



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, February 11, 2024

Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am
16th Sunday of St. Matthew's Gospel • Hiero-Martyr Blaise & companions



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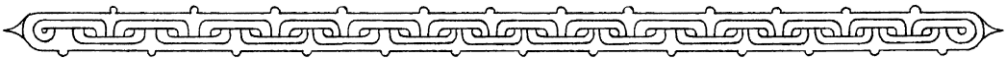


Troparion for the Resurrection (Tone 3): Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the great mercy.

Troparion for St. Blaise (Tone 4): By choosing the apostles' way of life, thou hast succeeded to their throne. Inspired by God, thou didst find the way to divine contemplation through the practice of virtue. After teaching the word of truth without error, thou didst defend the Faith to the very shedding of thy blood, O holy martyr among bishops Blaise. Entreat the Lord our God to save our souls.

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 16th Sunday after Pentecost

Sing praises to our God, sing praises. Clap your hands, all ye peoples.

The reading from the Second Epistle of St. Paul to the Corinthians (6:1-10)

Brethren, working together with Him, then, we entreat you not to accept the grace of God in vain. For He says: "At the acceptable time I have listened to you, and helped you on the day of salvation."

Behold, now is the acceptable time; behold, now is the day of salvation! We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

THE GOSPEL

For the 16th Sunday of Matthew

The reading from the Holy Gospel according to St. Matthew (25:14-30, Luke 8:8)

The Lord spoke this parable: A man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money.

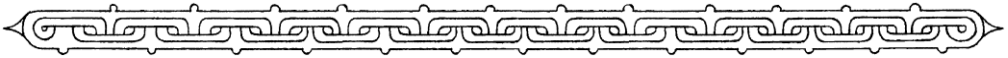
Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying: "Master, you delivered to me five talents; here I have made five talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master."

And he also who had the two talents came forward, saying: "Master, you delivered to me two talents; here I have made two talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master."

He also who had received the one talent came forward, saying: "Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours."

But his master answered him, “You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to everyone who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.”

As Jesus said these things He cried out: “He who has ears to hear, let him hear!”



THE ONE GOSPEL

His Eminence Metropolitan Saba (Ispër)

The good news of Christ is one. Therefore, the gospel is one—the gospel of Jesus Christ, which is not limited to His teaching and miracles, but is connected to His very person and what He has achieved for the salvation of mankind. ...

The image of Christ, living and risen from the dead, played the most important role in the compilation of His words, sermons, miracles, and acts during His earthly life, before His crucifixion and death. After Pentecost, the disciples set out to preach the Risen Christ. Three key elements contributed to the compilation of the first versions of His good news.

The first element was preaching, part of which was addressed to the Jews, referring to Jesus "whom you crucified but God raised up ... and we are witnesses of these things" (Acts 4:10; 5:32). The one account addressed to the Gentiles was centered on the person of Christ the Savior, who came to us, died, and was resurrected.

The second element is the Liturgy, which they began to hold at the Lord's request, "Do this in remembrance of me," and which was an occasion to remember and honor what Christ did and said, even up to the words of the Last Supper.

The third element was catechism, for which they were obliged to preach the new faith and thus to explain and recall all of the Lord's teaching and works that they saw and bore witness to.

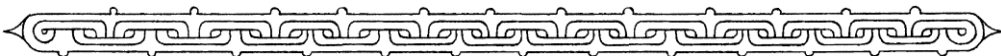
All these things were done because "we proclaim to you what we have seen and heard, so that you too may have communion with us" (1 John 1:3). Those who wrote were present

witnesses, because "life has been manifested and we have seen it, and now we bear witness to it and proclaim eternal life to you" (1 John 1:2). In the words of the Apostle Peter, "We heard this voice coming from heaven, as we were with Him on the holy mountain" (2 Pet. 1:18). This writing was inspired by God, not by human motives, "for no prophecy whatsoever came by the will of man, but the Holy Spirit led some people to speak words from God" (2 Pet. 1:20).

