



# 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 20, 2023**

**Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am**

**After-Feast of the Dormition • 11<sup>th</sup> Sunday after Pentecost**



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**Troparion for the Resurrection (Tone 2):** When Thou didst submit Thyself unto death, O Thou deathless and immortal one, then Thou didst destroy hell with Thy godly power. And when Thou didst raise the dead from beneath the earth, all the powers of heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee!

**Troparion for the Dormition (Tone 1):** O Theotokos, in giving birth thou wast preserved in virginity, and in thy falling asleep, thou hast not forsaken the world. For thou wast translated into life, being the Mother of Life. Wherefore by thy pleading, deliver our souls from death.

**Kontakion for the Dormition (Tone 2):** Neither the tomb nor death could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life by the one who dwelt in her virginal womb.

**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 Eleventh Sunday after Pentecost*

The Lord is my strength and my song. The Lord has chastened me severely.

### **The Reading from the First Epistle of St. Paul to the Corinthians (9:2-12)**

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, “You shall not muzzle an ox when it is treading out the grain.” Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because

the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

## **THE GOSPEL**

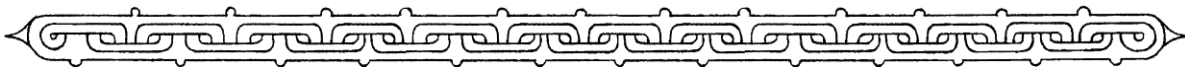
*For the Eleventh Sunday of Matthew*

### **The Reading from the Holy Gospel according to St. Matthew (18:23-35)**

The Lord spoke this parable: The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Lord, have patience with me, and I will pay you everything.’ And out of pity for him the lord of that servant released him and forgave him the debt.

But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ So his fellow servant fell down and besought him, ‘Have patience with me, and I will pay you.’ He refused and went and put him in prison until he should pay the debt.

When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the jailers, until he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”



## THE GOD OF THE BIBLE

His Eminence Metropolitan Saba

There are certain erroneous or distorted beliefs that are widespread among the faithful. In this brief note, I am concerned with the one that starts out from the basis of the Bible to erroneously state that the image of God in the Old Testament is not the same as in the New Testament. Some believe that God in the Old Testament is only a god of war, cruelty, violence and racism, while in the New Testament, He is only a god of love, forgiveness, mercy and kindness.

This erroneous belief is the result either of ignorance of the Old Testament, its interpretation, and its structure or of the influence of misconceptions similar to the approach of those critics of the Bible who attack it for reasons too numerous to refute here. In each case, the approach to the Bible is wrong because it is not a theological approach to a religious book. Many also arrive at erroneous conclusions because they do not understand the essence of inspiration in Christianity, or because they take a merely historical approach to the Bible.

Divine inspiration has taken place over the course of a long pedagogical relationship of about eighteen and a half centuries. God inspired mankind with what He wanted to say through the historical events they experienced, speaking to them in their language and according to their understanding, gradually bringing them toward Him. The Bible is not a book of history, even though it uses history to speak theology.

By way of example and not exclusively, I will cite some verses of the Old Testament where God appears merciful, loving and forgiving: *"And the Lord passed before [Moses] and proclaimed, 'The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin'"* (Exodus 34:6-7; cf. Numbers 14:18, Deuteronomy 4:31, Psalm 86:5 and 108:4, Joel 2:13).

And some verses of the New Testament show another face: *"Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God"* (Rev. 19:13-15).

God is the same in both testaments. His true image becomes clear as He accompanies sinful mankind until it reaches the point of abandoning sin. Some find fault with the existence of sinful people (and what human is without sin?) who played an important role in the history of salvation, but they forget that God accompanies sinners in order to save

them from their sin. He has mercy on them with longsuffering until they repent and change. Dwelling on the sins that appear in the stories of people in the Bible is not important. The important thing is focusing on the grace that changes and transforms these sinners.

God has undertaken—and continues to undertake—the task of saving mankind. The Bible came into existence for their salvation because they languished under sin and were enslaved to the devil.

