

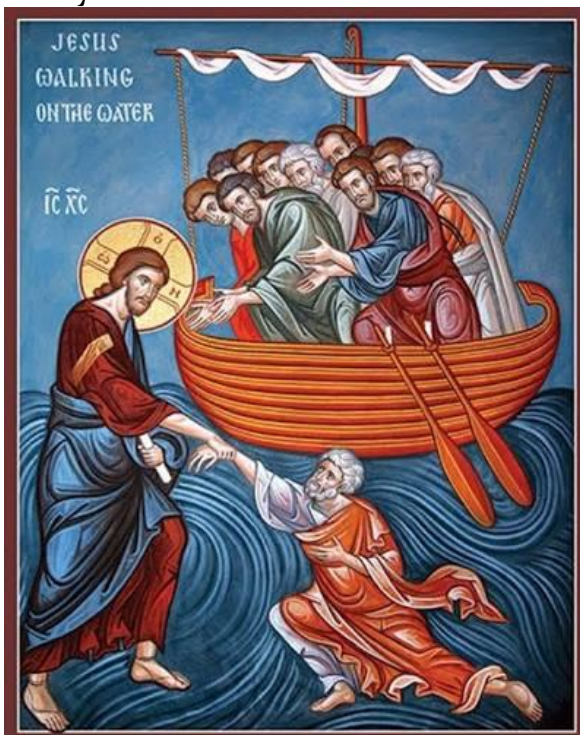


ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America
4129 W. Newport Ave., Chicago, IL 60641
www.allsaintsorthodox.org

Sunday, August 2, 2026

9th Sunday of St. Matthew • Relics of St. Stephen



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Apolytikion 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!

Apolytikion for St. Stephen the Proto-Martyr (Tone 4): The crown of the Kingdom hath adorned the brow of thy head because of the contests that thou hast endured for Christ God, thou first of the martyred saints; for when thou hadst censured the Jews' madness, thou sawest Christ thy Savior standing at the right hand of the Father. O Stephen, ever pray Him for us, that He would save our souls.

Apolytikion 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.

Kontakion for the Transfiguration (Tone 7): Thou wast transfigured on the mount, and Thy disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.



EPISTLE READING

For the 8th Sunday after Pentecost

Prokeimenon – Psalm 75:10, 1

Make your vows to the Lord your God, and perform them. In Judah
God is known; His name is great in Israel.

**The reading from the First Epistle of St. Paul to the Corinthians
(3:1-17)**

BRETHREN, I could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still

not able; for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men? For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal?

Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

For we are God's fellow workers; you are God's field, you are God's building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear. For the Day will declare it, because it will be revealed by fire, and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.

Alleluia – Psalm 94:1, 2

O come, let us sing to the Lord; let us make a joyful noise to the Rock of our salvation.

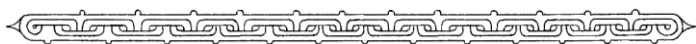
Let us come into His presence with thanksgiving; let us make a joyful noise to Him with songs of praise!

GOSPEL READING

For the 9th Sunday of St. Matthew

**The reading from the Holy Gospel according to St. Matthew
(14:22-34)**

AT THAT TIME, Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But when the disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.



WHY FAST FOR DORMITION?

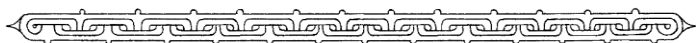
Daniel Manzuk

It would be a gross understatement to say that much has been written about the Feast of the Dormition of the Theotokos. Yet very little has been written about the fast that precedes it.

Every Orthodox Christian is aware and generally knows the reason behind the fasts for Pascha and Christmas. But while they may know of the Dormition Fast, few follow it, and more than a few question why it is there, neither knowing its purpose. First, given the pervasive misunderstanding of the purpose of fasting itself, a refresher on its purpose is always a good idea. There is a perception that we should fast when we want something, as though the act of fasting somehow appeases God, and seeing us "suffer" gets Him to grant our request. Nothing can be further from the truth. It is not our fasting that pleases God, it is the fruits of our fast (provided we fast in the proper mind set, and do not merely diet) that please Him. We fast, not to get what we want, but to prepare ourselves to receive what God wants to give us. The purpose of

fasting is to bring us more in line with another Mary, the sister of Lazarus, and away from their sister Martha, who in the famous passage was “anxious and troubled about many things.” Fasting is intended to bring us to the realization of “the one thing needful.” It is to help us put God first and our own desires second, if not last. As such it serves to prepare us to be instruments of God’s will, as with Moses in his flight from Egypt and on Mt. Sinai, as well as our Lord’s fast in the wilderness. Fasting turns us away from ourselves and toward God. In essence it helps us become like the Theotokos, an obedient servant of God, who heard His word and kept it better than anyone else has or could.