Each of the four evangelists wrote the gospel of Christ, for the purpose of proclaiming Christ. This was done by divine inspiration, to reveal the image of Christ and His saving work and teaching more clearly, in greater detail and depth—as when photographs are taken of someone from several angles. Hence is the difference of each book from the others, and although the four books contain a variety of events, they are one, and although they contain many sayings, they are similar. Each of them presented the gospel of Christ in the best way for the hearers to understand, by the inspiration of God, so that it could reach them in its truth. ...

The ecclesiastical tradition chose a symbol specific to each gospel, taken from the images of the four creatures, which appear in the vision of the prophet Ezekiel. This is because the Church has found a relationship between each symbol and the content of each book. The symbol of Matthew the Evangelist is the likeness of a man, since he spoke so much of Christ as the Son of Man. Mark, who highlighted the power of Christ, was symbolized by the lion, while Luke, because of the many merciful teachings and deeds of Christ, was truly called the Gospel of Mercy, symbolized by the bull, which was offered as a sacrifice of mercy. John, who soared in the heavens of the divinity and incarnation of Christ, is symbolized by the eagle.

You can meditate and be enriched by the person, role, teaching, and saving work of Christ, with immeasurable riches, based on these books you have, which thousands of millions of people have based their lives on before you. "Jesus is the same yesterday, today, and forever" (Heb. 13:8).



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 (R-Z) and church school.

Tuesday, Feb. 13:

- Morning prayers, 9am
- Parish council meeting, 7:30pm (online)

Wednesday, Feb. 14:

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

Thursday, Feb. 15:

- Morning prayers, 9am
- Deanery clergy meeting at All Saints, 11am

Friday, Feb. 16: Morning prayers, 9am

Saturday, Feb. 17:

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

Next Sunday, February 18: Orthros & Divine Liturgy, 8:30am, followed by coffee hour (A-F) and church school

Other upcoming events & services:

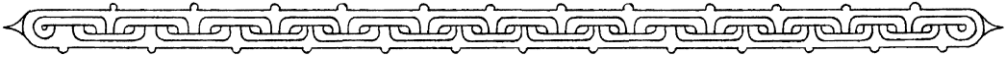
Sunday, Feb. 25: Sunday of the Pharisee and Publican, the first pre-Lenten Sunday

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.*



Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
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
Sun March 3 <i>Prodigal Son</i>	Jim K	Debbie K	John O	Lydia A	R-Z
Sun. March 10 <i>Meatfare</i>	Paul K	Pat K	James B	Zach C	A-F
Sun March 17 <i>Forgiveness</i>	Joseph L	Domitille	Azizeh	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

FEBRUARY 11-17, 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 the Major Prophets, St Paul's Epistles, and the Gospel of St. Luke.

Sunday, Feb. 11: Hiero-Martyr Blaise of Sebaste & his companions

Mark 16:9-20 / 2 Corinthians 6:1-10 / Matthew 25:14-30

Monday, Feb. 12: Meletius, Archbishop of Antioch

Jeremiah 7 / 1 Peter 1:1-12 / Luke 8:4-15

Tuesday, Feb. 13: Apostles Aquila and Priscilla

Jeremiah 8 / 1 Peter 1:13-21 / Luke 8:16-21

Wednesday, Feb. 14: Holy Father Auxentius of the Mountain

Jeremiah 9 / 1 Peter 1:22-25 / Luke 8:22-25

Thursday, Feb. 15: Onesimus, Apostle of the 70

Jeremiah 10 / 1 Peter 2:1-8 / Luke 9:1-9

Friday, Feb. 16: Martyr Pamphilus & his companions

Jeremiah 11 / 1 Peter 2:9-12 / Luke 9:10-17

Saturday, Feb. 17: Mariamne, Sister of Apostle Philip

1 Peter 2:13-21 / Luke 9:18-27

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