

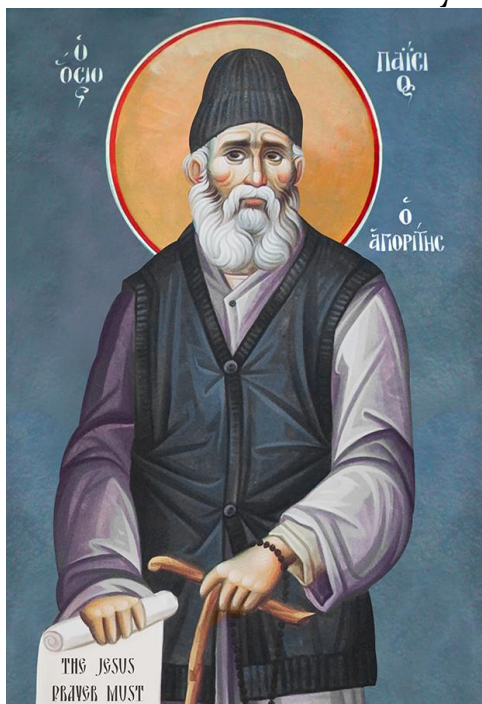


ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

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

Sunday, July 12, 2026

Venerable Paisios of Mt. Athos • 6th Sunday of St. Matthew



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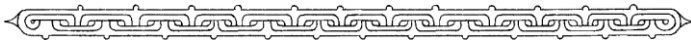


Apolytikion of the Resurrection (Tone 5): Let us believers praise and worship the Word, coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure in ascending the cross in the flesh to suffer death, and to raise the dead by His glorious resurrection.

Apolytikion for St. Paisios (Tone 5): When the fire of love for the Lord was lit in thee, by thine ascetic travails didst thou give thyself unto Christ; and didst take up His pure Image, O Paisios. Thereby becoming for us all consolation and a God-inspired source of holy wisdom; and by thy ceaseless entreaties for the whole world thou workest miracles.

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.

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 Sixth Sunday after Pentecost

Prokeimenon – Psalm 11:7, 1

Thou, O Lord, wilt preserve us and keep us from this generation. Save me, O Lord, for the godly man hath disappeared.

The reading from the Epistle of St. Paul to the Romans (12:6-14)

BRETHREN, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine; hate

what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, and serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them.

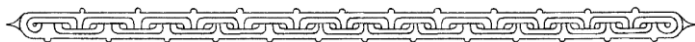
GOSPEL READING

For Sixth Sunday of St. Matthew

The reading from the Holy Gospel according to St. Matthew (9:1-8)

AT THAT TIME, Jesus got into a boat, crossed over and came to His own city. And behold, they brought to Him a paralytic, lying on his bed; and when Jesus saw their faith He said to the paralytic, “Take heart, my son; your sins are forgiven.”

Behold, some of the scribes said to themselves, “This man is blaspheming!” But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk’? But that you may know that the Son of man has authority on earth to forgive sins”—He then said to the paralytic—“Rise, take up your bed and go home.” And he rose and went home. When the crowds saw it, they marveled, and they glorified God, who had given such authority to men.



ON THE MINISTRY OF THE DIACONATE

His Eminence Metropolitan Saba

In light of today's ordination, we reprint Metropolitan Saba's 2024 reflections on the diaconate. This is the first of a three-part series.

To adequately analyze the diaconal ministry, it is first necessary to look back at its history in the Church. How was it actually carried out in the early Church? How did it evolve? Did it expand or contract? Church history shows that there has never been a rigidly fixed or demarcated ministry assigned to the diaconate, from the first century to the twenty-first century. The diaconate has experienced periods of prosperity and periods of decline and was even completely absent in some eras.

Linguistically, the word "deacon" means "servant." The first reference to the diaconate in the New Testament, according to Christian tradition, is found in the Acts of the Apostles. Understanding why this ministry arose is important because it reveals its role of service in the Church.

In the Acts of the Apostles (Acts 6:1-6), we learn that the Church carried out a service (δῖακονία) to the underprivileged, which required time to be managed properly. Similar to charitable services organized by the Church today, there can arise an accusation of personal favoritism, of helping one group at the expense of another, even if unintentional. So were the Hebrew Christians accused of favoring the Jewish widows as compared to the Gentiles. Faced with this problem, the Apostles decided that "it is not desirable that we should leave the word of God and serve tables" (Acts 6:2). Such a ministry could not be neglected, but the time and effort it required could not come at the expense of the Apostles' preaching and teaching. The Apostles therefore decided to appoint seven men of good repute and set them apart by laying hands on them for this service. Their service was that of charity, or "tables," which included collections and distributions to the poor, the widows, and possibly the agape meals that accompanied the Divine Liturgy at that time.

Saint John Chrysostom, in his commentary on this text, mentions that the seven whom we call deacons were not ordained with a sacramental ordination as deacons and priests are today because, at that time, the ranks of priestly service and ordinations were not yet organized as they later came to be. However, he accepts calling them deacons because they were appointed as **servants for a specific service**. Thus, in his interpretation of the text, he seeks to affirm the importance of the diaconate, considering

it a service that began in the early days of the Apostles. He does not diminish their importance; on the contrary, he praises their service and encourages it.