So why do we fast before Dormition? In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise important things (parties, TV, luxuries, personal desires) become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The Church, through the Paraklesis Service, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the earthly family, daily routines and the indulgence in personal wants should come to a halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ, and became the first and greatest Christian. In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ’s retort to the woman who stated that Mary was blessed because she bore Him: blessed rather are those who hear His word and keep it. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So while we fast in contemplation of her life, we are simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast.



Announcements and Upcoming Events

For a full calendar of events and services, visit www.allsaintsorthodox.org

Today:

- Orthros & Divine Liturgy, beginning 8:30am
- Coffee hour provided by last names A-F

Tuesday, August 4: Morning prayers, 9am

Wednesday, August 5:

- Morning prayers, 9am
- Orthros & Divine Liturgy for the feast of the Transfiguration, 5:30pm at Holy Transfiguration Church in Warrenville

No Wednesday Vespers or Thursday morning prayers at All Saints this week

Friday, August 7: Paraklesis to the Theotokos, 9am. *This is a service of prayer for the living; feel free to provide a list of names if you wish*

Saturday, August 8: Vespers, 7pm

Next Sunday, August 9:

- Orthros & Divine Liturgy, beginning 8:30am
- Coffee hour provided by last names G-K

SCHOOL SUPPLIES DRIVE FOR ST. PIUS V SCHOOL: Once again we are raising funds for **St. Pius V School from now until Sunday, August 9**. St. Pius is a needy Catholic school on the west side of Chicago. They have requested that we donate in monetary form so that she can purchase exactly what the school needs. If you donate by check, make it out to *All Saints Church* with “St. Pius” in the memo line. Please contact Pat K with any questions.

PRISON MINISTRY: The Orthodox Christian Prison Ministry continues to collect donations throughout the month of August. Please see Jim Marks if you have any questions; donations may be made to All Saints Church, marked OCPM in the memo line.

OTHER UPCOMING EVENTS:

- **The Dormition Fast** began Saturday, Aug. 1 and ends after the Divine Liturgy for the Dormition of the Theotokos on Friday night, Aug. 14. Orthodox Christians should abstain from meat,

dairy, eggs, and alcohol during this time as you are able. If you have any questions, please see Fr. Andrew.

- On Wednesday, Aug. 5, we will celebrate the **feast of the Transfiguration** with our sister church in Warrenville. Orthros begins 5:30pm and Divine Liturgy at 6:30pm.
- Divine Liturgy for the **Dormition of the Theotokos** will be Friday evening, Aug. 14 at 7pm.
- Our next round of baptisms/chrisinations will be Sunday, Aug. 16. May God grant His grace and blessings to our catechumens who are preparing for illumination!
- Wedding of C. J. DeFabio and Shelby Kellar will be Saturday, Aug. 22 at St. George in Cicero.

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun Aug 2*	Steve K	Dn Walid	John O	Lydia A	A-F
Sun Aug 9*	Joseph L	Sarah C	JoAnne T	Domitille	G-K
Fri Aug 14 <i>Dormition</i>	Rich C	Sephora	Richard B	N/A	Potluck
Sun Aug 16 <i>Baptisms</i>	Michelle C	Debbie K	Azizeh C	volunteer	L-P
Sun Aug 23	Jim K	Pat K	Nancy L	Zach C	R-Z
Sun Aug 30	Paul K	Cristina P	Tobey L	Lydia A	A-F

***For Sunday coffee hour,** the last names of our church members have 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, monitor them as they go through the coffee hour line,** and make sure they don't take more than they can eat. Please also help your children clean up after themselves.*

****Shaded dates indicate fasting.** No meat, eggs, or dairy should be served at church functions on these dates.*



DAILY BIBLE READINGS

AUGUST 2-8, 2026

*Based on the lectionary readings of the Antiochian
Archdiocese*

Sunday, August 2: The Relics of Stephen the Proto-Martyr

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

**Monday, August 3: Isaac, Dalmatus, & Faustus of the
Dalmation Monastery**

Genesis 31 / 1 Corinthians 15:12-38 / Matthew 15:32-39

Tuesday, August 4: Seven Holy Youths of Ephesus

Genesis 32 / 1 Corinthians 15:39-58 / Matthew 16:1-12

Wednesday, August 5: Eusignius the Martyr of Antioch

Genesis 33 / 1 Corinthians 16:1-23 / Matthew 16:13-20

Thursday, August 6: Transfiguration of our Lord Jesus Christ

Exodus 24:12-18 / Exodus 33:11-23; 34:4-8 / 3 Kingdoms 19:2-16

Luke 9:28-36 / 2 Peter 1:10-21 / Matthew 17:1-9

Friday, August 7: Sixtus of Athens, Bishop of Rome

Genesis 34 / 2 Corinthians 1:1-14 / Matthew 16:21-28

Saturday, August 8: Emilian the Confessor, Bishop of Cyzikos

2 Corinthians 1:15-24 / Matthew 17:10-13

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CHRISTIAN ARCHDIOCESE**

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ARCHIMANDRITE JEREMY DAVIS, VICAR FOR THE DIOCESE OF TOLEDO &
THE MIDWEST**