

From the Divine Office for the Feast of All Saints

With sacred hymns, let us celebrate the holy ones from all over the earth, as is right: Apostles, martyrs, hierarchs and holy women. For the men and women united to the heavenly spirits, thanks to Christ, have received immortality in exchange for their sufferings. Like stars, they radiantly enlighten us, and now they intercede for our souls. (Vespers)

Those who have borne witness throughout the world have become citizens of heaven. Having imitated the Passion of Christ, they free us from the passions. United today in the Kingdom, they show how the Church of the first-born bears the sign of the assembly in heaven. They say to Christ, "You are my God. Through the intercession of the one who bore You, protect me, O You who alone are most merciful!" (Ikos)

SUNDAY OF ALL SAINTS

MAY 31, 2026



Our Lady of Perpetual Help Melkite Catholic Church

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Divine Liturgy: Sunday 10:00 AM

Antiphon (1st)

-Shout joyfully to the Lord, all the earth, sing praise to His name.

Through the prayers of the Mother of God, O Savior, save us!

- Say to God: “How awesome are Your deeds! So great is Your power that Your enemies cringe before You.

Through the prayers of the Mother of God, O Savior, save us!

-Let all the earth worship You and sing praises to You; let it sing praises to Your name, O Most High!

Through the prayers of the Mother of God, O Savior, save us!

Entrance Hymn

Priest: Come. Let us worship and bow down before Christ.

People: *O Son of God, who are risen from the dead, who sing to You: Alleluia!*

Troparion of the Resurrection (Tone 8. pg. 42)

You descended from on high, O Compassionate One, and consented to burial for three days that You might free us from suffering. O Lord, our life and our resurrection, glory to You.!

Troparion of All Saints: (Tone 4)

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.

Patronal Troparion (Tone 1. pg. 15)

In giving birth you preserved your virginity, and in falling asleep, you did not forsake the world, O Mother of God. You have passed to life being the Mother of Life. Through your intercession, save our souls from death.

Kondakion (Tone 2, pg. 16)

O never failing Protectress of Christians, and their ever-present Intercessor before the Creator, despise not the petitions of us sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Mother of God, to intercede for us, for you have always protected those who honor you.

Fasting and the Apostles

In later centuries the Fast was extended so that it would end on the eve of the apostles’ feast and came to be explained in light of their memorial. In the Middle Ages, St. Symeon of Thessalonica (+1429) explains: “The Fast of the Apostles is justly established in their honor, for through them we have received numerous benefits and for us they are exemplars and teachers of the Fast ... For one week after the descent of the Holy Spirit, in accordance with the Apostolic Constitution composed by Clement, we celebrate, and then during the following week, we fast in honor of the Apostles.” At that time, it seems, the Fast lasted only one week.

The apostles were said to have fasted before they set out on their missionary journeys. The fourth-century Canons of the Apostles, a Syrian work, says that the Apostles “...continued to speak in the new tongues of the nations, in which they preached, and He [the Lord] told them what must be done by the congregations with regards to prayer, worship, and the laws, and they thanked God for this knowledge they received. They fasted for forty days, thanking God through it, and then Peter washed the feet of the disciples... then they departed to all the nations to call people to the faith.”

The canonical New Testament recalls one incident when early Christians fasted before going forth in ministry. It describes a certain gathering in the Church at Antioch: “*While they were worshiping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’ Then, after fasting and praying, they laid their hands on them and sent them off. So, being sent out by the Holy Spirit... they proclaimed the word of God*” (Acts 13:2-5). Fasting was an expected part of seeking the Lord’s will.

Barnabas and Saul evangelized in Asia Minor, then retraced their steps to Antioch. As Acts describes it, “*So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord, in whom they had believed*” (Acts 14:23).

Spiritual writers throughout the ages have seen fasting as a critical weapon in spiritual warfare. St Isaac the Syrian teaches, “...fasting is a weapon established by God, ... the human race knew no victory before fasting, and the devil was never defeated by our nature as it is; but this weapon has indeed deprived the devil of strength from the outset...as soon as the devil sees someone possessed of this weapon [fasting], fear straightway falls on this adversary and tormentor of ours, who remembers and thinks of his defeat by the Savior in the wilderness; his strength is at once destroyed and the sight of the weapon given us by our supreme Leader burns him up. A man 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 the passions.”

APOSTLES FAST

The Apostles Fast begins tomorrow, June 1 and ends on June 29, the feast of the Apostles Peter & Paul. We will relax the fast for the Family Funday next Sunday. Fasting helps us to reorient ourselves to God rather than our stomachs. It is not an end in itself. If we fast but do not pray and perform acts of charity (almsgiving), then our fasting is of no spiritual benefit. That is not an invitation to ignore the Fast. Everyone can do something! If for some reason, you can’t fast from food, fast from something else (television, social media, etc.)

God bless you !

DIVINE LITURGY INTENTIONS

Today **Entisar Hattar, Michael McNeil**
 +Lorraine Lian(40 Day). Requested by her family
Next Sunday **Our Friends and Families, living and deceased**

This morning's Coffee Hr. is hosted by the family of Lorraine Lian
The Ladies Sodality Family Funday replaces the Coffee Hr. next Sunday

Please remember in your prayers: Zenon Tencza, Robert Ghiz, Sadie Mirante, Richard Abraham, Sr., Frank Boyda, Carol Boyda, Bob Lynch, Michael Mooradian, Dennis Desplaines, Thomas Houde, Ken Jordan, Mary Rizk, Michael McNeil, Jeff McNeil, Jeannine McNeil, Neil Gartner, Linda Gartner, Arthur Hill, Houda Daou, Lauren Abraham, Nicholas Haddad, Elaine Foley, David Ahlin, Elio Kanaan, Susan Bailey, Jacqueline Ventriglia, those affected by the natural disasters throughout the world, the people of Gaza, and for peace in Ukraine & the Middle East. Let us also pray for the repose of the souls of Zakeya Assaf, Genvieve Hatem, Hanna Francis, Saddalh Alkateb. If there are people for whom you would like me to pray, please reach out and give me their names. Part of our vocation as Christians is to pray for each other, especially when someone is sick or suffering in any way.

