

SUNDAY OF ALL SAINTS



Icon of All Saints



May 22, 2016

**1ST SUNDAY AFTER PENTECOST – SUNDAY OF ALL SAINTS
THE HOLY MARTYR BASILISCUS**

SCHEDULE OF SERVICES FOR THE WEEK OF MAY 23 – MAY 29

FRIDAY, MAY 27 – *THE HOLY HIEROMARTYR THERAPON, BISHOP OF SARDIA*

10:30 AM – Divine Liturgy at St. Paul’s Senior Homes & Services, 328 Maple Street, San Diego, CA 92103

SATURDAY, MAY 28 – *OUR HOLY FATHER NICETAS, BISHOP OF CHALCEDON*

NO VESPERS THIS EVENING

SUNDAY, MAY 29 – *2ND SUNDAY AFTER ALL PENTECOST; THE VENERABLE MARTYR AND VIRGIN THEODOSIA*

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.

PARISH MEETING

A date of June 26 has been set for a general meeting of the parish. This meeting will frun from 12:00 noon until 1:30 PM.

Please plan to attend this important meeting.



Parish Rummage Sale

There will be a rummage sale on Saturday, June 18 to benefit the parish. We are already accepting donations. Volunteers are needed.

Please contact Olena Bankston at (619) 567-6967.



“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)

AN INTERVIEW WITH ST. IRENAEUS OF LYONS

by John Habib

Originally entitled: “What to think of the Non-Orthodox? What a Second Century Bishop says about those who are outside of ‘the Church.’”

I cannot believe how applicable this second century bishop’s words are to the present time. I challenge all of you to read this and not be at the least intrigued, or like me, be extremely moved by what he has to say.

He teaches fundamental truths that we Orthodox have too often slowly forgotten or are willing to do away with for the sake of being more “accepting.” Acceptance of people does not also require accepting their errant teaching.

Irenaeus of Lyons To make this Church Father’s writings more accessible, I’ve provided his words in the form of a **Question and Answer conversation/interview.**

Let me first set this up for you. Unlike today, the early Christians knew of only one Christian Church. But like today, there were many who proposed variations to the faith and started small sects.

The overseers of the Church, inheriting what was handed down to them by the apostles, did their best to keep everyone orthodox in their faith. One overseer, Bishop Irenaeus, of the second century, wrote at length to overcome such intrusions on Christianity. He offers us the mindset of the early Church; he lived so early in fact that he personally knew his predecessor bishop, Polycarp, who personally knew many apostles, including specifically St. John the evangelist and disciple of Christ.

What Irenaeus said about those who deviate from the Apostolic-founded Church still applies today.

Q: Bishop Irenaeus, from where should we learn the truth?

A: Find a Church with apostolic succession.

“Suppose there arise a dispute relative to some

important question among us, should we not have recourse to the most ancient Churches with which the apostles held constant dealings and learn from them what is certain and clear in regard to the present question?”

Q: But “I have the Bible! I don’t need the Church to tell me about Christianity, do I?”

A: What if there was no Bible! Where would you turn then? The Church!

“For how should it be if the apostles themselves had not left us writings? Would it not be necessary [in that case] to follow the course of the tradition which they handed down to those to whom these did commit the Churches?”

Q: What then is “The Church?”

A: The place where a lineage of overseers [i.e., bishops], down to the present time, were appointed one after another, beginning with an apostle, to oversee the faithful.

“It is within the power of all ... who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world; and we are to reckon up those who were by the apostles instituted bishops in the Churches, and [to demonstrate] the succession of these men to our own times....

By this succession, the ecclesiastical [i.e., Church] tradition from the apostles, and the preaching of the truth, have come down to us.

And this is most abundant proof that there is one and the same vivifying faith, which has been preserved in the Church from the apostles until now, and handed down in truth.”

Q: But what if somehow we have gotten it wrong, and the Christianity preached by non-Apostolic churches is right!

A: If the apostles knew something important they would have said it, and if they haven't, new theologies of today must revert to the teachings handed to and through the Church

“[The Church, by means of] the succession of these men to our own times ... neither taught nor knew of anything like what these [who teach other theologies] rave about. For if the apostles had known hidden mysteries... they would have delivered them especially to those whom they were also committing the Churches themselves. For they were desirous that these men should be very perfect and blameless in all things, whom also they were leaving behind as their successors, delivering up their own place of government to those men.”

[Notice what he says here. Why trust the Church? Because its leaders were personally hand-picked by the apostles, and each successor continued to be hand-picked, down to the present time. Every overseer was carefully chosen from among Christians, vetting them first as St Paul told St Timothy and Titus to do when choosing leaders. Yes, some bishops didn't turn out so grand, but as time went by the Church clarified for you who is orthodox and who isn't. That is why we should trust those who are regarded as legitimate Fathers of the Church more so than any person who proclaims themselves a leader among Christians, in the past or today.]

