



# 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, July 2, 2023**

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

**4<sup>th</sup> Sunday of St. Matthew • St. John of San Francisco**



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**Troparion of the Resurrection (Tone 3):** Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the great mercy.

**Troparion to the Theotokos (Tone 8):** O ever-virgin Theotokos, shelter of mankind, thou hast bestowed upon thy people a mighty investure, even thine immaculate body's raiment and sash, which by thy seedless childbirth have remained incorrupt; for in thee, nature and time are made new. Wherefore, we implore thee to grant peace to the world, and great mercy to our souls.

**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 to the Theotokos (Tone 4):** O godly shelter that dost cover all mankind, the sacred robe that covered thy sacred body hast thou bestowed on all the faithful graciously, O pure Virgin, as a robe of divine incorruption. As we celebrate with love its august deposition, we cry to thee with faith, O graced of God: Rejoice, O Lady, thou boast of the Christian race.

## **THE EPISTLE**

*For the Theotokos*

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

### **The Reading from the Epistle of St. Paul to the Hebrews (9:1-7)**

Brethren, even the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lamp stand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim

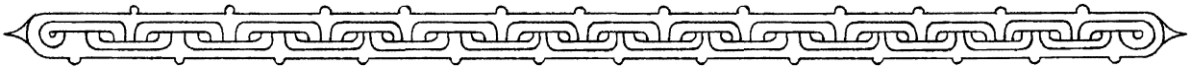
of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.

## **THE GOSPEL**

*For the Fourth Sunday of Matthew*

### **The Reading from the Holy Gospel according to St. Matthew (8:5-13)**

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching Him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And Jesus said to him, "I will come and heal him." But the centurion answered Him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, He marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.



## **THE MODERN ATHEISM**

His Eminence Metropolitan Saba (Ispere)

Time has overcome the scientific struggle over proving the existence or non-existence of God. In the past, until recently, many atheists and believers struggled to prove their point of view based on science and reason. After the intensity of this conflict subsided and the aggressiveness of each of the two parties shifted toward a state of calm acceptance of one another and objective thought proliferated among civilized men instead of antagonistic and eliminationist emotional thought, both atheism and faith began to approach their arguments and proofs objectively.

Science has its recognized scope, and so does faith. Open dialogue with the statements of the other became prevalent, and the eliminationist approach to the other subsided, at least in the civilized world. As for the East, this matter is still an eliminationist struggle between faith and disbelief, and it has even increased greatly in recent times.

Atheism in recent centuries was based on a scientific and humanist mentality (one that proceeds exclusively from man) which says that God does not exist and that (to Him be glory) the oppressed man invented gods as a consolation for the injustice inflicted on him, while the rich and authoritarian man invented gods to atone for his sins with money and to maintain his sovereignty over others through religion. There is no doubt that scientific development has produced euphoria and a dream that humans might reach a time when science solves all human problems. And just as history shows that every age, including golden ages, has an end and then loses its luster, the same has happened with science, as man experienced his inability to solve all challenges. The approach, which began as idealistic, then became objective. Man began to realize that there are no proofs that confirm the non-existence of God or vice versa but, rather, paths and experiences that lead to Him. We say in Christianity that faith is a divine grace, in the sense that it is an openness and acceptance of the presence of God who is always present but is not seen by those whose insight is blind and whose pride is fatal.

As a result, atheism moved from the aim of denying the existence of God, to a practical aim of managing human affairs without God. Man became the starting point and the final point, the beginning and the end, the source of legislation and the executor of the laws, all at the same time. Perhaps the saying of the French poet Brevér, "Let us leave the sky to the birds and the angels," is the best illustration of contemporary atheism. Some atheists coming from a Christian cultural environment said in describing him, "Our Father, who art in the heavens, stay there." The atheistic man no longer cares about the presence or absence of God. He is by himself and not with God. He is a person open to everything except God because God's presence makes demands of him.

Modern atheism does not want any relationship between itself and God. It seeks to organize a person's affairs in the light of what it sees as correct, useful, and necessary for him. The new motto of humanity has become, "What is appropriate is whatever I see fit." The exclusion of God from human life is not new, but it has imposed itself in Western and Eastern societies in recent years as a way of life that is binding on everyone, whether they are believers, atheists, or indifferent.

God disturbs humans because He demands from them what is contrary to their desires and lusts, which kill them. He wants life for them, and they want fun; He wants permanent joy for them, and they seek temporary happiness; He wants them to ascend to the heights, and they want to remain attached to the earth. A person is afraid of abandoning what is familiar to him. He enjoys what he knows, avoiding the adventure of entering into what he is called to discover.

