

11, JUNE, 2017. 1st. SUNDAY AFTER PENTECOST. TONE – 8. SUNDAY OF ALL SAINTS.

11. ЧЕРВЕНЬ. 2017. НЕДІЛЯ 1-ша. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 8-ий. НЕДІЛЯ ВСІХ СВЯТИХ



The first Sunday after the Feast of Holy Pentecost is observed by the Orthodox Church as the Sunday of All Saints. This day has been designated as a commemoration of all of the Saints, all the Righteous, the Prophets, Apostles, Martyrs, Confessors, Shepherds, Teachers, and Holy Monastics, both men and women alike, known and unknown, who have been added to the choirs of the Saints and shall be added, from the time of Adam until the end of the world, who have been perfected in piety and have glorified God by their holy lives.

Honoring the friends of God with much reverence, the Prophet-King David says, "But to me, exceedingly honorable are Thy friends, O Lord" (Ps. 138:16). And the Apostle Paul, recounting the achievements of the Saints, and setting forth their memorial as an example that we might turn away from earthly things and from sin, and emulate their patience and courage in the struggles for virtue, says,

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every burden, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

This commemoration began as the Sunday (Synaxis) of All Martyrs; to them were added all the ranks of Saints who bore witness (the meaning of "Martyr" in Greek) to Christ in manifold ways, even if occasion did not require the shedding of their blood.

All these, as well as the orders of the Angels, and especially our most holy Lady and Queen, the Ever-virgin Theotokos Mary, do we honor on this day, setting their life before us as an example of virtue, and entreating them to intercede in our behalf with God, Whose grace and boundless mercy be with us all. Amen.

Icon of the Sunday of All Saints

The icon of the Sunday of All Saints depicts our Lord and Savior Jesus Christ seated above the throne of heaven surrounded by the Saints. The rows of Saints included the Archangel Michael and other Angels, the Theotokos and John the Baptist, the Apostles, Bishops, Great Martyrs, Ascetics and Monastics. To the side of the throne are Adam and Eve, bowing in reverence to Christ. They are joined by the Saints, who are lifting their hands in worship to the King of Glory. At the lower left of the icon is the Patriarch Abraham who has a righteous soul in his bosom, as told in the story of Lazarus and the rich man in the Gospel. At the lower center is the Good Thief who was crucified with Christ. On the lower right is the Patriarch Jacob.

TROPAR OF SUNDAY IN TONE – 8. You descended from on high, O Merciful One. You accepted the three day burial to free us from our passions. Our life and resurrection; O Lord, Glory to You.

TROPAR FOR ALL SAINTS IN TONE – 4. As with purple and fine linen, Your Church has been adorned with the blood of the martyrs shed throughout the world. Through them, O Christ God, she cries out to You: Send down Your compassions upon Your people, grant peace to Your Commonwealth, and great mercy to our souls.

GLORY to the Father and to the Son and to the Holy Spirit. **NOW AND FOREVER** and to the ages of ages. Amen.

KONDAK IN TONE – 8 To You, O Lord, Creator of all things, the universe presents the martyrs as the first fruits of nature. By their intercessions, preserve Your Church and Your Commonwealth in profound peace, through the Theotokos, O Greatly merciful One.

READER : “ PROKIMEN IN TONE – 8. Pray and give glory to the Lord our God.”

CHOIR : “ Pray and give glory to the Lord our God.”

READER : “ In Judea God is known; His Name is great in Israel.”

CHOIR : “ Pray and give glory to the Lord our God.”

READER : “ PROKIMEN FOR ALL SAINTS IN TONE – 4. God is wonderful in His saints, the God of Israel.” **CHOIR : “** God is wonderful in His saints, the God of Israel.”

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 8-ий. З висоти зійшов еси, Благоутробний, / погребення прийняв триденне, / щоб нас визволити від пристрастей. / Життя і воскресіння наше, / Господи, слава Тобі.

ТРОПАР ВСІХ СВЯТИХ НА ГОЛОС 4-ий. Наче баграницею і віссоном, кров'ю мучеників Твоїх у всьому світі прикрасившись, Церква Твоя, Христе Боже, через них благає Тебе, пошли людям Твоїм милосердя Твоє, мир громаді Твоїй даруй і душам нашим велику милість.

