

RESOURCES FOR THE DOMESTIC CHURCH THE SUNDAY OF ALL SAINTS

THE TRISAGION PRAYERS

Parents: Blessed ✠ is our God at all times, now and ever and unto ages of ages.

Response: Amen.

Parents: Glory to You, our God, glory to You. Heavenly King, Consoler, Spirit of Truth, present in all places and filling all things, the Treasury of blessings and the Giver of life, come and dwell in us, cleanse us of all stain, and save our souls, O Good One.

Children: Holy ✠ God! Holy Mighty One! Holy Immortal One! Have mercy on us! *(Three times w/ metany)*

Glory be to the Father ✠ and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

All-Holy Trinity, have mercy on us! Lord, forgive us our sins! Master, pardon our transgressions! Holy One, look upon us and heal our infirmities for Your name's sake.

Lord, have mercy! *(Three times)*

Glory be to the Father ✠ and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Our Father, who art in Heaven, hallowed be Thy name. Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

THE TROPARION OF ALL SAINTS

O Christ God, your church clothed with the blood of Your martyrs all over the world, as with purple and fine linen, cries out to You: send Your mercy upon Your people, grant peace to Your fold and extend Your great compassion upon our souls.

EPISTLE & GOSPEL FOR ALL SAINTS SUNDAY

EPISTLE: HEBREWS 11:33 - 12:2

BRETHREN, all of the saints by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, routed foreign armies. Women had their dead returned to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and beatings, even chains and jailings. They were stoned, they were cut to pieces, they were put to the test, they were killed by the sword. They went about in sheepskins and goatskins, destitute, anguished, afflicted (of whom the world was not worthy) wandering in deserts, mountains, caverns and holes in the ground.

And all of these, in spite of the positive witnessing of faith, failed to receive what was promised, for God was keeping something better in store for us, so that they were not to reach their final perfection without us. And so, having such a cloud of witnesses over us, let us get rid of every burden, and of the sin entangling us, and run with endurance to the fight proposed to us, contemplating the author and final end of faith, Jesus.

GOSPEL: MATTHEW 10:32 – 38, 19:27-30

The Lord said to His disciples, "Everyone who acknowledges Me before men, I also will acknowledge before My Father in heaven. But whoever disowns Me before men, I in turn will disown before My Father in heaven. Anyone who loves father or mother more than Me is not worthy of Me; and anyone who loves son or daughter more than Me is not worthy of Me; and anyone does not take up his cross and follow Me is not worthy of Me."

Then Peter addressed him saying, "Behold, we have left all and followed You; what then shall we have?" And Jesus said to them, "Amen I say to you that you who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, shall also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall possess life everlasting. But many who are first now will be last, and many who are last now will be first."

CATECHETICAL SUMMARY

The Sunday following Pentecost is the Sunday of All Saints, celebrating the gift of the Holy Spirit in the hearts of all those who have faith. The Holy Spirit is the life of God, and faith is the total giving of ourselves to the One who has shared His life with us. When this communion between man and God takes place in the hearts of believers, we are transformed, divinized, and made children of God, sharing a common nature and life with our Heavenly Father. Thus, we attribute to believers an attribute proper to God: holiness. To be a "saint" is to be one who is in communion with God, one who shares in the life of God. While many think of saints as those who have died and, having been confirmed by miracles, are now declared to live with God, this is only half of the story. No one **becomes** a saint after death! Either a person lives God's life now, and is therefore a living saint, or they will surely die in their sins.

CHALLENGE QUESTIONS:

1. What is faith?
2. What is a saint?
3. Am I a saint?
4. According to the final sentence of the Epistle, what must I do to be a saint?

THE FATHERS ON THE SCRIPTURES

What is "everything," blessed Peter? Is it your fishing rod? your net? your boat? your skill? Are you telling me these are the "everything"? "Yes," he says, "I am not saying these things to show off but in order that by this question I may embrace the multitude of the poor." For when the Lord said, "If you wish to be perfect, sell what you have and give to the poor and you will have treasure in heaven," one of the poor may say, "What then? If I have no possessions, can I not be perfect?"

Peter asks the question so that you, the poor man, may learn that you are in no way inferior to the disciples. Peter asks the question, not so that you may have doubts if you learn it from Peter (for he was still imperfect and as yet unfilled by the Spirit) but so that you may hear the word from Peter's Master and so believe. When we dispute on behalf of others, we often make their concerns our own. That is what the apostle did when he offered this question to the Master on behalf of the wider world of the poor.

ST. JOHN CHRYSOSTOM, THE GOSPEL OF MATTHEW, HOMILY 64.1.

Note carefully: It is not by some power within yourself that you make your confession but by the help of grace from above. But if you deny me, the Son, he is saying, then I will

deny you in the presence of the Father. Someone may then object: "How then am I to be blamed if God, forsaking me, denies me?" The answer is, Your being forsaken is the fault of you yourself, the forsaken person, not of God.

"But why," you object, "should I need to confess faith with my mouth if I confess faith in my mind?" No, we must confess with our mouths in order that we may be steadily trained to speak boldly. It is only through this more abundant love and determination that we will be raised on high.

In this way Jesus addresses himself to each one of us personally. He is not here addressing his original disciples only but every one of us who follows after his disciples in accord with their witness to him. One who learns this lesson will teach it in boldness to others, prepared to suffer all things easily and with a ready mind. This is why so many have come to have faith in the witness of the apostles to this Word.

ST. JOHN CHRYSOSTOM, THE GOSPEL OF MATTHEW, HOMILY 34.3.