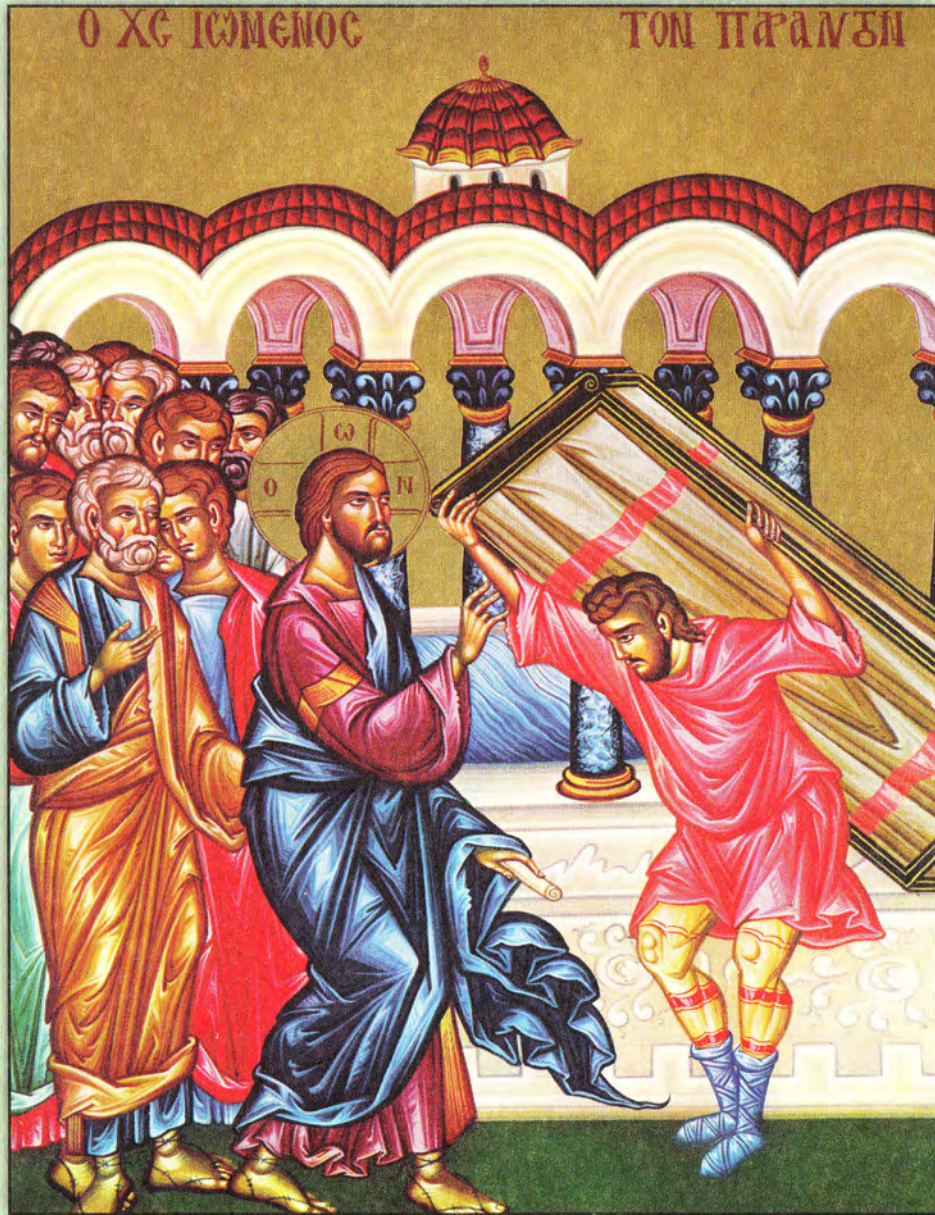


## SUNDAY OF THE PARALYTIC MAN



*Icon of the Paralytic Man*



**April 26, 2015**

*SUNDAY OF THE PARALYTIC*

*THE HOLY HIEROMARTYR BASIL, BISHOP OF AMASEA*

**ХРИСТОС ВОСКРЕС!  
ВОІСТИНУ ВОСКРЕС!**

**CHRIST IS RISEN!  
TRULY HE IS RISEN!**

*SCHEDULE OF SERVICES FOR THE WEEK OF APRIL 27 – MAY 3*

SATURDAY, MAY 2 – *OUR HOLY FATHER ATHANASIUS THE GREAT, ARCHBISHOP OF ALEXANDRIA*

6:00 PM – Great Vespers

SUNDAY, MAY 3 – SUNDAY OF THE SAMARITAN WOMAN; THE HOLY MARTYRS TIMOTHY AND MAURA, HIS WIFE; THE PASSING OF OUR VENERABLE FATHER THEODOSIUS, HEGUMEN OF THE MONASTERY OF THE KIEV CAVES AND ORGANIZER OF MONASTIC LIFE

