ALL SAINTS
ANTIOCHIAN ORTHODOX CHURCH

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

Sunday, November 8, 2026

Synaxis of the Archangels • 7th Sunday of St. Luke



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Troparion 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.

Troparion for the Archangels (Tone 4): Supreme Commanders of the Hosts of the Heavens, we, the unworthy, importune and beseech you that by your supplications ye encircle us in the shelter of the wings of your immaterial glory; guarding us who now fall down and cry to you with fervor: Deliver us from dangers of all kinds, as the great marshals of the heavenly hosts on high.

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 Archangels

Prokeimenon – Psalm 103:5, 1

He makest the winds Thy messengers, fire and flame Thy ministers.
Bless the Lord, O my soul! O Lord my God, Thou art very great!

The reading is from the Epistle to the Hebrews (2:2-10)

BRETHREN, if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we

escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

For He has not put the world to come, of which we speak, in subjection to angels. But one testified in a certain place, saying: "What is man that Thou art mindful of him, or the son of man that Thou takest care of him? Thou hast made him a little lower than the angels; Thou hast crowned him with glory and honor, and set him over the works of Thy hands. Thou hast put all things in subjection under his feet."

For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

Alleluia – Psalm 148:2, 5

Praise Him, all His angels; praise Him, all His host.
Let them praise the name of the Lord, for He commanded and they were created.

GOSPEL READING

For the 7th Sunday of St. Luke

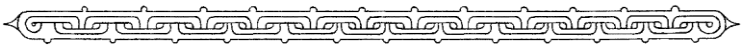
The reading from the holy Gospel according to St. Luke (8:41-56)

AT THAT TIME, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying.

As Jesus went, the people pressed round Him. A woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. Jesus said, "Who was it that touched me?" When all denied it,

Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched me?'" But Jesus said, "Someone touched me; for I perceive that power has gone forth from me." And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace."

While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher anymore." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." They laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.



The Sacrament of Confession, Part One

Weekly Teaching from Metropolitan Saba

The work of the priest has expanded in our time, and his duties have multiplied, no longer limited to performing rituals, but extending to the fields of education, guidance, and social services. Amidst these diverse services, the risk of the priest losing sight of his purpose is very real. According to our Orthodox faith, everything must contribute to the primary goal we call "life in Christ," that is, helping people achieve spiritual healing and open themselves to the work of the Holy Spirit in their person and life. Therefore, his role as confessor is paramount. His essential service lies in being a spiritual father who raises children in Christ and for Christ.

The sacrament of confession in the Church is not merely a retrieval of memories, nor simply psychological analysis or social guidance; rather, it is the creation of a new person and the bestowal of life in Christ.

God created humankind out of love, creating them in His image and likeness. But after Adam's fall, sin entered human nature, causing confusion within humanity, dividing it against itself, and making it susceptible to corruption, having become enslaved to its desires. From this stems the Christian perspective on understanding humanity's many psychological and spiritual problems and struggles. As Jesus said: *"For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, greed, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man"* (Mark 7:21–23).

How do we define the word "passion," and its plural "passions"? It is a tendency or movement of the soul that manifests in the act of sin and is repeated until humans become enslaved to it, possessing, controlling, and subjugating them. To the extent that it holds sway over them, they drift away from God and are swept away on a path contrary to His life. The Church performs its healing work in the sacrament of confession, by treating the passions of the individuals and restoring them to their original state before the fall of man. …

In this regard, St. John Climacus says: *"Vice or passion is not originally planted in nature, for God is not the Creator of passions. But there are in us many natural virtues from Him… We have taken natural qualities from ourselves and transformed them into passions…"* (The Ladder of Divine Ascent, step 26).

St. Maximus the Confessor explains this in more detail, saying: *"It is not food that is evil, but gluttony; it is not the birth of children that is evil, but adultery; it is not money that is evil, but the love of money; it is not glory that is evil, but vainglory. This being so, nothing in existence is evil in itself; rather, evil lies in its misuse."* (Four Hundred Chapters on Love, third century, 4)

Man was created for glory, but through God. This glory is achieved through the fulfillment of God's image within him, in its supposed journey toward the divine ideal. However, what happened after the fall is that man began to seek his lost glory in ways contrary to his creation, and therein lies sin. Sin, in the Orthodox understanding, is the disease that manifests itself in the misuse of the soul's powers.

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

Volunteer Schedule

Date	Reader	Prosphora	Greeter	Coffee	Food
Sun 11/8	Michelle	Debbie K	Azizeh		L-P
Sun 11/15	Jim K	Pat K	Nancy L		R-Z
Sun 11/22	Paul K	Cristina P	Tobey L	Zach C	A-F
Tue 11/24 *Thanksgiving*	Steve K	Dn Walid	John O		N/A
Sat 11/28 *Obah baptism*	Joseph L	Sarah C	JoAnne		Potluck
Sun 11/29	Rich C	Sephora	Richard B		G-K
Sun 12/6 *St Nicholas*	Michelle	Debbie K	Azizeh		L-P
Sun 12/13	Jim K	Sofie K	Nancy L		R-Z

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.*

Announcements and Upcoming Events

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

Today: Holy Archangels

- Orthros & Divine Liturgy, beginning 8:30am
- Coffee hour, provided by last names L-P
- Church school after coffee hour; Fr. Pat will teach the adult class.

Tuesday, Nov. 10:

- Morning prayers, 9am
- Parish council (online), 7:30pm

Wednesday, Nov. 11:

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

Thursday & Friday, Nov. 12 & 13: Morning prayers, 9am

Saturday, Nov. 14:

- Choir social event, 12pm
- Vespers, 7pm

Next Sunday, Nov. 15: Nativity Fast begins

- Orthros & Divine Liturgy, beginning 8:30am
- Coffee hour, provided by last names R-Z
- Church school after coffee hour; Joseph Letendre will teach the adult class.

The **ADVENT FAST** begins next weekend, and again we are blessed to hold a food drive for the poor in our city. Beginning **Saturday, Nov. 14**, please bring your donations of non-perishable foods for **Northside Housing's men's shelter**. They are requesting items that don't need cooking, heat-and-serve containers, or cans with pop-tops (there is a microwave at the shelter). 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. 20.** Monetary donations are also accepted, please make a check to the church with 'food drive' on the memo line.



Daily Bible Readings

November 8-14, 2026

Based on the lectionary readings of the Antiochian Archdiocese

Sunday, Nov. 8: Synaxis of the Holy Archangels
Matthew 28:16-20 / Hebrews 2:2-10 / Luke 8:41-56

Monday, Nov. 9: St. Nektarios of Pentapolis
Leviticus 7 / 1 Thessalonians 3:9-13 / Luke 12:22-34

Tuesday, Nov. 10: Erastus, Olympas, Rodion, Sosipater, Quartus, and Tertius, Apostles of the 70
Leviticus 8 / 1 Thessalonians 4:1-8 / Luke 12:35-40

Wed., Nov. 11: Martyrs Menas of Egypt & Vincent of Spain
Leviticus 9 / 1 Thessalonians 4:9-12 / Luke 12:41-48

Thursday, Nov. 12: Martin, Bishop of Tours
Leviticus 10 / 1 Thessalonians 4:13-18 / Luke 12:49-59

Friday, Nov. 13: John Chrysostom, Archbishop of Constantinople
Leviticus 11 / 1 Thessalonians 5:1-11 / Luke 13:1-5

Saturday, Nov. 14: Philip the Apostle
1 Thessalonians 5:12-28 / Luke 13:6-9

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