



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, December 24, 2023

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

Nativity Orthros & Divine Liturgy, 10pm



Fr. Andrew Kishler, pastor

773-575-3272

Kishler.andrew@gmail.com

Deacon Walid Abdul Karim

216-392-9292

Walid177@yahoo.com

Fr. Patrick Henry Reardon,

retired pastor

phrii@fsj.org

Subdeacon Joseph Freve

773-501-9482



Troparion for the Resurrection (Tone 4): Having learned the joyful message of the resurrection from the angel, the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the disciples, saying: ‘Death hath been spoiled! Christ God is risen, granting the world great mercy!’

Troparion for the Sunday before Nativity (Tone 2): Great are the accomplishments of faith, for the three holy youths rejoiced in the fountain of flames as though at waters of rest. And the Prophet Daniel appeared a shepherd to the lions as though they were sheep. Wherefore, by their prayers, O Christ God, save our souls.

Troparion for the Paramon of the Nativity (Tone 4): As the fruit of David’s seed, Mary was registered of old with the elder Joseph in the little town of Bethlehem, when she conceived with a seedless and pure conception. Behold the time was come that she should bear her Child, but no place was found within the inn for them. Yet the cave proved a delightful palace for the pure Lady and Queen of all. For Christ is born now to raise the image that had fallen aforetime.

Kontakion for Advent (Tone 3): Today the Virgin cometh unto the cave to give birth to the Word, who was born before all ages, begotten in a manner that defies description. Rejoice therefore, O universe, if thou should hear; and glorify with the angels and the shepherds, glorify Him who by His will shall become a newborn Babe, and who is our God before all ages!

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 Sunday before the Nativity

Blessed art Thou, O Lord, the God of our fathers.

For Thou art justified in all that Thou hast done for us.

The Reading from the Epistle to the Hebrews (11:1-12:2)

Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old received divine approval. By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

By faith **Abel** offered to God a more acceptable sacrifice than Cain, through which he received approval as righteous, God bearing witness by accepting his gifts. He died, but through his faith he is still speaking.

By faith **Enoch** was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. And without faith it is impossible to please him. For whoever would draw near to God must believe that he exists and that he rewards those who seek him.

By faith **Noah**, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; by this he condemned the world and became an heir of the righteousness which comes by faith.

By faith **Abraham** obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go. By faith he sojourned in the land of promise, as in a foreign land, living in tents with **Isaac** and **Jacob**, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God. By faith **Sarah** herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as the innumerable grains of sand by the seashore.

These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

By faith **Abraham**, when he was tested, offered up Isaac, and he who had received the promises was ready to offer up his only son, of whom it was said, "Through **Isaac** shall your descendants be named." He considered that God was able to raise men even from the dead; hence he did receive him back, and this was a symbol. By faith **Isaac** invoked future blessings on Jacob and Esau. By faith **Jacob**, when dying, blessed each of the sons of **Joseph**, bowing in worship over the head of his staff. By faith **Joseph**, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his burial.

By faith **Moses**, when he was born, was hid for three months by his parents, because they saw that the child was beautiful; and they were not afraid of the king's edict. By faith **Moses**, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-

treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. By faith he left Egypt, not being afraid of the anger of the king; for he endured as seeing him who is invisible. By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the first-born might not touch them. By faith the people crossed the Red Sea as if on dry land; but the Egyptians, when they attempted to do the same, were drowned.

By faith the walls of Jericho fell down after they had been encircled for seven days. By faith **Rahab** the harlot did not perish with those who were disobedient, because she had given friendly welcome to the spies.

And what more shall I say? For time would fail me to tell of **Gideon, Barak, Samson, Jephthah**, of **David** and **Samuel** and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

THE GOSPEL

For the Sunday before the Nativity

The Reading from the Holy Gospel according to St. Matthew (1:1-25)

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by

Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king.

And **David** was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

And after the **deportation to Babylon**: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ were fourteen generations.

Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call His Name Jesus, for He will save His people from their sins.” All this took place to fulfill what the Lord had spoken by the prophet: “Behold, a virgin shall conceive and bear a son, and His Name shall be called Emmanuel” (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord had commanded him; he took his wife, but knew her not until she had borne a son; and he called His name Jesus.



Announcements and Upcoming Events

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

Today:

- Orthros & Divine Liturgy, beginning 8:30am, followed by coffee hour (A-F)
- Nativity Orthros & Divine Liturgy, beginning at 10:00pm

No morning prayers at the church this week.

