

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, January 12, 2024

Sunday after the Theophany of our Lord Jesus Christ
Sunday Orthros & Divine Liturgy, 8:30am



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The Second Antiphon: O Son of God, who was baptized by John in the Jordan, save us who sing unto Thee: Alleluia!

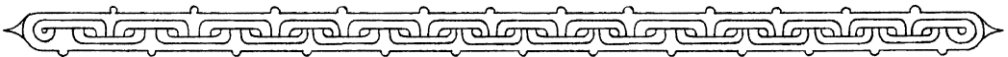
Entrance Hymn: Come, let us worship, and fall down before Christ. O Son of God, who art risen from the dead, save us who sing unto Thee: Alleluia, alleluia, alleluia!

Apolytikion of the Resurrection (Tone 4): Having learned the joyful message of the resurrection from the angel, the women disciples of the Lord cast from them their parental condemnation, and proudly broke the news to the disciples, saying: ‘Death hath been spoiled! Christ God is risen, granting the world great mercy.’

Apolytikion of Theophany (Tone 1): When Thou, O Lord wast baptized in the Jordan, the worship of the Trinity was made manifest! For the voice of the Father bore witness to Thee, and called Thee His beloved Son. And the Spirit in the form of a dove, confirmed the truthfulness of His word. O Christ our God, who hast revealed Thyself, and hast enlightened the world: Glory to Thee!

Kontakion for Theophany (Tone 4): Today Thou hast appeared to the universe, and Thy light O Lord, hast shone on us, who with understanding praise Thee. Thou hast come and revealed Thyself, O light unapproachable!

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 READING

For the Sunday after Theophany

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

The reading is from St. Paul’s Epistle to the Ephesians (4:1-16)

Brethren: I, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.

But to each one of us grace was given according to the measure of Christ's gift. Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men."

Now this, "He ascended"—what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.

He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to the perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

THE GOSPEL

For the Sunday after Theophany

The reading from the Holy Gospel according to St. Matthew (4:1-17)

At that time, Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And he fasted forty days and forty nights, and afterward he was hungry. And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, *Man shall not live by bread alone, but by every word that proceeds from the mouth of God.*"

Then the devil took him to the holy city, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down; for it is written, *He will give*

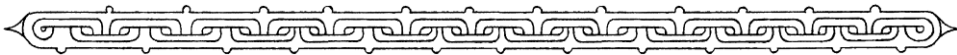
his angels charge of you,’ and ‘On their hands they will bear you up, lest you strike your foot against a stone.’” Jesus said to him, “Again it is written, ‘You shall not tempt the Lord your God.’”

Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; and he said to him, “All these I will give you, if you will fall down and worship me.” Then Jesus said to him, “Begone, Satan! for it is written, *‘You shall worship the Lord your God and him only shall you serve.’”*

Then the devil left him, and behold, angels came and ministered to him.

Now when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: *“The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.”*

From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”



BAPTIZING THE WORLD, PART ONE

His Eminence Metropolitan Saba

Until the fourth century, the Christian Church continued to celebrate one feast, for the birth of Christ and his baptism together. The feast marked one occasion to celebrate two divine events. However, after the Byzantine emperor, Constantine the Great, converted to Christianity followed by many others, starting in the fourth century, their new religious practices started to become mixed with the pagan customs and ceremonies previously ingrained in their conscience, which conflicted with their new faith. This forced the Church to confront and overcome the new challenge by Christianizing it.

The feast of the sun god was a great feast in the Roman Empire, especially in the East. Feasts are always, unfortunately, occasions to escape morality for many. When new believers continued to celebrate this feast alongside the Christian feasts, the Church, the pillar of truth, decided to separate Christmas from Theophany and assign a special feast for it – independent feasts for the Lord's birth and baptism. The feast of baptism remained on January 6, and Christmas was moved to December 25, the date of the feast of the sun.

Therefore, those who attend the prayers and liturgical services will notice an almost complete similarity in the structure of the two festal services.

The Christmas apolytikion uses the title "Sun of Justice" for Christ: "For they that worshipped the stars learned through a star (the light of the knowledge of Christ) to worship Thee, O Sun of Justice." Thus, in time, the pagan festival became Christianized, and Christians began to celebrate in a manner befitting their faith.

This is what we call the Christianization, or baptism, of the world. It consists of adopting an existing practice and giving it a Christian meaning. Let us take baptism as a second example. Water in ancient civilization was a source of fear and danger. Ancient man did not have the ability to confront floods, torrents, heavy rains and their aftermath, let alone seas and rivers. Water was considered a source of uncontrollable chaos, and was called, in the Old Testament, "chaos." The god of water was a fearsome god. However, water was also considered a sign of purification and cleanliness, and a tangible proof of the inner purity towards which the repentant person turns. Therefore, it was used in most religions as a symbol of purification and inner cleanliness.

