

SUNDAY OF ALL SAINTS



Icon of All Saints

May 27, 2018
SUNDAY OF ALL SAINTS
THE HOLY HIEROMARTYR THEROPON, BISHOP OF SARDIA
SCHEDULE OF SERVICES FOR MAY 28 – JUNE 3

SATURDAY, JUNE 2

6:30 PM – Great Vespers (*satisfies Sunday obligation*)

SUNDAY, JUNE 3 – SECOND SUNDAY AFTER PENTECOST

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

9:30 AM – Divine Liturgy For All Parishioners

***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.

Important Meeting

At 9:30 AM, June 2 and on June 23, there will be very important meetings regarding the relocation of our church. Please plan to attend.

Looking ahead:

PLEASE NOTE: Due to the relocation meeting that has been scheduled, our annual rummage sale will now take place on **Saturday, June 30th**. We will be accepting donations beginning in June. Volunteers are needed. Please contact Olena Bankston at (619) 905-5279.

Modern man has become passive in the face of evil. He has so long preached a doctrine of false tolerance; has so long believed that right and wrong were only differences in a point of view, that now when evil works itself out in practice he is paralyzed to do anything against it.

– Venerable Fulton Sheen



“How is a child ever going to learn to behave in Church if they aren't in Church? How can we expect our children to prioritize Church if we don't? What does it say to our children that we are on time for everything- school, work, movies, soccer practice, baseball games, concerts, luncheons - but we are NEVER on time for (or are even absent from) Church (except for Pascha – gotta get a good seat!)?”

*(Presbytera Marilisse I. Mars, 21st Century American
Orthodox mother)*

ENTERING HELL ON PENTECOST – WITH PRAYER

June 3, 2017 · Fr. Stephen Freeman

Pascha (Easter) comes with a great note of joy in the Christian world. Christ is risen from the dead and our hearts rejoice. That joy begins to wane as the days pass. Our lives settle back down to the mundane tasks at hand. After 40 days, the Church marks the Feast of the Ascension, often attended by only a handful of the faithful (Rome has more-or-less moved the Ascension to a Sunday to make it easier). Some excitement returns with the Feast of Pentecost, 50 days after Pascha, which conveniently falls on a Sunday making its observance easier in a too-busy-to-notice world. Lost in all of this, however, is a subtext (perhaps it is the *main* text).

It is a liturgical practice that in Orthodoxy begins some weeks before Great Lent. It is a frontal assault on Hades.

The traditional name for these celebrations is “Soul Saturdays.” They are celebrations of the Divine Liturgy on Saturday mornings offered for the souls of the departed. Most of the Saturdays in Great Lent have them. They make a fitting prelude for Holy Week and Pascha. At Pascha, Christ Himself “tramples down death by death and upon those in the tombs bestows life.” This is the Great and Holy Sabbath – the true and Great Soul Saturday. This is the great theme of Pascha itself. Christ’s Resurrection is, strangely, not so much about *Christ* as it is about Christ’s *action*. Many modern Christians treat Pascha (Easter) as though it were a celebration of Jesus’ personal return after a tragic death. Orthodoxy views Christ’s Holy Week, Crucifixion, Descent into Hades and Resurrection as one unending, uninterrupted assault on Hades. This is the great mystery of Pascha – the destruction of death and Hades. Death is the “last enemy.” Those who forget this are like soldiers who have forgotten the purpose of the war in which they fight.

The cycle of prayers assaulting Hades reaches a climax on the day of Pentecost. On the evening of that Sunday, the faithful gather for Vespers. During that service, they kneel for the first time since Pascha. And in that kneeling, the Church teaches them the boldness of prayer, the cry of human hearts for God’s solace and relief. Three lengthy prayers are offered, the third of which completes and fulfills the prayers that began so many weeks before in the Soul Saturdays:

Priest: O Christ our God, the ever-flowing Spring, life-giving, illuminating, creative Power, coeternal with the Father, Who hast most excellently fulfilled the whole dispensation of the salvation of mankind, and didst tear apart the indestructible bonds of death, break asunder the bolts of Hades, and tread down the multitude of evil spirits, offering Thyself as a blameless Sacrifice and offering us Thy pure, spotless and sinless body, Who, by this fearsome, inscrutable divine service didst grant us life everlasting; O

