



# ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

*Antiochian Orthodox Archdiocese of North America*

*4129 W. Newport Ave., Chicago, IL 60641*

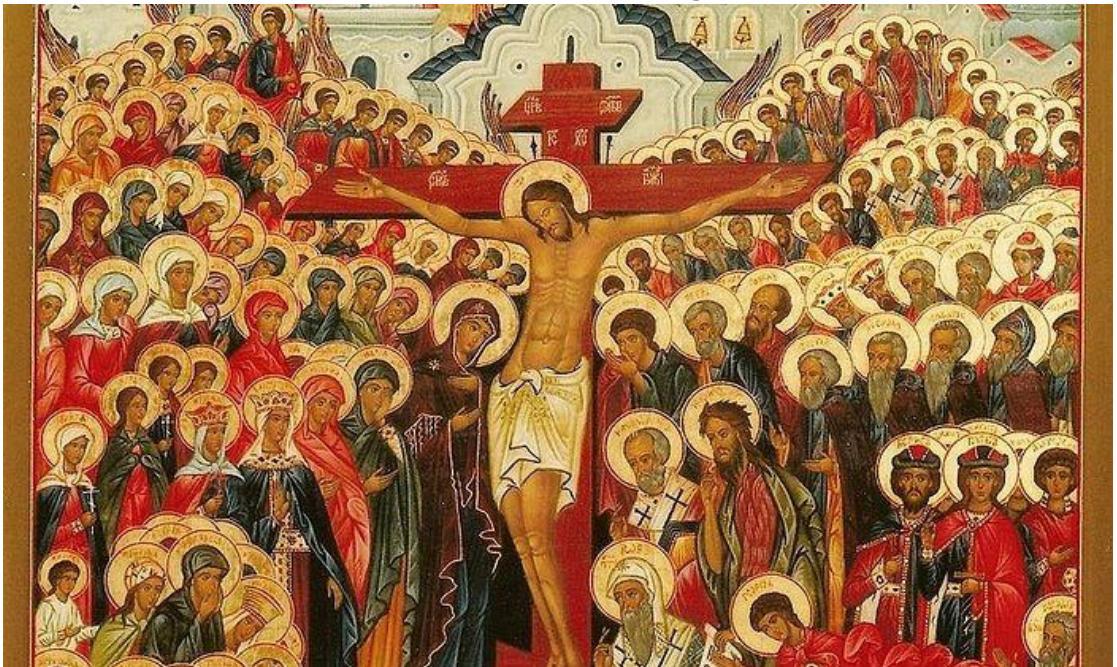
*773-231-6177*

*www.allsaintsorthodox.org*

**Sunday, June 11, 2023**

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

**All Saints Sunday**



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**Troparion for 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 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 All Saints (Tone 8):** As the first-fruits of nature to the Lord of creation, the world offers to Thee, O Lord, the divinely-inspired martyrs. By their entreaties, of Thy mercy, preserve Thy Church and establish her in peace through the supplications of Thy virgin mother.

## **THE EPISTLE**

*For the Sunday of All Saints*

God is wondrous in His saints. In the churches, bless ye God!

### **The Reading from the Epistle of St. Paul to the Hebrews (11:33-12:2)**

Brethren, all the saints through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword. They went about in skins of sheep and goats, being destitute, afflicted, tormented – of whom the world was not worthy – wandering in deserts and mountains, and in dens and caves of the earth.

And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which does so easily beset us, and let us run with patience the race that is set before us, looking to Jesus the Author and Perfecter of our faith.

## **THE GOSPEL**

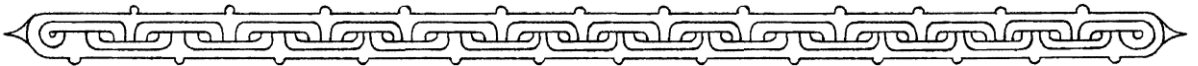
*For the Sunday of All Saints*

### **The Reading from the Holy Gospel according to St. Matthew (10:32-33, 37-38; 19:27-30)**

The Lord said to His disciples, “Everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven.

“He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me.”

