



# 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, June 18, 2023**

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

**Second Sunday after Pentecost**



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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.’

**Kontakion to the Theotokos (Tone 2):** O undisputed intercessor of Christians, O Theotokos who is unrejected by the Creator: Turn not away from the voice of our petitions, though we be sinners. Come to us with aid in time, who cry unto thee in faith, for thou art good. Hasten to us with intercessions, O Theotokos, who didst ever intercede for those who honor thee.

**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 Second Sunday after Pentecost*

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 Romans (2:10-16)**

Brethren, glory and honor and peace to everyone who does good, to the Jew first, and also to the Greek; for there is no respect of persons with God. For as many as have sinned without the Law will also perish without the Law; and as many as have sinned under the Law will be judged by the Law, for it is not the hearers of the Law who are just before God but the doers of the Law are justified. For when the nations who do not have the Law do by nature the things contained in the Law, these then, in spite of not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, and their conscience also bears witness, and their conflicting thoughts accuse or perhaps excuse them, in the day when God judges the secrets of persons, according to my gospel, through Jesus Christ.

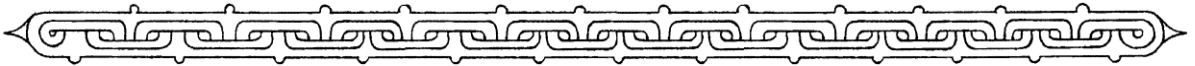
## THE GOSPEL

*For the Second Sunday of St. Matthew*

### **The Reading from the Holy Gospel according to St. Matthew (4:18-23)**

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed Him.

And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.



### **:: REGARDING PAIN ::**

#### **His Eminence Metropolitan Saba (Ispër)**

Pain has accompanied human beings since the beginning of our existence on earth. Pain was and still is one of the major existential issues for humanity, which continues to puzzle the human mind wherever human beings exist. We seek satisfying answers to such basic issues as pain, good, evil, death, and so forth.

The question of pain has occupied different religions and philosophical schools. They all tried to find an answer to the issue of pain, and cultural exchange among different nations shaped their heritages in that regard. However, the question continues to perplex humanity because it resists comprehension and acceptance.

The Holy Bible tells us that pain was with the first human since he left Paradise. "In the sweat of your face you shall eat bread.... In pain you will bring forth children.... On your breast and belly, you will go" (Genesis 3). The Old Testament addressed this issue multiple times and has dedicated a whole book for it (the Book of Job). In the time of the Old Testament, the prevailing mentality was based on reward and punishment and considered pain a punishment for all the sins one had committed.

Every philosophical school and every religious tradition strove to offer an answer to this demanding question. Many treatises were written—and continue to be written—trying to explain the source of pain, how to approach it, and how to eliminate it. Nonetheless, pain continues to afflict humans everywhere.

It was only Christ who did not offer a rational or explanatory answer and did not connect pain to one's sins. When He was asked, "Rabbi, who sinned, this man or his parents, that he was born blind?" He answered, "Neither this man nor his parents sinned" (John 9:2–3). It's as if He was saying, Why do you care about the cause rather than the healing? And He restored the sight of the man. His answer was existential and practical. He saw the afflicted and healed them. He healed the sick, cleansed the lepers, opened the eyes of the blind, raised up the paralytic, raised the dead, and fed the hungry. How sweet is that phrase repeated in the gospels: "He was moved with compassion for them, because they were like sheep not having a shepherd" (Mark 6:34; Matt. 9:36, 14:14); "Moved with compassion, [He] stretched out His hand and touched him (Mark 1:41; Matt. 8:3; Luke 5:13); "When the Lord saw her, He had compassion on her" (Luke 7:13).

Christianity offers the same perspective in this regard. For two millennia, many theologians and Church authors diligently posed the question about pain and gave an answer. Pain is intertwined with the fallen world in which we live. Pain has accompanied humanity since Adam left the heavenly Paradise. However, the best response to pain that Christians gave was through following the example of their Master. We are not in Paradise, for which we were created, and our goal is to go back to it. Our goal is to seek, by the grace of God, for a taste of the Kingdom here and now.

Christians know that the Kingdom will not be achieved here, but rather in the coming, eternal life. However, we are invited, as followers of our Master, to graft onto this world some of the joys of the heavenly Kingdom—to embrace the afflicted, to console the grieving, to give drink to the thirsty, to feed the hungry, to bring hope to the desperate, to mend the broken, and to bring back joy to those who have lost it. Our calling is not to condemn the afflicted one but, rather, to soothe his pain. We must differentiate between the afflicted and their pain, between the sick and their sickness, between the sinners and their sins. We must embrace the former and combat the latter.

This does not mean that there is no rational or theological answer in Christianity, but the most important answer is to follow in the footsteps of our Teacher, Jesus Christ, by tending to the wounds of the afflicted and by redirecting their pain toward salvation. If you know you exist in a fallen world and pain is inevitable, then you had better perceive

your pain through a positive lens and draw from it salvation and consolation. Don't stop at exploring the reasons behind it; rather, pursue ways to get past it. Asking "why" is inevitable, but asking "how" is more important and useful.

