

There is **NO FASTING** from Pentecost Monday through Saturday – the final day of the feast.

All-Saints Sunday

The Sunday following Pentecost is dedicated to the memory of all the saints (In some Western Churches, *e.g.*, Roman Catholic, Lutheran, Anglican, All-Saints is celebrated on 1 November). For sanctity, holiness is the fruit of the Holy Spirit. When man knows how to act in the light of God, he becomes a receptacle of the Spirit. «*Walk as children of light,*» Saint Paul tells us, «*for the fruit of light is found in all that is good and right and true*» (Eph5:9).

The Holy Spirit joins the saints, unites itself with them, and acts with them to make the light shine in the world. Each saint becomes a fount of the Holy Spirit for, according to the gospel «*Out of His heart shall flow rivers of living water*» (Jn 7:38). The work of the Holy Spirit in man is called “uncreated grace”.

**Every soul is enlivened by the Holy Spirit;
it is raised in purity;
it is enlightened by the sacred mystery of the triune unity.**

**The flow of grace surges by the Holy Spirit;
it waters all creation and makes it sprout forth.**

**All riches comes from the Holy Spirit,
the knowledge of God, sight, and wisdom:
in Him the Word reveals all the plans of the Father.**

(Matins, anabathmoi, antiphons 1, 2, and 3)

In order to honor the multitude of saints whom we commemorate on this Sunday it is customary in some Churches to sing the Beatitudes at the Divine Liturgy during the procession with the Book of the Gospels, thinking of all the saints who have pleased God by their lives full of faith,

hope, and love. Through the Beatitudes, we contemplate the blessed persons who radiate light and joy, for they already share in the festal banquet prepared for them in the Kingdom of Heaven.

God is wondrous in His saints, He, the God of Israel! (Ps. 67 [68]:36)

**If you are reproached for the name of Christ, you are blessed,
because the Spirit of glory and of God rests upon you.** (1 Pet 4:14)

Redemption and Deification

Christ’s work on behalf of mankind is for the purpose of delivering us from evil, sin, and death. This is what we call «**salvation**» or «**redemption**». Further, the work of the Holy Spirit is to make each redeemed person into a saint, by uniting Himself to each human being. We call this work of the Holy Spirit «**deification** or **theosis**».

Christ saves, the Holy Spirit sanctifies. Christ unites all men and gathers them into one body, the Church. The Holy Spirit, on the other hand, brings diversity and makes each human being a unique and irreplaceable person. Each person is called to achieve union with God through the Holy Spirit. Thus «there are as many unions as there are human persons, supposing that each has an absolutely unique relationship with God; there are as many different kinds of sainthood possible in heaven as there are personal destinies on earth.» (Vladimir Lossky, *In the Image and Likeness of God*. Crestwood, NY St Vladimir’s Seminary Press, 1974. pp. 105 – 106.)

The above text is slightly adapted from *The Incarnate God. The Feasts of Jesus Christ and the Virgin Mary. Vol II.* (St. Vladimir’s Seminary Press. 1995, pp. 224 – 226).

The Peter and Paul (Apostles) Fast begins after Vespers on Sunday, 15 June and lasts until 28 June. The Typikon prescribes **strict abstinence** on **Mondays, Wednesdays, and Fridays**, with a mitigated abstinence (Wine and Oil) on Tuesdays and Thursdays. The Ruthenian Metropolia has identified this period as a penitential season. All are encouraged to observe the above practice as best they can, taking into consideration age and any medical pre-conditions.