

# 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 15, 2021**

**Saturday Vespers, 7:00 pm • Sunday Matins & Liturgy, 8:30 am**  
**Dormition of the Most Holy Theotokos**



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

**Troparion of the Resurrection (Tone 7):** Thou didst shatter death by Thy cross, Thou didst open paradise to the thief! Thou didst turn the sadness of the ointment-bearing women into joy, and didst bid Thine apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the great mercy!

**Troparion for the Dormition (Tone 1):** In thy birth-giving, O Theotokos, thou didst keep and preserve 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 thine intercessions, deliver our souls from death.

**Kontakion for the Dormition (Tone 2):** Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He who dwelt in her ever-virgin womb did translate her to life.

**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 Dormition of the Theotokos*

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the humility of His servant.

### **The Reading from the Epistle of St. Paul to the Philippians (2:5-11)**

Brethren, let this mind be in you, which is also in Christ Jesus; who, being in the form of God, did not think it robbery to be equal with God, but emptied Himself, taking the form of a slave, becoming Himself in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, even the death of the Cross. For this cause also God highly exalted Him, and gave Him a Name which is above every name; that in the Name of Jesus every knee should bow, of those who are in heaven, and those who are on earth, and those who are under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

## THE GOSPEL

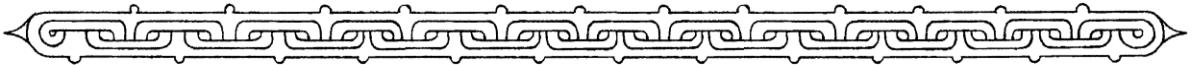
*For the Dormition of the Theotokos*

### The Reading from the Holy Gospel according to St. Luke (10:38-42; 11:27-28)

At that time, Jesus entered a certain village; and a woman named Martha received Him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to His teaching. But Martha was distracted with much serving; and she went to Him and said, "Lord, dost Thou not care that my sister has left me to serve alone? Tell her then to help me."

But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."

As He said this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore Thee, and the breasts that fed Thee!" But He said, "Blessed rather are those who hear the word of God and keep it!"



## :: FALLING ASLEEP IN THE LORD ::

*Fr. Andrew Kishler*

This weekend, Eastern Orthodox and Roman Catholic Christians around the world celebrate a feast day known as the *Dormition* or the *Assumption* of St. Mary the Mother of Jesus. August 15 is the day Christians traditionally remember her death and her salvation by her Son and one and only Savior for all men and women, the Lord Jesus Christ.



Orthodox Christians by and large prefer the name *Dormition* for this holy day, which literally means ‘falling asleep.’ This word is appropriate because it is exactly how the Bible describes death. Jesus, speaking of the death of his friend Lazarus, says, “Our friend Lazarus has fallen asleep, but I go to awake him out of sleep” (John 11:11). When the Lord returns in glory, He will “bring with Him those who have fallen asleep” in death (1 Thessalonians 4:14). When you go to sleep at night, you presume you’re going to wake back up again in the morning. This is exactly how Christians should think about death: It’s a nap; it’s a night’s sleep! All of the loved ones and family

members and friends who have died – we believe that they will rise again, body and soul, from their graves. They are not gone for good, they are only sleeping. For those who don’t believe in God, or Heaven and Hell, death is the end. Death is final; it is the last word. But Christians know that death is not the end. We know Jesus Christ conquered death with His Cross and His empty tomb. We know death is most emphatically NOT the last word. Death is only a nap!

That’s what we mean when we use the word *Dormition* for St. Mary’s death: It is an affirmation of our Christian certainty that all the graves will someday be emptied by God’s all powerful and all loving hand. Death for her and for all of us who follow Jesus Christ is only a nap. Death is a good night’s sleep before we wake up again.

