



ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

4129 W. Newport Ave., Chicago, IL 60641

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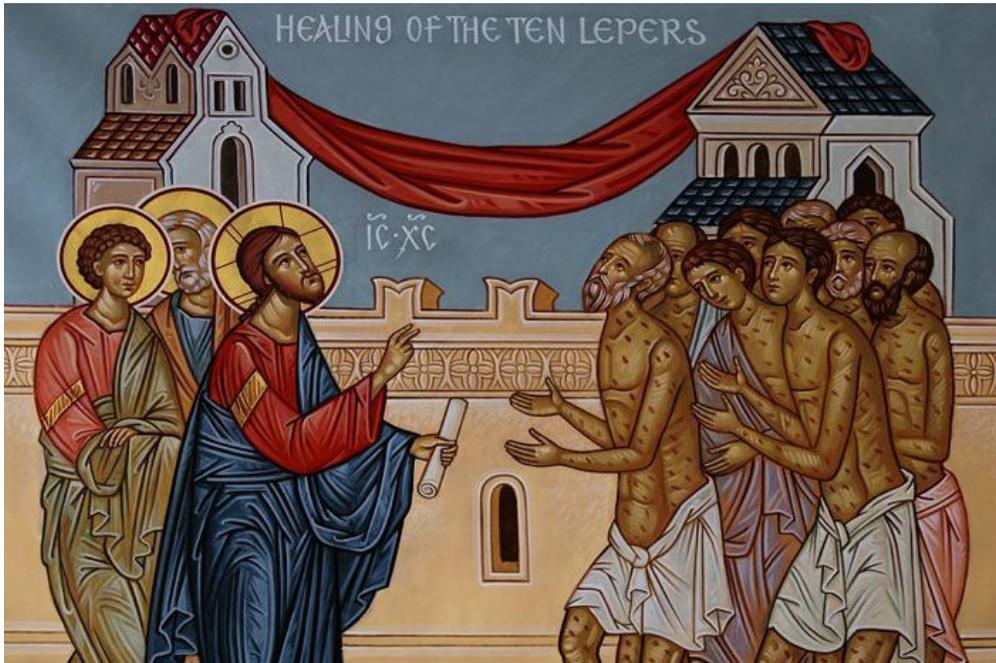
www.allsaintsorthodox.org

Sunday, January 21, 2024

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

29th Sunday after Pentecost • 12th Sunday of St. Luke's Gospel

Venerable Maximos the Confessor



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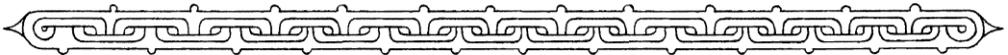


Troparion for the Resurrection (Tone 8): From the heights Thou didst descend, O compassionate one, and Thou didst submit to the three-day burial, that Thou might deliver us from passion. Thou art our life and our resurrection; O Lord, glory to Thee!

Troparion for St. Maximos the Confessor (Tone 8): Thou hast shown thyself, O God-inspired Maximos, as a guide to the Orthodox Faith, a teacher of true worship and purity; O star of the universe and companion of the bishops, O wise one. Through thy light thou hast enlightened all, O harp of the spirit. Therefore, intercede with Christ God to save our souls.

Kontakion for the Presentation (Tone 1): Thou, O Christ God, who by Thy birth didst sanctify the Virgin's womb, and as is meet, didst bless Simeon's arms, and didst also come to save us: Preserve Thy fold in wars, and confirm them whom Thou dost love, for Thou alone art the Lover of mankind.

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 Twenty-ninth Sunday after Pentecost

Make your vows to the Lord our God and perform them. God is known in Judah; his name is great in Israel.

The Reading from the Epistle of St. Paul to the Colossians (3:4-11)

Brethren, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do

not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its Creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

THE GOSPEL

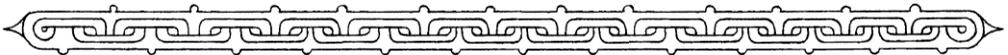
For the Twelfth Sunday of Luke

The reading from the Holy Gospel according to St. Luke (17:12-19)

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, “Jesus, Master, have mercy on us!”

