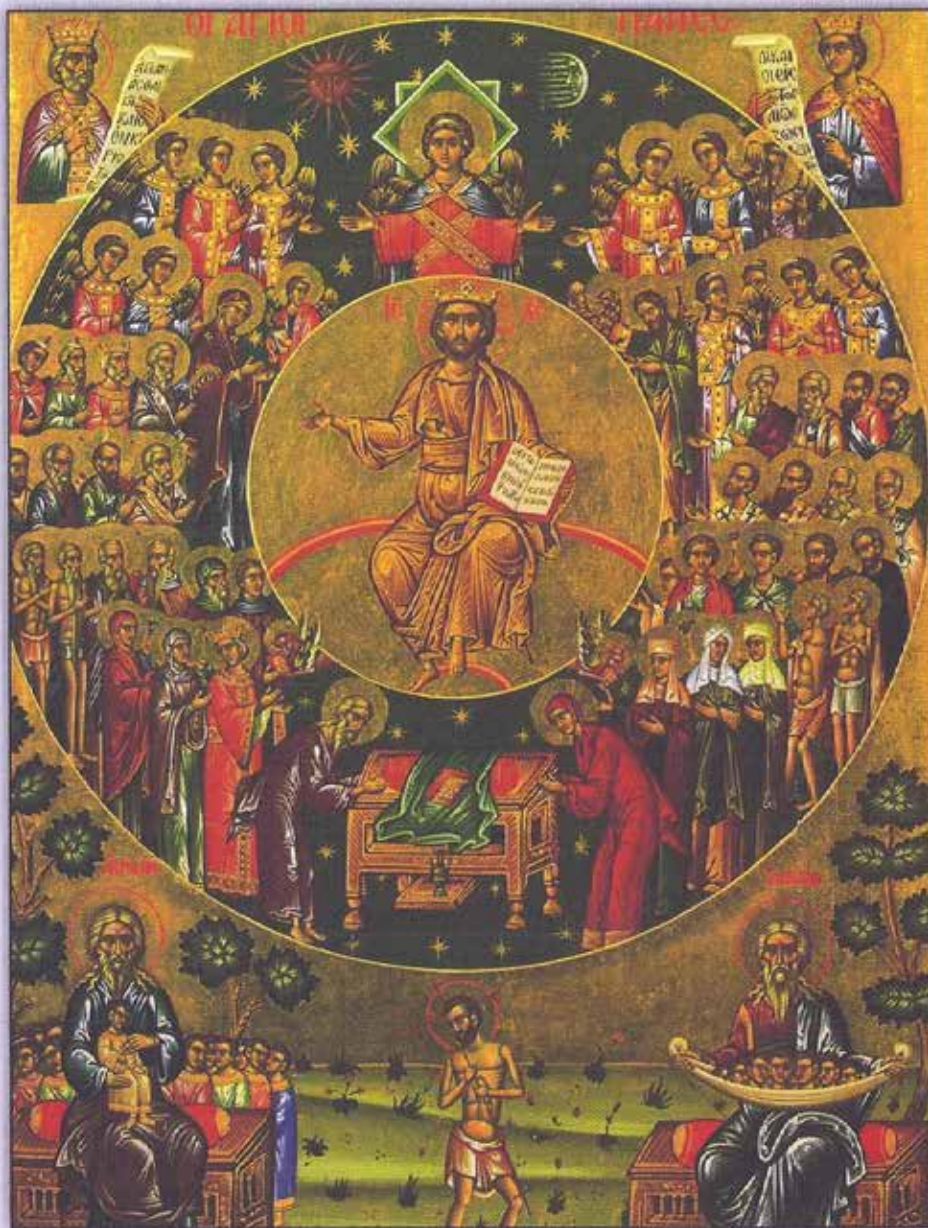


SUNDAY OF ALL SAINTS



Icon of All Saints

May 26, 2013
SUNDAY OF ALL SAINTS
THE HOLY APOSTLE CARPUS, ONE OF THE SEVENTY APOSTLES

SCHEDULE OF SERVICES FOR THE WEEK OF MAY 27– JUNE 2

SATURDAY, JUNE 1 – THE HOLY MARTYR JUSTIN THE PHILOSOPHER AND HIS COMPANIONS: CHARITON, CHARITA, EUELPISTUS, HIERAX, PEON, VALERIAN AND JUSTUS