Early Church testimonies after the time of the Acts of the Apostles confirm the existence of the three known ranks in the Church: deacon, priest, and bishop. The service of the diaconate was always present at the heart of the Church. St. Justin the Martyr, for example, says that deacons distribute the Holy Eucharist to the faithful and bring the Holy Communion to those who could not attend the Divine Liturgy due to illness or imprisonment. St. Basil the Great also mentions deacons performing this service, providing Holy Communion to those unable to attend church for valid or pious reasons.

The service of the diaconate becomes clearer in the councils convened by the Church after the fourth century, when many canons were established to regulate it. The issues they address often may seem insignificant to us today due to changing circumstances, but they indicate that the diaconate was a fundamental service in the Church.

For example, the Council of Neocaesarea (315 AD) addressed the issue of whether there could be more than seven deacons in a single city (referring to the seven original deacons mentioned earlier). Such a matter would not have been raised at a church council if the service of the diaconate had not been present in the churches whose leaders convened at this council. The Council of Neocaesarea emphasized that the number of deacons should not exceed seven, while the Council of Trullo (692 AD), about 300 years later, allowed for an unlimited number of deacons in a single city.

One might rightly ask why the Council of Trullo amended the canon of Neocaesarea. The answer is simple: The service of the diaconate evolved as the need for it increased. With the stabilization of the Church and Christianity becoming the official religion of the Roman Empire, the Church's missionary and social service expanded, and with it, the service of the diaconate.

What is this role? What are the services or functions assigned to this ministry? Are they still important today? We must return to history to obtain answers and judge the necessity of this service for today's Church. As Orthodox Christians, we must be guided by Holy Tradition if we are to pursue this path.

Announcements and Upcoming Events

For a full calendar of events and services, visit www.allsaintsorthodox.org

Today:

- Orthros & Hierarchical Divine Liturgy with His Grace Bishop JOHN, beginning 8:30am
- Ordination of Subdeacon Joseph Freve to the diaconate. Axios!
- Coffee hour is an all-church potluck, followed by “Ask Sayedna” with Bishop John

A note from Fr. Andrew: I will be out of town July 13-25, for a visit to my family in Ohio and then for the national Clergy Symposium at Antiochian Village in Pennsylvania. Many thanks to Fr Pat, Deacon Walid, and Deacon Joseph for covering services while I'm gone! Wednesday and Saturday Vespers will continue as usual, but there will be no morning prayers at All Saints during this time.

Wednesday, July 15: Vespers, 7pm

Saturday, July 18: Vespers, 7pm

Next Sunday, July 19:

- Orthros and Deacon's Typika with Holy Communion, beginning 9:30am (note the different time). Fr. Pat will give the homily.
- Coffee hour provided by last names L-P

Wednesday, July 22: Vespers, 7pm

Saturday, July 25: Vespers, 7pm

Sunday, July 26:

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

OTHER UPCOMING EVENTS:

- **The Dormition Fast** begins Saturday, Aug. 1 and ends after the Divine Liturgy for the Dormition of the Theotokos on Friday night, Aug. 14.

- On Wednesday, Aug. 5, we will celebrate the feast of the Transfiguration with our sister church in Warrenville. Orthros begins 5:30pm and Divine Liturgy at 6:30pm.
- Our next round of baptisms/chrisinations will be Sunday, Aug. 16. May God grant His grace and blessings to our catechumens who are preparing for illumination!
- Wedding of C. J. DeFabio and Shelby Kellar will be Saturday, Aug. 22 at St. George in Cicero.

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun July 12 <i>Bishop John</i>	Michelle	Pat K	Nancy L	Domitille	<u>All Church</u>
Sun July 19 <i>Typika</i>	Jim K	Domitille	Tobey L	<i>volunteer</i>	L-P
Sun July 26	Paul K	Cristina P	Domitille	Zach C	R-Z
Sun Aug 2*	Steve K	Dn Walid	John O	Lydia A	A-F
Sun Aug 9*	Joseph L	Sarah C	JoAnne T	Domitille	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.*

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



DAILY BIBLE READINGS

JULY 12-18, 2026

*The lectionary readings continue through St. Paul's
Epistles and St. Matthew's Gospel; the Old*

Testament readings will continue through the Pentateuch in the coming months.

Sunday, July 12: Venerable Paisios of Mt. Athos

Luke 24:36-53 / Romans 12:1-14 / Matthew 9:1-8

Monday, July 13: Synaxis of Archangel Gabriel

Genesis 19 / 1 Corinthians 6:1-11 / Matthew 12:31-37

Tuesday, July 14: Nicodemus the Righteous of Mt. Athos

Genesis 20 / 1 Corinthians 6:12-20 / Matthew 12:38-45

Wednesday, July 15: Prince Vladimir of Kiev, Equal-to-the-Apostles

Genesis 21 / 1 Corinthians 7:1-23 / Matthew 12:46-50

Thursday, July 16: Julia the Virgin-Martyr of Carthage

Genesis 22 / 1 Corinthians 7:24-40 / Matthew 13:1-9

Friday, July 17: Great Martyr Marina (Margaret)

Genesis 23 / 1 Corinthians 8:1-13 / Matthew 13:10-17

Saturday, July 18: Holy Martyr Emilian

1 Corinthians 9:1-12 / Matthew 13:18-23

**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**