



ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

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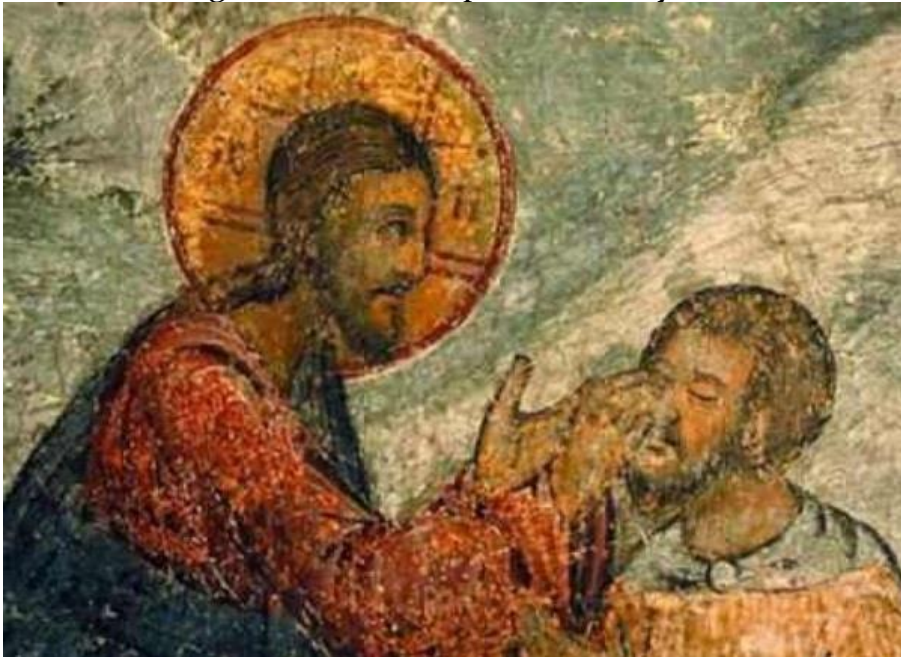
www.allsaintsorthodox.org

Sunday, January 28, 2024

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

31st Sunday after Pentecost • 14th Sunday of St. Luke's Gospel

Righteous Father Ephraim the Syrian



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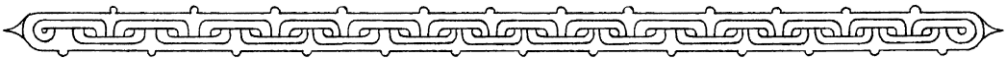


Troparion for the Resurrection (Tone 1): While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life: “Glory to Thy resurrection, O Christ! Glory to Thy kingdom! Glory to Thy providence, O Thou who alone art the lover of mankind.”

Troparion for St. Ephraim the Syrian (Tone 3): Out of Paradise, a river floweth, flooding all the earth with joy unending, cheering souls with compunction and saving fear: Ephraim, the wine bowl of gladness inspired of God, from all eternity chosen to light the Church with his sacred hymns, his sermons, his shining canticles, whereby he filleth faithful souls with godliness.

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 Thirty-first Sunday after Pentecost

Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

The reading from the First Epistle of St. Paul to St. Timothy (1:15-17)

Timothy, my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience

for an example to those who were to believe in Him for eternal life. To the King of Ages, immortal, invisible, the only God, be honor and glory to the ages of ages. Amen.

THE GOSPEL

For the Fourteenth Sunday of Luke

The reading from the Holy Gospel according to St. Luke (18:35-43)

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant.

They told him, “Jesus of Nazareth is passing by.”

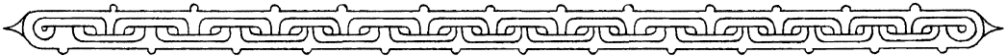
And he cried, “Jesus, Son of David, have mercy on me!”

And those who were in front rebuked him, telling him to be silent; but he cried out all the more, “Son of David, have mercy on me!”

Jesus stopped, and commanded him to be brought to Him; and when he came near, Jesus asked him, “What do you want me to do for you?”

He said, “Lord, let me receive my sight.”

And Jesus said to him, “Receive your sight; your faith has made you well.” And immediately he received his sight and followed Him, glorifying God; and all the people, when they saw it, gave praise to God.



On Frequent Holy Communion, Part One

His Eminence Metropolitan Saba (Ispër)

Until the 1970s, the Orthodox did not practice frequent Communion for many reasons, including the liturgical stagnation caused by a long history of continuous persecution. Education ceased and ignorance prevailed, so the prevailing concept was to limit participation in the holy things to a few times a year, such as great feasts. The believers were convinced that man is not worthy to partake of this fearful mystery.

There is no doubt that this conviction among the believers stemmed from their intense reverence for the divine mystery and the realization that they were sinners. The personal piety that the believers had in the last century or so contributed to their conviction that they were unworthy.

This prompted the believers to prepare with utmost seriousness to participate in the Holy Sacrament. Since the believers cannot carry out such preparation continuously, they refrained from approaching the holy chalice, rather than approaching when they were not properly prepared.

Added to this is ignorance of the mystery of the Eucharist and its place in the life of the faithful and their spiritual journey, in addition to general ignorance about the church, the community of believers.

In the second half of the 20th century, the understanding of the Holy Eucharist started to deepen under the influence of education and preaching, especially from theologically educated clergy. We have now witnessed a more frequent participation in Holy Communion among believers. But we are also witnessing great complacency in preparing for the great mystery.