It is clear from the Gospels that Jesus’ mother was very close to Him both in His life and at His death. On Good Friday, she is one of the few who remain with Jesus, faithful to the very end, standing by the cross of her Son. Many beautiful hymns have been written of St. Mary’s grief at the cross of Jesus, such as the beautiful *Stabat Mater*: “At the Cross her station keeping, stood the mournful Mother weeping, close to her Son to the last.”

She experiences Jesus’ sufferings along with Him, and shows us the way. That is what we are all supposed to do: “that I may know Him in the power of His resurrection, and may share His sufferings, that if possible I may attain the resurrection from the dead” (Phil. 3:10-11). One of

our spiritual tasks is to see all of our own sufferings and pains in light of the cross. In other words, when we suffer, we join with St. Mary and the others at Jesus' cross.

Now imagine the joy Mary must have felt when she realized her Son had risen from the dead! The Bible doesn't describe the scene, but Christian poets throughout the centuries have attempted to capture her unspeakable joy. A favorite Easter hymn in the Orthodox Church is a paraphrase of Isaiah 60: "The angel spake unto her that is full of grace, saying, O Pure Virgin rejoice; again, I say also rejoice, for thy Son is risen from the tomb on the third day. Shine, shine, O New Jerusalem, for the glory of the Lord is risen upon thee."

She is our example in suffering, and she is also our example in joy and hope. Just as our sufferings and pains resemble the Cross of the Lord, so do our joys resemble His resurrection. This is why, along with St. Mary, we must always give thanks to God for all the good things we enjoy in this life: food, clothing, a shelter over our heads, family, friends. We must never take anything for granted. Anything good and joyful we experience in this life is from God.

## **:: PRINCE-MARTYR CONSTANTINE BRANCOVEANU AND HIS SONS ::**

*From [www.oca.org](http://www.oca.org)*

The holy Prince Constantine Brancoveanu, the son of Prince Matthew Basarab, was born in 1654. When his parents died, he was raised and educated by his uncle, Constantine Cantacuzino. When another uncle, Prince Serban Cantacuzino died on October 19, 1688, Constantine was chosen to succeed him as Prince of the Romanian Land (Wallachia). Saint Constantine was a wise and just ruler who was guided by Christian principles, and worked for the benefit of his people. He also built and restored many churches and monasteries. His philanthropy extended even into Transylvania and Moldavia, which were ruled by others.

In 1714, after a reign of twenty-five years, Saint Constantine, his sons (Saints Constantine, Stephen, Radu, and Matthew) and his sons-in-law were arrested by soldiers sent to Bucharest by Sultan Ahmed III (1703-1730). The prisoners were brought to Constantinople, where they were tortured for four months. Prince Constantine was told that if he and his sons wanted to escape death, they would have to convert to Islam and pay a large sum of money. Constantine did not have the money required by the Turks, and he did not wish to convert to the Muslem faith.

Seeing that neither tortures nor threats would induce the prisoners to forsake Christ, the Turks sentenced them to death. Before his own execution, Saint Constantine had to watch as his sons were beheaded before his eyes.

On the Feast of the Dormition (August 15), the sixty-year-old prince, his sons, and his counsellor Ianache Vacarescu died as martyrs for Christ. Their bodies were left unburied for three days, then

they were thrown into the sea. Their relics were recovered by Orthodox Christians who brought them to the Monastery of the Theotokos on the island of Chalki.

Saint Constantine's wife Marica brought his holy relics back to Bucharest and placed them in the church of Saint George the New, which he had founded. He was glorified by the Orthodox Church of Romania in 1992.

## 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.
- **No morning prayers Tuesday or Wednesday this week.** Father Andrew will be out of the office, but still available by phone, text, or email.
- **Wednesday, August 18:** Paraklesis to the Theotokos, 7pm.
- **Thursday & Friday, Aug. 19 & 20:** Morning prayers, 9am.
- **Saturday, Aug. 21:** Intro to Orthodoxy class, 6pm; Vespers, 7pm.
- **Sunday, Aug. 22:** Matins, 8:30am; Divine Liturgy, 9:30am, followed by coffee hour and a presentation from missionaries Nathan and Gabriella Hoppe.

