

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 26, 2025

Sunday of Zacchaeus • 32nd Sunday after Pentecost

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



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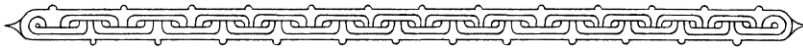
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Apolytikion of the Resurrection (Tone 6): When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb, and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world. O Thou who art risen from the dead, O Lord, glory to Thee!

Kontakion for the Presentation of our Lord (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-second Sunday after Pentecost

The Lord will give strength unto His people. Bring unto the Lord, ye sons of God; bring unto the Lord glory and honor.

The reading from the First Epistle of St. Paul to St. Timothy (4:9-16)

My son Timothy: This is a faithful saying and worthy of all acceptance. For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. These things command and teach.

Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

THE GOSPEL

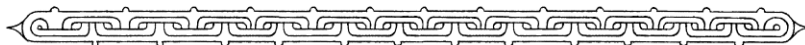
For the Sunday of Zacchaeus

The reading from the Holy Gospel according to St. Luke (19:1-10)

At that time, Jesus entered Jericho and was passing through. There was a man named Zacchaeus; he was a chief tax collector, and rich. He sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for He was to pass that way.

When Jesus came to the place, He looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received Him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner!"

Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost."



:: MY SALVATION AND THE SALVATION OF OTHERS ::

His Eminence Metropolitan Saba

St. Sophrony recounts a conversation between St. Silouan and a hermit who, with a sense of satisfaction, remarked, "God will punish all atheists. They will burn in everlasting fire."

St. Silouan, with visible sorrow, responded, "Tell me, supposing you went to paradise, and there you looked down and saw somebody burning in hell-fire – would you feel happy?"

The hermit replied, "It can't be helped. It would be their own fault." With deep pain, St. Silouan said, "Love could not bear that... we must pray for all people."

From this conversation, I reflect on the nature of salvation—both in general and specifically concerning the salvation of non-believers. This question often arises in pastoral visits: What about the salvation of non-believers or non-Orthodox?

A short article cannot comprehensively address this complex topic, but I will offer a few essential points concerning our Orthodox faith on the matter.

Our Christian faith clearly affirms the Last Judgment at the end of time. The parable of the sheep and goats in Matthew 25:31-46 is explicit. What a person does during their earthly life leaves an imprint on their soul, carrying into life after death. The parable mentions that Christ will conduct the judgment, as salvation depends on faith in Him. Christ is the judge of all humanity on the last day.

We understand, however, that no single parable or verse can fully encapsulate the Faith. We rely on the entirety of Christ's teachings. For instance, we cannot conclude from the parable of the sheep and goats that faith is irrelevant to the final judgment just because the parable emphasizes works of love. Elsewhere, Christ says, *"Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God"* (John 3:18). We must consider all divine words and understand the context of each passage, recognizing the danger of isolating verses to fit personal interpretations rather than divine intent.

The Orthodox faith preserves what has been handed down from the beginning, emphasizing that there is no salvation outside Christ, baptism, and the Church. This raises the question: What about non-believers?

In his discussion of salvation through the law, St. Paul says that those who have the law (the Old Testament) and follow it are justified. Meanwhile, those *"who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts..."* (Romans 2:14-15). Paul concludes that everything will be revealed openly on the last day *"when, according to my gospel, God judges the secrets of men by Christ Jesus"* (Romans 2:16). St. Paul does not explicitly affirm the salvation or destruction of those without the law, leaving the matter to the divine judge who knows the depths of every heart.

From this, we understand that those who follow the path God revealed through Christ, preserved by the Church and illuminated by the Holy Spirit, walk the path of salvation—or, more accurately, toward salvation. Yet, this does not guarantee their salvation. No one can guarantee his own salvation, for it is God who grants salvation, not man.