It is also necessary to pay active attention to reading the texts, especially the Old Testament, in a manner consonant with their genre. That is, not reading narratives, poetry, stories, proverbs and wisdom literature all in the same way. Rather, give each genre its due. Poetry is not direct speech, like explicit commandments.

It is likewise very necessary to know that in the Old Testament especially, history was the theatre that God used to discipline mankind and to show them gradually through its events His pure divine image until it was completed in their eyes. The Bible very often uses historical events to give a religious—that is, theological—lesson.

God is a Father and a pedagogue. He is a lover and a judge. He is just and forgiving. He is kind and disciplining. He is powerful and tender. Does education not require firmness and intensity, suppleness and tenderness? To the degree that a person is course and crude and cruel, he benefits from firmness, just as he benefits from sternness. Love is God's essence. His power is the power of love.

As for the superficial teaching that is popular among us, which focuses only on mercy, love and forgiveness, it is incomplete because it does away with the teaching and rebuking face of God, which accompanies humankind until they reach the desired ideal.

Education's reliance in the past on fear, violence, and punishment and its excessive use of this style does not mean that the correct manner of education today should ignore other aspects, such as judgment, justice, and good or evil deeds that, respectively, cast man and all creation into heaven or hell.

May he who realizes his sins, is pained by them and sincerely walks in the way of repentance understand the meaning of the Bible and the essence of God's word, and may he have constant nourishment.

*Originally published November 28, 2016*

# 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:

- Coffee hour, downstairs after Divine Liturgy.
- Church school teacher meeting, during coffee hour.
- Presentation by missionaries Nathan and Gabriella Hoppe

This week:

- **Wednesday, Thursday, Friday:** Morning prayers, 9am. *No Tuesday morning prayers at the church this week.*
- **Wednesday, August 23:** Vespers, 7pm.
- **Saturday, August 26:** Vespers, 7pm.
- **Sunday, August 27:** Orthros & Divine Liturgy, beginning 8:30am.

**ST. PIUS SCHOOL SUPPLY DONATION UPDATE.** Our recent collection for St. Pius School totaled \$1,216.00. Thank you to all who so generously contributed to this worthy school!

**CHURCH SCHOOL.** The start of church school is approaching quickly! I (Melissa) am looking for **additional teachers for 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 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!

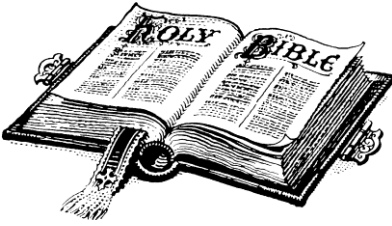
# Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
<b>Sun., Aug 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!

\*Shaded dates are fasting days. No meat or dairy products should be served at the church on these days.



# DAILY BIBLE READINGS

AUGUST 20-26, 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 20: Holy Prophet Samuel**

John 21:14-25 / 1 Corinthians 9:2-12 / Matthew 18:23-35

**Monday, August 21: Apostle Thaddæus of the Seventy (44 AD)**

Nahum 3 / 2 Corinthians 5:12-21 / Matthew 19:13-15

**Tuesday, August 22: Virgin Martyr Eulalia of Barcelona; Martyr Felix (303)**

Habakkuk 1 / 2 Corinthians 6:1-13 / Matthew 19:16-30

**Wednesday, August 23: Hieromartyr Irenæus, Bishop of Lyons (202)**

Habakkuk 2 / 2 Corinthians 6:14-7:1 / Matthew 20:1-16

**Thursday, August 24: Hieromartyr Eutychius, disciple of St. John the Theologian**

Habakkuk 3 / 2 Corinthians 7:2-16 / Matthew 20:17-28

**Friday, August 25: Holy Apostle Titus of the Seventy, Bishop of Crete**

Zephaniah 1 / 2 Corinthians 8:1-15 / Matthew 20:29-34

**Saturday, August 26: Martyrs Adrian and Natalia of Nicomedia (4<sup>th</sup> c.)**

2 Corinthians 8:16-24 / Matthew 21:23-27

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