



ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

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

Sunday, September 27, 2026
17th Sunday after Pentecost • 1st Sunday of St. Luke



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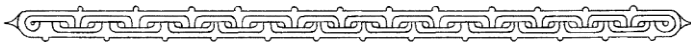


Troparion of the Resurrection (Tone 8): From the heights Thou didst descend, O compassionate one, and Thou didst submit to the three-day burial, that Thou might deliver us from passion. Thou art our life and our resurrection; O Lord, glory to Thee.

Troparion for St. Kallistratos & his companions (Tone 4): Thy martyrs, O Lord, in their courageous contest for Thee received as the prize the crowns of incorruption and life from Thee, our immortal God. For since they possessed Thy strength, they cast down the tyrants and wholly destroyed the demons' strengthless presumption. O Christ God, by their prayers, save our souls, since Thou art merciful.

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 17th 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 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.

Alleluia – Psalm 94:1, 2

O come, let us sing to the Lord; let us make a joyful noise to the Rock of our salvation.

Let us come into His presence with thanksgiving; let us make a joyful noise to Him with songs of praise!

GOSPEL READING

For the First Sunday of St. Luke

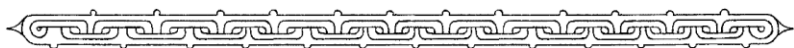
The reading from the Holy Gospel according to St. Luke (5:1-11)

AT THAT TIME, Jesus was standing by the lake of Gennesaret. He saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, Jesus asked him to put out a little from the land. He sat down and taught the people from the boat.

And when Jesus had finished speaking, He said to Simon, “Put out into the deep and let down your nets for a catch.” Simon answered, “Master, we toiled all night and took nothing! But at Thy word I will let down the nets.” And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

But when Simon Peter saw it, he fell down at Jesus' knees, saying, “Depart from me, for I am a sinful man, O Lord!” For he was astonished, and all

that were with him, at the catch of fish, which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; henceforth you will be catching men.” And when they had brought their boats to land, they left everything and followed Him.



THE CROSS IN OUR LIVES, PART III: THE CROSS OF PEASURE

His Eminence Metropolitan Saba

Most believers associate the cross with pain, trials, and hardships of every kind. Yet few realize that the cross produced by seeking pleasure apart from God is heavier and harsher than other crosses.

When received in the name of Christ, the cross of trials produces steadfastness, strength, patience, tenderness of heart, and a refined human sensitivity. It also brings abundant grace. It is truly and genuinely a cross that leads to resurrection—a cross whose consolation makes it sweet.

Pleasure sought apart from God, however, creates a deadly emptiness. A person tries to fill this emptiness by returning to the same pleasure and immersing himself in it more intensely. He imagines that, by returning to it with greater force and abandoning himself to it more completely, he will escape his boredom and weariness. He believes that he is satisfying a longing for fullness, without realizing that he is seeking it in the wrong place. In reality, he gradually discovers that he has become enslaved to pleasure. He grows weak before it, surrenders to it, and despairs of ever being delivered from it. This cross leads to death and not to resurrection.

Why does a person experience pleasure as a cross? Is pleasure not a sensation of delight and exhilaration, both of which are joyful? Because reality shows us that every indulgence in pleasure is followed by pain and sorrow. Pleasure is temporary; its glow fades as soon as it ends. A person then discovers that he was deceived and has returned to the same condition in which he began.

Before the act, the evil one portrays pleasure as promising every delight for which the person longs, satisfying everything he seeks, and bringing

him the peace of which he dreams. Yet in practice, he discovers that he has not merely returned to his former state: he now feels an even greater emptiness, a harsher weariness, and a darker despair.

Nevertheless, in order to avoid confronting this new reality, he rushes into yet another attempt to immerse himself in a still greater pleasure. Thus, the words of Saint John Climacus are fulfilled in him: "The dog has returned to its vomit."

Let us calmly examine the power that one or more pleasures exercise over us. If we find it difficult to scrutinize ourselves, let us consider those who are addicted to sex, drugs, and the like. Did not the sexual revolution begin by demanding the right to engage in sexual activity and declaring it permissible whenever a person desired it? What was the result? Human beings were not satisfied with what they had attained. They went beyond it, devising new forms of sexual activity, then turning to same-sex relations, until we began hearing, from time to time, even of ceremonies supposedly uniting a human being in marriage to a pet!