9:30 AM – Divine Liturgy + Irene Yaworsky 1st anniversary; Req: Bohdan Knianicky

6:00 PM – Great Vespers for Sunday (*satisfies for Sunday obligation*)

SUNDAY, JUNE 2 – 2ND SUNDAY AFTER PENTECOST; OUR HOLY FATHER NICEPHORUS THE CONFESSOR, PATRIARCH OF CONSTANTINOPLE

9:30 AM – Divine Liturgy For All Parishioners

Share 2013

Share 2013 – Annual Eparchial Appeal is drawing to a close. If you have not already done so, please make a pledge or contribution to Share 2013 by Sunday, June 9.

Share 2013 – Єпархіаний Заклик наближається до завершення. Якщо у ще не зробили даток на Share 2013, то зробіть його до неділі, 9 червня, коли офіційно закінчується заклик.

Eye halve a spelling chequer.
It came with my pea sea.
It plainly marques four my revue
Miss steaks eye kin knot sea.

Eye strike a key
and type a word
and weight four it two say
weather eye am wrong oar write.

It shows me raight a weigh
as soon as a mist ache is maid.
It nose bee fore two long
and eye can put the error rite.
Its rairly ever wrong.

Eye have run this poem threw it.
I am shore your pleased two no
Its letter perfect awl the weigh;
My chequer tolled me sew.



FATHERS DAY

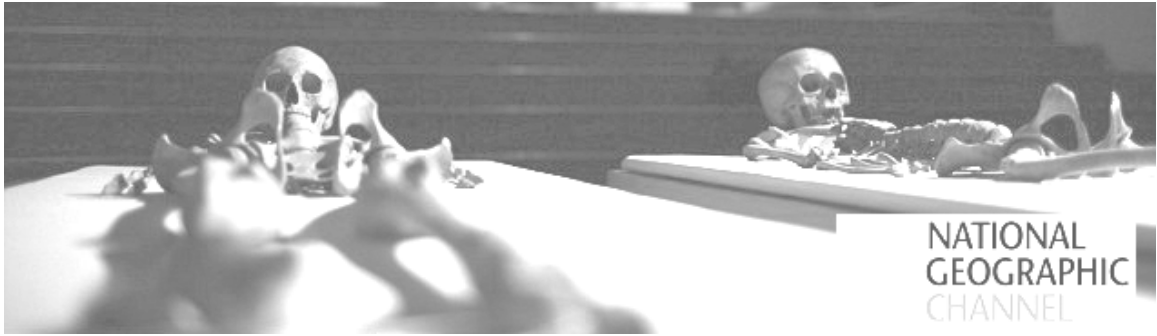
On Sunday, June 16th, we will celebrate Fathers Day with a special Luncheon following the Divine Liturgy. Please join us as we celebrate that often forgotten yet critical role in the Christian Family – the Father. Please R.S.V.P. to Olena Bankston so that we can plan appropriately.

**New American Religions...
#1 Sporticism**

Sunday Liturgy: Sunday Game
Saints & Apostles: Coaches & players
Scriptures: Team Statistics
Vestments: Team colors & gear
Holy day: Opening game day
Relics: Signed memorabilia
Pilgrimage: Super Bowl
Mardi Gras: Half-time
Devotional Statues: mascot toys & player action figures
Liturgical chant: Team anthem
Jihad: Street riots

When men stop worshipping God, they substitute something else in His place.

– G.K. Chesterton



**1,700-YEAR-OLD SAINTS' SKELETONS PROVE LEGENDARY TALE
OF VIRGIN CHRISTIAN MARTYRS WHO WERE BURIED ALIVE IN ANCIENT ROME WAS TRUE**
From dailymail.co.uk / Posted April 22, 2011

Two skeletons discovered in a crypt in an Italian cathedral are those of Christian saints who were martyred in ancient Rome, experts have claimed. Scientists say all the evidence suggests the bones do belong to Chrysanthus and Daria, who were killed in 283AD for spreading Christianity. Legend has it that the Roman empire had the celibate husband and wife killed after they converted Romans to the early religion.

