

SUNDAY OF ALL SAINTS



Icon of All Saints

June 3, 2012

SUNDAY OF ALL SAINTS

***THE HOLY MARTYR LUCILLIAN AND HIS COMPANIONS: CLAUDIUS, HYPATIUS, PAUL,
DIONYSIUS AND VIRGIN PAULA AT BYZANTIUM***

TONE 8

SCHEDULE OF SERVICES FOR THE WEEK OF JUNE 4 – JUNE 10

SATURDAY, JUNE 9 – *OUR HOLY FATHER CYRIL, ARCHBISHOP OF ALEXANDRIA*

6:00 PM – Great Vespers

SUNDAY, JUNE 10 – *2ND SUNDAY AFTER PENTECOST; THE HOLY HIEROMARTYR TIMOTHY, BISHOP OF PRUSA*

9:30 AM – Divine Liturgy

For All Parishioners

Welcome!

We warmly welcome the students from St. Augustine High School and their families and all those who are visiting us today. It is good to have you all with us!

Haven't Seen Someone in a While?

Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

A Note on Kneeling

Now that Pentecost has arrived, kneeling is no longer forbidden for weekday Liturgical Services. Kneeling is reintroduced into the weekday Liturgical services with the Kneeling Prayers (which technically are part of Vespers for Monday.) "Because kneeling is a sign of penance in the Eastern tradition, the faithful should be discouraged from kneeling during the Paschal Season and on all Sundays of the year. The faithful should be properly instructed as to the reasons why kneeling at these times is not congruent with the theology of the Eastern Churches." (Art. 464 § 1 – Pastoral Guide of the Ukrainian Catholic Church in the USA.)



**LORD JESUS CHRIST.
SON OF GOD.
SAVIOR**

Please Note:

When you go on vacation, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. The summer months are most difficult due to the decrease in attendance. Your absence on any Sunday does not negate your obligation to support your home parish.

The Apostles Fast - Petrivka – Peter and Paul Fast:

The fast before the feast of SS. Peter and Paul begins tomorrow, the day after All Saints Sunday. As such it has a variable amount of days each year. Having rejoiced for fifty days following Pascha, the Resurrection of Jesus Christ, the Apostles began to prepare for their departure from Jerusalem to spread Christ's message. According to Sacred Tradition, as part of their preparation, they began a fast with prayer to ask God to strengthen their resolve and to be with them in their missionary undertakings. The Apostle's Fast has been kept to this day to strengthen us as well for our own missionary endeavors.

Last Sunday's Bulletin

If you haven't yet picked up last Sunday's bulletin, it is available in the church hall, or on our website, stjohnthebaptizer.org.

What price would you pay for religious freedom?



1927: Father Francisco Vera, an elderly priest, is executed for the crime of being a Catholic priest. He was arrested during the celebration of the Mass and is still in his vestments.

An epic new film, **For Greater Glory**, premiered in theaters across the country on Friday, June 1. For Greater Glory tells the true story of Mexico’s battle for religious liberty and the Catholic Faith that rocked North America in the 1920s.

In **For Greater Glory**, Academy Award® nominee Andy Garcia leads an acclaimed international cast that brings to life the true story of Mexico’s Cristero War—a fight for religious liberty in which brave men and women resisted the Mexican government’s attempts in the 1920s to destroy the Catholic Church. This powerful film tells how thousands paid the ultimate price for freedom and their Catholic Faith—including martyrs who were

canonized and by Blessed Pope John Paul II in 2000, and others who were beatified in 2005 by Pope Benedict XVI.

For Greater Glory is endorsed by bishops and Catholic leaders around the country. Carl Anderson, the Knights of Columbus’ Supreme Knight, said, “**For Greater Glory** is ‘must-see’ viewing for all those who care about faith and liberty today.”

Don’t miss **For Greater Glory**! You can book tickets now by visiting www.ForGreaterGlory.com and clicking “Find A Theater.” If there is high attendance during the first weeks, the movie will show in more theatres across the country, and ultimately this important and relevant message will reach many more Catholics. Please note that this film is rated R for scenes of wartime violence and martyrdom.