Saint Maximus the Confessor speaks of "blind pleasure" – pleasure from which spiritual vision is absent. Such pleasure does not consider our responsibility before God and our neighbor. It is concerned only with satisfying the desires and inclinations of the individual solely on the individual level. It is selfish pleasure in the fullest sense. It uses the body to satisfy what the soul demands. As bodily passions spread unchecked within a person, they enslave him and draw him into excess, until he reaches the point of deadly addiction. ...

A person can overcome his sorrow only when he is touched by the grace of God and experiences the joy of living with Him. He then begins to seek true and lasting pleasure—the pleasure that springs from within him, specifically from the presence of God dwelling in him. When he replaces his love for earthly things with love for divine things, he discovers that he has gained both. But this occurs only after he has entered into the experience of repentance, which means a "change of mind."

As long as we remain attached to earthly things, our cross remains too heavy for us to carry—unless we encounter God, who awaits us at every crossroads, seeking to set us free and opening His arms to embrace us.

Announcements and Upcoming Events

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

Today:

- Orthros & Divine Liturgy, beginning 8:30am
- Coffee hour provided by last names A-F
- Church school for all ages; adult class will be upstairs taught by Fr. Pat.

Tuesday, Sept. 29: Morning prayers, 9am

Wednesday, Sept. 30:

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

Thursday & Friday, Oct. 1-2: Morning prayers, 9am

Saturday, Oct. 3:

- Men's breakfast and fellowship, 9am
- Vespers, 7pm

Next Sunday, October 4:

- Orthros & Divine Liturgy, beginning 8:30am
- Baptisms of Heidi and Hannalee Kushiner
- Coffee hour provided by last names G-K
- Church school for all ages; Joseph Letendre will teach the adult class upstairs.

ALL SAINTS EVE: We are rapidly approaching All Saints Eve on October 31. Last year we produced a wonderful storybook and enjoyed a fantastic turnout for our celebration of Saints. This year, we will once again extend the opportunity for everyone to nominate and research their favorite saints. I will compile the Saint of the Year storybook and distribute it at the end of October. Last year we elected Saint Miguel Pro Juarez as Saint of the Year. Who will it be this year?

The first step is to submit nominations. Is there a saint or two that you have recently learned about? Or an old favorite that has not recently been nominated? If so, we'd love to hear about them! The top 7 nominees will

form our storybook of canonized saints (east or west). Please email nominations to Rich Coleman or to Fr. Andrew, including the name of your chosen saint and a short description (to distinguish between saints of the same name). Please also contact Rich C. if you are willing to help with writing the stories or creating artwork this year.

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun Sept 27	Michelle	Debbie K	Azizeh C	Zach C	A-F
Sun Oct 4	Jim K	Pat K	Nancy L		G-K
Sun Oct 11	Paul K	Cristina P	Tobey L		L-P
Sun Oct 18	Steve K	Dn Walid	John O		R-Z
Sun Oct 25	Joseph L	Sarah C	JoAnne	Zach C	A-F
Sun Nov 1	Rich C	Sephora	Richard B		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.*

***Clean-up** is primarily the responsibility of those assigned to bring food, but let's all help clean up after ourselves: sweep, wipe down tables, wash dishes, etc. Many hands make light work!*

***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.*



DAILY BIBLE READINGS

SEPT. 27-OCT. 3, 2026

*Based on the lectionary readings of the Antiochian
Archdiocese*

Sunday, Sept. 27: Martyrs Kallistratos & his companions

Luke 24:36-53 / 2 Corinthians 6:14-7:1 / Luke 5:1-11

**Monday, September 28: Martyr Wenceslaus, Prince of the
Czechs**

Exodus 17 / Ephesians 4:25-5:2 / Luke 4:38-44

Tuesday, Sept. 29: Kyriakos the Hermit of Palestine

Exodus 18 / Ephesians 5:1-10 / Luke 5:12-16

**Wednesday, Sept. 30: Gregory the Illuminator, Bishop of
Armenia**

Exodus 19 / Ephesians 5:11-21 / Luke 5:17-26

Thursday, Oct. 1: Romanos the Melodist

Exodus 20 / Ephesians 5:21-33 / Luke 5:27-32

Friday, Oct. 2: Hieromartyr Cyprian and Martyr Justina

Exodus 21 / Ephesians 6:1-9 / Luke 5:33-39

Saturday, Oct. 3: Dionysios the Areopagite

Ephesians 6:10-24 / Luke 6:1-5

**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