СЛАВА Отцю і Сину і Святому Духові, і нині і повсякчас і на віки вічні, Амінь.

КОНДАК ВСІХ СВЯТИХ НА ГОЛОС 8-ий. Як первістки природи, Тобі, Господи, Творче творіння, вселенна приносить богоносних мучеників. Їхніми молитвами, Богородицею, збережи в мирі глибокому Церкву Твою – людей Твоїх, Многомилостивий.

ЧИТ. : “ ПРОКИМЕН НА ГОЛОС 8-ий.

Помоліться і хвалу віддайте Господеві Богу нашому.” **ХОР. : “** Помоліться і хвалу віддайте Господеві Богу нашому.”

ЧИТ. : (СТИХ) “ Відомий Бог в Юдеї, в Ізраїлі велике Ім'я Його.”

ХОР. : “ Помоліться і хвалу віддайте Господеві Богу нашому.”

ЧИТ. : “ ПРОКИМЕН СВЯТИМ НА ГОЛОС 4-ий. Дивний Бог у святих Своїх, Бог Ізраїлів.”

ХОР. : “ Дивний Бог у святих Своїх, Бог Ізраїлів.”

EPISTLE / АПОСТОЛ :Hebrews 11 : 33 - 12 : 2.

³³ who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, ³⁴ quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. ³⁵ Women received their dead raised to life again.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection. ³⁶ Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. ³⁷ They were stoned, they were sawn in two, were tempted,^[f] were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented— ³⁸ of whom the world was not worthy. They wandered in deserts and mountains, *in dens and caves of the earth.*

³⁹ And all these, having obtained a good testimony through faith, did not receive the promise, ⁴⁰ God having provided something better for us, that they should not be made perfect apart from us.

12 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, ² looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

READER : “ ALLELUIA IN TONE – 4. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ This poor man cried, and the Lord heard him, and saved him out of all his tribulations. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ Many are the afflictions of the righteous, but the Lord will deliver them out of them all. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 4-ий. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

ЧИТ. : “ Ось убогий благав, і Господь почув його, і від усіх скорбот спас його. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

ЧИТ. : “ Багато скорбот у праведних, але від них усіх визволить їх Господь. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя”

GOSPEL/ ЄВАНГЕЛІЄ: Matthew 10:32-33, 37-38, 19:27-30.

³² “Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. ³³ But whoever denies Me before men, him I will also deny before My Father who is in heaven.

³⁷ 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. ³⁸ And he who does not take his cross and follow after Me is not worthy of Me.

²⁷ Then Peter answered and said to Him, “See, we have left all and followed You. Therefore what shall we have?”

²⁸ So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. ²⁹ And everyone who has left houses or brothers or sisters or father or mother or wife ^[k] or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life. ³⁰ But many *who are* first will be last, and the last first.

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia, Alleluia, Alleluia.” “ Rejoice in the Lord, you righteous, praise befits the upright. Alleluia, Alleluia, Alleluia.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить Його на вишніх. Алилуя, Алилуя, Алилуя.” “ Радуйтеся праведні, в Господі, праведним належиться похвала. Алилуя, Алилуя, Алилуя.”

SERMON ON ALL SAINTS SUNDAY

In the Name of the Father and of the Son and of the Holy Spirit.

Today we come to the last service in a cycle of services. That cycle began over 120 days ago with the Sunday of the Publican and the Pharisee. That Sunday preceded the weeks of fasting of Great Lent which led up to the central event of the whole Church Year - the Resurrection of Christ. And since then we have followed the services of Bright Week and the Sundays after it to the Ascension, Pentecost and now today, the Feast of All Saints. This whole cycle of 120 days, one third of the year is like a Church Year inside the Church Year.

Today's Feast is the result of all that has gone before it. The purpose of all the events in Christ's life, from His Conception to the Resurrection and the Ascension and Pentecost is to make Saints. That is the purpose of the Church, to make people holy. Today's Feast is the Feast of the identity of the Church, of Her sacred personality. For a Church that does not make Saints is not a Church, it is merely an institution which abuses the word 'Church'.