Last Week's Collection

Weekly	\$ 682
Candles	\$ 35
Coffee Hr.	\$ 49
Flowers	\$ 100
TOTAL	\$ 866

God bless you for your generosity!



Welcome to any visitors we have with us this morning! We are happy to have you worship with us.

Please join us downstairs in the church hall for the coffee hour so that we can get to know each other better and answer any questions you may have about the parish or the Melkite Church.

FAMILY FUNDAY

The Ladies Sodality invites you to their annual Family Funday next Sunday, June 7 after the Divine Liturgy. There will be music, bouncy house, face painting and more! The menu is hamburgers, hot dogs, chicken, potato salad, macaroni salad, watermelon, dessert and drinks.

Tickets are \$15 for adults, \$10 for children over 12. Children under 12 are free.

Mark you calendars now!



THE APOSTLES FAST

“AFTER THE LONG FEAST OF PENTECOST, fasting is especially necessary to purify our thoughts and render us worthy to receive the Gifts of the Holy Spirit ... Therefore, the salutary custom was established of fasting after the joyful days during which we celebrated the resurrection and ascension of our Lord, and the coming of the Holy Spirit” (from a sermon of Pope St. Leo the Great, +461).

On the eighth day after Pentecost, Byzantine Churches traditionally begin the Fast of the Apostles. This fasting season lasts until June 28, the eve of the feast of the principal apostles, Peter and Paul. The Coptic Church begins its fast on Pentecost Monday, Syriac Churches have abridged it to last for thirteen days or less. With this Fast, we return to the ordinary business of Christian life: prayer and fasting.

Prayer of supplication – beseeching God for a special favor – was associated with fasting as far back as time of King David. Fasting intensifies and confirms the sincerity of the prayer. Without fasting, prayer can be simply an expression of idle interest: chatting rather than intensely imploring the Lord. When the Apostles failed to cure an epileptic boy, the Lord Jesus made a point of telling them, “*This kind does not go out except by prayer and fasting*” (Matthew 17:21).

Early Witnesses to This Fast

The first documented mentions of this Fast are from the fourth century. In a letter to his friend and supporter, Emperor Constantius, St Athanasius describes the practice of the Alexandrian Church: “During the week following Pentecost, the people who observed the Fast went out to the cemetery to pray.” The Spanish pilgrim to the Holy Land in the early 380s, Egeria, described the practice in Jerusalem: “on the day following the feast of Pentecost, a period of fasting began”.

In that era, the Western Churches observed this Fast as well. St. Ambrose of Milan (+397) writes about the practice in his diocese: “The Lord so ordained it that, as we have participated in His sufferings during the Forty Days, so we should also rejoice in His Resurrection during the season of Pentecost. We do not fast during the season of Pentecost since our Lord Himself was present amongst us during those days ... Christ’s presence was like nourishing food for the Christians. So too, during Pentecost, we feed on the Lord who is present among us. On the days following His ascension into heaven, however, we again fast” (Sermon 61).

The fifth-century Pope of Rome, Leo I, spoke of this Fast as a chance to make up for any excesses in celebrating the feasts: “Today’s festival, dearly-beloved, hallowed by the descent of the Holy Spirit, is followed, as you know, by a solemn Fast. ... ordained as a wholesome and needful practice, so that, if perhaps through neglect or disorder even amid the joys of the festival any undue license has broken out, it may be corrected by the remedy of strict abstinence, which must be the more scrupulously carried out in order that what was divinely bestowed on the Church on this day may abide in us” (Sermon 78, On the Whitsuntide Fast).

None of these early documents connect this Fast to the apostles Peter and Paul. This Fast was practiced long before the Apostles’ feast came to be widely celebrated. In the earliest practice this Fast was connected instead to the celebration of Pentecost. Rather, this Fast was first seen as a resumption of fasting following the Paschal season. During the fifty days of Pascha we have celebrated Christ’s resurrection, then His ascension and finally the sending forth of the Holy Spirit upon the disciples. We have feasted while celebrating the presence of the risen Christ, but now it is time to return to the more everyday practice of Christians: prayer, fasting and almsgiving.

The struggle to be what we have become, to “put on Christ,” demands a lifelong effort. We observe times to celebrate the mysteries of Christ among us – the Lord’s Day and the Great Feasts on which we do not fast. But these are respites from the more ordinary Christian practice of fasting. As the Lord said when asked by the disciples of John the Baptist and the Pharisees why His disciples were not fasting, “*As long as they have the bride-groom with them they cannot fast. But the days will come when the bridegroom will be taken away from them, and then they will fast in those days*” (Mark 2:19-20).

Prokimenon

Reader: Awesome in His saints is God, the God of Israel.

People: Awesome in His saints is God, the God of Israel.

Reader: In the churches, bless God, the Lord out of Israel’s wellspring.

People: Awesome in His saints is God, the God of Israel.

Reader: Awesome in His saints is God, .

People: The God of Israel.

Epistle: Heb 11:33-12:2

Alleluia

The just cried out, and the Lord heard them, and He delivered them from all their trials.

Verse: Many are the trials of the just, but out of them all, the Lord will save them.

Gospel: Mt 10:32-38 & 19:27-30

