

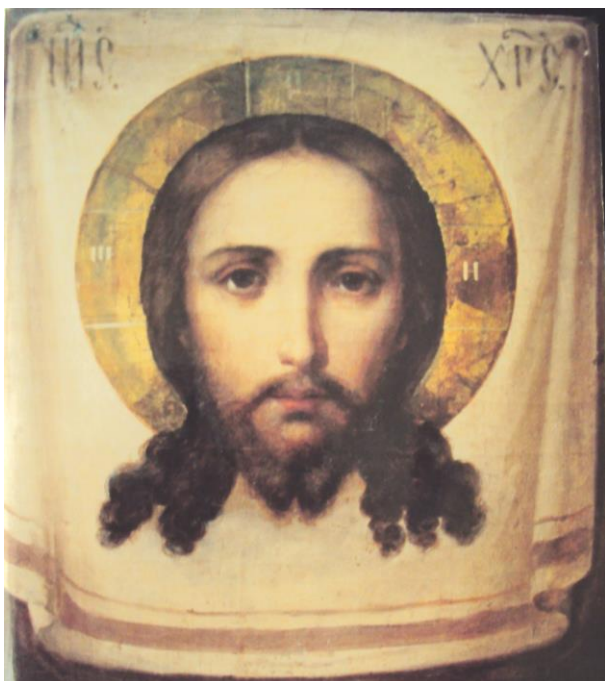


# ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

*Antiochian Orthodox Archdiocese of North America*  
4129 W. Newport Ave., Chicago, IL 60641  
[www.allsaintsorthodox.org](http://www.allsaintsorthodox.org)

**Sunday, August 16, 2026**

After-Feast of the Dormition • Icon of Christ “not made with hands”



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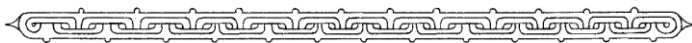
**Apolytikion of the Resurrection (Tone 2):** When Thou didst submit Thyself unto death, O Thou deathless and immortal one, then Thou didst destroy hell with Thy godly power. And when Thou didst raise the dead from beneath the earth, all the powers of heaven did cry aloud unto Thee: 'O Christ, Thou giver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

**Apolytikion of 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!

**Apolytikion for the Image of Christ (Tone 2):** We venerate Thy most pure image, O good one, and ask forgiveness of our transgressions, O Christ our God. Of Thy good will Thou wast pleased to ascend the cross in the flesh and deliver Thy creatures from bondage to the enemy. Therefore with thankfulness we cry aloud to Thee: Thou hast filled all with joy, O our Savior, for Thou didst come to save the world.

**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 of 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.



## EPISTLE READING

For the 11<sup>th</sup> Sunday after Pentecost

*Prokeimenon – Psalm 117:14, 18*

The Lord is my strength and my song; He has become my salvation. The Lord has chastened me sorely, but He has not given me over to death.

**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. My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

Do I say these things as a mere man? Or does not the law say the same also? For it is written in the Law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the Gospel of Christ.

*Alleluia – Psalm 19:1, 9*

The Lord answer thee in the day of trouble; the name of the God of  
Jacob protect thee.

Give victory to the King, O Lord; answer us when we call.

### **GOSPEL READING**

For the 11<sup>th</sup> Sunday of St. Matthew

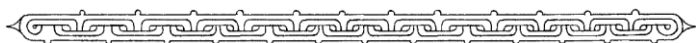
**The reading from the Holy Gospel according to St. Matthew  
(18:23-35)**

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 FEAST OF THE DORMITION OF THE THEOTOKOS**

Fr. Ayman Kfouf

The Dormition of the Theotokos is one of the Great Feasts of the Orthodox Church, celebrated on August 15. The word "Dormition" is a derivative from the Latin word "dormitio", which means "falling asleep." The Feast of the Dormition of the Theotokos is the commemoration of the falling asleep, burial, resurrection, and translation of the Theotokos into heaven in the body.

The Feast of the Dormition of the Theotokos is one of the oldest Marian feasts in the church. The roots of the feast go back to Jerusalem, where the apostles and the Christians of Jerusalem honored and kept alive the memory of the falling asleep of the Theotokos. Consequently, quickly, her empty tomb, in Gethsemane, became a destination for pilgrims from Jerusalem and the surrounding neighborhoods.

After the dogmatization of the doctrine of the Divine Motherhood of the Virgin Mary in the third Ecumenical Council of Ephesus (431), the commemoration of the falling asleep of the Theotokos became more popular amongst Christians in the vast majority of the Christian world.

In the late sixth century, in the year 588, the Emperor Maurice officially adopted the commemoration of the Feast of the Dormition of the

Theotokos into the liturgical calendar in the entire Byzantine Empire, and commanded that it be celebrated on August 15. ...

According to the Orthodox Tradition, the Virgin Mary lived after Pentecost in the house of the Apostle John in Jerusalem. As the Mother of the Lord, she became the source of encouragement and help for the Apostles and all Christians. Three days before her death, the Archangel Gabriel appeared to the Virgin Mary and revealed to her the date of her departure into eternal life. Immediately, the Theotokos returned to her home and prepared herself for this event through fasting and prayer.

