



ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

4129 W. Newport Ave., Chicago, IL 60641

773-231-6177

www.allsaintsorthodox.org

Sunday, February 5, 2022

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

Sunday of the Pharisee & Publican



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Troparion of the Resurrection (Tone 1): While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life: ‘Glory to Thy Resurrection, O Christ! Glory to Thy kingdom! Glory to Thy providence, O Thou who alone art the lover of mankind.’

Troparion for the Presentation of Christ (Tone 1): Rejoice, O Virgin Theotokos, full of grace, for from thee arose the sun of justice, Christ our God, enlightening those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the deliverer of our souls, who granteth us resurrection.

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 Sunday of the Pharisee and Publican

Make your vows and pay them to the Lord our God.

God is known in Judah; His name is great in Israel.

The Reading from the Second Epistle of St. Paul to St. Timothy (3:10-17)

My son Timothy: Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconium, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me.

Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

All scripture is God-breathed and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

THE GOSPEL

For Sunday of the Pharisee and Publican

The Reading from the Holy Gospel according to St. Luke (18:10-14)

The Lord spoke this parable: Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank Thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.'

But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'

I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.

**LIGHT FROM THE CANTICLES:
“REMEMBER THE DAYS OF OLD,” Part 1**

Edith M. Humphrey

Deuteronomy 32: The Second Song of Moses

As we have come to the New Year, we have been met by many poignant and wise commentaries upon life, and upon our generation. Recently a friend of mine posted on FB a citation from St. Basil. His situation in the fourth century, with the crisis of Arianism and newly established respectability for Christians, evidently made many nostalgic for the “old days,” just as some are today. He said, “The elderly lament as they compare the former time with the present; the young are even more pitiful because they do not even know what has been taken from them” (*Epistula* 9:2). Nostalgia, of course, is not particularly effective. But being called to remember what has been lost has a strong purpose. The Second Song of Moses, Deuteronomy 32:1-43, immortalizes the call of the great Moses to a younger generation about to enter the Promised Land—they should take care to cleave to the LORD, and not to forget all that He has done for them. This passage is found in all Christian Bibles (despite an assertion from an Orthodox website that some Protestant Bibles omit it), and it is sung as a canticle in the Tuesday of Holy Week. At the beginning of 2023, though, it provides for us an appropriate perspective. This week we will read the first eighteen verses, which remind us to remember the days of old!

Give ear, O heavens, and I will speak; let the earth hear the words of my mouth. May my teaching drop like the rain, my speech condense like the dew; like gentle rain on grass, like showers on new growth. For I will proclaim the name of the Lord; ascribe greatness to our God! The Rock, his work is perfect, and all his ways are just. A faithful God, without deceit, just and upright is he; yet his degenerate children have dealt falsely with him, a perverse and crooked generation. Do you thus repay the Lord, O foolish and senseless people? Is not he your father, who created you, who made you and established you? ...

This beautiful though challenging poem has so much in it that we can only touch on some of it today. Let’s concentrate on this week mostly upon the pictures by which we can understand our mysterious God, which call us to a humble remembrance of what He has done, and to turn away from false gods to Him alone. Moses’ admonition, though a little rough to hear, foreshadows Jesus’ own words to His generation, and to us, in the gospels. And Moses’ song is likewise not simply instruction to that first generation

entering Canaan, but to everyone who hears it—he begins by telling even the HEAVENS to listen to the wise words that will bring necessary dew and rain upon the earth, cultivating new growth. How can we ignore such wisdom?

First, the song is chock-full of different pictures by which we can understand the characteristics of the unseen God. Moses tells us that his major purpose is to proclaim the name of the LORD, and to have us ascribe greatness to Him. Not only is He great, but His works are also perfect. Several times, from the initial notes of the song, he is called “The Rock!” We are meant to picture God first and foremost, then, as a strong foundation, immovable, unshakeable, firm. This is not a mechanical immovability, though, because we also hear that this “Rock” has given birth to His people, and that He is the Rock in the sense that He is faithful, without deceit, just and upright. We are besieged by passions: He is always the same, from age to age. It is upon God alone that we must build our lives, as Jesus reminds us in His sermon on the Mount, where He calls upon the faithful to build upon what they have heard from Him, so that their house will not fall.