If the great Apostle Paul refrained from declaring the fate of others, and even his own fate (1 Corinthians 9:27), how can we, as sinners, presume to distribute salvation or deny it to those we deem worthy or unworthy? Our role is to hope for our salvation and the salvation of the entire world. Let us hope for the salvation of all and refrain from acting as gatekeepers of

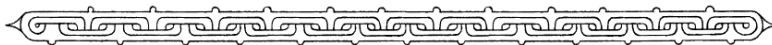
salvation. This is not our task. As believers, our duty is to walk faithfully in the way of salvation given to us, hoping for the redemption of all souls.

The Orthodox spiritual teaching warns us against imagining that we have attained holiness and are thus assured of salvation. On the contrary, the Church emphasizes humility and repentance, and thus to consider ourselves unworthy to dwell in God's light. We know the path to salvation, laid out by God in the Church, and we walk it hoping for salvation but without presumption. Only God, who knows the secrets of every heart and mind, can determine who is worthy of salvation.

After enduring a severe spiritual trial, God told St. Silouan: "Keep your mind in hell, and do not despair." This means acknowledging that we are unworthy of the kingdom of heaven but never losing hope in God's mercy. This teaches humility and encourages us to persist in spiritual struggle, purifying our souls, and seeking God's presence ever more deeply.

Salvation belongs to God. Our role as believers is to hope for the salvation of all and to pray for it. For ourselves, we must work toward our salvation by following the path God has granted us in the Church. In humility, we become true witnesses to Christ, revealing Him to others through our example. At the same time, we fervently pray for the salvation of all people – even all creation.

"For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies" (Romans 8:19-23).



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
- Coffee hour provided by last names L-P
- Adult church school will take place upstairs in the church, taught by Fr. Pat
- Pan-Orthodox Sanctity of Life Prayer Service, 6:30pm (see note below).

Tuesday, Jan. 28: Morning prayers, 9am

Wednesday, Jan. 29:

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

Thursday & Friday, Jan. 30 & 31: Morning prayers, 9am

Saturday, February 1:

- Teen SOYO Bible Bowl study and dinner, 5pm
- Great Vespers, 7pm

Next Sunday, February 2: Feast of our Lord's Presentation in the Temple

- Orthros & Divine Liturgy, beginning 8:30am. *The Blessing of the Candles will follow – bring candles from home to be blessed!*
- Coffee hour provided by families R-Z
- Church school for all ages, following coffee hour

PAN-ORTHODOX SANCTITY OF LIFE PRAYER SERVICE. Please join us here at All Saints tonight at 6:30pm 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. Speakers will be Fr. Sotirios Malamis from Ascension Greek Orthodox Church in Lincolnshire, and Fr. Malek Rihani from St. Mary Antiochian Orthodox Church in Palos Heights.

PROSPHORA BAKERS NEEDED: We are in need of additional bakers for our weekly holy bread rotation. Pat Kushiner has graciously offered to instruct anyone willing to learn; please see her if you are interested.

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.

ICON ACADEMY: Eva W. plans once again to host an iconography class this spring. Classes will be held at church on several Saturday mornings, beginning in March. Instruction

and all materials are provided, and no previous experience is needed. If interested, please see Eva before February 1, and Fr. Andrew for his blessing to attend.

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
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 26–FEBRUARY 1, 2024

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, January 26: Sunday of Zacchaeus

John 20:19-31 / 1 Timothy 4:9-16 / Luke 19:1-10

Monday, Jan. 27: The Relics of St. John Chrysostom

Proverbs 6 / 1 Peter 1:1-12 / Luke 6:37-42

Tuesday, Jan. 28: Ephraim the Syrian

Isaac, Bishop of Nineveh

Proverbs 7 / 1 Peter 1:13-21 / Luke 6:43-49

Wednesday, Jan. 29: The Relics of St. Ignatius of Antioch

Proverbs 8 / 1 Peter 1:22-25 / Luke 7:1-16

**Thursday, Jan. 30: The 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

Friday, Jan. 31: Cyrus & John the Unmercenaries

Proverbs 9 / 1 Peter 2:1-12 / Luke 7:17-35

Saturday, Feb. 1: Martyr Perpetua & her companions

Venerable Bridget of Ireland

1 Peter 2:13-25 / Luke 7:36-50

ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
WWW.ANTIOCHIAN.ORG

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