9:30 AM – Divine Liturgy

For All Parishioners

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*If you are reading the bulletin during the Liturgy (including the homily),  
please **stop** and be attentive – будьмо уважні!*

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*FR. JAMES WILL BE AWAY...*

Fr. James will be out of town from Tuesday through Friday for the annual Chrism Conference. In case of an emergency please contact either Fr. Brian Escobido of Holy Angels Byzantine Catholic Church at (858) 277-2511, or Fr. James Babcock of St. Jacob Melkite Catholic Mission at (619) 410-7868.

### **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](http://stjohnthebaptizer.org).

### **Warm Welcome!**

We warmly welcome all of our visitors!  
It's good to have you with us!

*"Who will give us back this  
present time if we waste it?"*

– St. Dorotheos of Gaza

### **TEN COMMANDMENTS OF HUMAN RELATIONS**

1. **Speak to people.** There is nothing so nice as a cheerful word of greeting.
2. **Smile at people.** It takes 72 muscles to frown, only 14 to smile.
3. **Call people by name.** The sweetest music to anyone's ears is the sound of his own name.
4. **Be friendly and helpful.** If you would have friends, be a friend.
5. **Be cordial.** Speak and act as if everything you do is genuine pleasure.
6. **Be genuinely interested in people.** You can like almost everybody if you try.
7. **Be generous with praise** – cautious with criticism.
8. **Be considerate with the feelings of others.** There are usually three sides to a controversy; yours, the other fellow's, and the right side.
9. **Be alert to give service.** What counts most in life is what we do for others.
10. **Add to this a good sense of humor,** a big dose of patience, and a dash of humility, and you will be rewarded manyfold.



## MIDFEAST OF PENTECOST

The time of Pentecost is 50 days. Indeed, the word Pentecost, means “fifty.” In the middle of the feast, that is on the 25th day, always a Wednesday, we celebrate the feast known as Mid-Pentecost. The feast unites and connects Pascha (the beginning) with Pentecost (the ending).

The symbol of water provides the theme for the feast of Mid-Pentecost. “Whoever is thirsty should come to Me and drink.” As the Scriptures says, “Whoever believes in Me, streams of life-giving water will pour out from his heart.” Christ said this about the Spirit which those who believe in Him were going to receive (John 7:37-38). This passage is also part of the Gospel reading for the Sunday of Pentecost.

Anticipating the gift of the Holy Spirit by Christ, the Troparion and Kontakion of Mid-Pentecost express the yearning of the believer with these words:

### Troparion

In the middle of the Feast, O Savior, fill my thirsting soul with the waters of godliness, as Thou didst cry to all: If anyone thirsts let him come to Me and drink! O Christ God, Fountain of our life, glory to Thee!

### Kontakion

Christ God, the Creator and Master of all, cried to all in the midst of the feast of the law: Come and draw the water of immortality! We fall before Thee and faithfully cry: Grant us Thy bounties, for Thou art the Fountain of our life.

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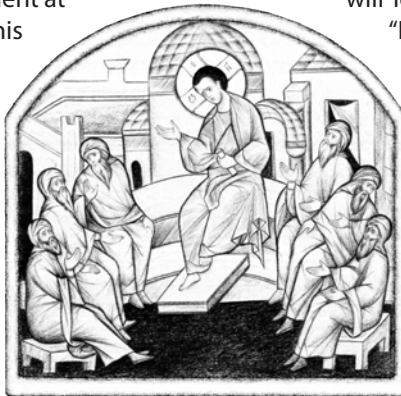
## THE ICON OF MID-PENTECOST

*From the Incarnate God – Volume 2*

The iconography adopted by the Church to illustrate Mid-Pentecost shows us Jesus Christ teaching in the Temple, just as in the Gospel. Christ is sitting at the center of a circle of Jewish scholars and wise men. These express their amazement at His knowledge: “How is it that this Man has learning, when He has never studied?” (John 7:15). In answer to this question, Jesus speaks of His connection to the Father, of His divine origin.

