



# ALL SAINTS ORTHODOX CHURCH

*Antiochian Orthodox Archdiocese of North America*  
4129 W. Newport Ave., Chicago, IL 60641  
773-231-6177 (NEW church office number)  
[www.allsaintsorthodox.org](http://www.allsaintsorthodox.org)

**Sunday, August 1, 2021**

Saturday Vespers, 7:00 pm • Sunday Matins & Liturgy, 8:30 am  
**Holy Cross of our Lord • The Seven Martyred Brothers (2 Maccabees 7)**



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*Hymns of the Day, immediately after the Small Entrance:*

**Troparion 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!

**Troparion for the Holy Cross (Tone 1):** O Lord, save Thy people and bless Thine inheritance! Grant victory to the Orthodox Christians over their adversaries, and by the virtue of Thy Cross, preserve Thine habitation.

**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**

*For Sixth Sunday after Pentecost*

Thou, O Lord, shalt keep us and preserve us. Save me, O Lord, for the godly man is no more.

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

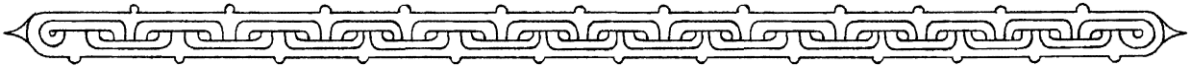
Brethren, having gifts that differ according to the grace that was given to us, let each use them accordingly: whether prophecy, let him prophesy according to the proportion of the faith; or ministry, let him give himself to the ministry; or the teacher, to the teaching; or he who exhorts, in the exhorting; he who gives, let him do it with simplicity; he who presides, with diligence; he who shows mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. Love one another with brotherly affection; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless those who persecute you; bless, and do not curse.

## THE GOSPEL

*For Sixth Sunday of 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.” And 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.



## :: THE LORD'S TRANSFIGURATION AND ELIJAH THE PROPHET ::

Fr. Patrick Henry Reardon

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" (*ophthe*), is singular, not plural. His is an account of the arrival of Elijah, Moses playing a rather secondary role. ...

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! In the theology of Mark, Elijah's arrival at the Transfiguration of our Lord places that event into the context of a specific prophecy about Elijah: "*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord*" (Malachi 4:5).

As the story flows in Mark, moreover, this appearance of Elijah at the Transfiguration scene not only fulfills the prophecy of Malachi; it also identifies this prophet's "day of the Lord" with the Resurrection. We see this very clearly in Mark's sequence, where the question about Elijah expresses the apostles' puzzlement about the Resurrection. Mark writes, "*Now as they came down from the mountain, He commanded them that they should tell no one the things they had seen, till the Son of Man had risen from the dead. So they kept this word to themselves, questioning what the rising from the dead meant. And they asked Him, saying, "Why do the scribes say that Elijah must come first?"*"

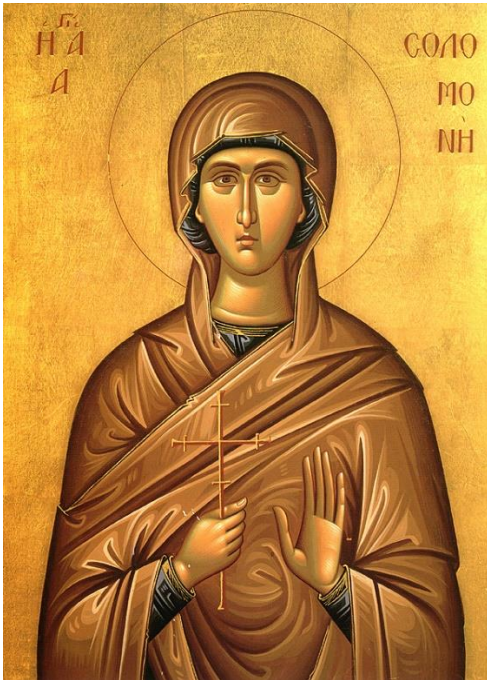
Finally we may comment that this Markan emphasis on Elijah in the Transfiguration story is very different from that in Matthew and Luke. Although Matthew (17:1-12) follows Mark in the sequence of these two stories, he does not give a special emphasis to Elijah in the story of the Transfiguration. On the contrary, he adds an explanatory note that symbolically identifies Elijah with John the Baptist (17:13). Luke, who makes the same identification (1:17), completely omits the apostles' question about the return of Elijah from the story of the Transfiguration.



**:: ON SOLOMONIA, THE MOTHER OF THE SEVEN MACCABEAN MARTYRS ::**

*St. Cyprian of Carthage, excerpt from Treatise 11*

Also the admirable mother, who, neither broken down by the weakness of her sex, nor moved by her manifold bereavement, looked upon her dying children with cheerfulness, and did not reckon those things punishments of her darlings, but glories, giving as great a witness to God by the virtue of her eyes as her children had given by the tortures and suffering of their limbs.



When, after the punishment and slaying of six, there remained one of the brethren, to whom the king promised riches, and power, and many things, that his cruelty and ferocity might be soothed by the satisfaction of even one being subdued, and asked that the mother would entreat that her son might be cast down with herself; she entreated, but it was as became a mother of martyrs— as became one who was mindful of the law and of God — as became one who loved her sons not delicately, but bravely. For she entreated, but it was that he would confess God!

