



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, July 23, 2023

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

Seventh Sunday after Pentecost



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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.

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 Seventh Sunday after Pentecost

O Lord, save Thy people and bless Thine inheritance.

Unto Thee, O Lord, will I cry, O my God!

The Reading from the Epistle of St. Paul to the Romans (15:1-7)

Brethren, we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good for his edification. For Christ also did not please Himself; but, as it is written: "The reproaches of those who reproached Thee fell on me." For whatever was written beforehand was written for our learning, that we might have hope, through the patience and comfort of the Scriptures. Now may the God of patience and comfort grant you to be of the same mind with one another, according to Christ Jesus, that with one accord and one mouth you may glorify God, even the Father of our Lord Jesus Christ. Therefore, receive one another, even as Christ has also received you, to the glory of God.

THE GOSPEL

For the Seventh Sunday of Matthew

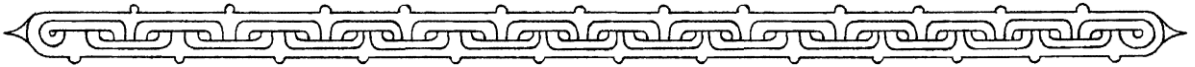
The Reading from the Holy Gospel according to St. Matthew (9:27-35)

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to Him; and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread His fame through all that district.

As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel."

But the Pharisees said, "He casts out demons by the prince of demons!"

And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.



:: THE BLESSING ::

His Eminence Metropolitan Saba (Isper)

Father Dmitri Dudko (a Russian priest who was arrested and tortured with electric shocks in the late 1970s) tells the story of a seven-year-old girl who once came to a church asking for the sacrament of confession. Father Dmitri marveled at the little girl and asked to himself, "What sins does this angel have to confess?!" However, her attitude, which was revealed in her conversation with the priest, was very powerful and prompted her to shed tears of spiritual joy, stemming from the pain of the Cross and the hope of the Resurrection, at the same time. The sin she wanted to confess was having to wear the handkerchief of the atheist "Pioneers" organization (an obligatory school organization for children during communism in the Soviet Union) around her neck while she was in school. However, she remedied the situation by dipping the handkerchief in the holy water basin, which is in the church, before coming to the priest and asking his blessing to put the handkerchief around her neck.

This child's behavior indicates true, authentic, and ingrained Orthodox piety in her family. Otherwise, how could she do what she did, in light of the strict monitoring of the churches by the "Pioneers" during that period? Orthodox upbringing teaches us to seek the Church's blessing before undertaking any important work. The true believer does not undertake any important action without prior blessing. This is an important tradition in the Orthodox Church.

The relationship that binds believers to their spiritual fathers is a familial relationship in the spiritual sense. From here, the believer seeks the blessing of the Lord, which he finds in the blessing of his spiritual father. This protects the believer from deceptive pride and protects him from personal moods and pathological delusions. Self-reliance, on the spiritual path, exposes a person to fall into the trap of discretion, so he does what he inclines himself to do and what is in accordance with his mood and nature, even if it is harmful to him, whether he knows it or not.

This discussion leads us to a little insight into our current spiritual reality. The relationship that is supposed to be established between the believers and their shepherds is a spiritual relationship that aims at the salvation of all. The shepherd's main concern is the salvation of his flock, one by one. From this standpoint, he takes care of them with love, tenderness, and patience. Their salvation is before him at all times. For their salvation, the priest draws up his plan and guidance. He is a spiritual father, first and foremost. And if the world is reducing the Church to a social institution, and priests, to social workers, then the clergy and laity must correct this misperception.

The Church is a spiritual hospital and a ship of salvation. Following the example of her master, she seeks to heal the sick, feed the hungry, and do everything involved in what we call today the betterment of humanity and society. But, following the example of her master, she is also called, before anything else, to the salvation of souls, the forgiveness of sins, and the healing of souls and bodies. "Your sins are forgiven," the Lord Jesus said to the paralytic before He healed Him of his physical infirmity (Mark 2:5).

The true believer seeks God's blessing through the Church before anything else. Acts of love are an embodiment of man's total commitment and a visible expression of man's spiritual salvation. But if the Church fixates on this visible level of expression, then it becomes an institution of this age, and it loses the ability to provide true consolation. By virtue of its formation, as the living Body of Christ, the Church is not an institution of this world, regardless of how highly it is viewed by society. Her calling is to return this world to the bosom of God, its Father, and to restore the lost Paradise. It is a place in

which the Kingdom of Heaven must be experienced, through which Christ opens the Kingdom's doors to humanity. Otherwise, it is anything but the Church of Christ.

