

23, JUNE, 2019. 1st. SUNDAY AFTER PENTECOST. TONE – 8. SUNDAY OF ALL SAINTS.
23. ЧЕРВЕНЬ. 2019. 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.

Background

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).

Therefore, guided by the teaching of the Divine Scriptures and Apostolic Tradition, we honor all the Saints, the friends of God, for they are keepers of God's commandments, shining examples of virtue, and benefactors of mankind. Of course, we honor the known Saints especially on their own day of the year, as is evident in the Menologion. But since many Saints are unknown, and their number has increased with time, and will continue to increase until the end of time, the Church has appointed that once a year a common commemoration be made of all the Saints. This is the feast that we celebrate today.

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.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 8-ий.

З висоти зійшов єси, Благоутробний, / погребення прийняв триденне, / щоб нас визволити від пристрастей. / Життя і воскресіння наше, / Господи, слава Тобі.

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.

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.

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

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

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.

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

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 Juda 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.”

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.”

THE EPISTLE

Hebrews. 11 : 33 – 12 : 2.

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, 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.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 4-ий. Алилужа.”
ХОР. : “ Алилужа, Алилужа, Алилужа.”

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

ЧИТ. : “ Ось убогий благов, і Господь почув його, і від усіх скорбот спас його. Алилужа.”
ХОР. : “ Алилужа, Алилужа, Алилужа.”

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

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

GOSPEL:

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 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.
Алилужа, Алилужа, Алилужа.” “ Радуйтесь праведні, в Господі, праведним належить похвала. Алилужа, Алилужа, Алилужа.”

Sermon for the Feast of All Saints <http://orthochristian.com/79863.html>



Today, on the First Sunday after Pentecost, we come to the end of a long journey which began with the Sunday of the Publican and the Pharisee and ends with this Sunday of All Saints.

This is a journey of sanctification, meant to sanctify us and teach us about the meaning of our life on earth – which is to be sanctified. On the Sunday of the Publican and the Pharisee we contemplated the beginning of the path to holiness in Christ – the humility of the Publican. After asking the Lord to “open unto us the gates of repentance” we proceeded to fast and mourn over our sins throughout the holy 40-day fast, finally turning our attention to the saving Passion of our Lord Jesus Christ, and whether we were ready or not, purified completely or only a little, we rejoiced in His Glorious Resurrection.

After lingering a little on the events surrounding the Resurrection and the days thereafter (the Sundays of Thomas and the Myrrh-Bearing Women), we eventually came to His Glorious Ascension, where we

are reminded that Christ ascended only after giving his disciples the promise of the coming of the Divine Comforter, the Most-holy Spirit.

Today is the day of the harvest, the final day after all the preparation, the sowing, the weeding, and cultivation which has gone before. Today we walk into the garden of Divine Grace and behold the wondrous fruit of this long journey, the fruit of the life of the Church, enlightened and enlivened by the Holy Spirit.

This fruit is the assembly of wondrous saints, known and unknown, recognized and not yet fully glorified by the Church on earth: Apostles, Martyrs & Confessors, Prophets, Hierarchs, Monastics, and Righteous Ones. Behold the fruit of the Holy Spirit, behold the fruit of the fasts, of the feasts, of the Divine Revelation. Behold the fruit of the full immersion of the Apostles in the Spirit through tongues of fire, the fruit of the Martyrs, the fruit of the Prophets such as Moses who spoke to God “face to face, as a man converses with a friend”, the fruit of the Hierarchs who illumined the whole world with their flaming prayer and Divine doctrine, who gave us the Divine Liturgies and destroyed the machinations of the heretics,

[...] Behind and beyond this Cross, as we see today in the Feast of All Saints, is a beautiful garden, a Divine vineyard, nothing less than Paradise itself, the Paradise of the Saints, for which may we all be made worthy, through our Lord Jesus Christ, worshipped together with His Heavenly Father and the Most-Holy, good and Life-giving Spirit, unto the ages of ages, Amen.
Hermitage of the Holy Cross



Apostles' Fast begins June 24

MID-MONTH FELLOWSHIP REMINDER: JUNE 30 after Divine Liturgy, hosted by your Outreach Mission Committee. This will be a Lenten lunch. Potluck salads welcome. Watch this space for, possibly, an August date for a barbecue.

What is the Apostles Fast?

Orthodox Christians around the world observe four fasting seasons during the year. Two of these—the Great Fast for the forty days of Lent, and the Dormition Fast during the first fifteen days of August—are considered “strict” fasts. The other two are generally observed as “lesser” fasts: the so-called “Christmas Lent” or fast during the forty days before the Feast of the Nativity, and the Fast of the Apostles which occurs in June [June 24-July 11]. It is probably the least well known, but is among the oldest of Christian traditions. It is mentioned by St. Athanasius in the fourth century, and there are other testimonies to its existence very early in the history of the Church. The fast begins on the day after the observance of All Saints’ Sunday,

Today the fast ends with the observance of the **Feast of Sts. Peter and Paul**, which is held on July 12. In earliest practice, however, the fast was probably not connected with the Feast of Peter and Paul. Rather, it was a time for fasting after the celebration of Pentecost and/or All Saints. Apparently, different traditions prescribed different lengths of the fast—whether for one week, several weeks, or even only one day.

Following Jesus’ admonition recorded by St. Matthew, the Apostles left behind their parents, their children, and their possessions in order to bring the Good News of Jesus Christ to people who did not know Him. Christian missionaries around the world are still doing this today. During the Fast of the Apostles we are reminded to pray for them all, and for Orthodox mission everywhere.

The Fast is also an occasion to remember that in Christ, we have a unity that goes far beyond our personal opinions, likes or dislikes. For this reason, Orthodox Christians today can regard the Fast of the Apostles as one of the most important times of the year, a time to humble ourselves and pray for genuine love and unity in the Church around the world. <http://myocn.net/what-is-the-fast-of-the-apostles/>