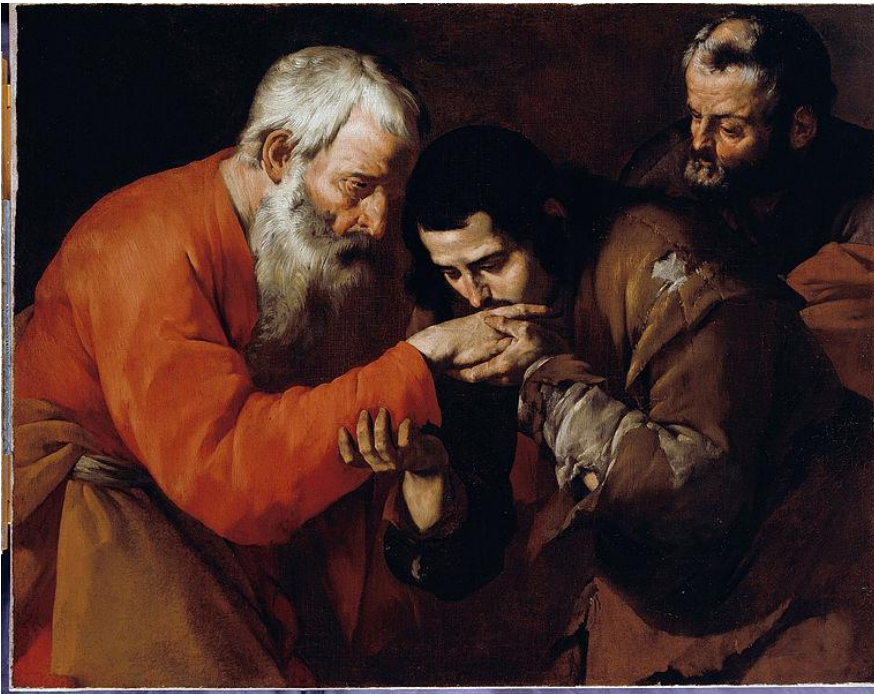


# ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

*Antiochian Orthodox Archdiocese of North America*  
4129 W. Newport Ave., Chicago, IL 60641  
773-231-6177 • [www.allsaintsorthodox.org](http://www.allsaintsorthodox.org)

**Sunday, February 16, 2025**  
Sunday of the Prodigal Son

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



**Fr. Andrew Kishler, pastor**  
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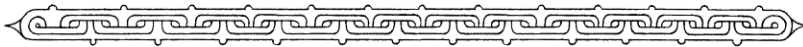
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**Apolytikion of the Resurrection (Tone 1):** While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O Giver of life: ‘Glory to Thy resurrection, O Christ! Glory to Thy kingdom! Glory to Thy providence, O Thou who alone art the lover of mankind.’

**Kontakion for the Prodigal Son (Tone 3):** When I disobeyed in ignorance Thy fatherly glory, I wasted in iniquities the riches that Thou gavest me. Wherefore I cry to Thee with the voice of the prodigal son, saying: ‘I have sinned before Thee, O compassionate Father. Receive me repentant, and make me as one of Thy hired servants!’

**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 Sunday of the Prodigal Son*

*Prokeimenon – Psalm 32:22, 1*

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

**The reading from St. Paul’s First Epistle to the Corinthians (6:12-20)**

Brethren: All things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be brought under the power of anything. Foods are for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power.

Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her? For “the two,” He says, “shall become one flesh.” But he who is joined to the Lord is one spirit with Him.

Flee sexual immorality! Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

*Alleluia – Psalm 17:48, 51*

It is God who grants me vengeance; and has subdued peoples under me.  
God magnifies the salvation of His King; and shows mercy to His Anointed One.

## **THE GOSPEL**

*For Sunday of the Prodigal Son*

### **The reading from the Holy Gospel according to St. Luke (15:11-32)**

The Lord spoke this parable: There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them.

Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. When he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. He would gladly have fed on the pods that the swine ate; and no one gave him anything.

But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him: Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' He arose and came to his father.

While he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found!' And they began to make merry.

Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said

to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound!' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'



## THE PARABLE OF THE WEEDS, PART TWO

*His Eminence Metropolitan Saba*

We have said that the presence of weeds with wheat until the last day makes Christians witnesses of their faith, thus allowing them to contribute to the work of the salvation of the world.

What is striking about Christ's interpretation of the parable is that he considers the field a symbol of the world, not the Church. If the world will continue to contain the righteous and the corrupt, what about the Church? How do we apply this parable to her? Do we accept the existence of the wicked on an equal footing with the righteous? The Church is the leaven and salt of the world, *"But if the salt has lost its taste, with what shall it be seasoned?"* (Matt. 5:13). There is no place for the corrupt and the wicked in the Church, because in principle it is a community of saints; a community of people who have dedicated themselves to God. But in reality, they still sin and have not attained perfection; even though they are on the way to it. Therefore, the Church is also a community of repentant people who strive for holiness and perfection.

Repentance means continuous self-correction. The one who refuses to change himself and is stubborn in his sin has no place in the Church. The process of purification and cleansing is continuous and active in the Church. It is a permanent dialectical process that requires great spiritual awakening and vigilance, on the one hand, and support for the repentant on the other hand. That support should be equal in strength to zeal for the purity of the Church.