The remains have been kept in the crypt of the cathedral in Reggio Emilia, a city in the north of Italy, since the 10th century. The altar at the church had not been disturbed since 1651 but in 2008 the cathedral was renovated. Workers found more than 300 bones in one of the sealed crypts. The skulls were packed inside a pair of silver-and-gold busts deep in a cathedral vault which they had been transferred to nearly 500 years ago.

Experts quickly descended on the crypt so that the bones could be tested and dated. Ezio Fulcheri, from the University of Genoa, led the team on what was one of the first scientific investigations into saintly relics. He conceded there was no way to identify the skeletons with complete certainty but said 'all of the evidence we have gathered points toward the relics having belonged to Chrysanthus and Daria.

'This has been a very rare opportunity to be able to study bones and other relics that relate directly back to a legend that has been passed on for almost 2,000 years. 'The completeness of the skeletons is also rare for martyrs of this era, implying that these relics were protected and venerated in their

entirety at a very early point in history.'

The team concluded after DNA tests that the bones belonged to a woman probably in her 20s and man in his late teens. Tests revealed that the bones were still fusing together at death which suggested to the experts that although both sets of bones were of skeletons, neither was fully developed. A single rib was taken from each body and ground into a fine powder for a carbon dating test which showed the bones dated back to between 80AD and 340AD. All the characteristics of the bones tied in with descriptions of the lives of the Christian saints.

The team's findings have been filmed for a documentary, EXPLORER: Mystery of the Murdered Saints which was broadcast last night by National Geographic.

According to the legend, Chrysanthus was the only son of a Roman senator from Alexandria who grew up in Rome and converted to Christianity. His father, unhappy at the move, arranged for him to marry a high priestess called Daria in the hope he would cast off his new religion. But the plan backfired when Daria too embraced Christianity and the couple worked together to convert thousands more to the faith. Authorities in Rome arrested them for proselytising and they were buried alive in a sand mine in the city in around 283AD. A wall was put around the burial site but it became a pilgrimage site. Their remains were taken away several times before 946AD when they were taken to Reggio Emilia.

Ukrainian Catholic bishops discuss next steps in vibrant-parish plan

By Barb Frazee – Catholic News Service

WINNIPEG, Manitoba (CNS) -- Ukrainian Catholic bishops from around the world gathered in Canada to discuss how to make their parishes more vibrant -- especially through the involvement of laypeople.

How they do that requires solutions as varied as the parishes that represent more than 4 million Ukrainian Catholics on four continents.

"We have parishes that are growing" and need pastoral, financial and structural support, said Canadian Bishop Ken Nowakowski of New Westminster, who heads the Ukrainian Catholic Church's implementation team for its strategic plan, "Vision 2020."

Some urban parishes have an aging population and declining numbers, and synod members must decide how to support the parish priest who spends so much time visiting the sick and officiating at funerals, said Bishop Nowakowski. At the other end of the spectrum, the bishops must consider how to help keep priests in busy, large parishes from burning out.

The vibrant parish initiative was approved by the synod in 2011 when the bishops met in Brazil. Their first steps have included making sure that clergy understand the plan and representatives of each of the Ukrainian Catholic eparchies, or dioceses, designated a priest-representative to help introduce the plan within the diocese.

Archbishop Stefan Soroka of Philadelphia said that, at least as far as he had heard, "the workshops for the priests worked out very well; they were very positive."

"This whole Vision 2020 has helped us focus on goals ... what are we going to try to achieve for now?" he added.

Bishop Nowakowski said that about 70 percent of the world's 4,500 Ukrainian Catholic priests have given feedback and are involved with the plan. This year church leaders hope to involve religious communities and monastics, he said.

He told Catholic News Service he would present synod members with a report on what has been accomplished and would include feedback. Synod members will either ask the committee to continue with its current plan or make changes, he added.

The Synod of Bishops, the Ukrainian Catholic Church's governing body, normally meets in Ukraine, but it is meeting in Canada Sept. 9-16 in honor of the centenary of the arrival of Canada's first Ukrainian Catholic bishop, Blessed Nykyta Budka.

