

# 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, March 23, 2025**

Veneration of the Holy Cross • Third Sunday of Lent

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



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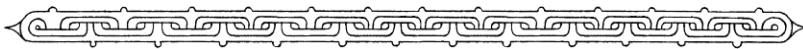
**Apolytikion of the Resurrection (Tone 6):** When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb, and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give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

**Apolytikion for the Holy Cross (Tone 1):** O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy cross, preserving Thine habitation.

**Kontakion to the Theotokos for the Sundays of Lent (Tone 8):** O Champion Leader, to thee I offer thanks of victory! O Theotokos, thou hast delivered me from terror. As thou hast invincible power, O Theotokos, thou truly can set me free from all danger. Set me free and deliver me, that I may cry unto thee: Hail, O bride without bridegroom!

**Apolytikion 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.

**In place of the Trisagion Hymn:** Before Thy cross we bow down in worship, O Master, and Thy holy resurrection we glorify.



## THE EPISTLE

*For the Third Sunday of Lent*

O Lord, save Thy people and bless Thine inheritance.

Unto Thee, O Lord, will I cry, O my God!

**The Reading from the Epistle of St. Paul to the Hebrews (4:14-5:9)**

Brethren: Seeing that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. Because of this he is required as for the people, so also for himself, to offer sacrifices for sins. And no man takes this honor to himself, but he who is called by God, just as Aaron was.

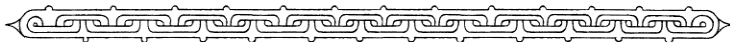
So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: “Thou art my Son; today I have begotten Thee.” As He also says in another place: “Thou art a priest forever, according to the order of Melchizedek,” who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him.

## THE GOSPEL

*For the Third Sunday of Lent*

### **The Reading from the Holy Gospel according to St. Mark (8:34-9:1)**

The Lord said: “If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel’s will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels.” And Jesus said to them, “Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power.”



**Hymn to the Theotokos for the Liturgy of St. Basil (Tone 6):** All of creation rejoices in thee, O Full of Grace: the assembly of angels and the race of man! O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a child, our God before the ages. He made thy body into a throne and thy womb he made more spacious than the heavens. All of creation rejoices in thee, O Full of Grace; Glory to Thee!

**Communion Hymn:** The light of Thy countenance, O Lord, hath been signed upon us. Alleluia.

## **:: MINISTERING IN LOVE ::**

His Eminence Metropolitan Saba

The term "social service" has come to refer to all the services of charity performed by the Church. Of course, the term "service of love" sounds more beautiful because it reflects the Christian character of this type of outreach. But the predominance of worldly language over spiritual language is evident here.

What is the difference between the two terms? When the word love is used, the Christian quality of service is kept, at least in theory, as well as the purpose and motivation of this ministry, and thus the reminder of the keeping of the spirit of Christian love remains possible. When the Christian term "love" is replaced by the secular term "social," then love could be forgotten. It is then easy to remove personal love and render service incomplete as merely a performance or a function. Even if the social service is highly skilled, it does not penetrate the human soul and can even harm it.

The love of Christ for "the least of his brethren," that is, those with great needs, is supposed to be the first and fundamental motivation for the service of Christian love. Otherwise, "social work" prevails at the expense of Christian spirituality.

The Lord's first and great commandment is the Christian starting point in the service of love. *"Love the Lord your God with all your heart, with all your soul, with all your mind... The second commandment is like this: Love your neighbor as yourself"* (Matthew 22:36-39).

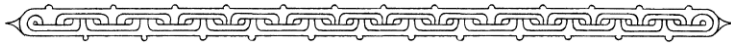
The Christian understanding of love, according to this evangelistic standard, is directly linked to the love of God, which finds its highest expression in the love of creation and humanity. Through the love of God, our love becomes lasting, enduring, patient and sacrificial, seeking not what is for ourselves, but what is for others. At the same time, the act of loving others shines in the loving person as purification, cleansing, endurance, and patience. Thus, that person increases in openness of heart and rootedness in the love of God.

The love of God is linked to the love of humanity, and vice versa. The first epistle of St. John the Evangelist states: *"If anyone says, 'I love God,' and hates his brother, he is a liar... This is Christ's commandment to us: whoever loves God must love his brother also"* (1 John 4:20-21).

St. Dorotheus of Gaza depicts this relationship in a very expressive geometric image: a circle, with the center symbolizing God, and the points on the perimeter symbolizing humanity, with each point symbolizing a person. The radius represents the path a person takes to God. The closer the radii are to the center, the closer they are to each other. Conversely, the further they

are from each other, the further they are from the center. Such is the relationship between the love of God and the love of humanity. ...

There are many varied avenues for expressing love in our ministries nowadays. Some of these require modern sciences such as sociology, education and psychology, plus a thorough understanding of the mindset and phenomena of each age or segment of humanity. This, undoubtedly, greatly helps people who minister to understand the conditions and needs of the people they serve, enabling them to use the appropriate language to address them. However, they must not forget that love is the most important language used in this service. Otherwise, the ministry becomes merely social work, and regardless of its advancement and generosity will be unable to provide the "good portion" necessary for those who are served.