For more information about the film and the true-life events on which it is based, please visit the Lighthouse Catholic Media kiosk and pick up a copy of Patrick Madrid’s presentation, *Attack on Religious Liberty: The Battle for the Faith in Mexico*, or download a FREE MP3 of the talk by scanning the QR code on the poster at the kiosk. You can also download it here: www.lighthousecatholicmedia.org/for-greater-glory.

Sunday offering for May 27

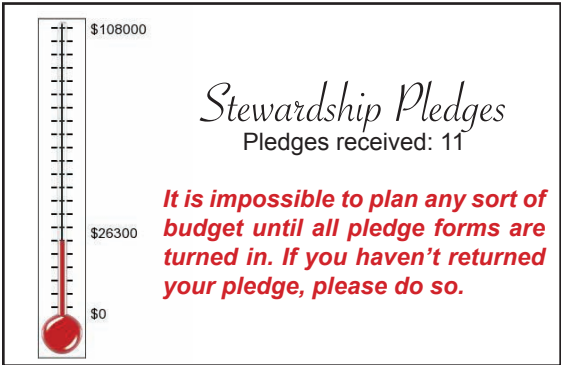
Amount	Number
\$10.00	1
\$15.00	2
\$40.00	2
\$50.00	3
\$75.00	1
\$132.00	Visitors
\$200.00	1
<hr/>	
\$677.00	10 Parishioners

Parishioner Total: 545.00

Average / parish household (39): \$13.97

Weekly Stewardship Goal: \$2125.00

Shortfall: (\$1580.00)



Making the Truth Visible

The descent from heaven is only the first stage in the conquest of souls. To save us God willed to become incarnate. After His example, and in a manner later to be determined, every apostle must endeavour to do the same.

What does this mean?

It means that the apostle in his own person must, first, make the truth visible; and this will be the subject of the present chapter. Secondly, he must make the truth lovable by presenting it as attractively as he can. Thirdly, he must make the truth admirable by becoming, as far as possible, an heroic example of Christian virtue.

To help us to achieve our destiny, God was not content merely to give us a conscience which should guide us according to the law of reason; he completed the natural law by a positive teaching: Revelation.

But of what use is a word which is nothing more than a word, were it even a divine word? Man always feels the need of seeing, touching, feeling; and he does not allow himself to be easily won by a divine Word which is a word and nothing more. Through the whole of the Old Testament we see how God endeavoured to keep man in the path of duty by recalling to him the requirements of the Word. But what does Jerusalem do? She pays no heed; and what is worse, she kills those who are sent to her, she stones the prophets.

And so the Word becomes incarnate. The Message, instead of remaining a mere message, becomes a living life amongst us. The Word becomes flesh. And the Gospel is more than a lesson, much more; it is an example.

A word by itself has rarely any motive power, is rarely dynamic. Let an officer show his men the written order received from his superior, that they are to “go over the top,” to go and meet death. They are so many words on paper, and the men will not budge. But let him advance at the head of his company; then the men will follow him. You will not carry men away by talking to them; but you will, if you let them see. When the philosopher lays down as a moral axiom: “So act that your manner of action may become a universal rule,” the majority of men are not convinced. Universal rule? Who cares

for that? The great advantage of the religion of Jesus our Saviour is that it is not merely a form of belief to be accepted, it shows this formula alive in a being of flesh and blood. You may follow Aristotle without knowing anything about Aristotle; you may follow Plato or Kant without knowing anything about Plato or Kant. It is not a matter of their person, it is a matter of their teaching. The Gospel is not merely a manifestation of the teaching of Christ, it is the manifestation of His Person.

To believe does not mean only adherence to a dead text, it means submission to a living Person. So St John writes in his first Epistle¹: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life ... that which we have seen and have heard, we declare unto you.” “The Life,” he says, “was manifested.” And in the prologue of his Gospel, having written: “The Word was made flesh,” he adds: “We have seen his glory.”

