



ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

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

Sunday, November 23, 2025

Ninth Sunday of St. Luke • Entrance of the Theotokos



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Apolytikion for the Resurrection (Tone 7): Thou didst shatter death by Thy cross; Thou didst open paradise to the thief. Thou didst turn the sadness of the ointment-bearing women into joy, and didst bid Thine apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the great mercy.

Troparion for the Entrance of the Theotokos (Tone 4): Today is the prelude of the goodwill of God, of the preaching of the salvation of mankind! The Virgin appears in the Temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: ‘Rejoice, O fulfillment of the Creator’s dispensation!’

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 for the Entrance of the Theotokos (Tone 4): The most-pure Temple of the Savior, the precious chamber and Virgin, the sacred treasure of the glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, which the angels of God do praise. Truly this woman is the abode of heaven!

EPISTLE READING

For the 24th Sunday after Pentecost

Prokeimennon – Psalm 28:11, 1

May the Lord give strength to His people; may the Lord bless His people with peace. Ascribe to the Lord, O sons of God; ascribe to the Lord glory and strength.

**The reading is from the Epistle of St. Paul to the Ephesians
(2:11-22)**

BRETHREN, remember that you, once Gentiles in the flesh—who are called ‘uncircumcision’ by what is called the circumcision made in

the flesh by hands—that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father.

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

THE GOSPEL

For the 9th Sunday of St. Luke

The reading from the Holy Gospel according to St. Luke (12:16-21)

The Lord spoke this parable: “The land of a rich man brought forth plentifully; and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ And he said, ‘I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. I will say to my soul, ‘Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.’ But God said to him, ‘Fool! This night your soul is required of you; and the things you have prepared, whose will they be?’ So is he who lays up treasure for himself, and is not rich toward God.”

As He said this, Jesus called out, "He who has ears to hear, let him hear!"



ON SELF-CRITICISM

His Eminence Metropolitan Saba

Father Arseny (1893-1973) was a man of prayer and a high-caliber spiritual father. He spent eighteen years in a hard labor camp in Siberia during communist rule (1940-1958). Once, during a heated argument between two ideologically opposed groups of political prisoners, one of the leaders forcefully brought Father Arseny into the argument. The leader asked Father in front of everyone about his and the Church's position on the atheist government that arrests and kills priests, demolishes churches and monasteries, and relentlessly fights the faith. This leader thought he would have fun embarrassing a "stupid" priest.

Father Arseny hesitated to answer. He did not want to engage in the debate, especially since he had not engaged in such debates before. But, under pressure, he made the sign of the cross and began a detailed explanation, the conclusion of which was that the roots of atheism and hostility toward the Church were planted by the Russians' own hands because of "the bad examples demonstrated by the intellectuals, the nobility, merchants and government employees. Yet we, the clergy, were the worst of all." He concluded by saying: "I cannot point the finger at our authorities because the seeds of disbelief have fallen into the soil that we ourselves have prepared. We ourselves are guilty, too. We are only reaping what we sow."

In prison, Father Arseny suffered a great deal of persecution and paid a high price for his disposition. He presented an honest example of non-violence in the face of the terrible suffering he and his people were experiencing. Moreover, he offered a deep analysis of the reasons that led to their suffering.

Our Orthodox spiritual teaching speaks of "self-blame," which is based on discovering one's personal role in transgressions or mistakes, rather

than blaming others. We can also call this "self-criticism," which we rarely find in our circles. We tend to blame and criticize others while considering ourselves "innocent of the blood of this just man."

A person does not mature at any level, nor do institutions advance and develop, unless they continuously follow the principle of frequent self-criticism or self-evaluation.

On a personal level, if we're not convinced that we have our share of flaws, and if we don't examine and monitor them closely, then how can we get rid of them? Why do we have the right to see other peoples' faults and slam them when we are full of the same faults? How applicable is the following gospel verse to our reality: "Why do you look at the speck in your brother's eye and do not care about the plank in your own eye? You hypocrite, take the plank out of your own eye first, so that you can see clearly and remove the speck from your brother's eye" (Matthew 7:3, 5).