## 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: Veneration of the Holy Cross – Third Sunday of Lent**

- Orthros, Cross Procession, & Divine Liturgy, beginning 8:30am.
- Coffee hour provided by last names L-P, followed by church school.
- Church school day of service

### **Tuesday, March 25: The Feast of the Annunciation**

- Festal Orthros, 9am
- Vespers Divine Liturgy, 7pm, followed by potluck meal.

### **Wednesday, March 26:**

- Lenten Orthros, 9am
- Homeschool classes, 10am-4pm
- *No services on Wednesday evening this week*

### **Thursday & Friday, March 27 & 28: Lenten Orthros, 9am**

### **Saturday, March 29:**

- Akathist Hymn to the Theotokos, 9am
- Ladies' Lenten retreat, 10am
- Vespers, 7pm

## Next Sunday, March 30: St. John of the Ladder – Fourth Sunday of Lent

- Orthros & Divine Liturgy, beginning 8:30am
- Coffee hour provided by last names R-Z, followed by church school.

**CHURCH GIVING:** As we enter the season of Lent, our thoughts often turn to fasting and charitable giving. We are fortunate to have many opportunities for Lenten almsgiving presented to us at All Saints. Please see Alice our treasurer if you have any questions.

- Tithes and gifts for the general fund. *It is the responsibility to all church members to support the work and upkeep of the church on a regular basis.*
- Pastoral Discretionary Fund. *These donations are given to the church to allocate as Fr. Andrew sees fit to best serve the needs of our community. Suggested recipients are always welcomed, but the final decision is at the pastor's discretion.*

**LENTEN FOOD DRIVE:** We are collecting this Lent for the needs of Northside Housing, for their drop-in center and new men's shelter. Bring your donations of non-perishable foods and clothing items (underwear & white t-shirts sizes M-XL, shoes sizes 9-12). They are in need of items that don't need to be cooked, especially heat-and-serve containers, or cans with pop-tops. A list of suggested items is on the greeter table. Please place your donations in the back of the church on or near the table. **The deadline is Sunday, April 13.** Monetary donations are also accepted, please write **"Food Drive"** on the memo line. If you have any questions, please contact Sandy Abraham. God blesses those who remember the poor!

**FOOD FOR HUNGRY PEOPLE:** Coin boxes, as supplied by our Archdiocese, are once again available for Lent at our greeters' table. Use these boxes during Lent and turn them in at Pascha to be blessed. Please replace the coins with a check marked Food for Hungry People in the memo line, or submit paper money. If you have any questions, contact Pat K.

*"Love the poor and through them you will find mercy."*

*(St. Isaac the Syrian)*

**ARCHDIOCESE CAMP SCHOLARSHIPS.** Registration is open for our Antiochian Archdiocese camps, for children and teens ages 9-18. We have some scholarship funds designated to our parish from the Order of St. Ignatius; please see Fr. Andrew before the end of March if your child is interested in attending camp at Antiochian Village or Camp St. George in Iowa.

# Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
<b>Sun, March 23</b> <i>Holy Cross</i>	Jim K	David J	JoAnne T	Domitille	L-P
<b><u>Tues, March 25</u></b> <i>Annunciation</i>	Paul K	Dn Walid	Nancy L	Volunteer	Potluck
<b>Sun, March 30</b> <i>St John Climacus</i>	Joseph L	Debbie K	Azizeh C	Lydia A	R-Z
<b><u>Wed, April 2</u></b> <i>Presanctified</i>	n/a	Pat K	Richard B	Volunteer	Potluck
<b>Sun, April 6</b> <i>Mary of Egypt</i>	Rich C	Domitille	Tobey L	Zach C	A-F
<b><u>Wed, April 9</u></b> <i>Presanctified</i>	n/a	Pat K	Nancy L	Volunteer	Potluck
<b><u>Sat, April 12</u></b> <i>St Lazarus</i>	Michelle C	Dn Walid	JoAnne T	n/a	n/a

***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!***



# DAILY BIBLE READINGS

MARCH 23–29, 2025

ADAPTED FROM THE  
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

**Sunday, March 23: Veneration of the Holy Cross**

Luke 24:36-53 / Hebrews 4:14-5:6 / Mark 8:34-9:1

**Monday, March 24: Righteous Artemon, Bishop of Seleucia**

Isaiah 14:24-32 / Hebrews 9:1-10 / Mark 6:30-44

Genesis 8:21-9:7 / Proverbs 11:19-12:6

**Tuesday, March 25: The Annunciation to the Theotokos**

Exodus 3:1-12 / Ezekiel 43:27-44:4 / Proverbs 8:22-30

Hebrews 2:11-18 / Luke 1:24-38

**Wednesday, March 26: Synaxis of the Archangel Gabriel**

Isaiah 26:21-27:9 / Hebrews 9:15-22 / Mark 7:1-23

Genesis 9:18-10:1 / Proverbs 12:23-13:9

**Thursday, March 27: Martyr Matrona of Thessalonica**

Isaiah 28:14-22 / Hebrews 9:23-28 / Mark 7:24-30

Genesis 10:32-11:9 / Proverbs 13:19-14:6

**Friday, March 28: Herodion, Apostle of the 70**

Isaiah 29:13-23 / Hebrews 10:1-10 / Mark 8:1-10

Genesis 12:1-7 / Proverbs 14:15-26

**Saturday, March 29: Mark, Bishop of Arethusa**

Saturday: Hebrews 6:9-12 / Mark 7:31-37

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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