



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 13, 2023

**Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am
Leave-Taking of the Transfiguration • 10th Sunday after Pentecost**



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Troparion for the Resurrection (Tone 1): While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O Giver of life: Glory to Thy resurrection, O Christ! Glory to Thy kingdom! Glory to Thy providence, O Thou who alone art the lover of mankind.

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.

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 Tenth Sunday after Pentecost

Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

The Reading from the First Epistle of St. Paul to the Corinthians (4:9-16)

Brethren, God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill clad and buffeted and homeless; and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off scouring of all things. I do not write this to make

you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the Gospel. I urge you, then, be imitators of me.

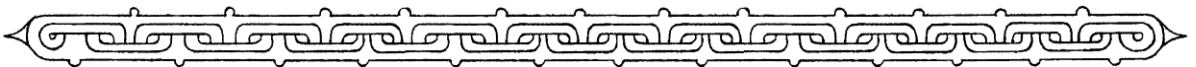
THE GOSPEL

For the Tenth Sunday of Matthew

The Reading from the Holy Gospel according to St. Matthew (17:14-23)

At that time, a man came up to Jesus and kneeling before Him said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Thy disciples, and they could not heal him.” And Jesus answered, “O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.” And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, “Why could we not cast it out?” Jesus said to them, “Because you have no faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you. This kind never comes out except by prayer and fasting.”

As they were traveling together through Galilee, Jesus said to them, “The Son of man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day.”



FAITH AND SCIENCE

By Metropolitan Saba

The scope of science is the tangible and perceptible. Science deals with concrete reality. It is built on analyzing, scrutinizing, and unveiling the different components of what it studies. For instance, science attempts to know the body’s components, the functions of its organs and their coordination, its diseases and the reasons for its deterioration or growth, in addition to all its mysteries that surpass our human understanding. Science deals with concrete reality, to improve it, to beautify it, to enrich it, etc.

When science reaches beyond concrete reality and encroaches on the spiritual realm, dreams, motivations, and inclinations, when it deals with the inner person and studies the

existential problems such as love and hatred, inner peace, anxiety, pain, meaning, death, life, evil, and good—then science abandons its strict scientific rules and enters into the realm of conclusions, deductions, theories, and reflections. Science does not thus remain as science, but it becomes philosophy or metaphysics.

Science helps me know what is suitable for my health and what is suitable for my practical and economic affairs. It provides me with healing and treatment for my illnesses and facilitates my movement from one place to another. However, it doesn't give meaning to my life. It doesn't explain to me the existence of death, evil, pain, or injustice. From a human perspective, these issues fall under the scope of philosophy, faith, or religion.

If we want an integrated vision, we find in science and faith two complementary, not contradictory, fields. The first makes the life of human beings easier at many levels; and the second gives them the motivation, meaning, and inner power to live life in its fullness. "I have come that they may have life, and that they may have it more abundantly" (John 10:10). Man is a physical-psychological being. He is composed of spirit and matter. Christian theology calls him a "psychosomatic being"—i.e., a soul-body being. The body has its demands and needs, and so has the soul. Only satisfying what is of the body makes humans instinctive beings, similar to animals. History has shown that humans are not satisfied with the material, nor do they only seek material things, except when they lack what is necessary for life. However, as soon as they fulfil their basic needs of life, they move on to the deeper needs, the needs of the soul and the spirit.

Science has its realm, and so does faith. The realm of faith is more comprehensive and general than that of science; faith incorporates science to improve human life, and it cooperates with God in creativity. The most important aspect of faith is that it provides the guardrails that give science its values and guard against its impulses, which humans may direct toward destruction and devastation rather than toward building a better life.

Who sets the ethics of science? Who prevents science from producing super humans (the "post-humans" of transhumanism) and annihilating weak humans? Who prevents science from establishing a new human slavery? Who gives human meaning to scientific achievements? Who establishes the ethics of biological sciences (bioethics)? Who satisfies the human soul that thirsts to find love and security? Who empowers the human being to achieve a better life and gives him meaning and fulfilment, which he has pursued throughout his existence on earth? Science cannot now find, nor has it ever been able to find, answers to these and many other questions.