Then Peter said in reply, “Lo, we have left everything and followed Thee. What then shall we have?” Jesus said to them, “Truly, I say to you, in the New World, when the Son of Man shall sit on His glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My Name’s sake, will receive a hundred fold, and inherit eternal life. But many that are first will be last, and the last first.”



**“THE HOLY SPIRIT TEACHES US TO LOVE OUR ENEMIES, SO THAT THE SOUL  
PITIES THEM AS IF THEY WERE HER OWN CHILDREN.”**

**(ST. SILOUAN THE ATHONITE)**

## :: Antimins ::

*His Eminence Metropolitan Saba (Ispër)*

In the Orthodox Christian liturgical tradition, the *antimins* (a Greek word meaning “in place of the table”) is among the most important liturgical necessities used in the altar during the Divine Liturgy. It is a type of icon, a rectangular cloth, traditionally sewn of either linen or silk. Beautifully embellished, it always reflects the image of Christ's entombment and the four Evangelists.

The antimins is inscribed with the text from the Holy Saturday Troparion: *"The noble Joseph, taking down Thy most pure body from the Tree, wrapped it in fine linen and sweet spices and laid it in a new tomb."*



The antimins, once properly folded, sits in the center of another slightly larger cloth called the eileton, by which it is completely encased and protected. The two (which are folded in nearly the same manner) are then placed in the center of the altar table, underneath the Gospel Book, and unfolded only during the Divine Liturgy, in the moments before the Great Entrance.

The antimins became the sign of unity at the level of the archdioceses of the same patriarchal see, as well as at the level of the parishes of the same archdiocese. Therefore, when a new patriarch is elected, a new antimins is printed in his name and sent to all the archdioceses of the whole see to be consecrated by every metropolitan in his archdiocese, who puts his own signature on it. And whenever a new metropolitan is elected, he asks the patriarch for the number of antiminsia his archdiocese needs, and then he consecrates them

in a service known as the "Antimins Consecration Service" and adds his signature to each one. He then collects the old antiminsia and distributes the new ones.

The metropolitan's signature on the antimins signifies the authorization given by the metropolitan to the priests in his archdiocese to perform the Liturgy. Also it is a symbol of the unity that exists between the bishop, the clergy, and the faithful.

In the early Christian centuries, the bishop served the Divine Liturgy, assisted by priests, known as "elders" (*presbyteroi*, in Greek). It was customary for the Divine Liturgy to be held in one place in the city, but as the cities grew and the number of Christians increased, churches were built in every parish of the faithful, and thus, the bishop authorized the priests to hold the Divine Liturgy in their parishes. The Orthodox liturgical tradition still preserves this tradition until today.

The Typikon requires the priest who celebrates the Divine Liturgy in the absence of the bishop, to bow in front of the episcopal throne before the Divine Liturgy, as a sign of obtaining the authorization to celebrate the Divine Liturgy from the bishop.

A small piece of a martyr's relic is ceremoniously and prayerfully placed in a small pocket at the top of the antimins as each one is consecrated. It is an essential component, without which the Holy Eucharist cannot be celebrated. The relic should exclusively come from a martyr because the Church was founded on the blood of martyrs and the Divine Liturgy used to be celebrated on the tombs of martyrs, in the early Christian centuries.

The Divine Sacrament which is held on the antimins is a real, bloodless, and living sacrifice, drawing on the bloody sacrifice of the Cross.

In very exceptional situations, where there were no consecrated liturgical items to hold the Divine Liturgy, priests performed the Divine Liturgy with simple instruments on the chest of a baptized and chrismated Orthodox Christian believer, as was done during World War II.

The placement of the relics in the antimins originates from the service of consecrating the Holy Table in the Holy Altar. Therefore, the antimins is considered a mobile altar, and if necessary, the Divine Liturgy can be held on it even if the altar table has not yet been consecrated. In addition, the Divine Liturgy can be held on the antimins anywhere outside the church.

The antimins also serves in the preservation of particles (crumbs) that may fall from the dividing and cutting of the Holy Lamb; particles fall on it, and the priest collects and places them in the Holy Chalice after Communion.

Finally, great care should be taken not to stain or damage the antimins in any way, including never washing or dry cleaning it. The antimins has already been cleaned and protected against spills and stains of any kind. Should the antimins become worn, torn, or damaged, please contact the metropolitan's office for instructions on the return and replacement protocol.

