August 8 & 9, 2020
Divine Liturgy, Saturday & Sunday at 9:30 am
Saturday Vespers at 7:00 pm
Weekend after the Transfiguration of our Lord

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HYMNS OF THE DAY
Following the Small Entrance

[Sunday only] Troparion for 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 the Transfiguration (Tone 7): When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

Kontakion for the Transfiguration (Tone 7): Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

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.

THE EPISTLE
On Saturday, for the Transfiguration

O Lord, how manifold are Thy works; in wisdom hast Thou made them all.
Bless the Lord, O my soul.

The Reading from the Second Epistle of St. Peter (1:10-19)

Brethren, be the more zealous to confirm your call and election, for if you do this you will never fall; so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. Therefore, I intend always to remind you of these things, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to arouse you by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ showed me. And I will see to it that after my departure you may be able at any time to recall these things. For we did not follow cleverly devised myths when we made
known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when He received honor and glory from God the Father and the voice was borne to Him by the Majestic Glory, “This is My beloved Son, with whom I am well pleased,” we heard this voice borne from heaven, for we were with Him on the holy mountain. And we have the prophetic word made surer. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

THE GOSPEL

On Saturday, for the Transfiguration

The Reading from the Holy Gospel according to St. Matthew (17:1-9)

At that time, Jesus took with Him Peter and James and John his brother, and led them up a high mountain apart. And He was transfigured before them, and His face shone like the sun, and His garments became white as light. And behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, “Lord, it is well that we are here; if Thou wilt, I will make three booths here, one for Thee and one for Moses and one for Elijah.” He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, with whom I am well pleased; hear Him.” When the disciples heard this, they fell on their faces, and were filled with awe. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of man is risen from the dead.”

THE EPISTLE

For the Ninth Sunday after Pentecost

Make vows to the Lord thy God and perform them.
In Judah God is known; His Name is great in Israel.

The Reading from the First Epistle of St. Paul to the Corinthians (3:9-17)

Brethren, we are God’s fellow workers; you are God’s field, God’s building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay or straw, each man’s work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will
receive a reward. If any man’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God’s temple and that God’s Spirit dwells in you? If anyone destroys God’s temple, God will destroy him; for God’s temple is holy, and you are that temple.

THE GOSPEL
For the Ninth Sunday after Pentecost

The Reading from the Holy Gospel according to St. Matthew. (14:22-34)

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples’ boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, “It is a ghost!” And they cried out for fear. But immediately He spoke to them, saying, “Take heart, it is I; have no fear.” And Peter answered Him, “Lord, if it is Thee, bid me come to Thee on the water.” He said, “Come.” So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, “Lord, save me!” Jesus immediately reached out His hand and caught him, saying to him, “O man of little faith, why did you doubt?” And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, “Truly, Thou art the Son of God.” And when they had crossed over, they came to land at Gennesaret.
Announcements and Upcoming Events

For a full calendar of events and services at All Saints, see our website www.allsaintsorthodox.org

This week and upcoming events:

- **Sunday**: Fr. Pat’s Zoom Bible Class at 1pm.
- **Tuesday, Aug. 11**: Parish council meeting, 7pm.
- **Saturday, August 15**: Divine Liturgy for the Feast of the Dormition, 10am. *This will be our “open” Liturgy for the weekend. If you are used to coming on Sundays, please consider coming on Saturday if you are able. Confession will be available before and after.*
- **Sunday Vespers** at 7pm. *Confession will be available before and after.*
- **Sunday, August 16**: Divine Liturgy at 9:30am. *Attendance will be restricted to around 30-40 people. Please let Fr. Andrew know if you would like to come! Confession will be available before and after.*

Sacramental Options: To help minimize our gathering sizes and to provide a smaller setting for those who are “at-risk” or otherwise uncomfortable with larger gatherings, Fr. Andrew will be offering two Divine Liturgies each week, Saturday and Sunday mornings.

THIS WEEK (Aug. 8-9), Saturday’s Liturgy will be the smaller of the two, with limited attendance. NEXT WEEK (Aug. 15-16), Sunday’s Liturgy will be the smaller one, with limited attendance. Please contact Fr. Andrew directly each week if you would like to come to the more restricted Liturgy.

Please note: For ALL liturgical services, meetings, coffee hours, and other events, Bishop Anthony has emphasized to me and my brother priests repeatedly that six-foot distancing is a MUST for all family groups and those of separate households, and that face-coverings are “strongly encouraged.” Overflow seating is available downstairs if distancing becomes impossible. There is a speaker system downstairs so you can still hear the Liturgy.

Thank you for your patience as we attempt to provide worship and sacramental opportunities for everyone during these difficult times. Please feel free to reach out to either Fr. Andrew or Fr. Patrick if you desire to receive any sacraments privately throughout the week, particularly those who are ill, elderly, at-risk, or otherwise unable to attend the weekend services.

A note from the Kishlers: Many thanks to all of you for welcoming us back to the All Saints community with your prayers, kind words, support, meals, and hospitality. We are happy that our good Lord and the Antiochian Archdiocese have decided to bring us back home, and we look forward to serving you and worshipping with you for many years to come!
The Orthodox Church observes the DORMITION FAST from August 1 to 14, in honor of the Dormition ("falling asleep") and Assumption of St. Mary the Theotokos.

