



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, November 19, 2023

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

9th Sunday of St. Luke • Sunday before the Entrance of the Theotokos



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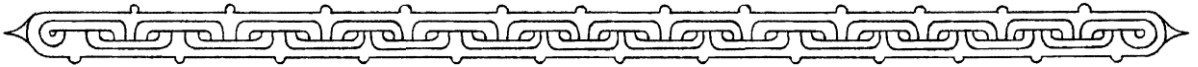
773-501-9482



Troparion for 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.

Kontakion for the Entrance of the Theotokos (Tone 4): The most-pure Temple of the Savior, the precious chamber and Virgin, the sacred treasure of the glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, which the angels of God do praise. Truly this woman is the abode of heaven!

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 READING

For the Twenty-Fourth 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 Epistle of St. Paul to the Ephesians (2:14-22)

Brethren, Christ is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in His flesh the law of commandments and ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And He came and preached peace to you, who were far off, and peace to those who were near; for through Him we both have access in one Spirit to the Father.

So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole structure

is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.

THE GOSPEL READING

For the Ninth Sunday of Luke

The reading from the Holy Gospel according to St. Luke (12:16-21)

The Lord spoke this parable: “The land of a rich man brought forth plentifully; and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ And he said, ‘I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul: Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.’”

But God said to him, ‘Fool! This night your soul is required of you; and the things you have prepared, whose will they be?’ So is he who lays up treasure for himself, and is not rich toward God.”

As He said this, Jesus called out, “He who has ears to hear, let him hear.”

:: THE ORTHODOX SPIRIT AND THE NATIVITY FAST ::

His Eminence Metropolitan Saba (Isper)

Saint Porphyrios of Kafsokalyvia (+1991) recounts, in the context of narrating events from his life, his experience as a spiritual father with the sacrament of confession. He was a mere fourteen years old when he fled to Mount Athos. There, he lived in the company of two hermits who were brothers according to the flesh. His illness compelled these hermits to send him down from the sacred mountain in search of medical treatment and recovery. Upon returning to his village and regaining his health, the metropolitan of the archdiocese ordained him a priest and granted him the blessing to be a father confessor, all while he was a young man of just twenty-two years, and he only knew the spiritual direction of ascetic monastic life.

In reflecting on that experience, he mentioned that he kept the book of Saint Nicodemus of Athos by his side. This book, rooted in the realities of the 16th and 17th centuries, meticulously cataloged sins one by one and established rules for repentance and discipline for each sin. The canons contained within this book may seem excessively stringent to the modern person.

Saint Porphyrios' unwavering commitment to his faith and his monastic education compelled him to consult this book after every confession. He would assign penitents a regimen that corresponded to their particular sin: three hundred prostrations daily, weeks or months of fasting, and so forth. However, he soon realized that these rules exceeded the capacities of the faithful and did not contribute to their spiritual growth. On the contrary, they led to a sense of despair regarding the possibility of overcoming their sins, and this despair often caused them to return to their sins.

He thus made the decision to close the book and place it on the shelf. Instead, he began to inquire of the penitents regarding the number of prostrations they could reasonably perform and the duration of fasting they could sustain, providing them with an obedience tailored to their abilities.

The example of Saint Porphyrios teaches us the distinction between the spiritual teachings of the Church and their practical application. Spiritual growth is a gradual process in which believers ascend toward their desired spiritual state. The Church's role is to provide personal support and guidance to individuals on their spiritual journeys, helping them climb the ladder of salvation. Pastors or spiritual fathers draw from living spiritual experiences, not just static texts, to offer spiritual care that considers the individual's capacity, readiness, and circumstances.

Father confessors accompany the faithful on their spiritual path and tailor their guidance to the unique needs of their spiritual children, focusing on what is most beneficial for their growth in Christ. The Gospel serves as a general spiritual guideline, but the specific application and embodiment of the Gospel's teachings depend on the spiritual father's experience and the individual believer's abilities, circumstances, and state of being. This principle forms the foundation of Orthodox spiritual guidance.

A story from *The Garden of Monks (The Paradise of the Desert Fathers)* illustrates this concept. It tells of a young man from a wealthy family who sought monastic life in an Egyptian desert monastery. The monks of the monastery slept on the ground, following the customs of their time. However, the abbot granted the young man the privilege of using a pillow while sleeping. Some of the other monks saw this as special treatment and complained. The abbot responded by saying, "My sons, you used to sleep on the ground in your homes, and when you came to the monastery, your sleeping conditions did not change much. But he used to sleep on a bed with a pillow of ostrich feathers. Whose monastic sacrifice is greater?"

(Read the entire article at www.antiochian.org)

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sunday Nov 19	Joseph L	Domitille	Domitille	Lydia A	R-Z
<u>Wed. Nov. 22</u> <i>Thanksgiving</i>	Paul K	Dn Walid	Nancy L	n/a	n/a
Sunday Nov 26	Richard C	Cristina P	John O	Zach C	A-F
Sunday Dec. 3	Michelle C	Sarah S	JoAnne T	Alina S	G-K
Sunday Dec. 10	Sd Joseph	Sandy A	Azizeh C	Domitille	L-P
Sunday Dec. 17	Doug J	Debbie K	Domitille	Lydia A	R-Z
Sunday Dec. 24 <i>Genealogy Sunday</i>	Paul K	Pat K	Nancy L	Zach C	A-F
<u>Monday Dec. 25</u> <i>Nativity</i>	Jim K	Domitille	John O	n/a	n/a
Sunday Dec. 31 <i>St. Basil</i>	Joseph L	Cristina P	JoAnne T	Alina S	G-K

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!*

Shaded dates are fasting days. No meat or dairy products should be served at the church on these days.