Winnipeg's Ukrainian Archbishop Lawrence Huculak said as bishops from other countries



Archbishop Sviatoslav Shevchuk, patriarch of the Ukrainian Catholic Church, processes in to celebrate the Divine Liturgy at Sts. Volodymyr and Olha Cathedral Sept. 9 in Winnipeg, Manitoba. At the end of the Divine Liturgy, Archbishop Shevchuk of Kiev-Halych, Ukraine, declared the worldwide Ukrainian Catholic Synod of Bishops officially opened. (CNS/David Lipnowski)

arrived for the synod, they were impressed with the involvement of Canada's laity. Even the synod's organizational committee has laypeople on it, he said.

"It's not just the bishops ... the people are taking part and helping to organize it," he said.

Ukrainian Catholics in Canada have women's, men's and youth groups. Lay groups have national conventions, elect leaders and participate in the life of the church.

"Although we (Canadians) may take it for granted, our laity have not been able to organize themselves in the same way" in some other countries, he said.

Last December, the head of the Ukrainian Catholic Church, Archbishop Sviatoslav Shevchuk of Kiev-Halych, Ukraine, outlined his vision in a pastoral letter to Ukrainian Catholics worldwide. In the letter, "The Vibrant Parish -- A Place to Encounter the Living Christ," he spoke of the elements needed to "grow in holiness and unity in Christ Jesus."

Archbishop Shevchuk said people of all ages must continue to learn about the faith -- not only from the Bible, but also from the Catechism of the Catholic Church. Priests must teach and laity have a responsibility to learn because "permanent and continuous formation for various age groups ... is an essential component of the vibrant parish."

Parishioners must participate regularly in the

sacraments, and families must once again become "a school of prayer," he said.

"Our parishes can become places where care is given to the orphan, protection for the widow, help for the poor, and where the suffering of the sick is shared," he said.

Parishes must have active pastoral and parish councils as well as "well-formed and mature co-workers who assist the priest in leading catechetical schools, church brotherhoods, charitable works, youth organizations and prayer groups," he said. "One of the most important responsibilities of leadership in the parish community is discerning God's will and searching for the best ways of implementing it in the life of the parish."

Everyone in the parish must have a missionary spirit, he said.

Archbishop Soroka told Catholic News Service that in the Philadelphia Archdiocese, he hoped to

work through the people in the pews to reach those who are not coming to church.

"Many have lapsed," he said, adding, "If we don't reach out to those in the pews today, to whom will we speak when they leave?"

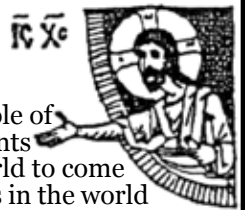
The archbishop said that, by reshuffling some clergy assignments, he has been able to designate 2.5 priest slots for work on outreach to lapsed Catholics, including on social networks like Facebook and Twitter. This fall, he said, they hope to create two short DVDs -- one on the Creed and one talking about why people go to church, what gives people a sense of belonging. The DVDs will be distributed to Ukrainian Catholics who attend church in the hopes that they will want to share them with friends and relatives who no longer come to church.

He added they planned to make use of the KISS principle: "Keep It Simple -- and Spiritual."

ON THE SAINTS

St. Symeon the New Theologian

The Church is the body of Christ, His bride, the world to come, and the temple of God. The members of His body are all the saints. However, not all of the saints who will please God have yet appeared, nor yet is thus complete, nor the world to come yet filled. I say this about God's Church. There are, though, many unbelievers in the world today who will believe in Christ; many sinners and debauched who will repent and change their lives; many undecided who will be persuaded. There are many, a great many, up to the sound of the last trumpet, who will prove well-pleasing to God and who have not yet been born. All those who are foreknown by God must be born, come into being, before the world beyond our world, the world of the Church, of the first-born, of the heavenly Jerusalem, is filled up. Then shall the end come and the fullness of the body of Christ be complete.



