



ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

4129 W. Newport Ave., Chicago, IL 60641

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www.allsaintsorthodox.org

Sunday, April 30, 2023

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

**Third Sunday of Pascha: Myrrh-Bearing Women, Joseph of
Arimathea, and Nicodemus**



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Entrance Hymn for Pascha: In the gathering places bless God the Lord, from the springs of Israel. O Son of God who art risen from the dead, save us who sing unto Thee: Alleluia, alleluia, alleluia!

Troparion for the Resurrection (Tone 2): When Thou didst submit Thyself unto death, O Thou deathless and immortal one, then Thou didst destroy hell with Thy godly power. And when Thou didst raise the dead from beneath the earth, all the powers of heaven did cry aloud unto Thee: ‘O Christ, Thou giver of life, glory to Thee!’

Troparion for St. Joseph of Arimathea (Tone 2): The noble Joseph, taking Thine immaculate Body down from the tree, and having wrapped it in pure linen and spices, laid it for burial in a new tomb. But on the third day Thou didst arise, O Lord, granting to the world great mercy.

Troparion for the Holy Myrrh-bearers (Tone 2): Unto the myrrh-bearing women did the angel cry out as he stood by the grave: Myrrh-oils are meet for the dead, but Christ hath proved to be a stranger to corruption. But cry out: ‘The Lord is risen, granting to the world great mercy!’

Kontakion for Pascha (Tone 8): Thou didst descend into the tomb, O Immortal; Thou didst destroy the power of death. In victory didst Thou arise, O Christ God, proclaiming ‘Rejoice’ to the myrrh-bearing women, granting peace to Thine apostles, and bestowing resurrection on the fallen.

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 Third Sunday of Pascha

The Lord is my strength and my song. With chastisement has the Lord chastened me.

The Reading from the Acts of the Holy Apostles (6:1-7)

In those days, when the number of the disciples was multiplying, the Hellenists murmured against the Hebrews because their widows were neglected in the daily ministry. And the twelve summoned the multitude of the disciples and said: "It is not right that we should forsake the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint to this duty. And we will devote ourselves to prayer and to the ministry of the word." And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochoros, and Nicanor, and Tímon, and Parmenas, and Nicolaos a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly, and a great company of the priests were obedient to the faith.

THE GOSPEL

For the Third Sunday of Pascha

The Reading from the Holy Gospel according to St. Mark (15:43-16:8)

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb.

Mary Magdalene and Mary the mother of Joses saw where He was laid.

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint Jesus. And very early in the morning, on the first day of the week, they came to the tomb at the rising of the sun. And

they were saying to one another, “Who will roll away the stone for us from the door of the tomb?” And looking up, they saw that the stone was rolled back – it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a long white robe; and they were amazed. And he said to them, “Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He is risen; He is not here; see the place where they laid Him. But go, tell His disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you.” And they went out quickly and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

“HE IS NOT HERE”: THE THIRD SUNDAY OF PASCHA

Metropolitan Saba (Isper)

The encounter of the myrrh-bearing women at the empty tomb shakes me, especially the angel's words to them: "He is not here; He is risen" (Mark 16:6). It is not the resurrection of the Lord that shakes me, but rather the fact that these women, who thought they were doing the right thing for the Lord, stumbled upon an empty tomb instead of the body of the Lord, which they thought they would anoint with their spices. I wonder about the extent to which my ministry to Christ aligns with His mind and will.

The Gospel narrative tells us that these faithful women prepared the spices that tradition required to be used to anoint the dead before burial. And because the Lord was buried hurriedly, before the start of the Sabbath (which begins at sunset on Friday, according to the Jewish day), His body was not anointed with those spices. The women prepared the necessary spices, waiting for dawn to arrive so that they could go to the tomb, which was a cave sealed with a large stone. They were eager to perform their duty to the Lord. Their concern was how to roll away the stone that sealed the entrance to the cave, so that they could reach the Lord's body.

On the one hand, the women had their concerns, but on the other hand, the Lord had risen and no longer needed the spices. He needed them to spread the news of His resurrection. The women's hearts and concerns were in one place, while the Lord's were in another.

Love drove these women to do what they thought was their duty, to honor their teacher and Lord. Of course, the Lord accepted their efforts, although He did not need their spices, and He entrusted them with a greater task—the greatest task—to proclaim the news of His resurrection from the dead: "Go and tell the disciples" (Mark 16:7).

If we pause for a moment and contemplate the women's thinking and their work, reflect calmly on the gap between their thinking and that of the Lord, and apply what happened to them to our approach to serving and dealing with God, we will discover much that makes us similar to the women before their knowledge of the Resurrection. How many of the actions that we, as believers, undertake out of righteous zeal, believing that our actions are in harmony with the Lord's thinking, are, in fact, not so?

Do we not act repeatedly, as individuals and as a Church community, like those women, out of love for the Lord and the belief we are honoring Him and being faithful to Him, doing works that may not please Him and sometimes are rejected by Him? When the influence of the spirit of the world in which we live is stronger than that of the spirit of the Gospel in us, are we not driven to do many unnecessary and non-essential things that may, in essence, contradict our Faith? When we focus on form and appearance and forget about essence, do we not encounter an "empty tomb"? When we care more about stones than people, are we faithful to the Gospel? Are we faithful to what Christ asked of us when He said, "What you have done to the least of these, you have done to me," (Matthew 25:40), when we spend generously on ritual aesthetics while being stingy with those in need? When we don't know the standard by which we should prioritize our lives, are we carrying spices that the Lord doesn't need?

