



ALL SAINTS ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

4129 W. Newport Ave., Chicago, IL 60641

773-231-6177

www.allsaintsorthodox.org

Sunday, August 8, 2021

Saturday Vespers, 7:00 pm • Sunday Matins & Liturgy, 8:30 am

Sunday after the Transfiguration of our Lord



Fr. Andrew Kishler, pastor

773-575-3272

Kishler.andrew@gmail.com

Deacon Walid Abdul Karim

216-392-9292

Walid1177@yahoo.com

**Fr. Patrick Henry Reardon,
retired pastor**

phrii@fsj.org

Subdeacon Joseph Freve

773-501-9482



Hymns of the Day, immediately after the Small Entrance:

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 of the Transfiguration (Tone 7): When Thou wast transfigured on the mountain, O Christ our God, Thou didst reveal Thy glory to Thy disciples as far as they could bear it. Let Thine everlasting light shine upon us sinners, through the intercessions of the Theotokos. O Thou Giver 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

For the Seventh Sunday after Pentecost

O Lord, save Thy people and bless Thine inheritance.

Unto Thee, O Lord, will I cry, O my God!

The Reading from the Epistle of St. Paul to the Romans (15:1-7)

Brethren, we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good for his edification. For Christ also did not please Himself; but, as it is written: "The reproaches of those who reproached Thee fell on me." For whatever was written beforehand was written for our learning, that we might have hope, through the patience and comfort of the Scriptures. Now may the God of patience and comfort grant you to be of the same mind with one another, according to Christ Jesus, that with

one accord and one mouth you may glorify God, even the Father of our Lord Jesus Christ. Therefore, receive one another, even as Christ has also received you, to the glory of God.

THE GOSPEL

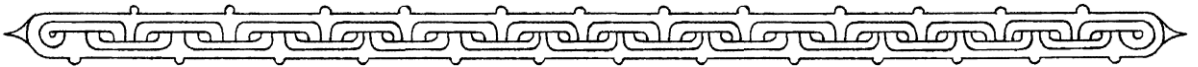
For the Seventh Sunday of Matthew

The Reading from the Holy Gospel according to St. Matthew (9:27-35)

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to Him; and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread His fame through all that district.

As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons."

And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.



"BY BRINGING THE LIGHT OF OUR LORD, JESUS CHRIST, TO THE SUFFERING PEOPLE OF THIS LAND, WE TRANSFIGURE THE ENTIRE WORLD. WE BRING GOD'S GRACE AND HEALING TO THE SUFFERING BY THE PREACHING OF THE GOSPEL NOT ONLY WITH WORDS, BUT RATHER WITH CHRISTIAN VIRTUES AND ACTIONS."

~ METROPOLITAN JOSEPH

Announcements and Upcoming Events

For a full calendar of events and services at All Saints, see our website 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 through Friday:** Morning prayers, 9am.
- **Tuesday, Aug. 10:** Parish council meeting, 7:30pm.
- **Wednesday, Aug. 11:** Paraklesis to the Theotokos, 7pm.
- **Saturday, Aug. 14:** Vespers at St. Mary Church in Palos Heights (5pm), with Bishop Anthony for their patronal feast.
- **Sunday, Aug. 15: The Dormition of the Most Holy Theotokos.** Matins, 8:30am; Divine Liturgy, 9:30am.

Later this summer:

- **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

We have raised \$1,848 for St Pius school supplies. Thank you to all who helped!

ANNUAL CHURCH BUDGET

We're approaching the end of our fiscal year and prepping for the next. Please let Octavian know by the end of August if you have budget-related ideas or suggestions. Your input will be discussed in the September Parish Council meeting in the context of the 2021-2022 budget draft.

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!

:: SERMON ON THE FEAST OF THE TRANSFIGURATION ::

St. Gregory Palamas

So, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray. He always prayed alone, withdrawing from everyone, even from the Apostles themselves, as for example when with five loaves and two fish He fed the five thousand men, besides women and children (*Mt 14:19-23*). Or, taking with Him those who excelled others, as at the approach of His Saving Passion, when He said to the other disciples: “Sit here while I go over there and pray” (*Mt 26:36*). Then He took with Him Peter, James and John. But in our instance right here and now, having taken only these same three, the Lord led them up onto a high mountain by themselves and was transfigured before them, that is to say, before their very eyes.