When He saw them He said to them, “Go and show yourselves to the priests.” As they went they were cleansed.

Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus’ feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, “Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?” And He said to him, “Rise and go your way; your faith has made you well.”



THE LITTLE FLOCK

His Eminence Metropolitan Saba (Isper)

Interestingly, in the Gospel, the Lord described His people as a ‘little flock’: *"Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom"* (Luke 12:32). This may seem that Christ's flock is not large in number. Even His disciples were few during His short life on earth. But this same description holds true today: those who are faithful to the Lord are not great in number. Many may bear Christ's name, glory be to Him, but this is not enough.

In this description, the Master presents a concept that began in the Old Testament with Abraham and continued to the New Testament. The Old Testament describes those who are faithful to the Lord as the faithful remnant. Not all of those who considered themselves believers and worshippers of God were sincere. Still, in every generation, an elite crop of righteous ones appeared and increased in righteousness until the coming of Christ. They submitted their will to the will of God. They were able to read the signs of the times with

faith and know God's purpose when others tried to replace it with their own intentions and interpretations.

In the New Testament, God's journey with humanity took an upward, purifying, and edifying direction. Perhaps this journey was for the emergence of this faithful remnant, which would reach its height in the Mother of God. The righteousness of those who were steadfast in faithfulness continued, giving us the Virgin Mary, Joseph the Betrothed, John the Baptist, John the Evangelist, and many others like them.

Why do the faithful remain few, even though they are the leaven that leavens all the dough? To the end, the faithful one clings to God and His Word, so God gives him the blessing of reading His unfathomable purposes, even if he does not understand these divine purposes at first. ...

Isaiah believed that only a little remnant of believers would listen and be saved from destruction: *"If the Almighty Lord had not left us a remnant of survivors, we would have become like Sodom and like Gomorrah"* (Isaiah 1:9). *"Only a remnant of them will return"* (Isaiah 10:22). *"Establish prayer for the remnant of the people"* (Isaiah 37:4). ...

Like Isaiah, the Prophet Jeremiah was enthusiastic about reform that leads to repentance and salvation. Jeremiah emphasized that the reform that does not begin in the heart remains superficial and fragile and becomes subject to rapid decay. The prophet was convinced that true effective reform is not imposed by force, nor is it implemented by decrees and laws, but rather by radical reform that reaches the heart. He called for circumcision of the heart, not of the body: *"Plough your land that is not plowed, and do not sow among thorns. Make a covenant with the Lord in your hearts, you men of Judah and inhabitants of Jerusalem"* (Jeremiah 4:3-4).

In every generation, people want to justify their conscience in various ways, without going into their depths and changing themselves. They keep vacillating between God and the mortal world, or eternal life and temporary life. Humans want to gain earth and heaven, not based on the teachings of heaven, but rather those of this world. This is why they are enslaved to the demands of ego, the pride of luxurious living, and vainglory. They spend their lives wandering and searching for salvation and meaning.

What Jeremiah said in describing his people is true in every era and place: *"Be amazed, O heavens, and tremble, and be astonished at this! My people have committed two evils: they have forsaken me, the fountain of living waters, and they have dug for themselves broken cisterns that cannot hold water"* (Jeremiah 2:12-13).

Sincere believers would never trade God for anything else, no matter how much they suffer. They do not honor Him with their lips, but rather with their hearts. You see them washing and purifying themselves, removing the evil of their deeds from before His eyes, and refraining from wrongdoing. They learn kindness, seek justice, help the oppressed, defend the fatherless, and plead for the widow (Isaiah 1:16-17). ...

If you consider yourself a believer, do not imagine that your faith guarantees His favor. On the contrary, your faith holds you to a greater responsibility, and your account will be based on what you know, as our Lord says in His gospel. Live your faith sincerely in order to be saved and be an example for the salvation of those around you.

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) and church school. Adult church school will be taught by Fr. Pat.