ON THE FAST AND FEAST OF THE HOLY APOSTLES PETER & PAUL

From "These Truths We Hold"

From the 4th Century on, the Church of Rome has celebrated the Feast of the Holy Apostles on June 29. This became the usage of the Universal Church. Spiritually the Feast is linked with Holy Pentecost, as the witness of the Apostles is the immediate fruit of the descent of the Holy Spirit which came upon them. The Feast is preceded by the Fast of the Holy Apostles which begins on the Monday following All-Saints' Sunday (1st after Pentecost). The two most important Apostles of the early Church were Peter and Paul and, according to Church Tradition, they were both martyred in Rome, Paul by beheading and Peter by crucifixion. Thus this Feast became especially prominent in Rome. Although St. Peter had a special zeal concerning Christ and is considered the chief of the Apostles, he did not have any special authority over the other Apostles, but was only first in honor. When there were important questions in the Church, it was a Church council that decided them, and St. Peter himself was sent by a council to preach the Word of God.

According to St. John Chrysostom, St. Paul sought dishonor more than we seek honor, death more than we seek life, poverty more than we seek wealth, sorrows more than we seek joy, and that he prayed for his enemies more than others pray against their enemies. For him there was only one thing to be feared: that he might offend God! He desired nothing more in life than to please God and the whole meaning of his life was his love for Christ.

The Language of the Liturgy: Speaking God's Kingdom

The issue of religion and language has been with us since at least the third century BC, when the books of what we now call the Old Testament were first translated from Hebrew into Greek. Three centuries later, by the time the apostles began to move out from Jerusalem and carry the message of Jesus across the known world, each of them will likely have known Aramaic, Hebrew, and Greek. Subsequently, as the Gospel spread and the liturgies of the Church developed, the languages of the Church multiplied. As we might expect, Latin was almost immediately added, but so was Syriac, and within a few centuries, native languages from Hibernia to the Black Sea, and beyond. This is to say nothing of Coptic, Ge'ez, and the other great languages from South and East of the Mediterranean.

The importance of this picture rests in what it says about the Church's mission. Before the Church had emerged from the Synagogue, the assumption was that her language would have to be that of the people to whom she would speak; that if she was to be effective in delivering the Good News, she was going to have to take account of the context in which she was speaking.

Not unlike the Church in the time of the apostles, the Ukrainian Greek Catholic Church is now at a pivotal moment in her history. She can be found worldwide, representing the 'other lung' of which Pope John Paul spoke: a Church whose vocation it is to work in tandem with the Roman (Latin) Church, yet to represent faithfully the great Byzantine (Greek) Tradition as it was received in Kyiv more than a thousand years ago. As such, however, her members find themselves in countries whose first languages include English, German, Spanish, and Portuguese, among others. Consequently, those members are faced with a choice: do they, like the apostles and the great missionaries of the early Church, look outward, confident in the knowledge that they have something to share with the world, and so communicate in a language that the world understands? Or do they choose to work only among themselves, and risk hiding their light under a bushel?

There can be no doubt that the Ukrainian language is of immeasurable importance. It is the medium through which more than forty million Ukrainian people continue to express their highest aspirations and noblest impulses, and have for hundreds of years. It grew out of the East Slavic language of Rus', and has survived political suppression and even severe persecution.

Indeed, as its lineage can be traced directly to Saints Wolodymyr and Olha, it is not just appropriate that it should be a language of worship, but should be considered a real gift. Yet, as Byzantine worship in the Kyivan tradition has spread across the globe, its continued use in places where the dominant language

is not Ukrainian also means that, if the Ukrainian Church is to serve the people of God as an 'Eastern lung', she will need to do so in something other than – or at least in addition to – Ukrainian.

The fact is, people are hungering for the message of the Church, and the Ukrainian Greek Catholic Church, as the largest Byzantine Church within the family of Churches in communion with Rome, is supremely poised to offer them the nourishment they seek. I say this both from observation and experience. Where the Church is at her most intellectually engaging; most clearly at one with her own traditions, liturgical and theological; most clearly aesthetically-conscious; most mystical in her teaching, she has also proven most effective at communicating the Truth of the Incarnation. And because all of these traits are borne by the Ukrainian Church, her members have the divine imperative to share them.

