

# ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

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

**Sunday, October 5, 2025**

17<sup>th</sup> Sunday after Pentecost • 2<sup>nd</sup> Sunday of St. Luke  
Holy Martyr Charitina of Amisos



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**Apolytikion for 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!

**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.

**Kontakion to the Theotokos (Tone 2):** O undisputed intercessor of Christians, O Theotokos who is unrejected by the Creator: Turn not away from the voice of our petitions, though we be sinners. Come to us with aid in time, who cry unto thee in faith, for thou art good. Hasten to us with intercessions, O Theotokos, who didst ever intercede for those who honor thee.

### **EPISTLE READING**

For the 17<sup>th</sup> Sunday after Pentecost

*Prokeimenon – Psalm 75:10, 1*

Make your vows to the Lord your God, and perform them. In Judah God is known; His name is great in Israel.

### **The reading is from the Second Epistle of St. Paul to the Corinthians (6:14-7:1)**

BRETHREN, do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols?

You are the temple of the living God. As God has said: “I will dwell in them and walk among them. I will be their God, and they shall be my people.” Therefore, “come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you. I will be a

Father to you, and you shall be my sons and daughters, says the Lord almighty.” Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

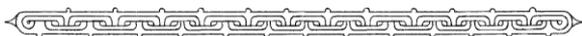
## **THE GOSPEL**

For the 2<sup>nd</sup> Sunday of St. Luke

### **The reading from the Holy Gospel according to St. Luke (6:31-36)**

THE LORD SAID: “I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either. Give to everyone who asks of you. And from him who takes away your goods do not ask them back. And just as you want men to do to you, you also do to them likewise.

“But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful.”



## **IN THE ORTHODOX CONSCIENCE**

His Eminence Metropolitan Saba

When you approach matters of faith, information alone is not enough. You need a spiritual mindset to approach religious issues. This mindset is formed gradually, through your living connection with God and His Church. The more you experience life in the pure face of the Lord's Church, the more the "Orthodox conscience" takes root in you. This in turn shapes your mind to become truly Orthodox.

There is no school or textbook that can teach you how to acquire this conscience, mindset, or spiritual sense. The only school is your life in the heart of the Church, your humility, and the work of the Holy Spirit in you. If you pursue humility, it shapes your entire being, not just your mind, so that you are truly open to the Holy Spirit, to your brothers and sisters, and to those around you in the world. Then, the action of the Spirit appears in the way you approach every Church matter: with humility and detachment, seeking God's will and mind, not your own ideas or desires. His action toward your brothers and sisters shows itself in your dealings with them in love. This allows you to distinguish between individual persons and their opinions, enabling you to understand them, even if you disagree. Only then is real dialogue possible. Without it, you reject not only their opinions but also the persons themselves.

Let us make this clearer with examples. For centuries, there has been debate about frequent versus occasional communion. Both sides find canons, teachings, and practices to support their view. How do you discern the truest approach? If you rely only on theological studies, rules, and teachings, you will naturally gravitate to what fits your own thinking, preference, or desire. But the key question remains: How do you know God's will and mind? How do you discern what is best for you and the Church? Here, the Orthodox conscience is essential, for it helps you distinguish between your will and the Spirit's will, between Holy Tradition and local customs that shift with cultures and times, between what the Church has faithfully lived and what today's pressures try to impose.

In every matter of faith, God's mind must shape your churchly conscience alongside the spirit of the canons, the theological sciences, and their purposes. This only happens when you live with a mindset enlightened by the Holy Spirit and His living action from the Church's foundation until today. In Orthodoxy, Holy Tradition means precisely "what has been handed down to us." Tradition is literally "the handing over." When you live in the spirit of this Tradition, your sense of it strengthens. Then the canons, teachings, and theology support you. But if you rely on them alone, you risk distortion, even while you seek the truth. It is no accident that our holy Fathers and Mothers taught that humility is the garment of divinity and the condition for receiving any grace. Clinging stubbornly to

what you consider "the truth" can close your eyes to the fuller truth beyond you, and in this way, you harm your Church and your faith, even if you call your version of truth "theological."

Never forget: the Church does not call "theologians" those who study theology in universities, but those who know God through living experience with Him. From the beginning, the Church has said: the true theologian is the one who prays.

The same applies to today's debates about deaconesses. There is much confusion here. It is not enough to simply point to historical evidence of deaconesses and then interpret it to fit today's mindset, crafting a "new" form to suit modern thought. Scientific study requires objective research that seeks the truth. Only then can decisions be made upon it. For example, one must first know the role deaconesses played before their order disappeared, the reasons for their disappearance, and the reasons behind any movement to revive the order today. The discussion must be rooted in Tradition and a forward vision shaped by an Orthodox, patristic mind. To approach it through the lens of gender equality, or inequality, is mistaken, because this uses the spirit of the age, not theology. Likewise, treating ordination as a job of equal opportunity is wrong. Priesthood is not a business.