Science has lost the glamor it had in the twentieth century. People have started to perceive science realistically after dreaming for a long time of a paradise promised by science. People once expected science to change everything for the better; however, they have discovered that it is only a tool that may equally change things for the worse, in evil hands.

Science and faith have struggled with each other a lot in the past. Perhaps one of the reasons for their conflict is the dominance of religion and its utter hegemony over European societies during the Middle Ages, which was accompanied by contemporaneous scientific concepts founded on narrow and literal understandings of religious texts.

Scientific development has contributed to the liberation of faith from human religious frameworks, shaped within a specific time and place. And after centuries of conflict, both science and faith have begun to take their natural places without encroaching on each other. Scientists have come to understand that their knowledge is limited to what is concrete and can be improved and that their theorizing on the intangibles betrays scientific rules and encroaches on contemplation, philosophy and faith. Believers, on the other hand, have recognized that the Holy Bible is a theological book that tells humans about God through the culture within which it was inspired and that it does not offer scientific knowledge, even if sometimes it was expressed in scientific terms as understood by its contemporaneous audience.

Faith is personal, and it is related to many things, such as humility, openness, obedience, the wholeness of man, and the integrity of his mind and heart. That's why we may find both faithful and atheistic scientists, just as we find both faithful and atheistic philosophers.

It is time for us to put God in His own category above our human abilities, however big they may seem, since He is immeasurably beyond our understanding.

Announcements and Upcoming Events

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

Today:

- Coffee hour, downstairs after Divine Liturgy.

This week:

- **Monday, August 14:** Vespertal Divine Liturgy for the Dormition of the Theotokos, 7pm. *The Dormition fast ends after Liturgy; the potluck afterwards does not need to be fasting.*
- **Tuesday, Wednesday, Thursday, and Friday:** Morning prayers, 9am.
- **Wednesday, August 16:** Vespers, 7pm.
- **Saturday, August 19:** Vespers, 7pm.
- **Sunday, August 20:** Orthros & Divine Liturgy, beginning 8:30am. *Following Liturgy we will have a visit and talk from **Nathan & Gabriella Hoppe**, missionaries in Albania.*

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 20** and the official start of church school is **September 17**.

GUARDIAN ANGEL ORTHODOX SCHOOL is a pre-K through 8th 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@goods.org if you are interested!

Volunteer Schedule

Date	Reader	Prosphora	Greeter	Coffee	Food
Sun., Aug 13	Michelle C	Debbie K	JoAnne T	Domitille	L-P
Mon., Aug 14 <i>Dormition</i>	Sd Joseph	Dn Walid	Azizeh	n/a	n/a
Sun., Aug 20	Doug J	Sandy A	Nancy L	Alina S	R-Z
Sun., Aug 27	Jim K	Pat K	John O	Lydia A	A-F
Tues., Aug 29 <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 13-19, 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 13: St. Tikhon of Zadonsk

John 21:1-14 / 1 Corinthians 4:9-16 / Matthew 17:14-23

Monday, August 14: Holy Prophet Micah

Jonah 3 / 2 Corinthians 2:1-17 / Matthew 17:24-27

Tuesday, August 15: The Dormition of the Holy Theotokos

Genesis 28:10-17 / Ezekiel 43:27-44:4 / Proverbs 9:1-11
Luke 1:39-56 / Philippians 2:5-11 / Luke 10:38-42, 11:27-28

Wednesday, August 16: Image of our Lord Jesus Christ “Made Without Hands”

Jonah 4 / 2 Corinthians 3:1-18 / Matthew 18:1-14

Thursday, August 17: Myron the Martyr of Cyzicus

Nahum 1 / 2 Corinthians 4:1-12 / Matthew 18:15-20

Friday, August 18: Floros & Lauros the monk-martyrs of Illyria

Nahum 2 / 2 Corinthians 4:13-18 / Matthew 18:21-35

Saturday, August 19: Martyr Andrew the General

2 Corinthians 5:1-11 / Matthew 19:1-12

ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
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