Thou Who didst descend into Hades, and demolish the eternal bars, revealing an ascent to those who were in the lower abode; Who with the lure of divine wisdom didst entice the dragon, the head of subtle evil, and with Thy boundless power bound him in abysmal hell, in inextinguishable fire, and extreme darkness. O Wisdom of the Father, Thou great of Name Who dost manifest Thyself a great Helper to those who are in distress; a luminous Light to those who sit in darkness and the shadow of death; Thou art the Lord of everlasting glory, the beloved Son of the Most High Father, eternal Light from eternal Light, Thou Sun of justice! ... Who also, on this all-perfect and saving feast, dost deign to receive oblations and supplications for those bound in Hades, and grantest unto us the great hope that rest and comfort will be sent down from Thee to the departed from the grief that binds them. (edited for length)

I can recall the first time in my priesthood that I offered this prayer. I had a copy in front of me, but had not read it before the service, nor had I ever heard it. I trembled as I offered the words above...astounded by their boldness. I had never heard such boldness before the Throne of God within the walls of the Church itself. It is also a reminder of the weakness and infirmity of the legal imagery of salvation. The legal view requires of God that He be the *enforcer* of Hades. To such a prayer He could only reply: “I cannot grant such things because of my Justice!”

The Descent of Christ into Hades itself demonstrates God’s willingness towards our salvation. And the prayer’s imagery here reveals God’s strength:

Who didst descend into Hades, and demolish the eternal bars, revealing an ascent to those who were in the lower abode; Who with the lure of divine wisdom didst entice the dragon, the head of subtle evil, and with Thy boundless power bound him in abysmal hell, in inextinguishable fire, and extreme darkness.

On the Saturday before Pentecost, some 49 days after Pascha, the Church offers the last in the cycle of Soul Saturdays. And on Pentecost itself, and now on bended knee, it boldly goes where only Christ has gone before in victory. As was proclaimed in the Paschal homily of St. John Chrysostom:

Christ is risen! And not one of the dead is left in the grave, for Christ having risen from the dead, is become the first-fruits of those who have fallen asleep.

A beloved friend from my youth who has sustained a boldness in Christ through many trials has said that he doesn’t like to pray “safe” prayers. On this holy day, we leave the safety of our fear and dare to walk where Christ has gone before.

НЕДІЛЯ ВСІХ СВЯТИХ

Кожен день церковного календаря присвячений двом або більше святим. Їхні імена ми знаємо. Це ті праведники, яких Церква проголосила святими, тобто видала непомильний декрет, що дана особа втішається вічним щастям в небі.

Крім канонізованих святих, існує ще величезна кількість таких, про яких Церква не знає. Це чоловіки і жінки, що жили згідно Христової науки. На цьому світі вони були праведниками, і сьогодні втішаються в небі спогляданням Бога, тобто вічним щастям, хоч не є канонізовані Церквою. Якраз тим невідомим святим віддаємо пошану цієї неділі.

Багато людей думають, що святість вимагає від людини героїчних діл, поступків. Очевидно, були святі, які відважилися покинути світ, свої родини і піти до таборів прокажених, щоб там чинити милосердя і вмерти зараженими проказою. Були святі, які жили у відлюдних печерах. Були святі, які будували лікарні для хворих, притулки для бідних, бездомних. Однак, нам треба пам'ятати, що не великі діла зробили їх великими святими, але любов до Бога і до ближнього.

Сьогодні, в Неділю Всіх Святих, ми не згадуємо великих святих, імена яких відомі Церкві, бо для їхнього почитання є призначені Церквою спеціальні дні в церковному році. Сьогодні ми згадуємо малих, невідомих Церкві святих, чоловіків і жінок, які за Божим пляном не мали змоги чинити надзвичайні, великі діла, і які через тихе, скромне життя не могли виявити назовні героїчних чеснот свого духа.

Святе Євангеліє не є теоретичним поясненням природи Бога чи природи неба, швидше воно є практичним поясненням як християнин повинен жити. Христове навчання не домагається від нас умового розуміння, а радше воно домагається нашого діяння. Беручи це до уваги, треба зазначити, що „малі святі” сьогоднішнього світу - це люди, які приймають практичні поради Євангелія. Вони приймають послання Господа й втілюють його в життя.

