

SUNDAY OF THE OINTMENT-BEARING WOMEN



Icon of the Myrrhbearers

There will be a rummage sale on May 1 to benefit the parish. It will feature a special Ukrainian craft section! We will start accepting donations two weeks prior to the event. Volunteers are needed. Please contact Olena Bankston at (619) 567-6967.

Христос Воскрес! Christ is Risen!

**Пригадуємо що стоїмо підчас Служби Божої
кожної Неділі року і кожного дня від
Великодня до Неділі П'ятдесятниці**

Це не є нова вигадка а виразне повторення стародавнього звичаю і повчання стародавньої Церкви про праведне додержування Господнього Дня (Неділя). Це повчання ще із Собору Нікеї (325р). Були різні звичаї в різних місцевостях і Церква рішила наголосити Христове Воскресення кожної Неділі . Ця справа була така важлива що Церковні Отці рішили надати закон . Канон 20 каже: *Тому що є деякі громади що ще клякають в Неділю і в дні П'ятдесятниці, цей Святий Собор проголошує що в спільній молитві (Служба Божя) молимося Богові стоячи.*

Mark your calendars!

On Sunday, May 9, we will celebrate Mothers' Day with a special Luncheon following the Divine Liturgy. The women will not be allowed in the kitchen since the Luncheon will be prepared and served by the Gentlemen of the parish! Let us all come together and celebrate that essential role in the Christian Family – the Mother. (Don't worry Fathers... your day is coming on June 20!)

Your religion is showing

A Girl Scout was once wearing her little baptismal cross outside of her uniform. Another girl pointing to the cross said to her "Your religion is showing." Our religion, our faith, our love, our devotion, our commitment always show in what we give to God. Anyone can say, "I love God" but how much we love shows in how much we give. Our sense of values shows. What we place first in life shows. Our weekly offering to God tells many things about our commitment. Whether we like it or not, it places a price tag on God. It says in effect, "This is what God is worth to me."

St. Nicholas Eparchial Conference on Evangelization Launches Anniversary Celebration

Bishop Richard Stephen Seminack of the St. Nicholas Ukrainian Catholic Eparchy of Chicago, along with the Detroit Deanery, invites you to celebrate the Fifty-Year Anniversary of the establishment of our St. Nicholas Eparchy. The eparchial weekend will take place June 4 – 6, 2010, in Warren, Michigan, and will be the official launch of our year-long, eparchy-wide celebration.

All clergy, parish-members and the faithful of the St. Nicholas Ukrainian Catholic Eparchy are called to join us in prayer, celebration, discussion, and the energizing of our community.

Dynamic speakers will lead the Saturday conference on evangelization, and will include the Right Reverend Roman Galadza, Raymond de Souza, Paco Gavrilides, the Right Reverend Anton Szymychalski, Deacon Alex Wroblecky, Michael Voris and Paul Thomas. The conference will be followed by a Pontifical Divine Liturgy, banquet, and the blessing of an icon commissioned to mark this glorious occasion. This icon will then journey to all the parishes across the eparchy over the course of the celebratory year.

Registration and Information Contact:
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OR

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THE NETWORKS OF COMMUNICATION

From the OCA Mission Resource Kit

The single most comprehensive, contemporary lesson in Church growth (specifically, how to evangelize effectively in your parish) can be learned by standing in any Orthodox church on the first Sunday of Great Lent (Great Lent being a traditional time for the catechumenate) and listening to the Gospel reading (John 1:35ff.). A paraphrase of the events in this passage is as follows:

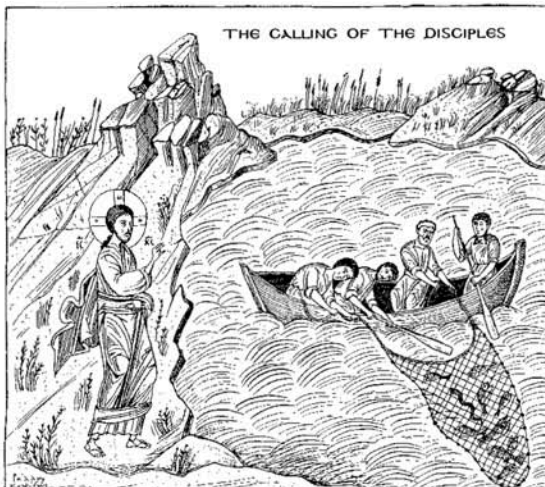
- ❖ Jesus told Andrew, "Come and see," and they did.
- ❖ Because it was important, Andrew went and found his brother Simon Peter and brought him to Jesus.
- ❖ Jesus told Philip, "Follow me," and he did.
- ❖ Because it was important, Philip went and found his friend Nathanael and told him, and Nathanael came to Jesus.

Anyone who can fully grasp the implications of points 2 and 4, and is willing to apply them actively, is on the way to successful evangelism in their local parish. The following statistics on recruited membership are generally accepted by Church analysts in North America. Typically, members of any parish have joined their church because of:

- ❖ Visitations (by priest or parishioner) 1-2 %
- ❖ Walked in off the street 2- 3 %
- ❖ Special need met by parish 2-3 %
- ❖ Program offered by parish 3-4 %
- ❖ Sunday School 3-5 %
- ❖ Clergy 3-5%
- ❖ "Crusade" .001 %
- ❖ A relative or friend 70-90 %

Chances are very great that if you are reading this, you are a baptized Christian because a relative or a friend brought you to the Church. (It would be strange to expect anything else.) Further analysis of the 70-90 % in the last category is illuminating: If a majority of the people were brought by relatives, then the parish is more static; if they were brought by friends, then the parish is more dynamic.