“You can only govern man by the imagination,” said Bonaparte, and that is the reason why always, in order to make a doctrine dynamic, men have sought to embody it, to make it incarnate, to give it a body. The revolutionaries of 1793 set up in the church of Notre-Dame a goddess Reason of flesh and blood; they embodied the suppression of ancient abuses in the Capture of the Bastille. If a man has been a good citizen, men will set up beside his bust statues representing the civic virtues; if a poet, a woman as the symbol of inspiration.

It is a universal rule. Abstract language will move no one. Embody it in a well devised image and it will live. An abstract formula leaves men cold; give it a body and it begins to act.²

This is especially true of a rule of life. An ethical formula counts for little; example is everything. If Christ had called us to the practice

1 1:1-3

2 So true is this, that sometimes a word or a gesture, or both together, will prove effective, even when the idea is non-existent or not understood. Thus a wild beast obeys the eye of his tamer, an audience obeys the pantomime of an orator, the sound of his voice; they are carried away sometimes even when they disapprove of his views.

of poverty solely by His teaching in the sermon on the Mount: "Blessed are the poor," then few men would have sought blessedness in poverty. Christ lived a poor man; He was born poor, He died poor; it was more by His example than by His word that He drew Francis of Assisi and Foucauld—and a legion of others more or less like them—to follow Him.

To talk is a good thing. But to act is very much better. Of Him, Our Lord, it could be said: *He did and He taught*; but notice, He began by doing. His whole life is summed up in the words: *He did all things well*. Even His enemies have no fault to find with Him. "I find no cause in Him," said Pilate. Nothing in Him is worthy of blame. All is perfection.

In the rites that He instituted, Our Lord connected the granting of grace with a visible thing: the sacraments. Always the same principle of incarnation. And if the Church after the example of Our Lord recommends prayer in silence and solitude, she also preaches external cult, the use of images and the visible manifestations of the Liturgy.

The apostle, then, will strive to acquire the maximum of human and supernatural qualities. Human qualities are by no means the most important, admittedly. But they have some of them at least—a power of attraction which certain of the virtues do not possess.

The apostle must be as much a man as possible. Our Lord was a man in the fullest and most magnificent sense of the word. Responsive to all the beauties of nature, He loves the wayside flower and the golden moss, the vine and the fig tree, the bright light of the heavens and the majesty of the temple. Responsive to all His brethren, He is with them in their sorrows and their joys: He sheds tears over Lazarus, over Jerusalem, over the son of the widow of Naim, over the little daughter of the officer Jairus, and He joins amicably in the festivities of Cana and of Simon the Pharisee. He is not pontifical or sententious, always He shows Himself cordial, simple, approachable. His chief quality is His good-nature, "a smiling self-abandonment." He knows all things, but He overwhelms none with His learning; at the age of twelve He talks easily with the doctors of Israel; He amazes

them, but He gives no offence. His disciples, the multitude, even His judges, have to admit that in matters of divine knowledge He is an adept without equal. This is self-evident, but He does not strive to make it evident. And side by side with that simplicity which is so attractive, there is a majesty so gentle, an air of greatness so modest, a nobility of manner so spontaneous. Indeed, one of the Fathers called Him later "A great gentleman" ; but there is nothing about Him of the "tower of ivory" ; the portcullis is always down and anyone may always enter freely. "Suffer them to come to me," and the little ones, who are always at their ease with the truly great, know Him by instinct. His arms are always open.

Like Christ, the apostle must be a man in the widest possible sense: able to understand all, to love all, to appreciate all; he must have "feelers," he must possess the gift of sympathy, and he must acquire the highest possible degree of competence. Yet withal he must be ever modest. We have spoken of humility, and how necessary it is if we are to attract people. An air of superiority, a show of greatness, always offends. Let your merit appear, but do not make a show of it. True nobility of character is always humble; great men of learning, great artists, great politicians, great soldiers, in general, are modest; if they are not, something is lacking to their greatness, to their attractiveness.

Open-heartedness, competence, good-nature, nobility of character and demeanour, all these united with an easy and affable manner—such are the qualities which for being natural are none the less most valuable in an apostle, especially in the young.

If it is important to present a humanity richly endowed with human gifts, it is above all necessary that through our humanity we should show forth Christ, and manifest the beauty of life as lived according to the Gospel. Perreyve used to pray: "Jesus, when they see me may they recognize Thee." Exactly.

