



Jun 07, 2025: First Sunday after Pentecost and First Sunday of Matthew - The Sunday of All Saints

الأحد الأول بعد العنصرة - أحد جميع القديسين

Hieromartyr Theodotos, bishop of Ancyra; Venerable Sebastiana the wonderworker

TONE 8 / EOTHINON 1

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights didst Thou come down, O Compassionate One. And Thou didst submit to three day burial that from the passions Thou might deliver us. O our Life and Resurrection, O Lord, glory be to Thee.

APOLYTIKION OF ALL SAINTS IN TONE FOUR

Thy Church, O Christ God, hath regaled herself in the blood of Thy Martyrs throughout the entire world, as in porphyry and purple. Through them she lifeth her voice crying: Turn with Thy compassion toward Thy people, and grant peace to Thy city, and to our souls the Great Mercy.

APOLYTIKION OF THE DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

KONTAKION OF ALL SAINTS IN TONE EIGHT

As first-fruits of our nature to the Planter of created things, the world presenteth the God-bearing martyred Saints in offering unto Thee, O Lord. Through their earnest entreaties, keep Thy Church in deep peace and divine tranquility, * through the pure Theotokos, O Thou Who art greatly merciful.



Synaxis of All Saints

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit.

The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

This feast may have originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.

Saint Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints (Philokalia [in English] Vol. 3, p.131). He is actually quoting from the Octoechos, Tone 2 for Saturday Matins, kathisma after the first stichology.

Saint Nikódēmos of the Holy Mountain (July 14) adds the Righteous to Saint Peter's five categories. The list of Saint Nikódēmos is found in his book The Fourteen Epistles of Saint Paul (Venice, 1819, p. 384) in his discussion of I Corinthians 12:28.

The hymnology for the feast of All Saints also lists six categories: "Rejoice, assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous...."

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith. Saint Maximus the Confessor (January 21) is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world.

The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death.

Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, Saint John Climacus had a high regard for them: "Angels are a light for monks, and the monastic life is a light for all men" (LADDER, Step 26:31).

The last category, the Righteous, are those who attained holiness of life while living "in the world." Examples include Abraham and his wife Sarah, Job, Saints Joachim and Anna, Saint Joseph the Betrothed, Saint Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano (December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of Saint Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.

Source: www.oca.org

طروبارية القيامة باللحن الثامن

انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ نُعْتَقَّكَ مِنَ الْأَلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

طروبارية جميع القديسين باللحن الرابع

أَيُّهَا الْمَسِيحُ الْإِلَهِيُّ، إِنَّ كُنْيَسَتَكَ مُتَسَرِّبِلَةٌ بِدِمَاءِ شُهَدَائِكَ الَّذِينَ فِي الْعَالَمِ كَبْرَفِيرَةٍ وَأَرْجَوَانٍ، وَبِهِمْ تُنَادِيكَ قَائِلَةٌ: وَجْهَ رَأْفَتِكَ لِشِعْبِكَ، وَامْنَحَ السَّلَامَ لِعَبِيدِكَ، وَهَبْ لِنُفُوسِنَا الرَّحْمَةَ الْعَظْمَى.

طروبارية زقاد والدة الإله باللحن الأول

فِي مِيلَادِكَ حَفِظْتَ الْبَتُولِيَّةَ وَصُنَّتِيهَا، وَفِي زُقَادِكَ مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكَتِهِ يَا وَالِدَةَ الْإِلَهِ. لِأَنَّكَ انْتَقَلْتَ إِلَى الْحَيَاةِ، بِمَا أَنْتَ أُمُّ الْحَيَاةِ. فَيَسْفَعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نَفُوسَنَا.

القنداق لجميع القديسين باللحن الثامن

أَيُّهَا الرَّبُّ الْبَارِي الْخَالِيقَةَ، إِنَّ الْمَسْكُونَةَ تُقَدِّمُ لَكَ كَبَوَاكِرِ الطَّبِيعَةِ الشُّهَدَاءِ اللَّابِسِي اللَّهِ. فَيَنْصُرُ عَاتِيَهُمْ أَحْفَظُ كُنْيَسَتَكَ فِي سَلَامٍ دَائِمٍ، مِنْ أَجْلِ وَالِدَةِ الْإِلَهِ يَا جَزِيلَ الرَّحْمَةِ.

