

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, June 23, 2024

The Great Feast of Pentecost: The Descent of the Holy Spirit
Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am



Fr. Andrew Kishler, pastor
773-575-3272
Kishler.andrew@gmail.com

**Fr. Patrick Henry Reardon,
retired pastor**
phrii@fsj.org

Deacon Walid Abdul Karim
216-392-9292
Walid1177@yahoo.com

Subdeacon Joseph Freve
773-501-9482
Joeruth5@protonmail.com



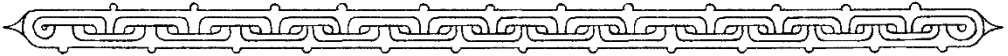
Refrain of the Second Antiphon: O Good Comforter, save us who sing unto Thee: Alleluia.

Entrance Hymn for Pentecost Sunday: Be Thou exalted, O Lord, in Thine own strength; we shall sing and praise Thy power. O Good Comforter, save us who sing unto Thee: alleluia, alleluia, alleluia.

Troparion for Pentecost (Tone 8): Most blessed art Thou, O Christ our God, / who when Thou didst make the fishermen most wise, / didst send down upon them the Holy Spirit, / and by them didst draw the world into Thy net. / O Lord of mercy, glory to Thee!

Kontakion for Pentecost (Tone 8): When the Most High came down and confused the tongues, He divided the nations. But when He distributed the tongues of fire, He called all mankind to unity. Thus with one accord, we glorify the all-Holy Spirit!

In place of the Thrice-Holy Hymn: As many as have been baptized into Christ have put on Christ. Alleluia.



THE EPISTLE READING

For Pentecost Sunday

Their voice has gone out into all the earth. The heavens declare the glory of God.

The Reading from the Acts of the Apostles (2:1-11)

When the day of Pentecost had come, the disciples were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and

Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God.”

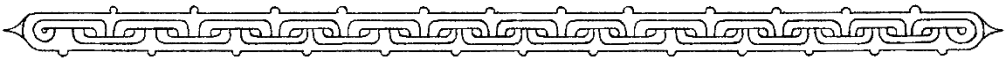
THE GOSPEL READING

For Pentecost Sunday

The Reading from the Holy Gospel according to St. John (7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, “If anyone thirsts, let him come to me and drink. He who believes in me, as the Scripture has said, ‘Out of his belly shall flow rivers of living water.’” Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, “This is really the prophet.” Others said, “This is the Christ.” But some said, “Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?” So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, “Why did you not bring Him?” The officers answered, “No man ever spoke like this man!” The Pharisees answered them, “Are you led astray, you also? Have any of the authorities or the Pharisees believed in Him? But this crowd, who do not know the Law, are accursed.” Nicodemus, who had gone to Him before, and who was one of them, said to them, “Does our Law judge a man without first giving him a hearing and learning what he does?” They replied, “Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee.”

Again Jesus spoke to them, saying, “I am the light of the world; he who follows me will not walk in darkness, but will have the light of life.”



Hymn to the Theotokos for Pentecost: Rejoice, O Queen, glory of mothers and virgins! No mouth, however sweet or fluent, is eloquent enough to praise you worthily. Every mind is overawed by your child-bearing. Therefore with one voice, we glorify you.

Communion Hymn for Pentecost: Thy good Spirit shall lead me in the land of uprightness. Alleluia.

Announcements and Upcoming Events

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

Today: Pentecost Sunday

- Orthros & Divine Liturgy, beginning 8:30am, followed by the Kneeling Prayers of Pentecost
- Coffee hour provided by households G-K.

No morning prayers or vespers at All Saints Church this week; all are encouraged to attend services at our Parish Life Conference in Oak Brook.

For a full list of the Parish Life Conference services and events, please see separate schedule.

Wednesday, June 26: PLC vespers & dinner at St George (1220 S. 60th Court, Cicero), 5:30pm. *All Saints parishioners are welcome to attend the dinner afterwards. Many thanks to all of you for your help in making this conference possible!*

Thursday, June 27: Bible Bowl competition at Chicago-Oak Brook Marriott Hotel, 7-9pm. *We have two teams this year in the pre-teen and teen categories. Come cheer them on!*

Saturday, June 29: Feast of Sts. Peter and Paul

- Orthros & Hierarchical Divine Liturgy with Bishop Anthony at the hotel, beginning 8:15am. *Steven Doelman will be ordained to the diaconate at this Liturgy!*
- *There will be no Saturday vespers at All Saints or at the conference on June 29.*

Sunday, June 30: Feast of All Saints

- Orthros & Divine Liturgy with Fr. Jeremy Davis at All Saints Church, beginning 8:30am. *Coffee hour will be an all-church potluck.*
- Wedding of Joseph Handileh & Maria Saba, at Holy Resurrection Serbian Orthodox Cathedral, 3pm

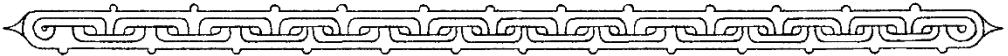
Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun, June 23 <i>Pentecost</i>	Christy K	Domitille	Azizeh	Alina S	G-K
Sun, June 30 <i>All Saints</i>	Jim K	Cristina P	James B	Domitille	<i>Potluck</i>
Sunday, July 7	Paul K	Sarah S	JoAnne T	Zach C	L-P
Sunday, July 14	Joseph L	Dn Walid	John O	Lydia A	R-Z
Sunday, July 21	Richard C	Sandy A	Nancy L	Zach C	A-F
Sunday, July 28	Michelle C	Debbie K	Azizeh C	Alina S	G-K

For Sunday coffee hour, the last names of our church members have 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 make sure they don't take more than they can eat! Please also help your children clean up after themselves: this past week, there were a number of cups and plates left outside after coffee hour.

