

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 9, 2025

Sunday of the Pharisee and the Tax Collector

Leave-Taking of the Presentation of our Lord

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



Fr. Andrew Kishler, pastor

773-575-3272

Kishler.andrew@gmail.com

Deacon Walid Abdul Karim

216-392-9292

Walid1177@yahoo.com

Fr. Patrick Henry Reardon,

retired pastor

phrii@fsj.org

Subdeacon Joseph Freve

773-501-9482

Joeruth5@protonmail.com



Second Antiphon: O Son of God, who wast carried in the arms of Simeon the Righteous, save us who sing unto Thee: Alleluia!

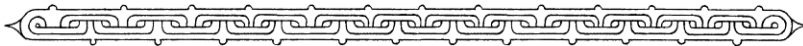
Entrance Hymn: The Lord hath made known His salvation; He hath revealed His justice before all nations. O Son of God, who art risen from the dead, save us who sing unto Thee: Alleluia, Alleluia, Alleluia!

Apolytikion 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!

Apolytikion of the Presentation of the Lord (Tone 1): Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of Justice, Christ our God, enlightening those who are in darkness. Rejoice and be glad, O righteous old man, carrying in thine arms the Deliverer of our souls, who granteth us resurrection.

Kontakion for the Pharisee & Tax Collector (Tone 8): Let us run away from the words of the boastful Pharisee, and learn the humility of the publican, crying with sighs to the Savior: Have mercy upon us, O Thou alone of true conciliation.

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 Sunday of the Pharisee & Tax Collector

Thou, O Lord, shalt preserve us and keep us from this generation.

Save me, O Lord, for the godly man hath disappeared.

The reading from the Second Epistle of St. Paul to St. Timothy (3:10-17)

My son Timothy: You have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at

Antioch, at Iconium, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

THE GOSPEL

For Sunday of the Pharisee and Publican

The reading from the Holy Gospel according to St. Luke (18:9-14)

The Lord spoke this parable to some who trusted in themselves that they were righteous and despised others: Two men went up into the temple to pray, one a Pharisee and the other a tax collector.

The Pharisee stood and prayed thus with himself, ‘God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.’

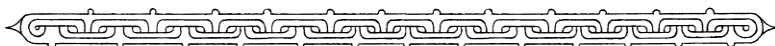
But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’

I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.



Hymn to the Theotokos (Tone 3): O Virgin Theotokos, hope of all Christians: Protect, preserve, and aid all who put their hope in thee. Let us magnify, O believers, the first-born Son, the eternal Word of the Father, first-born of a mother who knew no man. For we have beheld in the shadow of the Law and the Scriptures a sign that every first-born male that opens the womb is called holy to God.

Communion Hymn: I will take the cup of salvation, and call upon the name of the Lord. Alleluia.



THE PARABLE OF THE WEEDS, PART ONE

His Eminence Metropolitan Saba



The parable of the weeds (tares) in the Holy Bible is full of lessons and meanings. ... When the Lord explained the parable to His disciples, He said: The sower is Christ, the field is the world, the good seed is the children of the kingdom, the weeds are the children of the devil, the enemy who sowed the weeds is the devil, the harvest is the end of the world, and the reapers are the angels (Matt. 13:36-39).

If we expand a little on Christ's interpretation of the parable, we conclude that the world has good and bad people, and that God does not allow a final punishment for the bad at present, lest the good perish with them:

"Not lest in gathering up the tares you root up the wheat" (Matt. 13:28). However, He disciplines them, in many and various ways, with the aim of awakening them and returning them to the right path, and consequently, to their salvation.

This reminds us of the divine punishment of the city of Sodom (Gen. 18). When Abraham learned of it, he said to the Lord: *"Will you destroy the righteous with the wicked? Perhaps there are fifty righteous in the city. Will you destroy the whole city and not spare it for the fifty righteous in it?"* And the Lord said: *"If I find fifty righteous in Sodom, I will spare the whole place for their sake."* Abraham began to reduce the number until he reached ten. Finally, he was forced to remain silent, because there were not ten righteous people in the city.

A number of the Church Fathers and commentators say that God allowed the weeds to grow in order to give them a chance to become wheat. God allows the wicked to exist and does not destroy them because, in the abundance of His love, He gives them time to reform and repent. This also reminds us of the words of the Lord through the prophet Ezekiel: *"Is my pleasure in the death of the wicked, says the Lord God? No, but in his repentance from his wickedness he will live"* (Ezek. 18:23). It also reminds us of the words of the Gospel: *"Those who are well have no need of a physician, but those who are sick"* (Matt. 9:12).