There is no doubt that moving the faithful from one practice to another required enormous efforts, but unfortunately, these efforts did not emphasize the importance of preparedness. The focus was placed on the sound ecclesiastical understanding of frequent communion without paying much attention to the importance of the personal preparation and the effort it deserves.

The new teaching gave all attention to the theological aspect of frequent Communion, citing its necessity, based on the theology of the Eucharist and the texts of the Divine Liturgy which declare that the sacrifice is offered for the sake of everyone present. Living a life of repentance was neglected, and now we see crowds coming forward to receive Communion at every liturgy, even though the vast majority of them do not practice the sacrament of Confession at all, even once a year.

There is a necessary distinction between theoretical teaching and the practical methods to apply this teaching in the person's life. Having knowledge of something does not mean living it on an existential level. Knowing, for example, what the Bible says about forgiveness does not mean that I have practiced forgiveness. The same applies to all other virtues. I must then gradually train myself until I reach the level of Christian forgiveness.

Many of us have neglected or forgotten the importance of practical education. We say that we are children of God and that we are free in Christ, and this is a true gospel teaching. But the love of God that we are discussing did not lead us to act as children of God Almighty, as we exclude the fear of God from our hearts with no deterrent to sin that prevents it from taking hold of us. Therefore, today we are witnessing a decline in morals and the collapse of the home.

The Apostle Paul says: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways" (1 Cor. 13:11). Neglecting this basic

verse in our churches has led us to superficial spirituality, to the point where we now know how to talk about virtue, but we are indifferent on how to practice it.

No one possesses virtues simply by knowing them theoretically. And practicing repentance is no exception to this rule. We must be vigilant to the importance of preparing our souls and bodies to fully participate in the Eucharist. This preparedness relates to each person's life of repentance. There is no set of rules in this regard that applies to all faithful everywhere, but it is rather related to the personal spiritual life of the believer. The mystery of repentance and confession plays a great role here.

The spiritual father of each believer determines when the spiritual child should or should not approach Communion. This spiritual father may sometimes resort to disciplining the believer by withholding the Eucharist for a period of time in order to raise the believer's spiritual awareness, help him to recognize his sins, and urge him to repent. The father confessor may prevent the believer because he is indifferent to his sin, he does not obey the gospel commandments, etc. Therefore, there is no standard set of rules that applies to everyone. Rather, rules are exercised pastorally in the relationship between the spiritual father and the believer.

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 (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.*

Tuesday, Jan. 30: Morning prayers, 9am

Wednesday, Jan. 31:

- Morning prayers, 9am
- Homeschool classes, 10am-4pm
- No Wednesday Vespers this week

Thursday, Feb. 1:

- Morning prayers, 9am

- Vesperal Divine Liturgy for the feast of our Lord's Presentation, 7pm. *The blessing of the candles will follow; please bring any candles from home if you would like them blessed.*

Friday, Feb. 2: Festal Orthros for the Presentation, 9am

Saturday, Feb. 3:

- Romans Bible Bowl study, 5-7pm
- Great Vespers, 7pm

Next Sunday, January 28: Orthros & Divine Liturgy, 8:30am, followed by coffee hour (L-P) and church school

Other upcoming events & services:

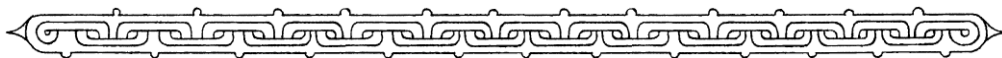
Saturday, Feb. 10: Bridal shower for Shay McMullan, 4:30pm

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 Abdalab. 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.

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. 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	Domitille	L-P
Sun., Feb. 11	Doug J	Cristina P	Azizeh	Lydia A	R-Z
Sun., Feb. 18	Richard C	Sarah S	James B	Zach C	A-F
Sun., Feb. 25	Michelle C	Sandy A	Domitille	Alina S	G-K
<u>Sat. March 2</u> <i>Soul Saturday</i>	Sdn. Joseph	Dn Walid	JoAnne T	Domitille	L-P

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 28–FEBRUARY 3, 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 28: St. Ephraim the Syrian

Matthew 28:16-20 / 1 Timothy 1:15-17 / Luke 18:35-43

Monday, Jan. 29: Relics of Ignatius the God-bearer of Antioch

Isaiah 65 / Philemon 1-25 / Luke 6:6-11

Tuesday, Jan. 30: Three Holy Hierarchs: Basil the Great, Gregory the Theologian, & John Chrysostom

Deuteronomy 1:8-17 / Deuteronomy 10:14-21 / Wisdom of Solomon 3:1-9
John 10:9-16 / Hebrews 13:7-16 / Matthew 5:14-19

Wednesday, Jan. 31: Cyrus & John the Unmercenarys

Isaiah 66 / James 1:1-18 / Luke 6:12-19

Thursday, Feb. 1: Perpetua & her companions; Bridget of Ireland

Jeremiah 1 / James 1:19-27 / Luke 6:20-36

Friday, Feb. 2: Presentation of Our Lord and Savior in the Temple

Exodus 12:51-13:3; 13:11-16 / Leviticus 12:1-8 / Numbers 8:14-19
Isaiah 6:1-10 / Hebrews 7:7-17 / Luke 2:22-40

Saturday, Feb. 3: Symeon the God-Receiver and the Holy Prophetess Anna

James 2:1-26 / Luke 6:37-42

ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
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HIS GRACE BISHOP ANTHONY, DIOCESE OF TOLEDO AND THE MIDWEST
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