St. John the Baptist called for the baptism of repentance, which was a sign of a change in the baptized person's behavior and taking a new path, well pleasing to God and in accordance with the divine commandments. Would the Baptist have called for this water baptism if this practice was unknown and unfamiliar to his contemporaries? Christ came and accepted John's baptism, to teach us "to fulfill all righteousness" (Matthew 3:15). He also asked his disciples to baptize those to whom they preached in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19).

Baptism by water was no longer a mere sign, but became, in Christ, a spiritual rebirth, divine sonship for the baptized, forgiveness of sins, a garment of incorruption, etc. It was no longer a symbol or image of a deeper meaning, but a real act bearing divine grace. In other words, Christianity adopted a familiar practice, gave it a completely new meaning, and arranged a special ritual for its completion, commensurate with the faith.

The same is true for many other things.

Some people try to ridicule Christianity on the grounds that it adopted rituals and practices that existed long before it, and therefore are not of its own invention. Their argument is that the rituals were taken from what came before Christianity – as if the authenticity of a subject lies only in its invention!

Announcements and Upcoming Events

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

Today: Sunday after Theophany

- Orthros & Divine Liturgy, beginning 8:30am
- Coffee hour provided by last names A-F
- Church school resumes for all ages

Tuesday, Jan. 14:

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

Wednesday, Jan. 15:

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

Thursday & Friday, Jan. 16 & 17: Morning prayers, 9am

Saturday, January 18: Great Vespers, 7pm

Next Sunday, January 19:

- Orthros & Divine Liturgy, beginning 8:30am
- Coffee hour provided by families G-K
- Church school for all ages, following coffee hour

PAN-ORTHODOX SANCTITY OF LIFE PRAYER SERVICE. Please join us [here at All Saints](#) two weeks from today, Sunday, Jan. 26, at 6pm, for the annual Sanctity of Life Prayer Service, sponsored by the Orthodox Christian Clergy Association of Chicago. We will have guests from other Orthodox communities around Chicagoland. Guest preacher will be Fr. Sotirios Malamis, from Ascension Greek Orthodox Church in Lincolnshire.

Our ladies' group is coordinating a dessert afterwards; please see Shay Saba if you are willing and able to help.

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun, Jan. 12	Joseph L	Debbie K	Nancy L	Zach C	A-F
Sun., Jan. 19	Richard C	Pat K	John O	Alina S	G-K
Sun., Jan. 26	Sd Joseph	Domitille	JoAnne T	Domitille	L-P
Sun., Feb 2 <i>Presentation</i>	Christy K	Cristina P	Azizeh C	Lydia A	R-Z
Sun., Feb. 9 <i>Pharisee & Publ.</i>	Jim K	Sarah S	Nancy L	Zach C	A-F
Sun., Feb. 16 <i>Prodigal Son</i>	Paul K	Dn Walid	John O	Alina S	G-K
Sat., Feb. 22 <i>Sat. of Souls</i>	Joseph L	Sandy A	JoAnne T	n/a	n/a
Sun, Feb. 23 <i>Meat-fare*</i>	Richard C.	Debbie K	Azizeh C	Domitille	L-P
Sun., March 2 <i>Forgiveness*</i>	Michelle C	Domitille N	John O	Lydia A	R-Z

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, 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.

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!

****Meat-Fare Sunday (Feb. 23) is our final day for meat until Pascha (April 20). Forgiveness Sunday (March 2, also known as Cheese-Fare) is our final day for dairy products and eggs. Coffee hour offerings on March 2 may include dairy and eggs but no meat.***



DAILY BIBLE READINGS

JANUARY 12-18, 2024

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

**Sunday, January 12: Sunday after Theophany
Martyr Tatiana of Rome**

John 20:1-10 / Ephesians 4:1-16 / Matthew 4:1-17

Monday, Jan. 13: St. Hilary of Poitiers

Exodus 2:5-10 / Philemon 1-25 / Luke 4:31-37

**Tuesday, Jan. 14: Leave-Taking of Theophany
Priest Martyrs Michael and Nicholas**

Judges 6:36-40 / James 1:1-18 / Luke 4:38-44

Wednesday, Jan. 15: Sts. Paul of Thebes & John the Hut-Dweller

3 Kingdoms 18:30-39 / James 1:19-27 / Luke 5:1-16

Thursday, Jan. 16: Veneration of the Apostle Peter's Precious Chains

Luke 10:16-21 / Acts 12:1-11 / John 21:14-25

Friday, Jan. 17: Holy Father Anthony the Great of Egypt

4 Kingdoms 2:19-22 / James 2:1-13 / Luke 5:17-26

Saturday, Jan. 18: Sts. Athanasius & Cyril, Patriarchs of Alexandria

James 2:14-26 / Luke 5:27-32

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WWW.ANTIOCHIAN.ORG

HIS EMINENCE METROPOLITAN SABA, ARCHBISHOP OF NORTH AMERICA
ARCHIMANDRITE JEREMY DAVIS, VICAR FOR THE DIOCESE OF TOLEDO & THE MIDWEST