



# ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

*Antiochian Orthodox Archdiocese of North America*

*4129 W. Newport Ave., Chicago, IL 60641*

*773-231-6177*

*www.allsaintsorthodox.org*

## Sunday, August 6, 2023

Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am  
**Transfiguration of our Lord Jesus Christ**



**Fr. Andrew Kishler, pastor**

773-575-3272

Kishler.andrew@gmail.com

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

phrii@fsj.org

**Deacon Walid Abdul Karim**

216-392-9292

Walid1177@yahoo.com

**Subdeacon Joseph Freve**

773-501-9482



**Entrance Hymn for the Transfiguration:** For in Thee is the fountain of life, and in Thy light shall we see light. O Son of God, who wast transfigured on Mount Tabor, save us who sing to Thee: Alleluia!

**Troparion for the Transfiguration (Tone 7):** When You were transfigured on the mountain, O Christ our God, You showed Your friends as much of Your glory as they could bear. So now for us sinners too, let this same eternal light shine forth, by the prayers of the Theotokos. O Giver of Light: Glory to You!

**Kontakion for the Transfiguration (Tone 7):** On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it, so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the radiance of the Father.

## **THE EPISTLE**

*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

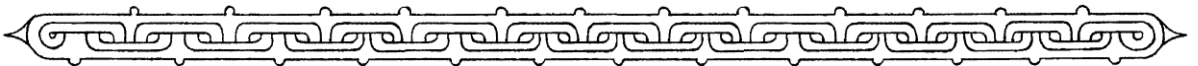
*For the Transfiguration*

### **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.”

**Hymn to the Theotokos for the Transfiguration (Tone 4):** Magnify, O my soul, the Lord who was transfigured on Mount Tabor! Your birth-giving was incorruptible; God came from your body and appeared on earth in flesh, dwelling among men. Therefore, we magnify you, O Theotokos.

**Koinonikon for the Transfiguration (Tone 8):** We shall walk, O Lord, in the light of Thy countenance forever. Alleluia.



## MEDITATIONS ON THE FEAST OF THE TRANSFIGURATION

By Metropolitan Saba

The Feast of the Transfiguration is the feast of glory. It is the feast of glorification, of man’s glorification by his return to how he was in paradise, before the fall of Adam and Eve. Indeed, it is the return to the perfection of glory that they would have attained had they not fallen.

If man was created just to live and act for some number of years on earth, what is the meaning of his life? He was created for divine glory. He was created to put on this glory.

Seeking for glory is the deepest and most deeply-rooted need in man's heart. It is the need that is constantly attached to his nature. Even children long for glory (even if unknowingly), as when they want to stand out. Adults find in it a motive for excelling and for great deeds or, if they are wicked, a motive for evil deeds. ...

There is glory, and then there is glory: the glory of the world and the glory of the kingdom, the glory of man and the glory of God, momentary glory and eternal glory, outward glory and inner glory, glory established upon the cross and glory established on the crucifixion of others, glory that comes through the cross and glory that rejects the cross. Do you know what kind of glory you desire?

The glory that God has promised us is to "*partake in the inheritance of the saints*" (Col. 1:12). It is the glory of holiness, which God has made possible for us through the cross. "*I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*" (Rom. 8:18), and "*our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory*" (2 Cor. 4:17). Therefore, Moses and Elijah spoke with Him "*of His exit which He was about to accomplish at Jerusalem*" (Luke 9:31).

Christ's death is intimately tied to the glory of the transfiguration because Christ is glorified in His death (cf. John 12:23). In the annual liturgical cycle, the Feast of the Transfiguration comes forty days before the Feast of the Cross, demonstrating the connection that exists between Christ's glory and the cross. The word exodus reveals that Christ's passion is the realization of the Passover of the Old Testament and the true exodus from slavery to salvation.

The unveiling of this divine glory likewise confirms that Christ's imminent death is, not something forced on Him by outside powers, but rather a free offering of love, for no soldier would have been able to resist such a glory when Jesus was arrested, had Christ not remained silent. We chant in the kontakion for the feast, "*Your disciples, insofar as they were able, beheld Your glory, so that when they should see You crucified, they would remember that Your suffering was voluntary.*" ...

This glory is attained by one who has passed through the glory of the cross. That is, one who has been freed of the hateful ego and from self-love. Rejecting the cross causes a person to seek glory in self-affirmation, and thus his glory remains a worldly glory destined to fail. It does not give him the fullness and satisfaction that he seeks. This is evident in

his dissatisfaction with any profit that he gains and in his constant striving for more of what he already has. ...

Earthly glory is by definition passing, a mirage of the life to come and a cause of perdition. But the promised glory—the glory of man’s transfiguration in God’s light—is the perfection of the image with the divine likeness, the lasting and original glory, the reason for the creation of man. If this glory does not exist, then what justifies human life? And what makes people bear their personal suffering and the suffering of others? And what gives them the capability to continue with the painstaking effort of life? Life without this divine purpose becomes a heedless passing between strangers who uselessly go along their way, life from the womb to the grave. History becomes merely a succession of vain mirages. Life, the life of every person, is a short series of events with no justification for its past, no meaning to its present, and no possible end to its suffering. Mention of human suffering and the torments of humanity becomes something unbearable.

But we know that this is not the case. God manifests this in His having also become man. He will show His disciples the transformation that will happen to mankind in His kingdom of heaven, when they too will enter into glory. *“For whoever desires to save his life will lose it, but whoever loses his life for my sake will find it... For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works”* (Matt. 16:25, 27; cf. Luke 9:24, 26); and also, *“But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God”* (Luke 9:27), *“till they see the Son of Man coming in His kingdom”* (Matt. 16:28).