What is called social work today must be at the service of spiritual work, and not the other way around. The love for the sons and daughters of my flock, whom the Lord has entrusted to me—and my gratitude goes to Him—leads me to take care of them with all my strength and ability. My love for them and their salvation pushes me to provide what I can and what the Church can for their needs. Sometimes I may be able, and at other times, I may not; but their spiritual, moral, and psychological care is always within my ability.

Believers are called, in turn, to live in the spirit of salvation and to help their spiritual fathers work for their salvation. One of the signs of deviation among us is that many people deal with the Church as a social place that provides them with human warmth. This is not wrong, but it is not sufficient. The Church is, first of all, a body aiming at the salvation of human beings and all Creation. Most believers want to keep the Church on the ground level. They do not rise to the level of the Gospel, and they do not want the Church to remind them of this lofty call. They are satisfied with the various social and humanitarian activities, believing that they have fulfilled in their lives the Gospel of Christ. Isn't the clearest sign the decline in the practice of the sacrament of repentance and confession?

When St. John the Baptist sent some of his messengers to the Lord, asking Him, "Are you the One who comes, or are we waiting for another?" Jesus answered them, "Go back and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor are given good news. Blessed is he who does not lose faith in me" (Matthew 11:5–7).

Many follow the path of salvation, but are there many eyes that see and ears that hear?

Originally published March 30, 2015

Announcements and Upcoming Events

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

Today:

- Coffee hour downstairs after Liturgy
- Choir social event

This week:

- **Monday-Saturday, July 24-29:** Fr. Andrew will be in Phoenix all week attending the **Antiochian Archdiocese national convention**. There will be no morning prayers or office hours at the church this week, but please call or email if you are in need of pastoral services. Fr. Pat will cover Vespers this Wednesday and Saturday; I plan to be back for next Sunday's services.
- **Wednesday, July 26:** Vespers, 7pm.
- **Saturday, July 29:** Vespers, 7pm.
- **Sunday, July 30:** Orthros & Divine Liturgy, beginning 8:30am.

SCHOOL SUPPLIES DRIVE FOR ST. PIUS V SCHOOL: Once again we here at All Saints are having our annual school supplies drive for St. Pius V School from **Sunday, July 15 to Sunday, August 5, 2023**. St. Pius is a needy Catholic school on the west side of Chicago that has received donations from us in past years. This year the principal has recommended that we give our donations in monetary form so that she can purchase exactly what the school needs, so we will be collecting funds for the school instead of school supplies. When you donate in check form, please make it out to *All Saints Church* and on the memo line state that it is for St. Pius. If you have any questions about this project, please contact Pat K.

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun., July 23	Paul K	Pat K	Azizeh	Lydia A	R-Z
Sun., July 30	Joseph L	Domitille	Domitille	Alina S	A-F
Sun., Aug 6 <i>Transfiguration</i>	Richard C	Cristina P	John O	Zach C	G-K
Sun., Aug 13	Michelle C	Debbie K	JoAnne T	Domitille	L-P
Mon., Aug 14 <i>Dormition</i>	Sd Joseph	Dn Walid	Azizeh	n/a	n/a
Sun., Aug 20	Doug J	Sandy A	Nancy L	Alina S	R-Z
Sun., Aug 27	Jim K	Pat K	John O	Lydia A	A-F
Tues., Aug 29 <i>St John the Baptist</i>	Paul K	Dn Walid	Domitille	n/a	n/a

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

JULY 23-29, 2023

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

For our daily Old Testament readings, we will be reading straight through the Minor Prophets, according to the order and numbering of the Orthodox Study Bible. Note that the book order and chapter numbering differs from other English translations.

Sunday, July 23: Phocas the Holy Martyr, Bishop of Sinope
John 20:1-10 / Romans 15:1-7 / Matthew 9:27-35

Monday, July 24: Christina the Great Martyr of Tyre
Micah 5 / 1 Corinthians 9:13-27 / Matthew 13:24-30

Tuesday, July 25: Dormition of St. Anna, mother of the Theotokos
Micah 6 / 1 Corinthians 10:1-13 / Matthew 13:31-35

Wednesday, July 26: Paraskeve the Righteous Martyr of Rome
Micah 7 / 1 Corinthians 10:13-22 / Matthew 13:36-43

Thursday, July 27: Panteleimon the Great Martyr & Healer
Joel 1 / 1 Corinthians 10:23-11:1 / Matthew 13:44-53

Friday, July 28: Irene the Righteous of Chrysovalantou
Joel 2 / 1 Corinthians 11:2-16 / Matthew 13:54-58

Saturday, July 29: Holy Martyr Callinicus
1 Corinthians 11:17-34 / Matthew 14:1-13

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