The Church is the living body of Christ, not a field. It is His vineyard, and believers are in existential union with Him. *"And every branch of it that does not bear fruit He takes away"* (John 15:2). The Lord said in another place: *"Every tree that does not bear good fruit is cut down and thrown into the fire"* (Matt. 7:19). Regarding the quarrel between members of the Church (Matt. 18:15-18), the Lord instructed recourse to the Church, after exhausting the solutions of reconciliation, on the personal level and on the level of mediators. He said: *"If he (the erring brother) refuses to listen to them*

*(the mediators and witnesses), tell it to the Church. But if he refuses to listen to the Church, treat him as if he were a heathen or a tax collector." ...*

There is, then, a distinction in the way believers deal with those outside the Church and those within it. Those within it are not allowed to indulge in vices after exhausting all means to help them repent. If the sinner or the lost persists in his sin, the Church disciplines him. Discipline takes many forms and stages: it begins with admonition, then warning, then punishment, then temporary excommunication, and final excommunication. This is evident in the letters of Paul the Apostle, which organized the newly emerging local churches and embodied the words of the Gospel in ecclesiastical reality.

I will give just one example concerning that brother who was cohabiting with his stepmother. The Apostle Paul says: *"It would have been better for you to mourn, so that you might remove from your midst the one who has done this deed... Deliver this man to Satan for the destruction of his body, so that his spirit may be saved on the day of the Lord"* (1 Cor. 5:1-5). What is meant is, cut him off from the Church because he persists in his sin, so that his sin may wear down his body, so that he may come to his senses and repent. In the parable of the Prodigal Son (Luke 15:11-32), when he was in extreme need, he remembered the glory of his father's house, so he returned to it! ...

The Church is both mother and father. It educates, nurtures, and cares for, and also disciplines, punishes, and refines. Its goal is to edify mankind for whose salvation Christ died and rose. God will judge the corrupt in this world on the last day, but the Church will hold accountable the sinners within it to encourage them to repent while preserving its purity. There is no compromise or deviation, whether in faith or behavior.

In a time of looseness and competing influences on those who are called believers, accountability does not seem as easy as discussed. Complacency is unacceptable, and healing is required. Haste is harmful, and patience is needed. In the end, discipline is not merely legalistic but pedagogical for the sinner and the brethren. It requires invoking the Holy Spirit through deep prayer.

In a time of insistence on clinging to religious formalities and fighting their essence simultaneously, the Church needs a prophetic spirit and collective action to limit corruption that runs here and there. Separating the wheat from the weeds, after they have ripened, is not a difficult matter. The difficulty lies in the time of growth, that is, before reaching maturity.

Certainly, the more the Church is filled with pure people, the less corruption it will have. In the end, we are all responsible, and we will be judged for our evasion of responsibility in one way or another.

Take care of your purity so that your Church will be better!

# Announcements and Upcoming Events

For a full calendar of events and services at All Saints, see our website [www.allsaintsorthodox.org](http://www.allsaintsorthodox.org)

## Today:

- Orthros & Divine Liturgy, beginning 8:30am
- Coffee hour provided by last names G-K
- Church school for all ages. Today's adult class will be taught by Joseph Letendre

**Tuesday, Feb. 18:** Morning prayers, 9am

## Wednesday, Feb. 19:

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

**Thursday & Friday, Feb. 20 & 21:** Morning prayers, 9am

## Saturday, February 22: Sabbath of Souls

- Divine Liturgy, 10am. *Please bring a list of your departed loved ones for inclusion in the prayers. All are welcome to bring a pot/dish of boiled wheat (kolyva) for this service.*
- Bible Bowl study, following Liturgy
- Great Vespers, 7pm

## Next Sunday, February 23: Last Judgment/Meat-Fare Sunday

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

**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.

# Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
<b>Sun., Feb. 16</b> <i>Prodigal Son</i>	Paul K	Dn Walid	John O	Alina S	G-K
<b>Sat., Feb. 22</b> <i>Sat. of Souls</i>	Joseph L	Sandy A	JoAnne T	n/a	n/a
<b>Sun., Feb. 23</b> <i>Meat-fare*</i>	Richard C.	Debbie K	Azizeh C	Domitille	L-P
<b>Sun., March 2</b> <i>Forgiveness*</i>	Michelle C	Domitille N	John O	Lydia A	R-Z
<b>Wed., March 5</b> <i>Presanctified</i>	n/a	Pat K	Nancy L	Volunteer	Potluck
<b>Sun., March 9</b> <i>Orth. Sunday</i>	Sdn Joseph	Cristina P	JoAnne T	Zach C	A-F
<b>Wed., March 12</b> <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 16-22, 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 16: Sunday of the Prodigal Son**

Matthew 28:16-20 / 1 Corinthians 6:12-20 / Luke 15:11-32

**Monday, Feb. 17: Theodore the Tyro, Great Martyr**

Proverbs 15 / 1 John 2:18-3:10 / Mark 14:1-11

**Tuesday, Feb. 18: Leo the Great, Pope of Rome**

Proverbs 16 / 1 John 3:10-24 / Mark 14:12-42

**Wed., Feb. 19: Philemon, Apphia, Archippus, & Onesimus, Apostles of the 70**

Proverbs 17 / 1 John 4:1-19 / Mark 14:43-15:1

**Thursday, Feb. 20: Leo, Bishop of Catania**

Proverbs 18 / 1 John 4:20-5:21 / Mark 15:1-15

**Friday, Feb. 21: Timothy the Righteous**

Proverbs 19 / 2 John / Mark 15:16-47

**Saturday, Feb. 22: Sabbath of Souls**

1 Corinthians 10:23-28 / Luke 21:5-38

1 Thessalonians 4:13-17 / John 5:24-30

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