

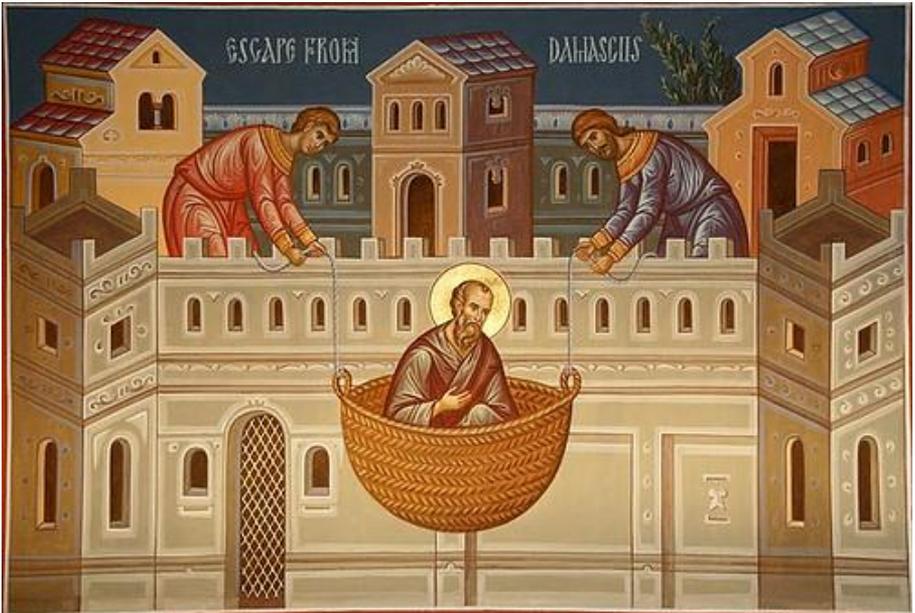
ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America
4129 W. Newport Ave., Chicago, IL 60641
www.allsaintsorthodox.org

Sunday, October 19, 2025

19th Sunday after Pentecost

3rd Sunday of St. Luke



Fr. Andrew Kishler, pastor

773-575-3272

Kishler.andrew@gmail.com

Deacon Walid Abdul Karim

216-392-9292

Walidu177@yahoo.com

Fr. Patrick Henry Reardon,

retired pastor

phrii@fsj.org

Subdeacon Joseph Freve

773-501-9482

Joeruth5@protonmail.com



Apolytikion for the Resurrection (Tone 2): When Thou didst submit Thyself unto death, O Thou deathless and immortal one, then Thou didst destroy hell with Thy godly power. And when Thou didst raise the dead from beneath the earth, all the powers of heaven did cry aloud unto Thee: ‘O Christ, Thou giver of life, 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 19th Sunday after Pentecost

Prokeimenon – Psalm 117:14, 18

The Lord is my strength and my song; He has become my salvation.
The Lord has chastened me sorely, but He has not given me over to death.

**The reading is from the Second Epistle of St. Paul to the
Corinthians (11:30-12:10)**

BRETHREN, if I must boast, I will boast in the things which concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands.

It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows—how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me.

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for my strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ’s sake. For when I am weak, then I am strong.

THE GOSPEL

For the 3rd Sunday of St. Luke

The reading from the Holy Gospel according to St. Luke (7:11-16)

AT THAT TIME, Jesus went to a city called Nain, and many of His disciples and a great crowd went with Him. As He drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, “Do not weep.” He came and touched the bier, and the bearers stood still. And Jesus said, “Young man, I say to you: arise!” And the dead man sat up, and began to speak; and Jesus gave him to his mother. Fear seized them all; and they glorified God, saying,

“A great prophet has arisen among us!” and “God has visited His people!”



A BISHOP'S SCRIBBLES

His Eminence Metropolitan Saba (Ispër)

This title may surprise many. This article was written to convey the suffering of the bishop who seeks the face of God and the sanctification of his people. It aims to shed light on the suffering of the Church in the East—a Church that, together with her people, lives under harsh conditions, leading the faithful to look upon the Church as a lifeline of salvation. Yet, amid this suffering, they have come to demand from the Church more than she can bear. The article is, in essence, an indirect call for us to intensify our prayers for our Church.

Most believers are used to relating to their pastor in only one direction — he gives and they receive. They expect his hand to remain always extended toward them, carrying whatever they think they need or desire. To them, he exists to fulfill their requests. They often treat him like a "superhuman" or someone who must not make mistakes, get tired, or need rest! Why, they think, should he even have to worry about food or drink? They forget that he is a human being, and that he too needs to feel a living spiritual and emotional connection with his flock and with others. In fact, such connection is not a luxury, it is essential for him to continue his ministry and fruitful service.

For a pastor to endure being forgotten by his people, he would have to be an angel in a body without human limits. But if he is a man with a sensitive conscience and a tender heart, living his priestly calling in sincerity and truth, then he can only accept carrying his cross daily, fixing his eyes on the Lord and seeking from Him alone true comfort and consolation.