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 at 8:30am
- Coffee hour provided by households A-F
- Church school for all ages; adult class taught by Fr. Pat

Monday, Nov. 24: Vespers at the new St. Katherine Orthodox mission in Niles (at St. Michael Church, 7313 N. Waukegan Rd.), 6pm

Tuesday, Nov. 25:

- Morning prayers, 9am
- Thanksgiving Divine Liturgy, 7pm

There will be no services or events Wednesday, Thursday, or Friday this week at All Saints. Happy Thanksgiving!

Saturday, Nov. 29: Vespers for St. Andrew, 7pm

Next Sunday, Nov. 30: St. Andrew the Apostle

- Orthros & Divine Liturgy, beginning at 8:30am
- Coffee hour provided by households G-K
- No church school this week

NATIVITY FAST. Orthodox Christians observe the 40 days before Christmas with prayer, abstinence from meat, eggs, and dairy as we are able, repentance and confession, and generosity to each other and to the poor (although we are permitted to break the dietary fast on Thanksgiving Day). The goal is to simplify your life and your diet, so you have more time to pray and more resources for the poor. Of course not everyone will be able to fast the same way due to health, age, pregnancy, or other concerns, but we should all abide by the rules when we come together to share meals as a church community. If you have any questions or concerns, please reach out to Fr. Andrew.

ADVENT FOOD DRIVE. We are blessed to be able to participate in our Advent food drive for the poor in our city. Beginning **Saturday, Nov. 15**, please bring your donations of non-perishable foods. These will be given to individuals staying at their men's shelter and those living on the street who visit the drop-in center of Northside Housing. In particular, they are asking for items that don't need to be cooked, including heat-and-serve containers, and cans with pop-tops (there is a microwave available at the center). 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, Dec. 21.** Monetary donations are also accepted; make checks to All Saints Church and write 'food drive' on the memo line.

If you have any questions, please call or email Sandy Abraham. God blesses those who remember the poor!

ALL SAINTS TALENT SHOW. Mark your calendars! Our church talent show returns **Sunday, January 4** after Liturgy and a potluck

meal (no church school that day due to the holidays). Please see Eva Walter if you have any questions.

OTHER UPCOMING EVENTS AND SERVICES:

Saturday, December 6:

- Women’s group fellowship and stocking stuffing, 10am
- Men’s fellowship trip to the Oriental Institute. (See Subdeacon Joseph for details.)
- Teen Bible Bowl study and dinner, 5-7pm

Sunday, Dec. 7: A visit from St. Nicholas!

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun 11/23*	Michelle	Pat K	Richard B	Zach C	A-F
Tues 11/25* <i>Thanksgiving</i>	Sdn. Joseph	Domitille	Nancy L	n/a	n/a
Sun 11/30*	Jim K	Cristina	Tobey	Lydia	G-K

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 NOVEMBER 23-29, 2025

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

Sunday, Nov. 23: After-Feast of the Entrance of the Theotokos
Mark 16:1-8 / Ephesians 2:11-22 / Luke 12:16-21

Monday, Nov. 24: Holy Father Clement, Pope of Rome
Wisdom of Solomon 5 / 2 Thessalonians 3:1-18 / Luke 14:25-35

Tuesday, Nov. 25: Catherine the Great Martyr of Alexandria & the Leave-Taking of the Entrance
Wisdom of Solomon 6 / 1 Timothy 1:1-17 / Luke 15:1-10

Wednesday, Nov. 26: Stylianos the Monk of Paphlagonia
Wisdom of Solomon 7 / 1 Timothy 1:18-2:15 / Luke 15:11-32

Thursday, Nov. 27: Gregory of Sinai & his disciple Gerasimos
Wisdom of Solomon 8 / 1 Timothy 3:1-16 / Luke 16:1-12

Friday, Nov. 28: Martyr Irenarchos & his companions at Sebaste
Wisdom of Solomon 9 / 1 Timothy 4:1-16 / Luke 16:13-18

Saturday, Nov. 29: Hieromartyr Dionysios, Bishop of Corinth
1 Timothy 5:1-25 / Luke 17:1-10

**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**