THE EPISTLE

*God is wondrous in His saints.
In the churches, bless ye God.*

The Reading from the Epistle of St. Paul to the Hebrews. (11:33-12:2)

Brethren, all the saints through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which does so easily beset us, and let us run with patience the race that is set before us, looking to Jesus the Author and Perfecter of our faith.

الرسالة

عَجِيبٌ هُوَ اللَّهُ فِي قَدِّيسِيهِ.
فِي الْمَجَامِعِ بَارِكُوا اللَّهَ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولْسَانَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ

يَا إِخْوَةَ، إِنَّ الْقَدِّيسِينَ، بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمَلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ، وَسَدَّوْا أَفْوَاهَ الْأَسُودِ. وَأَطْفَأُوا جِدَّةَ النَّارِ وَنَجَّوْا مِنْ حِدِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْحَرْبِ، وَكَسَرُوا مَعْسَكَرَاتِ الْأَجَانِبِ. وَأَخَذَتْ نِسَاءٌ أَمَوَاتَهُنَّ بِالْقِيَامَةِ، وَعَدَّبَ آخَرُونَ بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ لِيَحْصَلُوا عَلَى قِيَامَةٍ أَفْضَلِ. وَآخَرُونَ ذَاقُوا الْهَزْءَ وَالْجَلْدَ وَالْقَيْوَدَ أَيْضًا وَالسَّجْنَ. وَرُجِمُوا وَنُشِرُوا وَامْتَحِنُوا وَمَاتُوا بِحِدِّ السَّيْفِ، وَسَاحُوا فِي جُلُودِ غَنَمٍ وَمَعَزٍ وَهُمْ مُعَوَّرُونَ مُضَائِقُونَ مَجْهُودُونَ. وَلَمْ يَكُنِ الْعَالَمُ مُسْتَجِيبًا لَهُمْ، فَكَانُوا تَائِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَعَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَوَّلَاءِ كُلُّهُمْ مَشْهُودًا لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمَوْعِدَ. لِأَنَّ اللَّهَ سَبَقَ فَتَنَّرَ لَنَا شَيْبًا أَفْضَلَ، أَنْ لَا يَكْمَلُوا بِدُونِنَا. فَتَحْنُ أَيْضًا إِذْ يُحْدِقُ بِنَا مِثْلُ هَذِهِ السَّحَابَةِ مِنَ الشُّهُودِ فَلْنَلْقَ عَنَّا كُلَّ ثِقَلٍ وَكُلَّ خَطِيئَةٍ مُحِيطَةٍ بِنَا، وَلِنَسَابِقَ بِالصَّبْرِ فِي الْجِهَادِ الَّذِي أَمَامَنَا، نَاطِرِينَ إِلَى رَبِّينَا الْإِيمَانَ وَمُكْمَلِيهِ يَسُوعَ.

THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew. (10:32-33, 37-38; 19:27-30)

The Lord said to His disciples, "Everyone who acknowledges Me before men, I also will acknowledge before my Father Who is in heaven; but whoever denies Me before men, I also will deny before My Father Who is in heaven. 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; and he who does not take his cross and follow Me is not worthy of Me." Then Peter said in reply, "Lo, we have left everything and followed Thee. What then shall we have?" Jesus said to them, "Truly, I say to you, in the New World, when the Son of Man shall sit on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or wife or children or lands, for My Name's sake, will receive a hundred fold, and inherit eternal life. But many that are first will be last, and the last first."