She entreated that the brother would not be separated from his brothers in the alliance of praise and glory; then only considering herself the mother of seven sons, if it should happen to her to have brought forth seven sons, not to the world, but to God. Therefore arming him, and strengthening him, and so bearing her son by a more blessed birth, she said: *“O son, pity me that bare you ten months in the womb, and gave you milk for three years, and nourished you and brought you up to this age; I pray you, O son, look upon the heaven and the earth; and having considered all the things which are in them, understand that out of nothing God made these things and the human race. Therefore, O son, do not fear that executioner; but being made worthy of your brethren, receive death, that in the same mery I may receive you with your brethren.”*

The mother's praise was great in her exhortation to virtue, but greater in the fear of God and in the truth of faith, that she promised nothing to herself or her son from the honor of the six martyrs, nor believed that the prayer of the brothers would avail for the salvation of one who should deny, but rather persuaded him to become a sharer in their suffering, that in the day of judgment he might be found with his brethren.

# Announcements and Upcoming Events

For a full calendar of events and services at *All Saints*, see our website [www.allsaintsorthodox.org](http://www.allsaintsorthodox.org)

This week:

- Confession, anointing, and other pastoral services will be available after every listed service, or by appointment with Fr. Andrew.
- **Tuesday, Wednesday, and Thursday morning:** Morning prayers, 9am.
- **Wednesday, Aug. 4:** Vespers, 7pm.
- **Friday, Aug. 6: The Transfiguration of our Lord.** Matins and Divine Liturgy at Holy Transfiguration Church in Warrenville, 9am.
- **Saturday, Aug. 7:** Intro to Orthodoxy class, 6pm; Vespers, 7pm.
- **Sunday, Aug. 8:** Matins, 8:30am; Divine Liturgy, 9:30am, followed by our annual blessing of fruits and vegetables. Traditionally, grapes are blessed at the feast of the Transfiguration; feel free to bring any fruits, vegetables, herbs, etc. for the blessing.

Later this summer:

- **Saturday, Aug. 14:** Vespers at St. Mary Church in Palos Heights (5pm), with Bishop Anthony for their patronal feast.
- **Sunday, Aug. 22:** After Divine Liturgy and coffee hour, we will have a visit and presentation from Nathan and Gabriella Hoppe on their ministry in Albania.

## 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 4 to Sunday, August 1, 2021**. 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 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. When you donate in check form, 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.

## DORMITION FAST

Orthodox Christians observe a season of fasting and penitence each year the first two weeks of August (1-14), in honor of the death and bodily assumption of St. Mary the Theotokos. This is a time to draw closer to her in prayer, to meditate on her life and role as God's mother and the Church's mother, and to reflect on our own mortality. Let us do our best to give up meat, dairy products, and alcohol during this time, and to give ourselves over to greater generosity, prayer, and church attendance. Most holy Theotokos, save us!

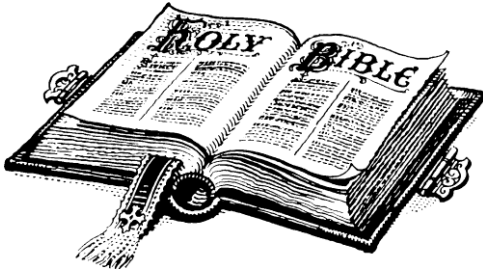
# Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun., Aug. 1	Michelle C <i>Rom 12:6-14</i>	Octavian	Azizeh	Lydia	A-F
Sun., Aug. 8	Polycarp <i>Rom 15:1-7</i>	Pat K	Domitille	Zach C	G-K
Sun, Aug. 15 <i>Dormition</i>	Doug J. <i>Phil 2:5-11</i>	Domitille	Sandy A.	Domitille	L-P
Sun, Aug. 22	Jim K. <i>1Cor 3:9-17</i>	Cristina	Azizeh C.	Alina S	R-Z
Sun, Aug. 29 <i>St. John the Baptist</i>	Paul K. <i>Acts 13:25-33</i>	Dn. Walid	Nancy L.	Lydia A.	A-F

***Please note our regular coffee hour rotation has resumed!*** As we've done in the past, the church will be 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.

***Weekly clean-up will be the responsibility of those providing coffee hour.*** And of course, things go faster when we can all pitch in and help.

*Also, if you are providing holy bread for Liturgy, or food/ snacks for coffee hour, please feel free to provide a list of names (living and departed) of your family members or friends, to be read at the Great Entrance on that day.*



# DAILY BIBLE READINGS

AUGUST 1-7, 2021

ADAPTED FROM THE  
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

**Sunday, August 1: Seven Martyred Maccabean Brothers, their teacher Eleazar, and their mother Solomonia**

Luke 24:36-53 / Romans 12:6-14 / Matthew 9:1-8

**Monday, Aug. 2: St. Stephen the Proto-Martyr**

2 Maccabees 7 / Acts 6:8-7:60 / Mark 12:1-12

**Tuesday, Aug. 3: Sts. Isaac, Dalmatus & Faustus of the Dalmation Monastery**

Exodus 17 / 1 Corinthians 6:18-7:12 / Matthew 14:1-13

**Wednesday, Aug. 4: The Seven Sleepers of Ephesus**

Exodus 18 / 1 Corinthians 7:12-24 / Matthew 14:35-15:11

**Thursday, Aug. 5: Eusignius, Martyr of Antioch**

Exodus 19 / 1 Corinthians 7:24-35 / Matthew 15:12-21

**Friday, Aug. 6: Transfiguration of our Lord Jesus Christ**

Exodus 24:12-18 / Exodus 33:11-23, 34:4-8 / 3 Kingdoms 19:3-16

Luke 9:28-36 / 2 Peter 1:10-19 / Matthew 17:1-9

**Saturday, Aug. 7: Righteous Martyr Dometius**

Romans 12:1-3 / Mark 9:2-9

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THE RIGHT REVEREND BISHOP ANTHONY, DIOCESE OF TOLEDO AND THE MIDWEST  
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