The needs of God's people are many and varied — spiritual, social, material, psychological. That is why the role of faithful believers, who are conscious of their responsibility, is indispensable. How can a pastor meet all these needs when so many expect only to be embraced, but few ever embrace him?

I sometimes wonder: what image do believers really have of their pastor? Many are astonished to discover that he is, in fact, human — that he needs human connection, if not also spiritual companionship. In their minds, they place him on a very high pedestal — yet they leave him there alone, excusing themselves from striving for that same holiness to which he and they are equally called.

At the same time, they show him little mercy for any action, behavior, or even word that displeases them. Their measure is not whether his ministry aligns with the Gospel. What matters to them is that he didn't fulfill their request, even if he tried his best and went beyond his strength.

Saint Tikhon of Zadonsk described this painful reality from his own experience:

*"If a priest guards himself from sin, they call him rigid;
if he grieves over his sin, they call him gloomy;
if he gives alms, they call him a hypocrite;
if he prays much, they call him an extremist;
if he is insulted and forgives, they call him weak;
if he gives generously to the poor, they call him a fool."*

A Romanian metropolitan, whose diocese numbers just over a million people, once confided to me that his greatest suffering lies in how to shepherd his flock according to the demands of the Gospel, when many of them do not want that Gospel, and sometimes even ask him to do what contradicts it.

His words reminded me of the great Saint Isaac the Syrian, who in the seventh century was appointed bishop of Nineveh. Two men once came before him, quarreling over a field. He told them, "The Gospel says so-and-so." One of them replied, "What do I have to do with the Gospel? I just want my rights." At that, the bishop said, "Then what am I doing here? I have no work except the Gospel." He left the episcopate for the desert, where he became one of the greatest spiritual saints.

(Read the entire article at www.antiochian.org)

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, 8:30am
- Coffee hour provided by households R-Z
- Church school for all ages. The adult class will be upstairs in the church, taught by Joseph Letendre

Fr. Andrew will be out of town this week for a diocese clergy meeting, but please call if any pastoral needs arise. There will be no morning prayers at the church all week.

Wednesday, Oct. 22: Vespers for St. James of Jerusalem, 7pm

Thursday, Oct. 23: Miloshevski karate school, 6-8pm. *All church members are invited to join this month's classes at no charge: 3-6 year olds at 6:15pm, and all ages 7pm. See Fr. Andrew or the Ilievskis if any questions.*

Saturday, Oct. 25:

- Iconography work-day, 9am-5pm
- Vespers for St. Demetrios, 7pm

Next Sunday, Oct. 26: St. Demetrios of Thessaloniki

- Orthros & Divine Liturgy, beginning at 8:30am
- Coffee hour provided by households A-F
- Church school for all ages. The adult class will be taught by Fr. Pat; parents are invited to visit their children's classes for an open house today.

ALL SAINTS EVE is coming up Friday, Oct. 31 at 6pm. Please see the sign-up sheets on the back of the front doors to volunteer for food, saint portrayals, or any other needs. Saint-of-the-year nominees are: Basil of Caesarea, Cloud of Orleans, Brendan the Navigator, Eligius, Edmund the Martyr of Anglia, John of God, and Miguel Pro Juarez.

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun 10/19	Jim K	Domitille	Nancy L	Lydia A	R-Z
Sun 10/26	Subd. Joseph	Cristina P	Tobey L	Zach C	A-F
Sun 11/2	Paul K	Dn Walid	Domitille	Alina S	G-K
Sun 11/9	Steve K	Sandy A	John O	Domitille	L-P
Sun 11/16*	Rich C	Sephora I	JoAnne T	Alina S	R-Z
Th. 11/20* <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 19-25, 2025

New Testament readings are based on the traditional Orthodox lectionary. Old Testament readings are currently from the Wisdom Books

Sunday, Oct. 19: Holy Prophet Joel

John 20:11-18 / 2 Corinthians 11:30-12:10 / Luke 7:11-16

Monday, Oct. 20: Artemius the Great Martyr of Antioch

Ecclesiastes 2 / Philippians 2:19-30 / Luke 9:10-17

Tuesday, Oct. 21: Hilarion the Great

Ecclesiastes 3 / Philippians 3:1-11 / Luke 9:18-27

Wednesday, Oct. 22: Averkios, Equal-to-the-Apostles and Wonderworker

Ecclesiastes 4 / Philippians 3:12-16 / Luke 9:28-36

Thursday, Oct. 23: James the Apostle, brother of our Lord

James 5 / Philippians 3:17-21 / Luke 9:37-45

Friday, Oct. 24: Arethas the Great Martyr

Ecclesiastes 5 / Philippians 4:1-9 / Luke 9:46-50

Saturday, Oct. 25: Martyr Chrysanthe

Philippians 4:10-23 / Luke 9:51-56

**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**