“THE MERCIFUL PERSON IS HE WHO GIVES TO OTHERS WHAT HE HAS HIMSELF RECEIVED FROM GOD, WHETHER IT BE MONEY, FOOD, STRENGTH, A HELPFUL WORD, PRAYER OR ANYTHING ELSE THAT HE HAS THROUGH WHICH HE CAN EXPRESS HIS COMPASSION FOR THOSE IN NEED. AT THE SAME TIME HE CONSIDERS HIMSELF A DEBTOR SINCE HE HAS RECEIVED MORE THAN HE IS ASKED TO GIVE.”

ST. PETER OF DAMASCUS

Announcements and Upcoming Events

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

Today:

- Orthros and Divine Liturgy, beginning 8:30am
- For the feast of the Entrance of the Theotokos, all young ladies (teens and under) are invited to participate in the Great Entrance today. After the sermon, you will be directed to assemble up front by the acclimation room.
- Coffee hour and church school
- Fr. Pat will continue his series on the Creed at adult church school.

Tuesday, Nov. 21: Orthros for the Entrance of the Theotokos, 9am.

Wednesday, Nov. 22:

- Morning prayers, 9am
- Vespers and Divine Liturgy of Thanksgiving, 7pm

There will be no morning prayers at the church Thursday or Friday this week.

Saturday, Nov. 25:

- Vespers, 7pm

Next Sunday, Nov. 26:

- Orthros & Divine Liturgy, beginning 8:30am
- Coffee hour and church school

DCFS CHRISTMAS DRIVE: Please consider participating in this Pan-Orthodox philanthropic project in the Chicagoland area that provides Christmas gifts to local foster children. New gifts should be purchased, placed in gift bags, securely labeled with the gift tag provided by DCFS (pink sheet), and returned to the table at the back of the church by **SUNDAY, NOVEMBER 26**. The kids enjoy hearing from donors, so consider writing a note to include with your gift! If you have any questions, please contact Sh. Kim, Kegg854@aol.com. Thank you for your participation and generosity!

WOMEN'S ADVENT BOOK DISCUSSION: Join us as Sandy A. leads our discussion through *Putting Joy into Practice: Seven Ways to Lift Your Spirit from the Early Church*,

by Phoebe Farag Mikhail. Books are available at the book table. Meetings dates are Saturdays, November 18 (5pm), December 2 (4pm), and December 9 (5pm). Please bring a fasting dish to share for our potluck meal. Please see Sh. Kim with questions.

ADVENT FOOD DRIVE: The time of the Advent fast is quickly approaching, and again we are blessed to be able to participate in our Advent food drive for the poor in our city. Beginning **Saturday, November 18**, please bring your donations of non-perishable foods. These will be given to individuals living on the street who visit the drop-in center of Northside Housing. In particular, they are asking for items that don't need cooking, heat and serve containers, or cans with pop-tops (there is a microwave available at the center). A list of suggested items is on the greeter table. Please place your donations in the back of the church on or near the table. The deadline is Sunday, December 17. Monetary donations are also accepted, please write 'food drive' on the memo line.

If you have any questions, please call or email Sandy Abraham. God blesses those who remember the poor.

COATS NEEDED: We are partnering with Alderwoman Cruz's office to provide warm outer garments and disposable diapers for the refugees in our neighborhood. Please donate your un-needed coats, scarves, hats and gloves. Maybe warm socks too? Or find some at a local thrift shop – whatever you can afford. Don't forget the disposable diapers. There are bins under the coat rack downstairs for these donations. Thank you!

THE NATIVITY FAST: The Orthodox Nativity Fast (Advent) begins **Wednesday, Nov. 15**, and lasts until **Christmas Eve, Dec. 24**. Let us dedicate ourselves to prayer, fasting, and generosity during this time! If you are able, abstain from meat and dairy products, but please see Fr. Andrew if you have any questions or concerns about keeping the fast. (And no, neither of your priests will be fasting on Thanksgiving Day, so don't worry about that.)

All Orthodox Christians should also make it to confession during this holy season. If you desire to confess to another Orthodox priest outside of our parish, that is generally fine, but let Fr. Andrew know.



DAILY BIBLE READINGS

NOVEMBER 19-25, 2023

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

SUNDAY, NOV. 19: OBADIAH THE PROPHET

Mark 16:1-8 / Ephesians 2:14-22 / Luke 12:16-21

Monday, Nov. 20: Gregory the Righteous of Decapolis

Isaiah 35 / 2 Thessalonians 1:1-12 / Luke 14:25-35

Tuesday, Nov. 21: Entrance of the Theotokos into the Temple

Exodus 40:1-5, 28-32 / 3 Kingdoms 8:1-11 / Ezekiel 43:27-44:4

Luke 1:39-56 / Hebrews 9:1-14 / Luke 10:38-42, 11:27-28

Wednesday, Nov. 22: Apostle Philemon, his wife Apphia, & Onesimos, disciple of St. Paul

Isaiah 36 / 2 Thessalonians 2:1-17 / Luke 15:1-10

Thursday, Nov. 23: Thanksgiving Day

Isaiah 37 / 2 Thessalonians 3:1-5 / Luke 16:1-12

For Thanksgiving: Colossians 3:12-17 / Luke 17:12-19

Friday, Nov. 24: Holy Father Clement, Pope of Rome

Isaiah 38 / 2 Thessalonians 3:6-9 / Luke 16:13-18

Saturday, Nov. 25: Catherine the Great Martyr of Alexandria

2 Thessalonians 3:10-18 / Luke 17:1-10

ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
HIS EMINENCE METROPOLITAN SABA, ARCHBISHOP OF N. AMERICA
HIS GRACE BISHOP ANTHONY, DIOCESE OF TOLEDO AND THE MIDWEST
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