Звеличуючи великих святих минушини і приглядаючись до діяння „малих святих”, ми признаємо, що Господь кличе нас до святості, тобто до свідчення євангельської правди. Великі святі, такі як Іван Золотоустий, Василій Великий, чи Августин є для нас якби недоступні шпиль гір, наслідувати їх нам важко. Зате важливі й дуже корисні для нас „малі святі” сьогоднішнього дня, бо вони втілюють Христову науку в життя.

SUNDAY OF ALL SAINTS

Each day of the Church calendar is dedicated to two or more saints. We know their names. These are the pious persons whom the Church has officially declared to be saints, enjoying eternal happiness in heaven.

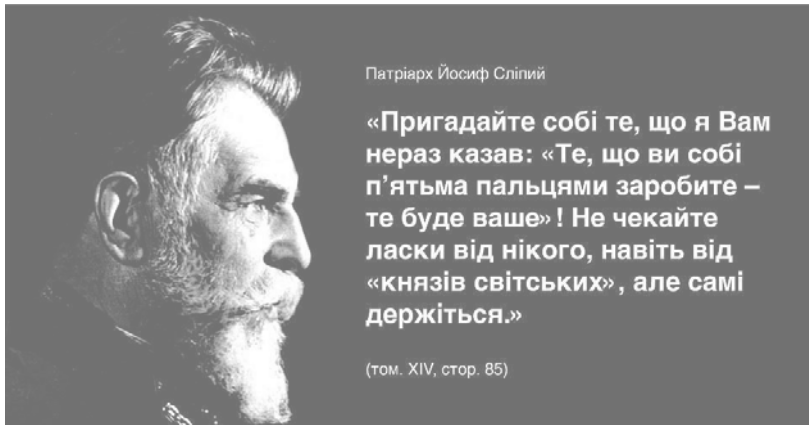
Besides the canonized saints, there are numerous saints, the men and women who lived their lives in accordance with Christ's teachings, whose names the Church does not know. They lived a pious life during their time on earth and now rejoice in eternity with God, even though they were not canonized by the Church. These are the saints to whom this Sunday is dedicated.

Many people think that sainthood requires some kind of heroic action. Of course, there were saints who showed exceptional courage, leaving their families and going to labor camps where many died preserving their faith. There were saints who built hospitals and shelters for the homeless and poor. But, we should remember that these great deeds did not make them saints, but rather their love of God and their neighbor.

Today, the Sunday of All Saints, we do not recognize the great saints because they have their own day within the Church calendar. Today we remember the small, unknown saints, the men and women who, in God's plan, did not have the opportunity to do great deeds, who lived quiet, modest lives without showing the heroic virtues of their souls.

The Holy Gospel is not a theoretical explanation of the nature of God or heaven. Rather, it is a practical handbook of how a Christian should live. Christ's teachings do not require intellectual understanding from us; they require certain actions from us. Keeping this in mind, we must say that "little saints" are those people who accept the practical advice of the Gospels. They accept the message of God and incorporate it in their lives.

In looking at the deeds of the great saints and of the actions of the "little saints," we come to the conclusion that the Lord calls us to saintliness – to witnessing the evangelical truth. Great saints are like the unattainable top of a mountain for many, but we can emulate the "little saints" by living Christ's teachings each day of our lives.



Патріарх Йосиф Сліпий

«Пригадайте собі те, що я Вам
не раз казав: «Те, що ви собі
п'ятьма пальцями заробите –
те буде ваше»! Не чекайте
ласки від нікого, навіть від
«князів світських», але самі
держіться.»

(том. XIV, стор. 85)

*Remember what I told
you: “That which you
earn with your five fingers
– that will be yours!”
Don’t wait for favors from
anyone, even from the
“worldly princes,” but be
self-sufficient.*

– Patriarch Josyf Slipyj

ORTHODOXWIKI.ORG: RECOGNITION AS SAINTS

The people of the church do not create saints, they recognize as saints those whom God himself has glorified, seeing in their lives true love for God and their neighbors. From the beginning, the Church recognized the righteous ancestors of Christ, forefathers, as grace-filled men and women whose lives were pleasing to God. Also the prophets who predicted Christ's coming and the apostles and evangelists who proclaimed the Gospel were assumed to be saints. Next the martyrs and confessors who risked their lives and shed their blood in witness to Christ were also recognized as saints. In time, ascetics who followed Christ through self denial, were numbered among the saints. Bishops and priests who fought against heresy and proclaimed the true faith are recognized by the Church as saints. Today, holy people, in all walks of life, can be recognized as saints.

