith M. Humphrey

We continue to look at the Song of Moses (Exodus 15), which we associate especially with the eve of Pascha: *To the LORD let us sing, for gloriously has He been glorified.*

...

Already with St. Augustine, as with others, the story is understood as prefiguring the washing of baptism, and the spiritual enemies of God's people who must be destroyed. As Ephesians tells us, "we are not wrestling with flesh and blood, but with the principalities and powers" (Eph. 6:12). The ordeal of the Hebrew people, then, and the destruction of the sneaky and oppressive Pharaoh, are seen as pointing forward to our own battle; their passing through the sea as prefiguring our deliverance from slavery to sin and death. We may be tempted to leave out the first step, the destruction of God's enemies, and move directly to the good news of deliverance. But Origen is very wise when he reminds us that, in the book of Revelation, the Song of the Lamb can only be sung by those who have first learned the Song of Moses: perfect glory and love can only come from those who have first reckoned with the "strong hand and the mighty strong arm of the Lord" (*Commentary on the Song of Songs, Prologue 4*. ACW 26.47). Can we picture our spiritual enemies in the dramatic way presented to us in the Exodus story: pursuing us, ready to recapture us, desiring to enslave us, promising to let us go and then pursuing us yet again? Can we realize that the only One who can rescue us is the LORD of all creation, the One who can pile up the waters, clog the chariots of the enemy, and finally render them powerless? Do we see ourselves involved in a life-and-death struggle, and rescued by the LORD?

Indeed, the cosmic nature of the sea is suggested in the Bible itself, where we hear, in Revelation 15, of those who sing the "Song of Moses" by a sea that is uncharacteristically as smooth as glass, but that has fire within it. The worshippers in heaven sing, "Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations!" The sea is smooth, and not disturbed, because God is all-powerful; yet it has fire because God aims to purify. As Clement of Alexandria suggests, it is appropriate for our enemies to be put in this chaotic element of the sea, which God Himself will make still for our sake: "The many-limbed and brutal affection, lust, with the rider mounted,

who gives reigns to pleasures, 'he has cast into the sea,' throwing them away into the disorders of the world." (*Stromateis* 5.8; ANF 2:457). Even the sea, known to the ancients for its destructive formlessness, is tamed by the LORD, and becomes an instrument of victory. We may be reminded of the final battle in the book of Revelation, where the godless trio are cast into the lake of fire.

"The LORD" (I am who I am; the Existing One) is His name, and that includes entering into the nitty-gritty of our human lives, with all its dying and violence. God did this with the Hebrews, and did it even more deeply by dying on a cross. His right hand both breaks down, and builds up, and stands against the arrogance of any enemy who boasts, "*my* hand shall be lord." The creative breath of the LORD is experienced as destruction for those who oppose Him. And so He is the "LORD who does wonders," unequalled by any.

What is this talk in the canticle about *other* gods? St. John Chrysostom helps us with this: "What do you mean, Moses? Is there any comparison at all between the true God and false gods? Moses would reply, 'I did not say this to make a comparison; but... condescended to their weakness and brought in the lesson [that] I was teaching in this way.'" (*Discourses against Judaizing Christians* 5.3.3. FC68. 105-6). There are, then, no true creating and recreating gods besides ours, though many "gods" and "lords" are named by those who do not know the gospel.

This man-loving God is such that He is not simply content with rescuing us from our foes, within, and without. The canticle goes on to give us hope for even more. Having redeemed us from slavery, He promises to "lead us on," in his righteousness, to lead us in, and to plant us upon the mountain of His own choosing. In the end, we will be in that holy place which His hands have prepared for us.

Announcements and Upcoming Events

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

Today:

- Coffee hour & church school after Liturgy
- **Tonight at 6pm:** Pan-Orthodox Sanctity of Life Prayer Service here at All Saints

This week at All Saints:

- **Tues./Wed./Thurs/Fri.:** Morning prayers, 9am
- **Wednesday, Jan. 25:** Homeschool classes, 10am; Vespers, 7pm
- **Saturday, Jan. 28:** Vespers, 7pm
- **Sunday, Jan. 29: Sunday of the Canaanite Woman.** Matins & Divine Liturgy, 8:30am, followed by coffee hour and church school for all ages.

THEOPHANY & HOME BLESSINGS: It is customary for every Orthodox household to be blessed by a priest each year with the holy water from Theophany. At your convenience, please contact Fr. Andrew for your appointment! You are not obliged to feed or pay the priest.

ICON ACADEMY: Eva is interested in continuing her All Saints Icon Academy this spring, dates and times TBA. If anyone is interested in participating, please see Eva with any questions. You also must get a blessing from Fr. Andrew to participate.

WOMEN'S LENTEN BOOK DISCUSSION: Mark your calendars for a Women's Lenten Book Discussion led by Susan L. We will be meeting on March 4, March 25, and April 1 at 5 PM to discuss the book *Mary as the Early Christians Knew Her*. We'll enjoy a potluck meal and discussion before Vespers. Books will be available at the book table. Please contact Sh. Kim with any questions.

WOMEN'S RETREAT: Saturday, March 18 - Save the date for the Annual Women's Lenten Retreat. More details to come. Please contact Sh. Kim with any questions.

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
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
<u>Wed, Feb 1</u> <i>Presentation of XC</i>	Sdn Joseph	Sandy A	Azizeh C	n/a	Potluck
Sun, Feb 5 <i>Pharisee/Publican</i>	Doug J	Debbie K	Nancy L	Lydia A	G-K
Sun, Feb 12 <i>Prodigal Son</i>	Jim K	Pat K	Domitille	Domitille	L-P
<u>Sat, Feb 18</u> <i>Soul Sabbath</i>	Paul K	Dn Walid	JoAnne T	n/a	n/a
Sun, Feb 19 <i>Meatfare</i>	Jason L	Domitille	Sandy A	Alina S	R-Z
Sun, Feb 26 <i>Forgiveness Sun.</i>	Joseph L	Cristina P	Azizeh C	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 22-28, 2022

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, Jan. 22: St. Timothy the Apostle

John 21:1-14 / 1 Timothy 4:9-15 / Luke 19:1-10

Monday, Jan. 23: Hieromartyr Clement, Bishop of Ancyra

2 Kings [4 Kingdoms] 3 / 1 Peter 1:1-12 / Matthew 24:29-31

Tuesday, Jan. 24: Xenia of St. Petersburg, Fool-for-Christ

2 Kings 4 / 1 Peter 1:13-21 / Matthew 24:32-44

Wednesday, Jan. 25: Gregory the Theologian, Archbishop of Constantinople

2 Kings 5 / 1 Peter 1:22-25 / Matthew 24:45-51

Thursday, Jan. 26: Xenophon & his companions

2 Kings 6 / 1 Peter 2:1-8 / Matthew 25:1-13

Friday, Jan. 27: John Chrysostom, Archbishop of Constantinople

2 Kings 7 / 1 Peter 2:9-12 / Matthew 25:14-30

Saturday, Jan 28: Ephraim the Syrian & Isaac, Bishop of Nineveh

1 Peter 2:13-21 / Matthew 25:31-46

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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