

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 30, 2024

Sunday of All Saints • Synaxis of the Twelve Apostles
Orthros & Divine Liturgy, 8:30am



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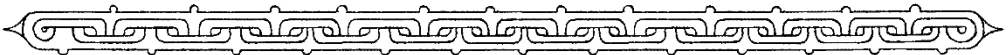
Today we welcome the **Right Reverend Father Jeremy Davis** as our celebrant. On August 1, Fr. Jeremy begins overseeing the Diocese of Toledo and the Midwest as Metropolitan Saba's vicar. May God grant him many years!

Troparion of 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 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.

Troparion for the Holy Apostles (Tone 3): O Holy Apostles, intercede with our merciful God, to grant our souls forgiveness of sins.

Kontakion for All Saints (Tone 8): As first-fruits of our nature to the Planter of created things, the world presenteth the God-bearing martyred saints in offering unto Thee, O Lord. Through their earnest entreaties, keep Thy Church in deep peace and divine tranquility, through the pure Theotokos, O Thou who art greatly merciful.



THE EPISTLE

For All Saints Sunday

God is wonderful among His saints. Bless God in the congregations.

The reading from the Epistle of St. Paul to the Hebrews (11:33-12:2)

Brethren, all the saints 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, so 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 tempted, they were killed with the sword; they went about in skins of sheep and

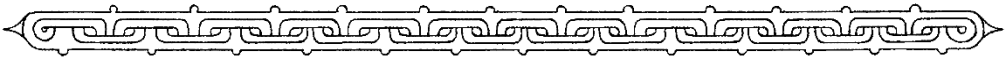
goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us 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 perfection of our faith.

THE GOSPEL

For the Synaxis of the Twelve Apostles

The reading from the Holy Gospel according to St. Matthew (9:36-10:8)

At that time, when Jesus saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His Disciples, “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.” And He called to Him His twelve Disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. The names of the twelve Apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed Him. These twelve Jesus sent out, charging them, “Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay.”



Communion Hymn for All Saints Sunday: Rejoice in the Lord, O ye righteous; praise is meet for the upright. Alleluia.

“GOD THE HOLY SPIRIT HAS MANY ABODES IN THIS VAST UNIVERSE, BUT A PURE HEART IS THE PLACE IN WHICH HE MOST DELIGHTS TO DWELL. THIS IS HIS TRUE ABODE; ALL OTHERS ARE ONLY HIS WORKSHOP.”

~ **ST. NICHOLAI OF ZICA**

Announcements and Upcoming Events

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

Today: All Saints Sunday

- Orthros & Divine Liturgy with Fr Jeremy Davis, beginning 8:30am, followed by a potluck meal
- Wedding of Joseph Handileh & Maria Saba, at Holy Resurrection Serbian Orthodox Cathedral, 3pm

Tuesday, July 2: Morning prayers, 9am

Wednesday, July 3:

- Morning prayers, 9am
- Vespers with prayers of supplication for our nation, 7pm

Thursday, July 4: Morning prayers, 9am

Friday, July 5: Morning prayers, 9am

Saturday, July 6: Great Vespers, 7pm

Next Sunday, July 7:

- Orthros, Baptism service, & Divine Liturgy, beginning at 8:30am
- Coffee hour provided by families L-P

::: CULTURE OF PRAYER :::

By Metropolitan Saba (Ispër)

Does prayer have a culture? The answer is yes. A person's mentality, shaped by convictions, principles and values, determines how he approaches life. Every human being, consciously or unconsciously, adopts a certain style, outlook, thought process and behavior in managing his affairs. These, taken together, constitute his unique culture which pigments his entire life. The prayerful person, for example, carries his joy and sadness, his pain, health and suffering, his strengths and weaknesses, his environment and society, and everything else that pertains to him, and presents them all to God before anyone else. Then he is inspired to act, relying on the help and grace of his Lord.

As for people who do not pray, they remain in the realm of questioning, doubt, scrutiny, and confusion. Their point of reference is limited to themselves or their closest associates who

may also be their own points of reference. Those who choose God to be their reference have a culture different from those who live without God.

Man is ecstatic about himself; his ego is very inflated, especially in this era. Therefore, he needs humility to enter into the life of prayer. If his prayer is sincere, he will feel his smallness before the awe and greatness of God and will become humble, just like the tax collector. As for those who do not know how to pray like the tax collector, their inner pride will consume them just like the Pharisee. If you are humble, you will realize prayer's importance to you, acquire its spirit, and consequently live and embody love. Then, you will seek more time for prayer, because for you it is a matter of life. In this sense, Saint John Chrysostom said: "If you do not pray but during the time you allot for prayer, then you do not pray at all." That is, if you limit your prayer to specific scheduled times, and prayer is not your permanent state, then you are still within the scope of duty; you have not yet extended beyond it to the scope of love. Then you become as the Psalm (108:4) says: "I am in prayer."