As it is impossible to verbally describe the sweetness of honey to one who has never tasted honey, so the goodness of God cannot be clearly communicated by way of teaching if we ourselves are not able to penetrate into the goodness of the Lord by our own experience.

St. Basil the Great

Please Note:

When you are away, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. Your absence on any Sunday does not negate your obligation to support your home parish.

Sunday offering for May 20

Amount	Number
\$5.00	1
\$10.00	2
\$20.00	3
\$35.00	1
\$40.00	1
\$50.00	1
\$100.00	1
\$105.00	1
<hr/>	
\$415.00	

Parishioner Total: \$405.00

Visitor Total: \$10.00

Average / parish household (43): \$7.94

Weekly Stewardship Goal: \$2200.00

Deficit: <\$1755.00>

A Prayer for the Construction of our New Church

O Lord Jesus Christ our God, Cornerstone of Your holy Church, Giver of every good gift, the One who first loved us, look down upon us Your people who desire to build a new church unto Your glory and grant us the wisdom, strength, and resources to accomplish this task in accordance with Your will. Remember the friends and benefactors of this parish who support the construction of this holy church and bless them with Your good things. And as You did proclaim that even if Your disciples were silent, the very stones would cry out, so also grant that this holy church may proclaim You and draw all who dwell in the surrounding area to worship You in spirit and in truth. In flame our hearts with love for You that we may offer to You ourselves and all You have given us to the glory of Your holy Name. For You are the true Philanthropist—the Lover of Mankind—and to You do we send up glory, together with Your eternal Father, and Your most holy, good, and life-creating Spirit, always, now and ever, and unto the ages of ages. Amen.

Молитва на Будову нашої нової Церкви

Господи Боже, Ісусе Христе наш, наріжний камінь Твоєї Церкви, Ти перший огорнув нас своєю любов'ю, Ти податель всіх земних благ, споглянь на нас, твоїх дітей, які прагнуть збудувати новий храм на Твою славу. Даруй нам мудрість, силу та ресурси для здійснення цього будівництва, якщо на це Твоя Свята воля. Благослови та підтримуй всіх жертводавців цієї парафії, які долучатимуться до будівництва цієї святині. Ти сповістив, що, навіть тоді, коли твої учні будуть мовчати, то каміння буде кричати. То ж подай, щоб ця церква, наповнена Духом Святим та Твоею правдою, наvertsала до Бога всіх тих, хто живуть в її околицях, щоб Тебе величати. Наповни наші серця любов'ю до Тебе, щоб ми віддали себе і все Тобі, на славу Твого святого імені. Бо ти справжній наш Податель – Чоловіколюбець – і Тобі возсилаємо з безначальним Твоїм Отцем, і пресвятим, і благим, і животворящим твоїм Духом, нині і повсякчас, і на віки віків. Амінь

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**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
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Their Death is More like Dreaming

We ought to honor the saints. They are Christ's friends, children and heirs of God. This is the teaching of the theologian and evangelist John: 'To all who received him ... the Word gave power to become children of God' (John 1:12). The Creator of all things is called in Scripture Lord of lords, King of kings, God of gods. The saints are precisely lords, kings and gods, not in their own nature but because they have become lords over themselves, they have ruled their passions, they have kept intact that image of God in which they were created. Indeed, the saints of their own choice are united to God, they have welcomed Him as a guest in their hearts, and by sharing with Him have become what He is by nature.

They have become God's servants, friends and children. The honor given to His faithful ser-

vants of which they are the witness is a test of our love for our Lord and theirs. He has found in them a spotless dwelling place and has performed his promise: 'I will make my abode among you ... and I will walk among you and will be your God' (Lev. 26:11-12).

It is of the saints that Scripture says: 'The souls of the righteous are in the hand of God and the torment of death shall not touch them' (Wisd. 3:1). In fact, their death is more like dreaming than dying. God is life and light, and those who are in the hand of God are themselves life and light. By means of the Spirit, God is dwelling in the bodies of the saints. Why then should we not honor the temple of the living God?

St. John of Damascus