The Church is filled with many and varied gifts. Her Tradition has always affirmed that Christ did not choose women for the liturgical priesthood: they were not among the Twelve at the Mystical Supper where He instituted the Eucharist, nor when He breathed the Spirit upon them and gave them authority to bind and loose sins. Yet at the same time, He entrusted women as heralds of His Resurrection, sent the Spirit upon men and women alike at Pentecost, and made some of them equal to the apostles in preaching and witness. Women have served and continue to serve in countless Church ministries, whether as deaconesses, laywomen, or married women.

For decades now, Christianity has faced the temptation to reshape its theology according to dominant humanist and secular thought. This is a dangerous path, because it bends theology, spirituality, and the mind of the Church to human ideas rather than to the Gospel and Tradition. May

God preserve His Church from the traps woven against her from within and from without.

## 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, 8:30am
- Coffee hour is a potluck lunch
- Annual all-church convocation, upstairs after the meal

**Tuesday, Oct. 7:** Morning prayers, 9am

### Wednesday, Oct. 8:

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

### Thursday, Oct. 9:

- Morning prayers, 9am
- Miloshevski karate school, 7pm

**Friday, Oct. 10:** Morning prayers, 9am

### Saturday, Oct. 11:

- “Basics of Orthodoxy” class, 6pm
- Vespers, 7pm

### Next Sunday, Oct. 12:

- Orthros & Divine Liturgy, beginning at 8:30am
- Coffee hour provided by last names L-P
- Church school for all ages. The adult class will be taught by Fr. Pat upstairs in the church.

**CONVOCATION.** Our all-church annual meeting will take place today after Liturgy and the potluck dinner. The purpose of this meeting is to hear from all of our ministry leaders, review the budget for the

coming fiscal year, and elect a new parish council member. All members (18+) and catechumens should plan to attend!

## Volunteer Schedule

| <b>Date</b>                           | <b>Reader</b>   | <b>Prospora</b> | <b>Greeter</b> | <b>Coffee</b> | <b>Food</b>    |
|---------------------------------------|-----------------|-----------------|----------------|---------------|----------------|
| <b>Sun 10/5</b><br><i>Convocation</i> | Steve K         | Debbie K        | Azizeh         | Domitille     | <i>Potluck</i> |
| <b>Sun 10/12</b>                      | Michelle        | Pat K           | Richard B      | Alina S       | L-P            |
| <b>Sun 10/19</b>                      | Jim K           | Domitille       | Nancy L        | Lydia A       | R-Z            |
| <b>Sun 10/26</b>                      | Subd.<br>Joseph | Cristina P      | Tobey L        | Zach C        | A-F            |
| <b>Sun 11/2</b>                       | Paul K          | Dn Walid        | Domitille      | Alina S       | G-K            |
| <b>Sun 11/9</b>                       | Steve K         | Sandy A         | John O         | Domitille     | L-P            |
| <b>Sun 11/16*</b>                     | Rich C          | Sephora I       | JoAnne T       | Alina S       | R-Z            |
| <b>Th. 11/20*</b><br><i>Entrance</i>  | Joseph L        | Debbie K        | Azizeh         | N/A           | <i>Potluck</i> |

*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!*

*\*Shaded dates indicate fasting. No meat or dairy should be served at church on these dates.*



# DAILY BIBLE READINGS

## OCTOBER 5-11, 2025

ADAPTED FROM THE  
LECTIONARY OF THE ANTIOCHIAN  
ARCHDIOCESE

**Sunday, Oct. 5: Holy Martyr Charitina of Amisos**  
Luke 24:36-53 / 2 Corinthians 6:14-7:1 / Luke 6:27-36

**Monday, Oct. 6: Holy Apostle Thomas**  
Proverbs 23 / Ephesians 4:25-5:2 / Luke 6:6-11

**Tuesday, Oct. 7: Sergius & Bacchus the Great Martyrs**  
Proverbs 24 / Ephesians 5:1-10 / Luke 6:12-19

**Wednesday, Oct. 8: Pelagia the Righteous**  
Proverbs 25 / Ephesians 5:11-21 / Luke 6:20-26

**Thursday, Oct. 9: Holy Apostle James, son of Alphaeus**  
Proverbs 26 / Ephesians 5:21-33 / Luke 6:37-42

**Friday, Oct. 10: Martyrs Eulampius & Eulampia**  
Proverbs 27 / Ephesians 6:1-9 / Luke 6:43-49

**Saturday, Oct. 11: St. Philip the Deacon**  
Ephesians 6:10-24 / Luke 7:1-10

**ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX  
CHRISTIAN ARCHDIOCESE**  
[WWW.ANTIOCHIAN.ORG](http://WWW.ANTIOCHIAN.ORG)

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