The transfiguration, then, is a sample of man’s natural state. It is the beauty of humanity restored, the beauty of original, undistorted creation. Many knew this beauty, this glory, and experienced it here on earth. The Prophet Moses knew it when his face shined and the Hebrews were not able to look upon him. Many enlightened persons knew it, those who in the purity of their life and their struggle were liberated from the corruption of their fallen nature and became temples for the indwelling of God, such as Saint Seraphim of Sarov and many others.

May God make us worthy to seek this glory. Amen.

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# 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)*

Today:

- Chrismation of Tobey (Petra) Ligeza. May God grant her many years!
- Blessing of fruits and vegetables, at the end of the Liturgy.

This week:

- **Tuesday, Wednesday, Thursday, and Friday:** Morning prayers, 9am.
- **Tuesday, August 8:** Parish council meeting (online), 7:30pm.
- **Wednesday, August 9:** Supplicatory Canon (Paraklesis) to the Theotokos, 7pm.
- **Saturday, August 12:** Vespers, 7pm.
- **Sunday, August 13:** Orthros & Divine Liturgy, beginning 8:30am.
- **Monday, August 14:** Vespers & Divine Liturgy for the Dormition of the Theotokos, 7pm. *The Dormition fast ends after Liturgy; the potluck afterwards does not need to be fasting.*

**SCHOOL SUPPLIES DRIVE FOR ST. PIUS V SCHOOL:** Once again we are having our annual school supplies drive for St. Pius V School from **Sunday, July 15 to Sunday, August 6, 2023**. 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. Make out your checks 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.

**THE DORMITION FAST** is a period of fasting, repentance, and prayer every year for the first two weeks of August, in honor of the falling-asleep and assumption of the Theotokos. Please fast as you are able during this time; see Father Andrew for guidance if you wish. It is also customary for Orthodox Christians to pray the Paraklesis (Supplicatory Canon) to the Theotokos, which can be found online or in many prayer books. The fast ends after Divine Liturgy on Monday evening, Aug. 14.

**CHURCH SCHOOL.** The start of church school is approaching quickly! I (Melissa) am looking for **additional teachers for acclimation and our 4-5th grade classes**. Please

see Melissa if you are interested in teaching with Fr. Andrew's blessing. The next teacher's meeting will be following liturgy on **August 21** and the official start of church school is **September 17**.

**GUARDIAN ANGEL ORTHODOX SCHOOL** is a pre-K through 8<sup>th</sup> grade school that meets at St. John the Baptist Greek Orthodox Church in Des Plaines. They currently have staff openings for the fall:

- First Grade Teacher
- Second Grade Teacher
- Preschool Director
- Teaching Assistants

See Lisa Corey for more information, or contact Maria Kroll at [mkroll@gaods.org](mailto:mkroll@gaods.org) if you are interested!

## Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
<b>Sun., Aug 6</b> <i>Transfiguration</i>	Richard C	Cristina P	John O	Zach C	G-K
<b>Sun., Aug 13</b>	Michelle C	Debbie K	JoAnne T	Domitille	L-P
<b>Mon., Aug 14</b> <i>Dormition</i>	Sd Joseph	Dn Walid	Azizeh	n/a	n/a
<b>Sun., Aug 20</b>	Doug J	Sandy A	Nancy L	Alina S	R-Z
<b>Sun., Aug 27</b>	Jim K	Pat K	John O	Lydia A	A-F
<b>Tues., Aug 29</b> <i>St John the Baptist</i>	Paul K	Dn Walid	Domitille	n/a	n/a

**For Sunday coffee hour**, the church has 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.

If you have children, please monitor them as they go through the coffee hour line, and help them clean up after themselves. **Weekly clean-up will be the responsibility of those providing coffee hour.** And of course, things go faster when we all pitch in and help!



# DAILY BIBLE READINGS

AUGUST 6-12, 2023

ADAPTED FROM THE  
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

*For our daily Old Testament readings, we will be reading straight through the Minor Prophets, according to the order and numbering of the Orthodox Study Bible. Note that the book order and chapter numbering differs from other English translations.*

**Sunday, August 6: Transfiguration of our Lord Jesus Christ**

Exodus 24:12-18 / Exodus 33:11-23, 34:4-9 / 3 Kingdoms (1 Kings) 19:3-16  
Luke 9:28-36 / 2 Peter 1:10-19 / Matthew 17:1-9

**Monday, August 7: Martyr Dometius of Persia and two disciples**

Joel 3 / 1 Corinthians 15:12-19 / Matthew 15:32-39

**Tuesday, August 8: Martyrs Eleutherius and Leonidas of Constantinople, and the infants martyred with them**

Joel 4 / 1 Corinthians 15:20-38 / Matthew 16:1-4

**Wednesday, August 9: Glorification St. Herman of Alaska**

Obadiah / 1 Corinthians 15:39-58 / Matthew 16:5-12

**Thursday, August 10: Holy Martyr and Archdeacon Lawrence of Rome**

Jonah 1 / 1 Corinthians 16:1-23 / Matthew 16:13-20

**Friday, August 11: Martyrs Basil and Theodore of the Kiev Caves**

Jonah 2 / 2 Corinthians 1:1-14 / Matthew 16:21-28

**Saturday, August 12: Hieromartyr Alexander, Bishop of Comana**

2 Corinthians 1:15-24 / Matthew 17:1-13

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