Weekly clean-up will be the responsibility of those providing coffee hour, but of course, things go faster when we all pitch in and help!



YOUTH SPIRITUAL AWAKENING?

His Eminence Metropolitan Saba (Isper)

After the mid-20th century, a reform movement emerged in the Roman Catholic Church called "Aggiornamento." This movement was born in the rapidly changing world after World War II. It sought to "modernize" the church in order to more effectively deliver the message of salvation.

Lifestyles and values began to change rapidly, from fashion to the most sacred norms that had prevailed until then. The effects of this reform in the Catholic Church quickly became

apparent, during and after the Second Vatican Council. At the same time, liberation movements and the adoption of new secular values gained momentum in the Protestant churches, as the basis for examining religious and pastoral issues. Meanwhile, in the Orthodox Church, there was tension between a group calling for similar reform and a group advocating for adherence to Orthodox Holy Tradition, while a minority called for a distinction between the Holy Tradition and the traditions that had come to be attached to it over changing times and cultures.

Biblical studies developed significantly during this period: there was a spread of critical methods and the reading of religious texts in light of ancient cultures and modern linguistic and historical sciences, to the point that many theological schools began calling for a distinction between the divinely inspired word and the human author's intent and style. Thus, these sciences contributed to the spread of a new, non-traditional interpretation of the sacred scriptures. Some interpreters went so far as to deny everything that was beyond human reason, such as the divine incarnation, resurrection, ascension, and so on. Readers can imagine the impact of these ideas on day-to-day church life and spiritual and moral teaching.

After the Second Vatican Council, a group separated from the Catholic Church and rejected the modernization brought by that council. During the days of Pope John Paul II, an attempt was made to restore unity, but with Pope Benedict XVI, the movement of critics of this modernization came to the fore, from the time he assumed the presidency of the Congregation for the Doctrine of the Faith in the Vatican. An internal struggle began to appear between the traditionalist and liberal groups, but it remained quiet and contained.

In the Protestant churches, the wave of modernization went further, leading to the emergence of what were called traditional churches and liberal churches. Amid these developments, a group has recently emerged seeking the authentic church. Thus began a movement of mass conversion to the Orthodox Church in the United States. Some individual conversions had preceded this in Europe, especially by prominent Catholic fathers, such as Fathers Lev Gillet and Placide [Deseille], to name just two examples.

In our Archdiocese, the movement of those coming home to Orthodoxy accelerated noticeably. In recent years, other Orthodox churches in America have also started to receive numbers of converts, known as catechumens. What is striking in recent years is that a significant number of new catechumens are from the youth.

At the same time, as a reaction to the accelerating liberal movements, some Orthodox archdioceses have experienced movements of return to old traditions and adherence to all

their details, sometimes to the extent of not distinguishing between the essential and the incidental. This phenomenon can be understood in light of the modernization we mentioned, which reached a point where some questioned whether some "churches" were indeed the Church of Christ or something else.

The appeal of the slogan "A Church for Our World"—which prevailed in Western Christian circles in the 1970s and proposed to make the church resemble our world—began to fade. Advocates of this slogan had forgotten that the Church's mission is to transform the world into the image of the heavenly kingdom.

Today, after currents have revolutionized ways of thinking and post-modernism has become dominant, Western societies, in particular, may be witnessing the advent of a spiritual awakening among the youth here and there, showing that youth have not found the spiritual fulfilment they seek in these liberation movements.

Recently, the media has shown us images of thousands of American university students praying and praising Christ on their campuses. In France, several thousand walked on foot for three days from Paris to Chartres Cathedral to celebrate the traditional Latin Mass. ...

In our Archdiocese, we noticed this Pascha a significant number of youth among the new converts. Therefore, I am asking the priests of those churches that received these young people to conduct interviews with them, asking them to explain their experience of conversion to the Orthodox Church, and to send these interviews in writing to the Archdiocese Headquarters for further study.

The mission of the Christian church today is to witness to Christ the Savior in the heart of this secular society, without fear of it or fascination with it. Olivier Clément (+2009), a French Orthodox theologian, has pointed out that "Christians are oscillating between cursing and unconsciously joining the bandwagon," and he warns that "the core of spiritual energy, which led to the emergence of modernity, is on the verge of running out. On the horizon appears the 'death of man' after the 'death of God'... The time is right for Christians to arouse, with humble strength, some sense of existence, some glow of fire and light. If they do not succeed in finding a role for themselves in a secular society, they will have left room for other religions that are now invading the West" (Raymond Rizk, Olivier Clément: A Hermit in the City).

It is truly a time to bear witness, par excellence.



DAILY BIBLE READINGS

JUNE 23-29, 2024

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, June 23: The Descent of the Holy Spirit (Pentecost)

Numbers 11:16-29 / Joel 2:23-32 / Ezekiel 36:24-28

John 20:19-23 / Acts 2:1-11 / John 7:37-52, 8:12

Monday, June 24: Nativity of St. John the Baptist

Ephesians 5:8-20 / Luke 1:57-80

Tuesday, June 25: Righteous Martyr Febronia

Romans 1:1-17 / Matthew 4:12-25

Wednesday, June 26: David the Righteous of Thessalonika

Romans 1:18-32 / Matthew 5:1-12

Thursday, June 27: Samson the Hospitable

Romans 2:1-11 / Matthew 5:13-20

Friday, June 28: Unmercenaries Cyrus and John

Romans 2:12-29 / Matthew 5:21-32

Saturday, June 29: Holy Apostles Peter and Paul

1 Peter 1:3-9 / 1 Peter 1:13-19 / 1 Peter 2:11-24

John 21:15-25 / 2 Corinthians 11:21-12:9 / Matthew 16:13-19

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