A young apprentice, who had been working only for a short time in a factory, was asked by a priest:

"Do your fellow-workers know the Gospel?"
"No, they do not know the Gospel."

“ Do they know Jesus Christ ?”
 “ No, they do not know Jesus Christ.”
 “ Or the Pope?”
 “ No.”
 “ Or the Bishop?”
 “ No.”
 “ Or the Priest? ”
 “ No.”

“Then listen; you are going to have the honour of making all these things known to your fellow-workers. When they see you, they must learn something about this Christianity of which they know nothing. It is for you to radiate the Gospel. When they see you, let them discover Jesus Christ.”

This is the essential mission of the apostle; to be a living witness to the greatness and beauty of Christianity; especially at the present day, when so many people have concerning religion only false ideas, prejudices, or total lack of understanding.

We are “messengers of light,” as Claudel put it. He was writing to Jacques Riviere: “You have the leisure, you have the intelligence, you are the messenger of light for these unfortunate souls. What will you answer when they accuse you before God, and ask: ‘What have you done with these talents?’ ”

We have not all the same leisure, the same intelligence, the same degree of instruction, but all of us, according to the gifts we have received, are bound to make the truth known by letting it shine forth in us. “You,” asks Claudel again, this time addressing all Christians, “who have the light, what are you doing with it ? ”

May we not all make our own the prayer of Katherine Mansfield: “Lord, make me like crystal so that Thy light may shine through me”? Light penetrates everywhere, and in penetrating is not soiled. It is the work of the apostle to penetrate all sorts of surroundings, bringing with him the truth and love of Jesus Christ; and he must be able to go anywhere with impunity.

“I pray not,” says Our Lord, speaking of His disciples, “that thou shouldst take them out of the world, but that thou shouldst deliver them from evil.” It is so easy to let oneself be influenced by one’s surroundings, to be crushed by the mass instead of penetrating it like leaven.

Berdiaeff writes³: “The Socialists assert that throughout the history of human society a privileged minority has battered upon the unfortunate majority. But there is another and a deeper truth which is less apparent at first sight. It is that the masses, that is the quantitative majority, have throughout history oppressed and persecuted the qualitative minority, those individual minds that are turned towards the heights of the sublime. History has evolved in favour of the average man, the masses; it is for them that the State was created, the family, juridical institutions, the school, the whole code of manners and customs. . . . It is the average man, the man of the masses, that has always dominated history, always demanded that everything should be done for him, for his interests and on his level.”

The great danger of “the world,” in the sense in which Our Lord speaks of the world, is that of dragging things down to the level of the average, that of spreading the slow poison of mediocrity. It is not directly the instigation to sin; it is the fascination of all that makes one weak in the face of sin; it dethrones the ideal, scorns enthusiasms, tends to reduce everything to the level of the commonplace. It is the death of the “Excelsior” spirit. It glories in omissions; its danger lies less in what it demands than in what it obstructs.

The man who lets himself be influenced by such an atmosphere is lost for all generous effort, he will never be one of the elite. Nominally he may remain upon the list of workers, but it will be risky to make use of him. Not strong enough to resist, not fully enough convinced to react against the fascination of error, he is acted upon by others instead of acting upon them; instead of leading the flock, it is the flock that leads him. Communion with the less good has made him less good; he has become “ so-so “-one of the crowd. Is he leaven for the masses? On the contrary, he is part of the mass that needs to be leavened.

Our Lord did not come for the sake of those who are well, but for those who are in need; the soul that is lost interests Him far more than the ninety-nine that are just, the venturesome lamb

that has fallen into the pit far more than the flock that has returned dutifully home; the coin that has rolled behind the furniture, far more than the fortune in the cash-box. His interest is in the prodigals: Magdalene, the woman taken in adultery, Zacheus the publican, Simon the Pharisee, Barabbas, and His companions on the Cross.

The preferences of the apostle should be of the same kind. But what integrity this demands, what moral beauty, what sanctity!