Wednesday, Jan. 24:

- Morning prayers, 9am
- Homeschool classes, 10am-4pm
- Vespers, 7pm

Thursday, Jan. 25: Morning prayers, 9am

Friday, Jan. 26: Morning prayers, 9am

Saturday, Jan. 27:

- Parish Life Conference kids' club planning meeting, 12-3pm
- Romans Bible Bowl study, 5-7pm
- Great Vespers, 7pm

Next Sunday, January 28:

- Orthros & Divine Liturgy, 8:30am, followed by coffee hour (G-K) and church school
- Pan-Orthodox Sanctify of Life prayer service, 6pm at Holy Apostles Greek Orthodox Church in Westchester. *Join us in prayer with members of other Orthodox jurisdictions, for the sanctity of all human life! Guest speaker is Fr. Nicholas Jonas.*

Other upcoming events & services:

Thursday, Feb. 1: Vespers Divine Liturgy for the Presentation of our Lord, 7pm

Saturday, March 2: Soul Saturday Divine Liturgy & Memorial Prayers, 10am

Saturday, March 9: Wedding of Hanna Saba & Shay McMullan, 2pm at Holy Resurrection Serbian Cathedral.

March 17-23: First week of Great Lent (services every evening at 7pm)

Saturday, March 23: Sunday of Orthodoxy Vespers, 6pm at St. John the Baptist Greek Orthodox Church in Des Plaines. *Guest preacher will be Bishop John Abdalah. Note this service is normally on a Sunday evening, but it was moved to Saturday this year so as not to conflict with the feast of the Annunciation.*



HOUSE BLESSINGS: It is customary for every Orthodox household to be blessed by a priest between January 6 and the beginning of Great Lent each year. It is not necessary to feed or pay the priest, and you are certainly not required to have his entire family over. Please see Fr. Andrew to set up an appointment. If you would rather wait until after Pascha, that will also be fine.

ICON ACADEMY: Eva W. plans once again to host an iconography class this spring. Classes will be held at church on six Saturdays ranging roughly from March through May. Instruction and all materials are provided, and no previous experience is needed. If interested, please see Eva for questions and Fr. Andrew for his blessing to attend. We will need to know who will participate within the next few weeks.

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 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.

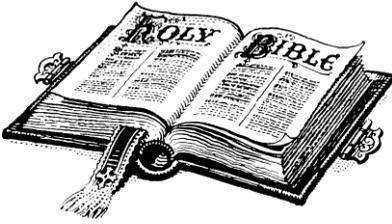
Specific requests: we need 20 counselors (10 male and 10 female), and one or two more people to take on administrative roles, i.e., programming. The staffing needs should be met before we start accepting campers (in six weeks). The camp needs volunteers (18 and older) who are solid in the Orthodox Faith 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
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
<u>Thurs., Feb. 1</u> <i>Presentation</i>	Paul K	Dn Walid	Nancy L	n/a	n/a
Sun., Feb. 4	Joseph L	Domitille	Joanne T	Lydia A	L-P
Sun, Feb. 11	Sd Joseph	Cristina P	Azizeh	Domitille	R-Z
Sun., Feb. 18	Michelle C	Sarah S	James B	Zach C	A-F
Sun., Feb. 25	Richard C	Sandy A	Domitille	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

JANUARY 21-27, 2023

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

This week's daily readings continue our sequential reading of Scripture (lectio continua), with readings from Isaiah, St Paul's Epistles, and the Gospel of St. Luke.

Sunday, January 21: St. Maximos the Confessor

John 21:14-25 / Colossians 3:4-11 / Luke 17:12-29

Monday, Jan. 22: Holy Apostle Timothy

Isaiah 60 / 2 Timothy 4:9-22 / Luke 4:38-44

Tuesday, Jan. 23: Hieromartyr Clement, Bishop of Ancyra

Isaiah 61 / Titus 1:1-9 / Luke 5:12-16

Wednesday, Jan. 24: Xenia of St. Petersburg, Fool-for-Christ

Isaiah 62 / Titus 1:10-16 / Luke 5:17-26

Thursday, Jan. 25: Gregory the Theologian, Archbishop of Constantinople

Isaiah 63 / Titus 2:1-10 / Luke 5:27-32

Friday, Jan. 26: Xenophon & his companions

Isaiah 64 / Titus 2:11-3:2 / Luke 5:33-39

Saturday, Jan. 27: Relics of John Chrysostom, Archbishop of Constantinople

Titus 3:3-15 / Luke 6:1-5

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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