A principle related to the family-friends phenomenon illustrated above is found in the New Testament emphasis on evangelism through house-



holds. The calling of Zacchaeus and the bringing of salvation to him and to all his house is (not coincidentally) the Gospel reading that alerts us to preparation for Great Lent, the time of the catechumenate, as mentioned above. Similarly, we note the same paradigm in Acts when Paul evangelizes Lydia and her house, the jailer and his house, and the leader of the synagogue and his house, to mention a few. Our Church normally appoints the Zacchaeus passage for the prayer and blessing of a new house, recognizing the principle of the natural growth of the Church through the family and the associations of the household.

Throughout the New Testament, it is assumed that the primary mode of Church growth is evangelism. Sometimes individuals from native Orthodox cultures lose sight of this reality because of their native situation. There are only three means whereby people become members of parishes: birth, transfer, and evangelism. Christian parenting cannot be expected to be the process by which the entire world becomes Christian. Likewise, transfer of membership to a "new" parish means that an "old" parish has lost a member, so the process is a "wash."

The icon or image that we are given to imitate is that of evangelism, the draught of fishes, the making of disciples. Individuals who hear the Gospel are expected to proclaim the Gospel.



SYMBOLS OF THE RESURRECTION

From Orthodox America



Symbols are an important part of our faith and are very evident within our churches. The icons; the altar, the icon-screen, the candles, and even the vestments of our priests are all symbols of various types. Each holds a meaning that must be understood if the symbol is to touch our lives with more than its mere external appearance.

An ordinary egg, for example, is a symbol of the Resurrection of our Lord. On the Feast of Pascha, we bless baskets of food containing, among other things, eggs. Just as the egg appears to be lifeless, so too did the body of Christ appear to be a mere corpse. But just as the egg can contain life, so does Christ contain the life we receive through His Resurrection! This is the meaning for using the egg as a symbol of Resurrection.



Another common symbol of the Resurrection is the lily. It blossoms from a dry and lifeless-looking bulb into one of the most beautiful flowers of God's creation. Jesus Himself speaks of the lily in His Sermon on the Mount when He says that "not even Solomon, in all of his splendor, was attired like one of these." This is the beauty from lifelessness that no king on earth could ever hope to match.

An ancient bird from Greek mythology, the phoenix, has been incorporated as a symbolic form of the Resurrection in many Orthodox churches. Mythology describes how the bird fell to earth and burned, and yet from its ashes arose another bird. Christ's life in an earthly form was destroyed through the Crucifixion, but a new and more glorious life came about as a result of His Resurrection. The idea of resurrection, in analogy to the tale of the phoenix, is depicted visually in icons showing an eagle rising out of a flame.



The peacock is a symbol of antiquity often found upon the walls of the ancient catacombs of the early Church. The bird was used as a symbol because the peacock has an unusually beautiful tail. Each year, however, the bird loses its beauty during the molting season to such an extent that the apparent intrinsic worth of the bird is greatly diminished. Yet the value of the bird is enhanced as the molting season comes to an end and a new and more beautiful tail appears. In the eyes of men, the mystery, the

awe, the greatness of Christ is enhanced countless times over through the Resurrection.

An even more common and certainly much more familiar example of the Resurrection is the existence of the Orthodox Church itself. The community of the faithful would not exist at all had it not been for the miracle of the Resurrection. Thus the Church, the peacock; the phoenix bird, the lily and the egg are all reminders of the greatest event in history. We should seek to grow in awareness and appreciation of this event, being reminded of it again and again through the use of the symbol, a means of communication and understanding.



ON CHURCH GROWTH

The Church is not simply a building or edifice, nor is it an organization or institutional structure. It is essentially a community of people who are supposed to be of God and imbued with His Spirit. In the words of St. John Chrysostom, "The Church is a community made up of the souls of us men and cannot be built by stone and mortar, but must be built by the spiritual growth of its members into the full reality of Jesus Christ." This is what Church growth is all about and how we must understand it.

Святкуємо 50-років!

Celebrating 50 Years!

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A Lesson for Today

Those whom Christ had asked to stay with him at the hour of his agonizing struggle, when He “began to be greatly distressed and troubled” (Mk 14:33), dropped him, ran away and renounced him. But those from whom He asked nothing remained faithful in their simple human love. “Mary stood weeping outside the tomb” (Jn 20:11). Down through the centuries, love has always wept in this way, as Christ wept at the grave of his friend Lazarus. Here then, it is this love which first learns of the victory; this love, this faithfulness is the first to know that there is no longer any need for weeping, for “death is swallowed up in victory” (1 Cor 15:54), and hopeless separation is no more.

This is what the Sunday of the Myrrh-bearing Women means. It reminds us that the love and faithfulness of a few individuals shone brightly in the midst of hopeless darkness. It calls us to ensure that in this world love and faithfulness do not disappear or die out. It judges our lack of courage, our fear, our endless and servile rationalizations. The mysterious Joseph and Nicodemus, and these women who go to the grave at dawn, occupy so little space in the gospels. Precisely here, however, is where the eternal fate of each of us is decided.

Today, I think, we are especially in need of recovering this love and basic human loyalty. For we have entered a time when even these are being discredited by harmful concepts of the person and human life now prevailing in this world.

Father Alexander Schmemmann