Don't pursue pain. Christians pursue life: "I have come that they may have life and that they may have it more abundantly" (John 10:10)—not pain or sadness. Nevertheless, Christians face pain in the name of Christ, and take from His Cross strength and hope that will lead them to the Resurrection. Thus, many saints transformed their various pains and used their suffering to sanctify their lives. The one who loves God can transform everything to his own benefit.

How many people have achieved their salvation through pain! They returned from their evil deeds through pain and knew the meaning of true life after persevering through their sufferings. I remember a dear relative who was very proud of himself and the achievements of science. Before his death, he experienced a long sickness with much pain. He said to me a few months before his repose: "On this bed, one recognizes the meaning of cleansing and purity." His statement stunned me, and I glorified God who knows how to lure every human into His eternal Kingdom.

If we truly believe in eternal life, we recognize the triviality of every pain in this life in the light of the coming joy of the Kingdom.

*Originally published on March 9, 2015.*

**"THOSE WHO SEE US ORDERING OUR LIVES IN A GODLY WAY MARVEL AND GLORIFY GOD, WHO HAS GIVEN SUCH POWER AND AUTHORITY TO THOSE WHO BELIEVE IN HIM, THAT THEY HAVE THEIR CITIZENSHIP IN HEAVEN WHILE STILL LIVING ON EARTH."**

**(ST. GREGORY PALAMAS)**

# 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:

- Coffee hour, downstairs after Divine Liturgy.

This week:

- **Tuesday, Wednesday, Thursday, & Friday:** Morning prayers, 9am.
- **Wednesday, June 21:** Vespers, 7pm.
- **Saturday, June 24:** Vespers with Bishop Anthony, 5pm. *Please make every effort to attend all of this weekend's services and events with our bishop!*
- **Sunday, June 25:** Hierarchical Matins & Divine Liturgy with Bishop Anthony, beginning 8:30am. Anniversary meal & celebration will follow.

**THE APOSTLES' FAST.** The fast of the Holy Apostles begins each year on the Monday after All Saints Sunday, and ends with the feast of Sts. Peter and Paul on June 29. Please fast as you are able, and devote time to prayer for the spread and growth of the Holy Orthodox Church.

**ALL SAINTS 30<sup>TH</sup> ANNIVERSARY CELEBRATION** is next weekend, June 24-25. His Grace Bishop Anthony will be with us for services all weekend, and a number of guests will be joining us. Please note Saturday Vespers will take place on June 24 at 5pm, and all clergy of our Chicago deanery have been invited to attend.

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](http://antiochianevents.org). All of those participating in the Bible Bowl or attending services at the conference need to register online for a minimal fee. Please see Fr. Andrew if you would like help covering any costs.

Our **ARCHDIOCESE NATIONAL CONVENTION** will be held in Phoenix, July 24-30. Patriarch John of Antioch and Metropolitan Saba will both be there! If this would be of interest to anyone, registration is open at [antiochianevents.org](http://antiochianevents.org).

# Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
<b>Sunday June 18</b>	Paul K	Domitille	Azizeh	Zach C	R-Z
<b>Sunday June 25</b> <i>Bishop Anthony</i>	Joseph L	Cristina P	Domitille	Lydia A	<i>Church</i>
<b>Sunday July 2</b>	Richard C	Sandy A	Nancy L	Alina S	A-F
<b>Sunday, July 9</b>	Michelle C	Dn Walid	Sandy A	Zach C	G-K
<b>Sunday, July 16</b>	Jim K	Debbie K	JoAnne	Domitille	L-P
<b>Sun., July 23</b>	Paul K	Pat K	Azizeh	Lydia A	R-Z
<b>Sun., July 30</b>	Joseph L	Domitille	Domitille	Alina S	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

JUNE 18-24, 2023

ADAPTED FROM THE  
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

**Sunday, June 18: Leontius, Hypatius, & Theodulus, Martyrs of Syria**

Mark 16:1-8 / Romans 2:10-16 / Matthew 4:18-23

**Monday, June 19: Thaddeus (Jude), Apostle & Brother of the Lord**

Hosea 6 / Romans 7:1-12 / Matthew 6:19-24

**Tuesday, June 20: Nicholas Cabasilas of Thessaloniki**

Hosea 7 / Romans 7:13-8:2 / Matthew 6:25-34

**Wednesday, June 21: Julian the Martyr of Tarsus**

Hosea 8 / Romans 8:1-11 / Matthew 7:1-6

**Thursday, June 22: Alban the Proto-martyr of Britain**

Hosea 9 / Romans 8:12-27 / Matthew 7:7-12

**Friday, June 23: Martyr Agrippina of Rome**

Hosea 10 / Romans 8:28-39 / Matthew 7:13-23

**Saturday, June 24: Nativity of St. John the Baptist**

Genesis 17:15-19; 18:9-15; 21:1-8 / Judges 13:2-25 / Isaiah 40:1-11

Romans 13:11-14:4 / Luke 1:24-25; 1:57-80

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