If contemporary atheism prevents man from being open to the presence of God and His action in him, then it can, under the influence of the prevailing contemporary culture, afflict the believer as well. When a believer does not organize his life according to the values and virtues of the Gospel, when he does not fight his ego and his self-love, when he lives for the improvement and advancement of his standard of living alone, when he resorts to what contradicts his faith in order to achieve a personal interest, when he devotes most of his time to earthly matters, he leaves no time for himself to enjoy the presence of God. To the extent there is a practical denial of his faith, is he not an atheist in essence and reality and only a believer in appearance and pretense?

The role of false and distorted faith in the production of atheism is evident in history. How many people have been turned away from God and His commandments because of hypocritical believers?! And how many atheists would not have disbelieved in God if they had experienced an honest and pure atmosphere of faith?! The believer's sin is double, because (on one hand) his hypocrisy harms him and offends his God and Savior and (on the other hand) he causes others to doubt and stumble so that they turn away from the path of faith. It says in the Bible regarding someone who makes others fall into sin, "It is better for him to have a large grindstone hung around his neck and to be thrown into the depths of the sea. Woe to the one who makes people fall into sin" (Matt. 18:6-7).

Believers are called to embody their faith in the purest form. They become "the light of the world" (Matt. 5:14) when God's light shines in them as a result of their purity and tender love, imitating the love of their Master. Then the Lord's saying will be true in them: "All people will know that you are My disciples" (John 13:35).

*Originally published on May 11, 2015.*

# 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 Liturgy

This week:

- No morning prayers at the church Tuesday or Wednesday.
- **Wednesday, July 5:** Vespers, 7pm.
- **Thursday & Friday, July 6-7:** Morning prayers, 9am.
- **Saturday, July 8:** Vespers, 7pm.
- **Sunday, July 9:** Orthros & Divine Liturgy, beginning 8:30am.

**TWO POINTS OF ETIQUETTE & COURTESY** from Fr. Andrew:

- We have limited seating in the church for those who need it. I have heard of one case of a person who has been going downstairs during the sermon because no seats were available. Please, if you or your child are able to sit on the floor or stand, be observant and offer your seat to those who may need it more, particularly those who are older or who have physical constraints.
- It has also come to my attention that some have been congregating downstairs during liturgical services. If you need to go downstairs for any reason during services, please make it quick, and then come back upstairs. We are here to worship! There should never be anyone “hanging out” and talking downstairs during services. Thank you! Please see me if you have any questions or concerns.

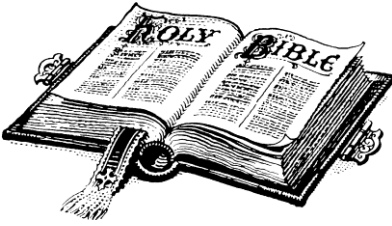
Our **ARCHDIOCESE NATIONAL CONVENTION** will be held in Phoenix, July 24-30. Patriarch John of Antioch and Metropolitan Saba will both be there! If this would be of interest to anyone, registration is open at [antiochianevents.org](http://antiochianevents.org).

# Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
<b>Sunday July 2</b>	Richard C	Sandy A	Nancy L	Alina S	A-F
<b>Sunday, July 9</b>	Michelle C	Dn Walid	Sandy A	Zach C	G-K
<b>Sunday, July 16</b>	Jim K	Debbie K	JoAnne	Domitille	L-P
<b>Sun., July 23</b>	Paul K	Pat K	Azizeh	Lydia A	R-Z
<b>Sun., July 30</b>	Joseph L	Domitille	Domitille	Alina S	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

JULY 2-8, 2023

ADAPTED FROM THE  
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

**Sunday, July 2: St. John Maximovich of San Francisco**

Luke 24:1-12 / Romans 6:18-23 / Matthew 8:5-13

**Monday, July 3: Hyacinth the Martyr of Caesarea**

Amos 1 / Romans 12:9-21 / Matthew 9:27-38

**Tuesday, July 4: St. Andrew of Crete, author of the Great Canon**

Amos 2 / Romans 13:1-14 / Matthew 10:1-15

**Wednesday, July 5: St. Athanasius of Mount Athos**

Amos 3 / Romans 14:1-13 / Matthew 10:16-23

**Thursday, July 6: St. Sisoës the Great**

Amos 4 / Romans 14:14-15:6 / Matthew 10:24-31

**Friday, July 7: St. Willibald, Bishop of Eichstatt**

Amos 5 / Romans 15:7-21 / Matthew 10:32-11:1

**Saturday, July 8: Great Martyr Procopius**

Romans 15:22-33 / Matthew 11:1-19

ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE  
HIS EMINENCE METROPOLITAN SABA, ARCHBISHOP OF N. AMERICA  
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