Mark your calendars:

- **Sunday, Aug. 29:** After Divine Liturgy and coffee hour, we will have a presentation from medical missionaries John and Kristin Coatney.
- **Tuesday, Sept. 7:** Vespers Divine Liturgy for the Nativity of the Theotokos, 7pm.
- **Sunday, Sept. 12:** First day of church school.
- **Tuesday, Sept. 14:** Vespers Divine Liturgy and procession of the Holy Cross, 7pm
- **Saturday, Sept. 18:** Wedding of Thomas and Kadisha, 1pm. (No vespers this day)

### 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.

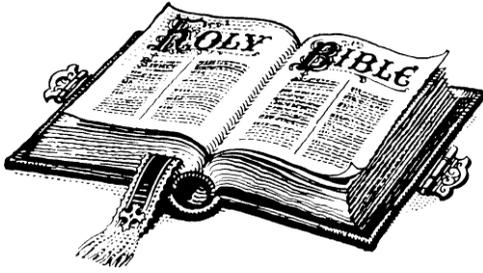
# Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
<b>Sun, Aug. 15</b> <i>Dormition</i>	Doug J. <i>Phil 2:5-11</i>	Domitille	Sandy A.	Lydia A	L-P
<b>Sun, Aug. 22</b>	Jim K. <i>1Cor 3:9-17</i>	Cristina	Azizeh C.	Zach C.	R-Z
<b>Sun, Aug. 29</b> <i>St. John the Baptist</i>	Paul K. <i>Acts 13:25-33</i>	Dn. Walid	Jerry C.	Domitille	A-F
<b>Sun., Sept. 5</b>	Michelle C <i>1Cor 9:2-12</i>	Sandy A	Domitille	Alina S	G-K
<b><u>Tues., Sept. 7</u></b> <i>Nativity Theotokos</i>	Joseph L <i>Phil 2:5-11</i>	Octavian		<i>Volunteer</i>	<i>Potluck</i>
<b>Sun., Sept. 12</b>	Richard C <i>Gal 6:11-18</i>	Debbie K	Nancy L	Lydia A	L-P
<b><u>Tues., Sept. 14</u></b> <i>Holy Cross</i>	Sd Joseph <i>1Cor 1:18-24</i>	Octavian		<i>Volunteer</i>	<i>Potluck</i>
<b>Sun., Sept. 19</b>	Polycarp <i>Gal 2:16-20</i>	Pat K	Azizeh C	Zach C	R-Z
<b>Sun., Sept. 26</b>	Doug J <i>1 Jn 4:12-19</i>	Domitille	Jerry C	Domitille	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 15-21, 2021

ADAPTED FROM THE  
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

**Sunday, August 15: Dormition of the Most 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

**Monday, Aug. 16: Image of Christ “Made without Hands”**

Exodus 25 / 1 Corinthians 11:23-34 / Matthew 18:1-11

**Tuesday, Aug. 17: Myron the Martyr of Cyzicus**

Exodus 26 / 1 Corinthians 12:1-26 / Matthew 18:10-22

**Wednesday, Aug. 18: Floros & Lauros the Monk-martyrs of Illyria**

Exodus 27 / 1 Corinthians 12:27-13:13 / Matthew 19:1-15

**Thursday, Aug. 19: Martyr Andrew the General & his 2,593 soldiers**

Exodus 28 / 1 Corinthians 14:1-19 / Matthew 20:17-28

**Friday, Aug. 20: Holy Prophet Samuel**

1 Samuel (1 Kingdoms) 3 / 1 Corinthians 14:20-40 / Matthew 21:12-20

**Saturday, Aug. 21: Holy Apostle Thaddaeus**

Romans 14:6-9 / Matthew 15:32-39

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THE MOST REVEREND METROPOLITAN JOSEPH  
THE RIGHT REVEREND BISHOP ANTHONY, DIOCESE OF TOLEDO AND THE MIDWEST  
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