The women were excused because the death of the Lord was beyond their comprehension and the Holy Spirit had not yet enlightened them. But what is our excuse, we who have inherited almost two thousand years of Christian life and Scripture and have been enlightened by the Holy Spirit? Many still do not realize the importance of the treasure that was given to them "in earthen vessels." We appear neglectful of the Lord, preoccupied with what is around us. Every faithful person and every church servant, as well as the Church as a whole, is exposed to this temptation. And the slips and mistakes are many throughout history.

For example, slipping in a matter of faith can happen when we understand and interpret the Gospel in a secular, rather than spiritual, context. There can also be a behavioral slip when a believer focuses on actions that he considers essential but, in reality, are not. Furthermore, the slip can be "pastoral" when one pastors and gathers people for reasons other than feeding them the Bread of Life. And last, but not least, the slip can be seen when we fail to incarnate love in our lives. With this, the focus shifts to finding institutions, growing them and making them competitive at the expense of "the least of the Lord's brothers," that is, the poor.

The Cross of the Lord is made up of two beams: vertical and horizontal. Focusing on one and neglecting the other leads to a deviation from the mind of Christ. The vertical beam symbolizes the personal relationship between the believer and God, while the horizontal beam symbolizes the personal relationship with the other, whom the Gospel calls "the neighbor" (Luke 10:29). Focusing on the vertical dimension and neglecting the horizontal one throws the believer into spiritual delusion based on the ego growing constantly as a result of false self-satisfaction and complacency. The purification of the soul and its liberation from its faults and desires is inevitably linked to the love of the "neighbor." On the other hand, focusing on the horizontal dimension and neglecting the vertical one leads to a superficial, emotional Christianity based on human works that feed the feeling that one does not need to sit at the feet of the Lord. This steals the spiritual power that makes human service a true service of love, not just a filling of material needs.

Announcements and Upcoming Events

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

Today:

- Coffee hour and church school, after Divine Liturgy

This week:

- **Tuesday, Wednesday, Thursday, Friday:** Morning Prayers, 9am
- **Wednesday, May 3:** Homeschool classes, 11am-4pm; Vespers, 7pm.
- **Saturday, May 6:** Church school play dress rehearsal, 10am; Vespers, 7pm
- **Next Sunday, May 7: Sunday of the Paralytic.** Orthros & Divine Liturgy, 8:30am; coffee hour & church school play will follow!

FASTING DURING THE PASCHAL SEASON. It is the custom of our Patriarchate of Antioch that we are not required to fast from meat, dairy, etc. during the entirety of the 40-day Paschal season, even on Wednesdays and Fridays. (We do, however, still observe the pre-communion fast. Please see Fr. Andrew if any questions.)

CHURCH SCHOOL PLAY PRACTICE. On Sunday, May 7, following coffee hour, our Church School students under the direction of Elizabeth Kushiner and Maggie Kishler will perform "Road to Emmaus," a play based on the pre-Lenten and Lenten Sunday Gospel readings. Practice schedule is as follows:

- **Sunday, April 30:** Practice during church school (all classes)
- **Saturday, May 6:** Dress rehearsal and lunch, 10am
- **Sunday, May 7:** Performance!

SUMMER BIBLE SCHOOL DAY CAMP will be at St. George in Cicero, June 12-15, for kids ages 6-12. Register online at www.stgeorgechi.org/camp. Fee is \$80, but please see Fr. Andrew for help with funding.

ALL SAINTS 30TH ANNIVERSARY CELEBRATION is slated for the weekend of June 24-25. His Grace Bishop Anthony will be with us for services all weekend.

The summer **PARISH LIFE CONFERENCE** for our diocese will take place at the Oak Brook Marriot, June 28-July 2. Register online at antiochianevents.org.

Volunteer Schedule

Date	Reader	Prosphora	Greeter	Coffee	Food
Sunday April 30	Jim K.	Debbie K.	JoAnne T.	Lydia A.	A - F
Sunday May 7	Paul K.	Pat K.	Sandy A.	Alina S.	G - K
Sunday May 14	Joseph L.	Domitille	Azizeh C.	Domitille	L - P
Sunday May 21	Richard C.	Cristina P.	Nancy L.	Zach C.	R - Z
Wed. May 24 <i>Ascension</i>	Sd. Joseph	Dn. Walid	Domitille	Volunteer	Potluck
Sunday May 28	Michelle C.	Sandy A.	JoAnne T.	Lydia A.	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

APRIL 30–MAY 6, 2023

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

During Paschaltide, the Church's lectionary readings come primarily from the Acts of the Apostles and the Gospel of St. John. These readings have been supplemented here with Old Testament passages from the Vespereal Divine Liturgy of Holy Saturday.

Sunday, April 30: Holy Myrrh-Bearing Women; Sts. Joseph of Arimathea and Nicodemus

Mark 16:9-20 / Acts 6:1-7 / Mark 15:43-6:8

Monday, May 1: Holy Prophet Jeremiah

Exodus 14:21-31 / Acts 7:17-34 / John 6:28-40

Tuesday, May 2: St. Athanasius the Great

Exodus 15:1-21 / Acts 7:35-60 / John 6:41-59

Wednesday, May 3: Holy Martyrs Timothy and Maura

Zephaniah 3:8-15 / Acts 8:1-25 / John 6:59-71

Thursday, May 4: Pelagia the Nun-martyr of Tarsus

3 Kingdoms 17:8-24 / Acts 8:26-40 / John 7:1-13

Friday, May 5: Irene the Great Martyr

Isaiah 61:10-62:5 / Acts 9:1-18 / John 7:14-24

Saturday, May 6: Long-Suffering Job

Acts 9:19-31 / John 7:25-36

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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