Ultimately, if the Church's purpose is Christ's purpose – that is, to draw humanity into the life of God – then she has a responsibility to make her purpose known, and to facilitate the people's participation in her life to the furthest extent that she can. This does not mean 'dumbing down' the Liturgy in any way (as that would represent a betrayal of her own treasure, and the very means by which she is able to manifest God to the world), nor does it mean abandoning her specific cultural heritage for the something bland and non-specific. But as Patriarch Svyatoslav is reported to have said, 'This is not a church of Ukrainians; it's a church of Christ. We are a global church. We are a church of the Ukrainian tradition.' In many respects, this frees the Ukrainian Church to undertake its work in the world in a more incarnational way; it suggests that Ukrainian tradition resides in more than just language – as important as language is – and so expands the call on the Church to seize every opportunity to go, and make disciples of all nations.

At last, as one commentator put it on an internet forum for Eastern Christians: '...it is important to remember our venerable traditions, but we must not be tied to a language or anything else which gets in the way of our ability to transform into saints.'

Source: Religious Information Service of Ukraine; http://risu.org.ua/en/index/expert_thought/authors_columns/52425/ Father James Siemens is a Ukrainian Greek Catholic priest serving in the Eparchy of the Holy Family of London. He studied for his Ph.D. under the direction of Professor Tom O'Loughlin, writing on the Christology of Theodore of Tarsus, and followed that with a post-doctoral Licence in Divinity looking at eschatology in late antique chronicles. Elected a Fellow of the Royal Historical Society in 2011, he works as an assistant principal of a Catholic College in Cardiff, Wales and directs the Theotokos Institute for Catholic Studies.



**ICONOGRAPHER AND HISTORIAN LAUNCHES UNIQUE WEBSITE FEATURING
"HAGIA SOPHIA," CHURCH OF THE HOLY WISDOM**
From OCA.org

An interesting new site illustrating the history of Constantinople's Church of the Holy Wisdom — popularly known as "Hagia Sophia" — recently appeared on the internet: <http://www.pallasweb.com/deesis>

A "must visit" for Orthodox Christians, especially those interested in Church history, iconography, mosaics, and ecclesiastical architecture, the site gives special attention to the magnificent "Deesis" mosaic in the church's south gallery. Depicting Christ flanked by the Theotokos and Saint John the Forerunner, the exquisite mosaic was uncovered in the 1930s. It's one of the world's most beloved icons of Our Lord.

Built by the Byzantine Emperor Justinian in the early sixth century, Hagia Sophia replaced two earlier churches, the first built in 380 AD. It is an engineering marvel, inasmuch as its massive freestanding central

dome — the world's largest of its kind — has withstood everything from earthquakes to invasions for 1500 years. After the fall of Constantinople in 1453 AD, it became a mosque. Its current status — that of a state museum — dates back to the early 1900s.

The site is the work of Bob Atchison, an iconographer and historian from Seattle, WA who now lives in Austin, TX. His interest in Hagia Sophia, and especially its Deesis mosaic, dates back to his childhood. The site, which includes invaluable historical information, illustrations, maps and plans, and original photographs not readily found elsewhere, is of special interest to Orthodox Christians in general, and specifically to those desiring deeper insights into Orthodox Church history, iconography, liturgy, and ecclesiastical architecture.



**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

Calling All Saints

The Sunday after Pentecost Sunday is dedicated to the memory of All Saints. The commemoration of All Saints Sunday is placed just after Pentecost Sunday in order to remind us of what the power of the Holy Spirit can do in our lives. The saints were – and continue to be – those individuals who allow the Holy Spirit to be active in their lives.

Saint Paul tells us that when the Holy Spirit is alive and active in our lives we will experience “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.” (Galatians 5:22-23) On the other hand, if the Spirit is absent from our lives, there will be “hatred, rivalry, jealousy, outbursts of fury, acts of selfishness, dissension, occasions of envy, and the like.” (Galatians 5: 21)

Interestingly, at one time the words “saint” and “Christian” were interchangeable. In the early Church, sainthood was not considered to be an exceptional way of life. Sainthood was expected of every Christian. Saints were not considered to be perfect humans, rather saints were simply considered to be forgiven sinners who tried their best to follow after Christ.

Once there was a man who had an unpleasant ride in a taxicab. Upon leaving the cab, he thanked the driver for a good ride. Another passenger asked him why he would thank the driver when the ride was, in fact, awful. The man replied, “Perhaps if I compliment him, the ride for the next passenger will be good!” Let us continue to share the fruits of the Holy Spirit with one another!