



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 14, 2022

**Sunday Orthros & Divine Liturgy, 8:30am
Dormition of the Most Holy Theotokos**



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Troparion of the Resurrection (Tone 8): From the heights Thou didst descend, O compassionate one. And Thou didst submit to the three-day burial, that Thou might deliver us from passion. Thou art our life and our resurrection; O Lord, 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 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 handmaiden.

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 Thou didst suck!" But He said, "Blessed rather are those who hear the word of God and keep it!"

Hymn to the Theotokos for the Dormition (Tone 1): The angels, as they looked upon the Dormition of the Virgin, were struck with wonder, seeing how the Virgin went up from earth to heaven. The limits of nature are overcome in thee, O pure Virgin: for birth-giving remains virginal and life is united to death! A virgin after child-bearing and alive after death, thou dost ever intercede for us, O Theotokos.



:: 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, 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

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 Muslim 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

This week at All Saints:

- **TODAY:** Baptism of Samantha Barajas and chrismation of C. J. DeFabio. May God grant them many years!
- **Tuesday & Wednesday:** Morning prayers, 9am. *No morning prayers on Thursday or Friday this week.*
- **Wednesday, Aug. 17:** Vespers, 7pm.
- **Saturday, Aug. 20:** Vespers, 7pm.
- **Next Sunday, Aug. 21:** Orthros & Divine Liturgy, 8:30am. Wedding of Michael Almisry and Allison Plyer at New Gračanica Monastery (35249 W. Grant Ave., Third Lake), at 2:30pm.

PARISH POTLUCK. There has been some revived interest for a regular time of church fellowship. Mark your calendars! Before Saturday vespers on **Saturday, August 27**, join us at 5:30pm for a potluck meal and social event.

CHURCH SCHOOL: Following liturgy on **August 28**, please join our church school teachers to help clean and prepare the classrooms. All church members are invited and encouraged to help along with younger children who are supervised by their parents. Church school for children and adults of all ages will begin **Sunday, Sept. 11**. Please see Melissa W. if you have any questions.

LADIES GROUP: Our ladies' chair JoAnne T. is planning to have a meeting for all the ladies of All Saints on **Sunday, Sept. 18**. The purpose will be to plan upcoming fall and winter events.

ALL-CHURCH ANNUAL MEETING: Looking ahead, our annual membership meeting will take place **Sunday, Oct. 2**, after Divine Liturgy. At this meeting we will hear

updates from the priest and ministry leaders of our church, vote on the upcoming year's budget and approve new parish council members. Any budget items for our 2023 fiscal year, along with any nominations for parish council membership, should be submitted to Fr. Andrew or Jeneson Abraham by the end of August for consideration.

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun Aug 14 <i>Dormition</i>	Sd Joseph	Debbie K	Azizeh	Lydia A	L-P
Sun Aug 21	Polycarp	Domitille	Nancy L	Alina S	R-Z
Sun Aug 28	Doug J	Cristina P	Sandy A	Zach C	A-F
Sun Sept 4	Jim K	Dn Walid	Azizeh	Lydia A	G-K
Wed Sept 7 <i>Nativity Theot.</i>	Paul K	Sandy A	Nancy L	n/a	
Sun Sept 11	Jason L	Debbie K	Sandy A	Alina S	L-P
Tues Sept 13 <i>Holy Cross</i>	Joseph L	Sandy A	Azizeh	n/a	
Sun Sept 18	Richard C	Cristina P	Domitille	Domitille	R-Z
Sun Sept 25	Sdn Joseph	Domitille	Nancy L	Zach C	A-F

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 can all pitch in and help.



DAILY BIBLE READINGS

AUGUST 14-20, 2022

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, August 14: Holy Prophet Micah

John 20:19-31 / 1 Corinthians 3:9-17 / Matthew 14:22-34

Monday, 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

Tuesday, Aug. 16: Image of Christ “Made without hands”

Judges 18 / 1 Corinthians 15:20-38 / Matthew 16:1-4

Wednesday, Aug. 17: Myron the Martyr of Cyzicus

Judges 19 / 1 Corinthians 15:39-58 / Matthew 16:5-12

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

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

Friday, Aug. 19: Martyr Andrew the General

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

Saturday, Aug. 20: Holy Prophet Samuel

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

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
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