الإنجيل

فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر

قَالَ الرَّبُّ لِتَلَامِيذِهِ، كُلُّ مَنْ يَعْتَرِفُ بِي قُدَّامَ النَّاسِ، أَعْتَرِفُ أَنَا بِهِ قُدَّامَ أَبِي الَّذِي فِي السَّمَاوَاتِ. وَمَنْ يُنْكِرُنِي قُدَّامَ النَّاسِ، أَنْكِرُهُ أَنَا قُدَّامَ أَبِي الَّذِي فِي السَّمَاوَاتِ. مَنْ أَحَبَّ أَبًا أَوْ أُمَّ أَوْ أَبًا أَوْ أُمَّ أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي، وَمَنْ أَحَبَّ ابْنًا أَوْ بِنْتًا أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي. وَمَنْ لَا يَأْخُذُ صَلْبِيَهُ وَيَتَّبِعُنِي فَلَا يَسْتَحِقُّنِي. فَأَجَابَ بُطْرُسُ وَقَالَ لَهُ: هُوَذَا نَحْنُ قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ، فَمَاذَا يَكُونُ لَنَا؟ فَقَالَ لَهُمْ يَسُوعُ: الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ أَنْتُمْ الَّذِينَ تَبِعْتُمُونِي فِي جِيلِ التَّجْدِيدِ، مَتَى جَلَسَ ابْنُ الْبَشَرِ عَلَى كُرْسِيِّ مَجْدِهِ، تَجْلِسُونَ أَنْتُمْ أَيْضًا عَلَى اثْنَيْ عَشَرَ كُرْسِيًّا تَدِينُونَ أَسْبَاطَ إِسْرَائِيلَ الْإِثْنَيْ عَشَرَ. وَكُلُّ مَنْ تَرَكَ بِيوتًا أَوْ إِخْوَةً أَوْ أَخَوَاتٍ أَوْ أَبًا أَوْ أُمَّ أَوْ امْرَأَةً أَوْ أَوْلَادًا أَوْ حُقُولًا مِنْ أَجْلِ اسْمِي، يَأْخُذُ مِئَةَ ضِعْفٍ، وَيَرِثُ الْحَيَاةَ الْأَبَدِيَّةَ. وَكَثِيرُونَ أَوْلُونَ يَكُونُونَ آخِرِينَ، وَآخَرُونَ يَكُونُونَ أَوْلِينَ.

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كنيسة رقاد السيدة العذراء الأنطاكية الأورثوذكسية (اونتاريو)
Jun 07, 2026

ST. MARY'S ANTIOCHIAN ORTHODOX CHURCH (ONTARIO)
كنيسة رقاد السيدة العذراء الأنطاكية الأورثوذكسية (اونتاريو)

HOLY OBLATION OFFERED BY: تقديم القرابين:

- Rima Bordcosh and Family.

We invite all Parishioners to please register your name(s) with our ushers to offer Holy Bread every Sunday.

Signup sheet with the Schedule for the whole year is outside at church entrance hall. **Thank you for contributing an amount of \$50 for this service.**

CONTRIBUTIONS & DONATIONS

"So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver" (2 Corinthians 9:7)

Sunday May 31st Tray Collections: \$1436.00

Our Church needs our continued support, financial contributions and donations to cover operating and maintenance costs.

If you wish to start or increase your contribution, please see Massoud Kamel (Church Admin) or one of our Ushers.

Minimum recommended annual contribution is \$600 or preauthorized payments of \$50 per month (to be a voting parish member).

Tax receipts will be sent end of year.

Thank you for your generosity. May God bless you.

P.S. We encourage you to consider including our church name in your Will or estate plans. Your legacy gift will help extend your faith and generosity to bless our future generations.

CHURCH UPDATES

Tomorrow (Monday, June 8th) we begin the Holy Apostles Fast for this year leading us to celebrating the feast of the Holy Apostles, Peter and Paul (June 29th) followed by the Synaxis of the Twelve Holy Apostles (June 30th).

Blessed Holy Apostles Fast!

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Matins: Sundays 9:00 am | Divine Liturgy: Sundays 10:15 am
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ANNOUNCEMENTS

SAVE THE DATE
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SAVE THE DATE

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• 9:00 AM Festal Orthros (Matins)
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80 McDowell Gate Markham, ON L6G 1B5

2026 PARISH LIFE CONFERENCE

Host Parish: St. George Church (Montréal, QC)
Date: July 2nd - July 5th
Venue: Sheraton Montréal Airport Hotel
For Registration:
www.antiochianevents.com/ottawa