All Orthodox Christians who are able to do so should fast from meat and dairy products during this time, come to the sacrament of Confession at least once, and honor our Lord's mother through prayer and good works.

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THE FEAST OF THE TRANSFIGURATION
By Fr. Patrick Reardon

In the biblical narratives of our Lord's Transfiguration it is easy to discern different points of inclusion and emphasis peculiar to each writer. Only Luke, for instance, mentions that Jesus was praying was He was transfigured, and only Matthew remarks that the disciples "fell on their faces."

In Mark's account (9:2-10) one of the most notable features of the Transfiguration is the curious way the evangelist speaks of the arrival of Moses and Elijah. Whereas Matthew and Luke say simply, "Moses and Elijah appeared" on the scene, Mark lays a special stress on Elijah. He writes, "Elijah appeared to them with Moses." Not only does Mark mention Elijah before Moses, but the verb he uses, "appeared" (ophtē), is singular, not plural. His is an account of the arrival of Elijah, Moses playing a rather secondary role.

Why is Elijah so prominent in Mark's story of the Transfiguration? This emphasis can hardly be insignificant. To throw light on this question, I suggest three steps.

First, let us observe that Mark's version of the Transfiguration is followed immediately by a question about the return of Elijah. Speaking of the three apostles that had just witnessed the scene, Mark writes, "And they asked Him, saying, 'Why do the scribes say that Elijah must come
As it stands in Mark, this question strikes one as curious, a bit odd in context. Why, right between the Transfiguration and the healing of the little boy at the bottom of the mountain, do the apostles suddenly become inquisitive about the return of Elijah? It is rather strange.

Second, if their question is rendered odd by its context, perhaps we should look more closely at that context. What I propose to do here is remove the Transfiguration from Mark’s story and have a look at the context without it. If this procedure seems strange, let me explain. I don’t intend to alter or rearrange the biblical passage. On the contrary, I simply want to understand how the Transfiguration story is set within its context in Mark. This is why I want to examine that context without the Transfiguration. This is something in the order of picturing a ring without its gem, which is a perfectly reasonable thing for a jeweler to do.

Now, if we remove the story of the Transfiguration from Mark's sequence for a moment, we will notice something very peculiar and interesting. Without the Transfiguration, here is the way chapter nine of Mark begins: "And He said to them, 'Amen, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.' And they asked Him, saying, ‘Why do the scribes say that Elijah must come first?’ Then He answered and told them, ‘Indeed, Elijah is coming first and restores all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt? But I say to you that Elijah has also come, and they did to him whatever they wished, as it is written of him.’"

We immediately notice that this narrative sequence flows more logically (if this is the word I want) than the actual story in Mark. The apostles' question about the return of Elijah no longer seems odd or abrupt. It appears, rather, as a natural and expected response. The Lord predicts, "some standing here who will not taste death till they see the kingdom of God present with power," and the disciples answer, "Well, all right, but isn’t Elijah supposed to come first?" That is to say, the narrative sequence makes perfect sense without the Transfiguration.

Third, if the sequence is completely logical without the Transfiguration, then what does the Transfiguration add to the story? This question brings me to the substance of my argument, namely, in Mark's account, the Transfiguration seems to have been inserted (whether by Mark or by an earlier source on which he relies--this question is not important to our purpose) into an earlier narrative sequence, because it does, in fact, directly address the question of the return of Elijah. Indeed, this is exactly what Mark says with respect to the Transfiguration: "Elijah appeared"! We see, then, how the Transfiguration story functions in the sequence of Mark’s narrative. Its position serves to answer a question about Elijah’s return. He came back at the Transfiguration! … [Read the full article at www.antiochian.org]
Daily Bible Readings
August 9-15, 2020

Sunday, Aug. 9: Holy Apostle Matthias; Glorification of St. Herman of Alaska
John 20:19-31 / 1 Corinthians 3:9-17 / Matthew 14:22-34

Monday, Aug. 10: Martyr and Archdeacon Lawrence of Rome
1 Corinthians 15:12-19 / Matthew 21:18-22

Tuesday, Aug. 11: Martyr and Deacon Euplus of Catania
1 Corinthians 15:29-38 / Matthew 21:23-27

Wednesday, Aug. 12: Martyrs Photius and Anicetus of Nicomedia
1 Corinthians 16:4-12 / Matthew 21:28-32

Thursday, Aug. 13: Venerable Maximos the Confessor; Tikhon, Wonder-Worker of Zadonsk
2 Corinthians 1:1-7 / Matthew 21:43-46

Friday, Aug. 14: Holy Prophet Micah
2 Corinthians 1:12-20 / Matthew 22:23-33

Saturday, Aug. 15: The Dormition of the Most Holy Theotokos

All Saints is a parish of the Antiochian Orthodox Christian Archdiocese
The Most Reverend Metropolitan Joseph
The Right Reverend Bishop Anthony, Diocese of Toledo and the Midwest
www.antiochian.org