Some perhaps may be tempted to escape the corrosive or weakening effect of such surroundings by avoiding too much contact with the masses, by seeking the company of their friends especially, of those who think alike with them, and to whom they feel more readily attracted. It is so much more pleasant to consort with those who are like yourself, with whom you have ideals and interests in common.

Such a method is disastrous. If the leaven is to act upon the mass it must be mingled with it; if it is separate from the mass it forgets its proper task. It is a leading axiom in Catholic Action not to remove good elements from the surroundings in which they exist, but rather so to sanctify them that they may serve to elevate and improve their fellows.

Vigny—wrongly, by the way—makes Moses exclaim: “Alas, Lord, thou hast made me wise among the wise. Alas, Lord, I am powerful and alone.”

It is good to be wise among the wise; it is good to be powerful, too. But alone, no! To act effectively upon one’s surroundings, one must live in those surroundings; and given the necessary virtue and power of action, the closer the contact the greater the influence will be.

— *Radiating Christ*, by Fr. Raoul Plus



The Fellowship of the Unashamed

I am a part of the fellowship of the Unashamed. I have the Power of the Holy Spirit. The die has been cast. The decision has been made. I have stepped over the line. I am a disciple of Jesus Christ. I won’t look back, let up, slow down, back away, or be still. My past is redeemed, my present makes sense, and my future is in God’s hands. I am finished and done with low living, sight walking, small planning, the bare minimum, smooth knees, colorless dreams, tamed visions, mundane talking, frivolous living, chintzy giving, and dwarfed goals.

I no longer need preeminence, prosperity, position, promotions, applause, or popularity. I don’t have to be right, first, the best, recognized, praised, regarded, or rewarded. I now live by faith, I lean on Christ’s presence, love with patience, live by prayer, and labor with the power of God’s grace.

My pace is set, my gait is fast, my goal is Heaven, my road is narrow, my way is rough, my companions are few, my Guide is reliable, my mission is clear. I cannot be bought, compromised, deterred, lured away, turned back, diluted, or delayed. I will not flinch in the face of sacrifice, hesitate in the presence of adversity, negotiate at the table of the enemy, ponder at the pool of popularity, or meander in the maze of mediocrity.

I won’t give up, shut up, let up, or slow up until I have stayed up, stored up, prayed up, paid up, and spoken up for the cause of Christ. I am a disciple of Jesus Christ, I am a Catholic. I must go until He comes again, give until I drop, speak out until all know, and work until He stops me.

And when He returns for His own, He will have no difficulty in recognizing me. My banner is clear for I am a part of the Fellowship of the Unashamed. “I am not ashamed of the Gospel, because it is the power of God for the salvation of everyone who believes...” (Romans 1:16)



**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
St. John the Baptizer
Ukrainian Greco-Catholic Church**

4400 Palm Avenue
La Mesa, CA 91941
Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com

Fr. James' cell phone: (619) 905-5278

From the Fathers

When you perceive that God is chastising you, fly not to his enemies . . . but to his friends, the martyrs, the saints, and those who were pleasing to him, and who have great power . . .

St. John Chrysostom

A Christian people celebrates together in religious solemnity the memorials of the martyrs, both to encourage their being imitated and so that it can share in their merits and be aided by their prayers.

St. Augustine of Hippo

In this way is he [the true Christian] always pure for prayer. He also prays in the society of angels, as being already of angelic rank, and he is never out of their holy keeping; and though he pray alone, he has the choir of the saints standing with him.

St. Clement of Alexandria

In addition to the study and true knowledge of the Scriptures are needed a good life and pure soul and virtue in Christ, so that the mind, journeying in this path, may be able to obtain and apprehend what it desires, in so far as human nature is able to learn about God the Word. For without a pure mind and a life modeled on the saints, no one can apprehend the words of the saints.

St. Athanasius the Great

The divine Scripture likewise says that the souls of the just are in God's hand and death cannot lay hold of them. For death is rather the sleep of the saints than their death. "For they travailed in this life and shall to the end," and "Precious in the sight of the Lord is the death of His saints." What then, is more precious than to be in the hand of God. For God is Life and Light, and those who are in God's hand are in life and light.

St. John of Damascus