“What does it mean to say: He was transfigured?” asks the Golden-Mouthed Theologian. He answers this by saying: “It revealed something of His Divinity to them, as much and insofar as they were able to apprehend it, and it showed the indwelling of God within Him.” The Evangelist Luke says: “And as He prayed, His countenance was altered” (*Lk 9:29*); and from the Evangelist Matthew we read: “And His face shone as the sun” (*Mt 17:2*). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the

senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known through the senses). **Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses.** Therefore, some other Light for the knowing the Divinity is not necessary for those who are enriched by Divine gifts.

That same Inscrutable Light shone and was mysteriously manifest to the Apostles and the foremost of the Prophets at that moment, when (the Lord) was praying. This shows that what brought forth this blessed sight was prayer, and that the radiance occurred and was manifest by uniting the mind with God, and that it is granted to all who, with constant exercise in efforts of virtue and prayer, strive with their mind towards God. **True beauty, essentially, can be contemplated only with a purified mind.** To gaze upon its luminance assumes a sort of participation in it, as though some bright ray etches itself upon the face.

Even the face of Moses was illumined by his association with God. Do you not know that Moses was transfigured when he went up the mountain, and there beheld the Glory of God? But he

(Moses) did not effect this, but rather he underwent a transfiguration. However, our Lord Jesus Christ possessed that Light Himself. In this regard, actually, He did not need prayer for His flesh to radiate with the Divine Light; it was but to show from whence that Light descends upon the saints of God, and how to contemplate it. For it is written that even the saints “will shine forth like the sun” (*Mt 13:43*), which is to say, entirely permeated by Divine Light as they gaze upon Christ, divinely and inexpressibly shining forth His Radiance, issuing from His Divine Nature.

We believe that at the Transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. For do you not see that eyes that can perceive natural things would be blind to this Light?

Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

So also she who miraculously conceived and gave birth recognized that the One born of her is God Incarnate. So it was also for Simeon, who only received this Infant into his arms, and the aged Anna, coming out [from the Jerusalem Temple] for the Meeting, since the Divine Power illumined, as through a glass windowpane, giving light for those having pure eyes of heart.

Hence it is clear that the Light of Tabor was a Divine Light. And the Evangelist John, inspired by Divine Revelation, says clearly that the future eternal and enduring city “has no need of the sun or moon to shine upon it. For the Glory of God lights it up, and the Lamb will be its lamp” (*Rev 21:23*).

Let us, considering the Mystery of the Transfiguration of the Lord in accord with their teaching, strive to be illumined by this Light ourselves and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying our spiritual eyes of worldly thoughts and refraining from perishable and quickly passing delights and beauty which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness. Let us be freed from these by the illumination and knowledge of the incorporeal and ever-existing Light of our Savior transfigured on Tabor, in His Glory, and of His Father from all eternity, and His Life-Creating Spirit, Whom are One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages. *Amen.*

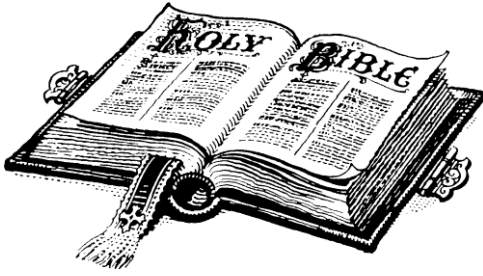
Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
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 8-14, 2021

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, August 8: Emilian the Confessor & Bishop of Cyzikos

John 20:1-10 / Romans 15:1-7 / Matthew 9:27-35

Monday, Aug. 9: Holy Apostle Matthias

Exodus 20 / Acts 1:12-17, 21-26 / Matthew 16:1-6

Tuesday, Aug. 10: Martyr Lawrence the Deacon of Rome

Exodus 21 / 1 Corinthians 10:5-12 / Matthew 16:6-12

Wednesday, Aug. 11: Euplus the Holy Martyr & Archdeacon of Cantania

Exodus 22 / 1 Corinthians 10:12-22 / Matthew 16:20-24

Thursday, Aug. 12: Holy Martyrs Photius and Anicetus of Nicomedia

Exodus 23 / 1 Corinthians 10:28-11:8 / Matthew 16:24-28

Friday, Aug. 13: Holy Fathers Maximus the Confessor and Tikhon of Zadonsk

Exodus 24 / 1 Corinthians 11:8-23 / Matthew 17:10-18

Saturday, Aug. 14: Holy Prophet Micah

Romans 13:1-10 / Matthew 12:30-37

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