



ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

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

Sunday, July 19, 2026

Holy Fathers of the Fourth Ecumenical Council



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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 Fathers (Tone 8): Thou, O Christ, art our God of exceeding praise who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful one, glory to Thee.

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 Fathers of the Fourth Council

**The reading is from the Epistle of St. Paul to St. Titus
(3:4-15)**

TITUS MY SON, when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life.

This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned.

When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there. Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing. And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful. All who are with me greet you. Greet those who love us in the faith. Grace be with you all. Amen.

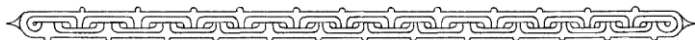
GOSPEL READING

For the Fathers of the Fourth Council

The reading from the Holy Gospel according to St. Matthew (5:14-19)

THE LORD SAID TO HIS DISCIPLES: You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

Think not that I have come to abolish the Law and the Prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven, but he who does them and teaches them shall be called great in the kingdom of heaven.



ON THE MINISTRY OF THE DIACONATE, Part 2

His Eminence Metropolitan Saba

This is a reprint Metropolitan Saba's 2024 reflections on the diaconate, which will be printed in segments over the next few weeks.

Holy Tradition considers the diaconate an essential and complementary part of apostolic service. Since the early days of Christianity, the diaconate has been considered the third rank of the three priestly ranks. This means that it was not a temporary or transitional service, a mere stage or step towards entering the priesthood, as it has become in many churches today due to the shortage of priests.

From the canons of various councils that discussed this matter, as well as the writings of some theologians and historians, it is clear that the diaconate was a service designated for a specific mission, and at the same time necessary for the era in which it existed, as evidenced by its relative cessation in other times.

As Byzantine canon law developed, we notice an administrative dimension for male deacons forming, especially after Christianity stabilized and the Church became institutionalized. The deacon was considered, for example, the bishop's hearing, tongue, and hand, as someone whose ministry is in "fulfilling the bishop's need." With the establishment of the liturgical form of worship, the deacon's role in facilitating the service was primarily defined, especially in the presence of the bishop. Even today, at least in the Byzantine rite, as in other rites, the bishop and deacon almost entirely serve the Divine Liturgy, and the service order (*Typikon*) allocates only a few proclamations to the priest.

The canons of the Council of Ancyra (314) imply that the duties of a deacon at that time, according to commentators, were limited to bringing bread and wine, making petitions and preaching. This means their liturgical role was clear from the end of the third century. Canon 23 of the Council of Trullo (692) states that no one — whether bishop, priest, or deacon — may exact a fee for administering Holy Communion, because grace cannot be sold. This implies that deacons could administer Holy Communion to the faithful. The *Apostolic Constitutions* (380) also state that after the bishop or priest celebrates the Divine Liturgy, the deacon takes the sacraments to commune the laypeople, assisting the priest. This practice is still observed today when a deacon is present with a priest, where the priest gives the deacon the chalice to invite the faithful to

partake, saying: "With the fear of God, faith, and love, draw near," and then the deacon returns the chalice to the priest to administer Communion.

The *Apostolic Constitutions* further instruct: "Let the deacon carry the chalice and as he presents it, let him say: The Blood of Christ, the cup of life."

St. Justin the Martyr, in his *First Apology*, states that the deacons among them distribute the Eucharistic bread, wine, and water to each of those present and take the sacraments to the absent. Another role is the delivery of the divine sacraments to the sick. Currently, the priest performs this duty due to the lack of deacons to assist him. Thus, the liturgical and humanitarian roles of deacons were evident from the early centuries.

With the entry of deacons into the administrative domain, new problems arose, such as their elevation over priests due to their proximity to the bishop. This necessitated addressing these issues in church councils.

The First Ecumenical Council stated: "Deacons should not exceed their limits, knowing that they are servants of the bishops and inferiors to the presbyters" – meaning their work was limited to serving the bishop in the diocese and in liturgical services. The Apostolic Canons also state that "priests and deacons should do nothing without the bishop's consent, for he is entrusted with the Lord's people and is accountable for their souls."

Emphasis on the authority of the bishop is found in subsequent councils, such as the Seventh Ecumenical Council in 787 (Canons 12, 14), the Council of Laodicea in 363 (Canon 57), and the Council of Carthage in 418 (Canons 6, 7, 41, 50).

St. Ignatius of Antioch (+108) considered deacons as servants of Christ's mysteries, assisting the bishop in worship. According to St. Hippolytus (+236), deacons were ordained by the laying on of hands. The First Ecumenical Council of Nicaea (325 AD), issued reminders and warnings against deacons' arrogance and superiority over priests, emphasizing that they are merely servants of the bishop.

The Council of Trullo condemned and excommunicated deacons who claimed superiority over priests due to the honor and distinction they received from their humanitarian service and proximity to the bishop.

Announcements and Upcoming Events

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

Today:

- Deacon's Orthros and Typika with Holy Communion, 9:30am
- Coffee hour provided by last names L-P

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 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

SCHOOL SUPPLIES DRIVE FOR ST. PIUS V SCHOOL:

Once again we here at All Saints are having our **annual school supplies drive for St. Pius V School from Sunday, July 12 to Sunday, August 9**. St. Pius is a needy Catholic school on the west side of Chicago that has received donations from us in past years. This year the principal once again has recommended that we give our donations in monetary form so that she can purchase exactly what the school needs, so we will be collecting funds for the school instead of school supplies. If you donate by check, please make it out to *All Saints Church* and on the memo line state that it is for St. Pius. If you have any questions about this project, please contact Pat K.

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. Orthodox Christians should abstain from meat, dairy, eggs, and alcohol during this time as you are able. If you have any questions, please see Fr. Andrew.

- 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 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
Fri Aug 14 <i>Dormition</i>	Rich C	Sephora	Richard B	N/A	Potluck
Sun Aug 16 <i>Baptisms</i>	Michelle C	Debbie K	Azizeh C	<i>volunteer</i>	L-P
Sun Aug 23	Jim K	Pat K	Nancy L	Zach C	R-Z
Sun Aug 30	Paul K	Cristina P	Tobey L	Lydia A	A-F

***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 19-25, 2026

Our readings continue through St. Paul's Epistles and St. Matthew's Gospel, with some special passages this week for the Prophets Elijah and Ezekiel, and Mary Magdalene.

Sunday, July 19: Holy Fathers of the Council of Chalcedon

Genesis 14:14-20 / Deuteronomy 1:8-17 / Deuteronomy 10:14-21
John 20:1-10 / Titus 3:4-15 / Matthew 5:14-19

Monday, July 20: Holy Prophet Elijah

Third Kingdoms (1 Kings) 17:1-7 / Third Kingdoms 18:17-40 /
Fourth Kingdoms (2 Kings) 2:1-14 / James 5:10-20 / Luke 4:22-30

Tuesday, July 21: Venerable Simeon of Emessa, Fool-for-Christ, and his fellow ascetic John

Genesis 24 / 1 Corinthians 9:13-27 / Matthew 13:24-35

Wed., July 22: Mary Magdalene, Holy Myrrh-bearer

John 20:11-18 / 1 Corinthians 10:1-22 / Matthew 13:36-43

Thursday, July 23: Holy Prophet Ezekiel

Ezekiel 1 / 1 Corinthians 10:23-11:1 / Matthew 13:44-53

Friday, July 24: Passion-Bearers Boris and Gleb

Genesis 25 / 1 Corinthians 11:2-16 / Matthew 13:54-58

Saturday, July 25: Dormition of St. Anna, mother of the Theotokos

1 Corinthians 11:17-34 / Matthew 14:1-13

**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**