Wednesday, Dec. 27: Vespers for the Proto-Martyr Stephen & the Holy Innocents of Bethlehem, 7pm

Thursday, Dec. 28: Christmas caroling at the church, 7pm. *All are welcome to bring cookies or desserts to share afterwards.*

Saturday, Dec. 30: Vespers, 7pm

Next Sunday, Dec. 31:

- Orthros & Divine Liturgy of St. Basil, 8:30am, followed by coffee hour (G-K)

COMMUNION FAST BEFORE NATIVITY: In preparing for Holy Communion, Orthodox Christians observe a period of total fasting from all food and drink (if we are able to do so). On Sunday morning, this begins when we wake up, so that the first thing to touch our lips is the Body and Blood of our Lord Jesus. **For evening and late-night Divine Liturgies, we begin the total fast about six hours before receiving Holy Communion.** We don't need to be overly legalistic about this, but on Christmas Eve, we may eat a meal mid-to-late afternoon, and then begin the fast afterwards. Let Fr. Andrew know if you have any questions.

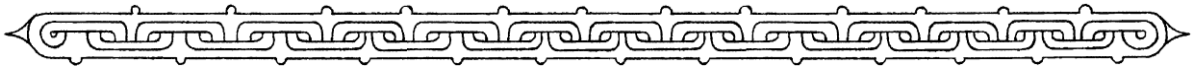
COATS NEEDED: We are collecting warm outer garments and disposable diapers for the many refugees in the city of Chicago. Please donate your un-needed coats, scarves, hats and gloves. Maybe warm socks too? Or find some at a local thrift shop – whatever you can afford. Don't forget the disposable diapers. There are bins under the coat rack downstairs for these donations. Thank you!

CROSS ROAD INSTITUTE is currently accepting applications from high school juniors and seniors for their summer programs. This is an immersive 10-day retreat experience in the Orthodox faith. For more information, please visit www.crossroadinstitute.org.

CAMP ST. GEORGE is the official camp of the Diocese of Toledo and the Midwest and was established in 2001. Camp St. George meets for one week in July (over 4th of July) near

Strawberry Point, IA and is for campers ages 9-17. Usually, we get 75-85 campers. Camp St. George did not meet in 2020 or 2021 because of Covid, met in 2022, but did not meet in 2023 because we did not have enough staff.

Specific requests: we need 20 counselors (10 male and 10 female), and one or two more people to take on administrative roles, i.e., programming. The staffing needs should be met before we start accepting campers (in six weeks). The camp needs volunteers (18 and older) who are solid in the Orthodox Faith to consider volunteering their time to fill these roles. Applications will be available in January at csgiowa.org. Contact Fr. Fred Shaheen, Camp Director, with the names of any potential staff at shaheenf@hotmail.com.



Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sunday Dec. 24 (Sunday morning)	Paul K	Pat K	Nancy L	Zach C	A-F
Dec. 24-25 (Sunday 10pm)	Jim K	Domitille	John O	n/a	n/a
Sunday Dec. 31	Joseph L	Cristina P	JoAnne T	Alina S	G-K
Sat., Jan. 6 (Theophany 10am)	Sd Joseph	Sarah S	Azizeh	n/a	n/a
Sun., Jan. 7	Richard C	Dn Walid	James B	Domitille	L-P
Sun., Jan. 14	Michelle C	Sandy A	Nancy L	Lydia A	R-Z
Sun., Jan. 21	Doug J	Debbie K	Domitille	Zach C	A-F
Sun., Jan. 28	Jim K	Pat K	John O	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!*



DAILY BIBLE READINGS

DECEMBER 24-31, 2023

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

This week's daily Old Testament, Epistle, and Gospel readings have been selected to prepare us for our celebration of the Lord's Nativity. Regular sequential readings will resume in January, after the holidays.

SUNDAY, DEC. 24: GENEALOGY SUNDAY

Genesis 14:14-20 / Deuteronomy 1:8-17 / Deuteronomy 10:14-21
Hebrews 11:1-12:2 / Matthew 1:1-25

MONDAY, DEC. 25: THE NATIVITY OF OUR LORD JESUS CHRIST

Hebrews 1:1-12 / Luke 2:1-20

Tuesday, Dec. 26: Synaxis of the Holy Theotokos

Galatians 4:4-7 / Matthew 2:1-12

Wednesday, Dec. 27: Stephen, Archdeacon & First Martyr

Acts 6:1-15 / Luke 12:2-12

Thursday, Dec. 28: 20,000 Martyrs burned in Nicomedia

Acts 7:1-43 / Matthew 21:33-42

Friday, Dec. 29: Holy Innocents slain by Herod in Bethlehem

Acts 7:44-8:2 / Matthew 2:13-23

Saturday, Dec. 30: Anysia the Virgin-martyr of Thessaloniki

1 Timothy 6:11-16 / Matthew 12:15-21

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