On the day of her repose, even though the apostles were scattered throughout the world, they were miraculously transported to be at her side. Exceptionally, the Apostle Thomas did not arrive on time to bid his final farewell to the Theotokos. While the Apostles were singing hymns in honor of the Mother of God, they saw a vision showing Christ, accompanied by Angels and Saints, coming to escort the soul of His Most Holy Mother into heaven. With songs of praises, the Apostles carried the body of the most pure Theotokos to the grave in Gethsemane to be buried near her parents.

At Gethsemane, the disciples gathered and remained around her tomb and kept a vigil for three days. On the Third day, the Apostle Thomas arrived and asked to view for the last time the Most Holy Mother of God. When the Apostles opened the grave of the Theotokos, her body was not there. The Apostles realized then that she was taken into heaven in the body to be reunited with her soul. ...

The liturgical text of the Feast of the Dormition depicts the feast as a Paschal event. The hymns of the feast assert that the Virgin Mary experienced her own personal Pascha by passing through death and rising to eternal life. Being alive in heaven, as a queen and mother of Christ, we, now, can ask her intercessions to help us transform our own forthcoming death into a Paschal victory over death.

In the ecclesiastical tradition, the feast of Dormition of the Theotokos is called the "Summer Pascha." This name is derived from the fact that the Theotokos experienced her own Pascha; "Passover" from this life into life eternal.

The Dormition of the Theotokos is a confirmation of the resurrection of Christ and a source of hope for the faithful in the promise of their personal resurrection, their personal Pascha. The death of the Theotokos and her translation into heaven confirms the divine promise of Christ to His faithful children that they will enjoy life eternal in everlasting communion with God.

What a paradox! While this Feast is called the "Falling Asleep of the Theotokos," it is in reality a celebration of her life and victory over death. It is a celebration of her "Passover" from this life into life eternal. It is a celebration of the confirmation of the promise of our own resurrection in Christ. Amen!

## Announcements and Upcoming Events

*For a full calendar of events and services, visit [www.allsaintsorthodox.org](http://www.allsaintsorthodox.org)*

### Today:

- Orthros & Divine Liturgy, beginning 8:30am
- Baptisms/Chrismations of Raymond A., Nicole M., and the Wallis family. May God grant them many years!
- Coffee hour provided by last names L-P

**Tuesday, August 18:** Morning prayers, 9am

### Wednesday, August 19:

- Morning prayers, 9am
- Vespers, 7pm

**Thurs. & Fri., August 20-21:** Morning prayers, 9am

**Saturday, August 22:** The marriage of C. J. DeFabio and Shelby Kellar, 2:30pm at St. George in Cicero. May God grant them many years!

*No Saturday Vespers at All Saints this week*

### Next Sunday, August 23:

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

**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.

## Volunteer Schedule

| Date                                    | Reader     | Prospora   | Greeter   | Coffee           | Food |
|-----------------------------------------|------------|------------|-----------|------------------|------|
| <b>Sun Aug 16</b><br><i>Baptisms</i>    | Michelle C | Debbie K   | Azizeh C  | <i>volunteer</i> | L-P  |
| <b>Sun Aug 23</b>                       | Jim K      | Pat K      | Nancy L   | <i>volunteer</i> | R-Z  |
| <b>Sun Aug 30</b>                       | Paul K     | Cristina P | Tobey L   | Zach C           | A-F  |
| <b>Sun Sept 6</b>                       | Steve K    | Dn Walid   | John O    | <i>volunteer</i> | G-K  |
| <b>Sun Sept 13</b><br><i>Holy Cross</i> | Joseph L   | Sarah C    | JoAnne T  | <i>volunteer</i> | L-P  |
| <b>Sun Sept 20</b>                      | Rich C     | Sephora I  | Richard B | <i>volunteer</i> | R-Z  |
| <b>Sun Sept 27</b>                      | Michelle   | Debbie K   | Azizeh C  | Zach C           | 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.



## **DAILY BIBLE READINGS**

**AUGUST 16-22, 2026**

*Based on the lectionary readings of the Antiochian  
Archdiocese*

**Sunday, August 16: Icon of Christ made without hands**

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

**Monday, August 17: Myron the Martyr of Cyzicus**

Genesis 40 / 2 Corinthians 5:1-11 / Matthew 19:1-15

**Tuesday, August 18: Martyrs Floros & Lauros of Illyria**

Genesis 41 / 2 Corinthians 5:12-21 / Matthew 19:16-30

**Wednesday, August 19: Martyr Andrew the General & soldiers**

Genesis 42 / 2 Corinthians 6:1-13 / Matthew 20:1-16

**Thursday, August 20: Holy Prophet Samuel**

Genesis 43 / 2 Corinthians 6:14-7:1 / Matthew 20:17-28

**Friday, August 21: Holy Apostle Thaddaeus**

Genesis 44 / 2 Corinthians 7:2-16 / Matthew 20:29-34

**Saturday, August 22: Martyr Agathonicus**

2 Corinthians 8:1-24 / Matthew 21:23-27

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CHRISTIAN ARCHDIOCESE**

**WWW.ANTIOCHIAN.ORG**

**HIS EMINENCE METROPOLITAN SABA, ARCHBISHOP OF NORTH AMERICA  
ARCHIMANDRITE JEREMY DAVIS, VICAR FOR THE DIOCESE OF TOLEDO &  
THE MIDWEST**