Q: Bishop Irenaeus, what makes you so special that you can say all of these things that many do not want to teach, let alone hear.

A: I knew a man who knew apostles and others who saw Christ in the flesh.

“Polycarp ... whom I saw in my early youth, for he tarried [on earth] for a very long time ... was not only instructed by apostles,

and conversed with many who had seen Christ, but was also, by apostles in Asia [the ancient locale in modern-day Turkey where so many of the familiar biblical cities like Ephesus were], appointed bishop of the Church in Smyrna... And when a very old man, [he] gloriously and most nobly suffered martyrdom, [and] departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true.”

Q: Well, what do you think if I attend non-Apostolic worship services? Or read their books, listen to their music, hear their preachers? Don't worry, I'll believe in my Church doctrines but I'd still like to obtain what I can from them.

A: We should avoid seeking from them, and instead should teach them the truth we have properly inherited, by leading them to the true Church, leading them to the water of life.

“Since therefore we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the Church;

since the apostles, like a rich man [depositing his money] in a bank, lodged in her hands most copiously all things pertaining to the truth; so that every man, whosoever will, can draw from her water of life. For she [i.e., the Church] is the entrance to life; all others are thieves and robbers.

On this account are we bound to avoid them, but to make choice of the things pertaining to the Church with the utmost diligence, and to lay hold of the tradition of the truth.”

Q: That seems a bit harsh Bishop Irenaeus. How am I supposed to feel about the non-Orthodox? It seems like you are so hardened against them.

A: Not at all. Actually, we love them and pray for them, and although it seems harsh, it is truly out of concern for their salvation.

“We do indeed pray that these men . . . being converted to the Church of God, may be lawfully begotten, and that Christ may be formed in them, and that they may know the Framers and Maker of this universe, the only true God and Lord of all.

We pray for these things on their behalf, loving them better than they seem to love themselves. For our love, in as much as it is true, is salutary to them, if they will but receive it. It may be compared to a severe remedy, extirpating the proud and sloughing flesh of a wound ; for it puts an end to their pride and haughtiness. Wherefore it shall not weary us, to endeavor with all our might to stretch out the hand unto them.”

Q: Okay, but what is so special about “THE CHURCH” you speak of? You make it seem like your Church is the only place to find God. God isn’t so closed-off like that, is He?

A: Christ designated THE CHURCH as THE SOURCE of the keeping of the Faith and also the source of the passage of the Holy Spirit for salvation.

[PRESERVING THE FAITH]

“[It has been shown], that the preaching of the Church is everywhere consistent, and continues in an even course, and receives testimony from the prophets, the apostles, and all the disciples . . . through the entire dispensation of God, and that well-grounded system which tends to man’s salvation, namely, our faith; which, having been received from the Church, we do preserve, and which always, by the Spirit of God, renewing its youth, as if it were some precious deposit in an excellent vessel, causes the vessel itself contain ing it to renew its youth also.”

[PASSING THE HOLY SPIRIT]

“For this gift of God [i.e., the Holy Spirit] has been entrusted to the Church, as breath was to the first created man, for this purpose, that all the members receiving it may be vivified ; and the [means of] communion with Christ has been distributed throughout it, that is, the Holy Spirit, the earnest of incorruption, the means of confirming our faith, and the ladder of ascent to God. “For in the Church,” it is said, ” God has set apostles, prophets, teachers,” and all the other means through which the Spirit works ; of which all those are not partakers who do not join themselves to the Church, but defraud themselves of life through their perverse opinions and infamous behavior.”

[CONCLUSION]

For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace; but the Spirit is truth. Those, therefore, who do not partake of Him, are neither nourished into life from the mother’s breasts, nor do they enjoy that most limpid fountain which issues from the body of Christ ; but they dig for themselves broken cisterns out of earthly trenches, and drink putrid water out of the mire, fleeing from the faith of the Church lest they be convicted; and rejecting the Spirit, that they may not be instructed.

All writings by Bishop Irenaeus come from his third book Against Heresies.



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

ABOUT FAIRY TALES

Fr. Stephen Freeman

<https://blogs.ancientfaith.com/glory2godforallthings/2015/10/28/about-fairy-tales/>

If you want to teach a child not to do something, then clear directions and consistent discipline will generally do the trick. However, if you want to teach a child not to do a certain kind of thing, something completely different is called for. Most likely, you will have to resort to stories. Stories tell us about characters. Characters in *good* stories (particularly good children's stories) are more than simple individuals with complex and unpredictable behavior. Such individuals would be of no more use in training a child, than reciting random numbers is for teaching math. What we want in a *character*, is, well character. We need them to be a certain *kind* of person (or dragon, etc.). People, including children, make sense of the world through the stories they know. Children without stories are forced to stumble through the world without a clue.