This teaches us, firstly, that evil and wicked people exist in the world. Believers should not be distressed by their presence in this life! They should rather have compassion for them because they need salvation. But accepting their presence does not mean following them and going

along with them in their corruption and evil. On the contrary, believers must always be vigilant to keep themselves from falling into corruption and evil. Their duty is, first of all, to refrain from doing evil and to constantly repent, as the Lord asks in the Book of the Prophet Isaiah: *"Wash yourselves, make yourselves clean; remove the evil of your doings from before My eyes; cease from doing evil!"* (Is. 1:16).

Secondly, it teaches us that the believer is called to contribute to the realization of God's goal, namely, the salvation of mankind. This contribution can only be achieved through setting and modeling a good example, since speaking, preaching, teaching, and building institutions, etc. are means, not goals. And all of these do not affect others unless they come from pure and honest people who walk in the commandments, piety and fear of the Lord.

Therefore, the Orthodox Church places special emphasis on repentance and the inner dimension of the Christian life. A person can generally fulfill all the commandments outwardly without penetrating his inner self. This is what the Pharisees were like at the time of Christ. It is clear from the Holy Gospel that the Lord was not as harsh with anyone as He was with these hypocritical believers, I mean the Pharisees, whom he described as *"whitewashed tombs, which outwardly appear beautiful, but inside are full of dead men's bones and all kinds of filth. And so, you appear righteous to men, but inside you are all hypocrisy and evil!"* (Matt. 23:27-28). ...

Christians are aware that they are witnesses of their faith in the middle of society, so they do not participate in what contradicts their faith. They abstain from sins, evils and crimes, even if their entire society follows them. They remain faithful. To the extent that their conduct is blameless, they tell, without intruding on the lives of others, of the joy and sweetness of their faith. ...

Christians of the first centuries did *not* say: 'We live in a hostile environment that hates Christ and us, so let us isolate ourselves and live alone, and let us go where Christ is loved!' Rather, they cut off the world's filth and its evils. In a world that was endlessly licentious, they preserved their chastity. And the slaves among the immoral served their corrupt masters with all devotion and loyalty. Thus, Christians leavened the pagan Roman Empire with the leaven of the gospel, and returned it – with their blood, sweat, and pure spiritual commitment – to Christ.

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 the blessing of the candles
- Coffee hour provided by last names A-F
- Adult church school will take place in the church, taught by Fr. Pat

There is no required fasting all week, following the Gospel of the Pharisee and Tax Collector.

Tuesday, Feb. 11: Morning prayers, 9am

Wednesday, Feb. 12:

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

Thursday & Friday, Feb. 13 & 14: Morning prayers, 9am

Saturday, February 15: Great Vespers, 7pm

Next Sunday, February 16: The Prodigal Son

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

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. If you are interested, please see Fr. Andrew for a blessing and then set up an appointment with Pat.

HOUSE BLESSINGS: It is customary for every Orthodox household to be blessed by a priest between January 6 and the beginning of Great Lent (March 2 this 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.

SATURDAY OF SOULS. Divine Liturgy & memorial prayers will take place Saturday, Feb. 22, 10am. Please provide Fr. Andrew with lists of all your departed loved ones for inclusion in the prayers. All are welcome to bring a pot/dish of boiled wheat (*koliva*) for this service.

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
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
Wed., March 5 <i>Presanctified</i>	n/a	Pat K	Nancy L	Volunteer	Potluck
Sun., March 9 <i>Orth. Sunday</i>	Sdn Joseph	Cristina P	JoAnne T	Zach C	A-F
Wed., March 12 <i>Presanctified</i>	n/a	Pat K	Azizeh C	Volunteer	Potluck

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

FEBRUARY 9-15, 2024

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

The Gospel readings for the four weeks prior to the start of Lent take us through the Passion narratives of Mark and Luke, leading us up to the Lenten fast.

Sunday, February 9: The Sunday of the Pharisee & Tax Collector

John 21:14-25 / 2 Timothy 3:10-17 / Luke 18:9-14

Monday, Feb. 10: Hieromartyr Haralambos

Proverbs 10 / 2 Peter 1:12-2:9 / Mark 12:38-44

Tuesday, Feb. 11: Blaise, Hieromartyr of Sebastia

Proverbs 11 / 2 Peter 2:9-22 / Mark 13:1-13

Wednesday, Feb. 12: Meletius, Archbishop of Antioch

Proverbs 12 / 2 Peter 3:1-18 / Mark 13:14-23

Thursday, Feb. 13: Apostles Aquila and Priscilla

Proverbs 13 / 1 John 1:1-2:6 / Mark 13:24-31

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

Proverbs 14 / 1 John 2:7-17 / Mark 13:31-37

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

2 Timothy 3:1-9 / Luke 20:45-21:4

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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