A person realizes his helplessness amid pain and adversity, so he turns to God and prays for himself and others. If he has reached – or is on his way to reaching – the point where prayer becomes truly his culture, then daily he will offer to God all those who are suffering under the burden of various afflictions, especially when he suffers their agony along with them. However, those who do not experience prayer as an oasis of safety wonder about the cause of pain, doubt divine providence, and flounder in grumbling, complaining, and regret. This is the human condition in wars, in particular. They shout: Where is God? Why doesn't He do this and that? Man expects miracles from God. Under the weight of pain and fear, he wants quick and uncostly solutions. He expects salvation, safety, relief, and solace.

In the face of today's global, economic, moral, political and media confusion, many constantly ask questions such as: Why is this happening? What is the way out? Every person makes requests of God on his own behalf, yet very few will make them on behalf of others. Why? Because we are not accustomed to mentioning our neighbors in our prayers on a regular and committed basis. Believers are tempted to adopt their thoughts and dialog to worldly logic. If they happen to mention God, remembrance of Him often remains limited to empty words, or an outlet for anxiety, anger or despair. However, as long as prayer does not come from a heart that anguishes for others the same as it does for itself, it will not turn into action, nor will it be true prayer, but rather individualistic, self-centered words.

Many view that they have nothing that contributes to mitigating disasters, because their focus begins on their own abilities, strengths and possessions. They are the starting point, not God.

God's people know that they have so much to offer, not because they possess a lot, but rather because God's grace fills their big, loving and God-like hearts. ...

If I opened my palms before God, I may have nothing but dust, but I believe that God is able to turn it into gold. One of the Arabic Christmas songs says: "Kings poured out all their borrowed money before your cradle, and I spread out my palms filled with dust, filled with heaps of sin and shame. I placed them at your feet, and I stood. Here are my hands empty, my waiting Lord." So, open your hands so that He may fill them with His gifts.

Commit yourself to mentioning others by name in your daily prayers. Train yourself to remember those you met during the day and mention them by name before the Lord in your evening prayers. Concentrate on mentioning people who suffer from all sorts of problems: war, flood, earthquake, volcano, spiritual loss, moral collapse, deviation, family problems, health issues, etc. You will see that you will embrace the universe with your spirit, just as your Christ embraced it before you. Pray with sincere tears, and God will reveal to you the benefits of your prayer. Let prayer change you. If, after years of praying, you remain the same as you were before, then you should realize that prayer has not yet become your culture.

Gather as a Christian community with your brothers and sisters to pray for the peace of the world and for the souls who inhabit it. Offer along with them supplications for specific problems. Hold vigils in parishes and say The Jesus Prayer. Let the faithful encourage priests and vice versa to call for intensified prayers on days of hardship. Let everyone, with one heart and one mind, pray with their prayer ropes, invoking God's mercy for the world. The disciples of Saint Silouan the Athonite pray, collectively, in their monastery in Great Britain, to this day: "O Lord Jesus Christ, have mercy on us and have mercy on your world."

When I was a priest, I used to, along with some brothers, open the parish church every evening to hold evening prayers. There was not a day when the church was vacant of parishioners, even on days when I had to travel or be absent. Sometimes the church would almost be full. People are in need for a prayer climate; this is the Church's duty, both clergy and believers, to provide. Let us create an atmosphere of prayer and celebrate the splendor of our liturgical services. Let us be present in our prayers to the world and to all those who suffer. Why don't we turn our homes into churches?

Saint Silouan the Athonite once was told that the monks were troubled by the communist persecution of the Church. He replied: "I, too, was very troubled at first about what was happening. But after much prayer and supplication, this thought came to me: God loves everyone beyond description. He is the ruler of times, events, everything and everyone. He

allowed this persecution for the good of the future. I cannot understand this, nor can I stop it. I have nothing but prayer and love.” He advised his brethren to have the same.

This is the culture of prayer!

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
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
Sunday, Aug 4	Christy K	Pat K	James B	Domitille	L-P
Sunday, Aug 11	Paul K	Domitille	John O	Lydia A	R-Z
Wed., Aug 14 <i>Dormition</i>	Joseph L	Dn Walid	Nancy L	n/a	<i>Potluck</i>

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!



DAILY BIBLE READINGS

JUNE 30–JULY 6, 2024

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, June 30: Feast of All Saints & Synaxis of the Holy Apostles

Isaiah 43:9-14 / Wisdom 3:1-9 / Wisdom 5:15-6:3

Matthew 28:16-20 / Hebrews 11:33-12:2 / Matthew 9:35-10:8

Monday, July 1: Cosmas & Damian the Holy Unmercenarys

Jeremiah 27 / Romans 3:1-20 / Matthew 5:33-37

Tuesday, July 2: John Maximovitch, Archbishop of Shanghai and San Francisco

Jeremiah 28 / Romans 3:21-4:12 / Matthew 5:38-42

Wednesday, July 3: Martyr Hyacinth of Caesarea

Jeremiah 29 / Romans 4:13-25 / Matthew 5:43-48

Thursday, July 4: Andrew of Crete, Author of the Great Canon

Jeremiah 30 / Romans 5:1-11 / Matthew 6:1-4

Friday, July 5: Righteous Father Sergius of Radonezh

Jeremiah 31 / Romans 5:12-21 / Matthew 6:5-15

Saturday, July 6: Sisoës the Great

Romans 6:1-23 / Matthew 6:16-18

ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
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