What is a Saint? Firstly, we should understand that Saints are not born, they are made. We are all born potentially to become Saints. The only difference between ourselves who are not Saints and the Saints, is that they are people who are continually picking themselves up after sinning, continually repenting until they attain holiness, whereas we give up

...And the characteristics of the Saints are also those of the Church. At every Liturgy and at morning prayers we sing and read the Creed, in which we confess that we believe in the One, Holy, Catholic and Apostolic Church. These words which define the Church, One, Holy, Catholic and Apostolic, are also words that define the Saints.

The Saints are One because they are all together. We speak of the communion of the saints. And in today's Gospel, our Lord speaks of those who have followed Him who will judge the Twelve Tribes of Israel seated on the Twelve Thrones around Him. The Saints are One, they are united.

The Saints are also obviously holy. The word Saint means holy

The Saints are also Catholic. This word does not mean Roman Catholic. We mean 'Catholic' in the original sense of the word. 'Catholic' means the same in all places and at all times. Thus today, on this

Feast of All Saints, we commemorate all the Saints of all countries and of all centuries and of all backgrounds. We recall Saints of all ages, of all nationalities, men, women and children, the poor and the rich, the old and the young, the healthy and the sick. They all confessed the same Orthodox Faith. The Saints are universal in time and space; they are 'Catholic'.

Finally, the Saints are Apostolic, for they share in the same Faith and Tradition as the Apostles.

...The way ahead for us is clear.

Amen.

<http://orthodoxengland.org.uk>

Q: The church is always aware of the phalanx of the Saints, and knows that they are present during the Divine Liturgy. In token of this, the priest commemorates nine separate "ranks" or categories of the Saints before the Divine Liturgy.

Which service is this done in? What are the nine ranks? What do these ranks symbolize?

In the *Proskimidie* service before the Liturgy the priest prepares the bread and wine for the Divine Liturgy, calling to mind the Saints and Angels (who are co-worshippers at the Liturgy), and commemorating many Orthodox Christians, both the living and the dead. When he remembers the Saints, he makes three columns of bread particles, with three rows in each, making nine "ranks" in all. This is reminiscent of the nine ranks of the angelic hosts that have been revealed to us (*Cherubim, Seraphim, Thrones, Virtues, Dominions, Principalities, Authorities, Archangels and Angels*). The ranks of the Saints commemorated are:

| First Rank | Second Rank | Third Rank |
|------------------------|-------------|--|
| St John the Forerunner | Hierarchs | Unmercenary healers |
| The Prophets | Martyrs | Saints of the day and certain other Saints |
| Apostles | Ascetics | St John Chrysostom or St Basil (whichever Liturgy is celebrated) |

http://www.orthodox.net/questions/sunday_of_all_saints_1.html

June 12 Apostles' Fast Begins

By Archpriest Ayman Kfouf

The Apostles fast has emerged since the very early days of Christianity. It is honored and preserved in the Church as a part of our Holy Tradition. Like all Fasts in the Orthodox Church, the Holy Apostles' Fast aims to help us put on the "armor of light" to against the attacks of the enemy that may befall during our spiritual journey to become united with God through His grace.

St. Abba Isaac the Syrian : *A man or woman armed with the weapon of fasting is always afire with zeal. He who remains therein, keeps his mind steadfast and ready to meet and repel all violent passions."*

The rules are:

- 1- Red meat, poultry, and dairy products are not allowed during the entire fasting period in all weekdays.
- 2- Fish, wine, and oil are allowed on all days except on Wednesdays and Fridays.

Living Language, a poem by Michael Bartholomew-Biggs with permission

*Michael Bartholomew-Biggs lives in London. He is a practising Christian and aspires to follow the words of Jesus in [John 13:34-35](#), on the basis that 'belief' has more to do with what we 'live by' than what doctrine we can expound. **John 13:34-35** ³⁴ A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. ³⁵ By this all will know that you are My disciples, if you have love for one another."*

At The National Gallery 2000

CD-ROMs are whispering/in tongues beside me as we fill
the gallery to watch the wrestlers/do their best at pinning down
the Word of God across a canvas.

What they make me want to ask/is, did he say "Sono la via,
sono la verita, la vita"
in those Renaissance upper rooms?/And would those vowels have rung more truly
with his voice than John fourteen/verse six's English paraphrase
of half-remembered Aramaic?

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

There is another gift of tongues/apart from Pentecost: some truths,
as versatile as fire, ignite/whatever kindling sticks of language,
dry or green, they choose to burn.