## 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.

This week:

- No morning prayers at church this week; Fr. Andrew will be teaching Bible classes all week at St. George's summer Bible camp in Cicero.
- **Monday, June 12: Apostles' Fast begins.** The fast of the Holy Apostles begins each year on the Monday after All Saints Sunday, and ends with the feast of Sts. Peter and Paul on June 29. Please fast as you are able, and devote time to prayer for the spread and growth of the Holy Orthodox Church.
- **Wednesday, June 14:** Akathist Hymn to the Holy Apostles, 7pm.
- **Saturday, June 17:** Vespers, 7pm
- **Next Sunday, June 18:** Orthros & Divine Liturgy, 8:30am, followed by coffee hour.

**ALL SAINTS 30<sup>TH</sup> ANNIVERSARY CELEBRATION** is slated for the weekend of June 24-25. His Grace Bishop Anthony will be with us for services all weekend. Please note Saturday Vespers will take place on June 24 at 5pm, and all clergy of our Chicago deanery have been invited to attend.

The summer **PARISH LIFE CONFERENCE** for our diocese will take place at the Oak Brook Marriot, June 28-July 2. Register online at [antiochianevents.org](http://antiochianevents.org). All of those participating in the Bible Bowl or attending services at the conference need to register online for a minimal fee. Please see Fr. Andrew if you would like help covering any costs.

Our **ARCHDIOCESE NATIONAL CONVENTION** will be held in Phoenix, July 24-30. Patriarch John of Antioch and Metropolitan Saba will both be there! If this would be of interest to anyone, registration is open at [antiochianevents.org](http://antiochianevents.org).

## Volunteer Schedule

| Date   | Reader   | Prospora   | Greeter   | Coffee    | Food |
|--|----------|------------|-----------|-----------|------|
| <b>Sunday June 4</b><br><i>Pentecost</i>       | Doug J   | Debbie K   | Sandy A   | Alina S   | G-K  |
| <b>Sunday June 11</b><br><i>All Saints</i>     | Jim K    | Pat K      | Nancy L   | Domitille | L-P  |
| <b>Sunday June 18</b>                          | Paul K   | Domitille  | Azizeh    | Zach C    | R-Z  |
| <b>Sunday June 25</b><br><i>Bishop Anthony</i> | Joseph L | Cristina P | Domitille | Lydia A   | 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 all pitch in and help!*



# DAILY BIBLE READINGS

JUNE 11-17, 2023

ADAPTED FROM THE  
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

## **Sunday, June 11: All Saints Day**

Isaiah 43:9-14 / Wisdom 3:1-9 / Wisdom 5:15-6:3

Matthew 28:16-20 / Hebrews 11:33-12:2 / Matthew 10:32-33, 37-38, 19:27-30

## **Monday, June 12: Ven. Onuphrius the Great of Egypt (4<sup>th</sup> c.)**

Hosea 1 / Romans 3:1-20 / Matthew 5:33-37

## **Tuesday, June 13: Martyr Aquilina of Byblos in Syria (293)**

Hosea 2 / Romans 3:21-4:12 / Matthew 5:38-42

## **Wednesday, June 14: Holy Prophet Elisha (9<sup>th</sup> c. BC)**

Hosea 3 / Romans 4:13-25 / Matthew 5:43-48

## **Thursday, June 15: Holy Prophet Amos (8<sup>th</sup> c. BC) & St. Jerome (420)**

Hosea 4 / Romans 5:1-11 / Matthew 6:1-4

## **Friday, June 16: St. Tikhon, Bishop of Amathus in Cyprus (4<sup>th</sup> - 5<sup>th</sup> c.)**

Hosea 5 / Romans 5:12-21 / Matthew 6:5-15

## **Saturday, June 17: Martyrs Manuel, Sabel, & Ismael of Persia (362)**

Romans 6:1-23 / Matthew 6:16-18

ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE  
HIS EMINENCE METROPOLITAN SABA, ARCHBISHOP OF N. AMERICA  
HIS GRACE BISHOP ANTHONY, DIOCESE OF TOLEDO AND THE MIDWEST  
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