This is not only true of children, but of people in general. We know of no human culture that has no stories (there might be modern story-less settings, but that is an indictment of modernity itself). Stories can entertain, but, more importantly, they shape our understanding of the world. Of course, there are some basic requirements for such stories.

The stories have to *ring* true. This doesn't mean that they actually have to be true on the level of a factual account, but if they do not have the *character* of truth, they will be short lived, having been of little use. They also need to work on a *deep* level. Critics of religion often like to point out the similarity between stories from different religions, using that to disparage their reliability. But the opposite is the case. Some stories are so important, so fundamental to human

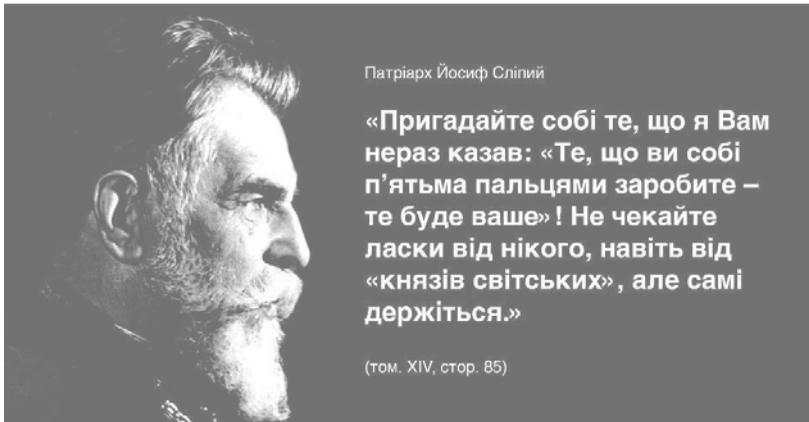
existence, that they show up in many forms, some rooted in history, some rooted in fiction, or even deeper places within the heart.

The repetition of a story in a variety of forms points to its centrality and essential worth. It is so important that if you don't know one version, you'll make up another.

Christian believing is rooted in a story. It is a story that Christians believe really happened (and they have a good historical case for holding this to be so). It is a story that has echoes in the stories of many cultures. This doesn't weaken its historical claims. Rather, its historical claims validate the importance of the other stories.

For Christians, the story of Jesus is the essential and primary story. It is the story through which all other stories are understood. There are precursors and foreshadowings of the Jesus story in the Old Testament. Some of those stories, or some parts of those stories, have a basis in history themselves. That is a point to be debated by scholars, historians, archaeologists, and the like. Their debate, however, cannot change the stories themselves – for what we have of history are the stories from within that history.

A commenter recently described religion as a “fairy tale.” Many fairy tales are religious, but all religious stories are not fairy tales. A child who is robbed of fairy tales (or stories we take to be fairy tales) will be impoverished, perhaps bereft of important characters. But the similarity between Christianity and fairy tales is not an indictment of fraud. It is only what we would expect to be true if ever there were such a thing as a transcendent-Truth-become-fact.



*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

PARISHIONERS THAT ARE HOME BOUND



If you or a loved one cannot make it to Church, Fr. James would be more than pleased visit at your home, in the hospital, at a nursing home, or any other place. It is no inconvenience at all.

Please be sure to schedule a visit.

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Vladimir Bachynsky: (619) 865-1279

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Saintly Wisdom

“You have become imitators of the Lord,” says the Apostle, “by receiving the word amidst much oppression, with the joy of the Holy Spirit.” Oppression in what pertains to the body, but joy in the spirit. You wonder, perhaps, how that can be. Well, what happened was distressing for you, but not so what came of it: the Holy Spirit does not allow it to be. On the one hand, you cannot be joyful while suffering for your sins; but on the other, you can find joy even in being scourged, when you suffer for Christ.

For that is how the joy of the Spirit shows itself: it brings gladness in place of what seemed like affliction. They have oppressed you, he says, and persecuted you, but the Spirit has not forsaken you all the while. Just as the three young men were refreshed in the fiery furnace, so it has been with you in your oppression. Whereas

it is not in the nature of fire to refresh, but of the revivifying Spirit, it is likewise not in the nature of oppression to beget joy and gladness: that comes of suffering for Christ, and of the revivifying Spirit bringing relief even through the furnace of trials and temptations ...

On the other hand, let no one pondering all this slacken off, on learning that everything can be put right in a short while. For the future is always unclear, and the day of the Lord is like a thief that comes upon us suddenly as we sleep. But if we are not asleep, it will not come upon us like a thief, or take us all unaware. For if we stay awake and keep watch, it will arrive not like a thief, but like a royal messenger calling us to the good things prepared for us.

St. John Chrysostom

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www.ecpubs.com**