Next, He is a Father. Father, of course, only became a proper name for God, and was fully understood with the coming of the Son. As Jesus said, “No one knows the Father except the Son and those to whom He reveals Him” (Matt 1:27). As the fourth gospel puts it, “No one has ever seen God; the only Son, who is in the bosom of the Father, He has made him known” (John 1:18). This language of “Father,” then, is mysterious in the OT, and put alongside other ways of picturing the unseen God—Rock, King, Fortress, and so on. It is only at the Incarnation that we come to understand the utter significance of this name, when we see the mysterious relationship between Father, Son, and Spirit, and where we are told that it is on the pattern of the mysterious Father that ALL fatherhood, whether in heaven or on earth, takes its cue (Eph. 3:15). Moses challenges the younger generation of Hebrews, and we, too, hear this challenge as God’s called people: “Is not he your Father, who created you, who made you and established you?”

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. Choir practice will follow.

This week at All Saints:

- No fasting is prescribed on Wednesday and Friday this week.
- **Tues./Wed./Thurs/Fri.:** Morning prayers, 9am
- **Wednesday, Feb 8:** Vespers, 7pm
- **Saturday, Feb. 11:** Vespers, 7pm.
- **Next Sunday, Feb. 12: Sunday of the Prodigal Son.** Matins & Divine Liturgy, 8:30am, followed by coffee hour and church school for all ages.

Other upcoming events and services:

- **Saturday, Feb. 18: Sabbath of Souls.** Divine Liturgy, 10am. *Please provide Fr. Andrew with a list of your departed loved ones for inclusion in the prayers. You are also welcome to bring memorial kolyva (boiled wheat) and photos of your departed loved ones.*
- **Sunday, Feb. 26: Forgiveness Sunday.** Vespers and the Rite of Forgiveness, 7pm. *This is the start of Lent in the Orthodox Church; we begin by forgiving each other. Please make every effort to attend this most important service!*
- **Feb. 26-Mar. 4: Clean Week (1st week of Lent).** Services 7pm each evening

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.

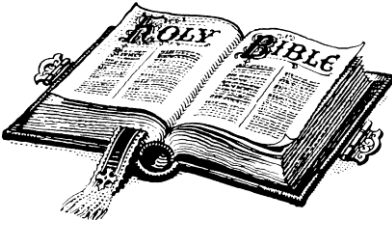
Volunteer Schedule

Date	Reader	Prosphora	Greeter	Coffee	Food
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
Sat, Feb 18 <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

FEBRUARY 5-11, 2022

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, Feb. 5: Sunday of the Pharisee & Publican

2 Timothy 3:10-17 / Luke 18:9-14

Monday, Feb. 6: Photius the Great, Patriarch of Constantinople

2 Kings 12 / 2 Peter 1:12-2:9 / Mark 12:38-44

Tuesday, Feb. 7: Richard, King of Wessex

2 Kings 13 / 2 Peter 2:9-22 / Mark 13:1-13

Wednesday, Feb. 8: Holy Prophet Zechariah

2 Kings 14 / 2 Peter 3:1-18 / Mark 13:14-23

Thursday, Feb. 9: Nicephorus the Martyr of Antioch

2 Kings 15 / 1 John 1:1-2:6 / Mark 13:24-31

Friday, Feb. 10: Hieromartyr Haralambos

2 Kings 16 / 1 John 2:7-17 / Mark 13:31-37

Saturday, Feb. 11: Blaise the Hieromartyr of Sebastia

2 Timothy 3:1-9 / Luke 20:45-21:4

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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