Most often, the icons of Mid-Pentecost represent Christ’s first encounter in the Temple with the doctors of the Law – this is the episode described by St. Luke, when Jesus was twelve years old (Luke 2:41-50). “Did you not know that I must be in My Father’s house?” He says to His worried parents, thus openly declaring that He is the Son of God and that He must carry out His mission. On that day, Christ

declares His independence from Joseph and Mary, escaping their tutelage. He tells them about His unique link with God the Father. He accepts filial obedience to the end, an obedience which will lead Him all the way to the Cross. “Not My will, but Thy will be done!” (Luke 22:42).



Divine Wisdom is revealed to the doctors of the Law who admire the wisdom of the Child, revealing Jesus as the Child-Emmanuel announced by the Prophets (Isaiah 7:14). The authority of His teaching is already confirmed during His infancy, for “He is before all things,” He precedes creation (Colossians 1:17 and Proverbs

8:22-30), “He is begotten, not made, of one essence with the Father” (the Creed). He is “the Wisdom, the Word, and the Power of God” (From Matins of Pascha).

## “CHRIST IS RISEN. WELL, SO WHAT?”

It's the greatest message that humanity has ever heard.

Its also the most ignored message in the world.

I look out in the post-Pascha world and little has changed. The war goes on, gas prices continue to rise, and the rats are still running the race. A poor woman was just found in a basement with her children, and she had been a prisoner there for 25 years. Christ is risen. You might think it impious of me, but I must ask: Well, so what?

It's one of the most amazing and perplexing passages of Scripture. “Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted.” (Matthew 28:16-17, NKJV)

“Some doubted.” Doubted? How in the world could this be possible? It's like some of them are actually looking at the Resurrected Lord and asking, “Well, so what?” I am absolutely sure that if I saw the Resurrected Lord with my own eyes, I would believe. After all, I've heard that “seeing is believing.” I'm sure that I would believe and I would change. I would be faithful. Wouldn't I?

Maybe not.

After all, despite the glory of Pascha, I am still an unrepentant sinner. I am worse than St. Thomas because he touched the Lord's flesh once and proclaimed, “My Lord and my God.” Eventually, Thomas made it all the way to India. I touch the Lord's Body and Blood every Sunday and have done so

for over 12 years, and I've hardly made it out of my house.

So, maybe the world ignores the greatest message of all time because **the witness of my life** is that He is still dead and I remain a slave to sin. Why does the stone remain over the tomb for me? What power keeps the stone from rolling away?

In Hebrews, chapter 2, it says, “...through death He (Jesus) might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.”

Now, this is interesting. So, it is the fear of death that binds me and blinds me and makes me a slave to sin. Well, I don't spend most of my day worrying about my physical death, but I do worry about a lot of things. Yet, I thought it was the fact that sin was fun or pleasurable that bound me to it. No, to be honest, beneath it all is fear. As I think about the Lord's life, how many times did the angels say, “don't be afraid?” **How many times did the Lord Himself say, “Be not afraid?”** Am I afraid, really?

Yes, I am.

For example, I live to eat, not eat to live. Why do I eat so much? Am I afraid that I won't get enough to eat? Perhaps, its because deep in my heart I am afraid – maybe I'm not really loved; maybe I'm ugly; **maybe I really am a failure.** I find I can eat and kill this hunger and pain in a carbohydrate haze. After all, a bag of Oreo cookies and a tall glass of cold milk can make me feel real good.

Another example is that I judge others because it makes me feel superior to them. I need to feel superior because **I am afraid that people will see what an utter fool I really am.** I know exactly why the Pharisee was glad that he was not “like that man.” I’m glad too because it eases the fear that I am a fool and hypocrite. Afterall, I can’t be too bad when there are so many people who are obviously more sinful and more foolish than I.

I could go on and on, but I think you get the point. **Fear permeates every aspect of life and it lies at the foundation of every habitual sin that plagues us.** It was that way for our Parents. When Adam and Eve broke God’s commandment, they hid in the bushes because they were afraid. When you think that previously they had “walked with God in the cool of the evening”, how sad that they hid themselves from their Father. In the Icon of the Resurrection, Adam and Eve come from the shadows with great joy. Yet, some still hide in the semi-darkness.

Like Adam and Eve, I’m hiding because of fear, and it’s fear that binds me. Even though I proclaim with my lips, Christ is Risen, my heart is wrapped in chains. Is there no help?

Orthodoxy proclaims that Christ “trampled down death by death and upon those in the tombs, He bestowed life.” By trampling down death, **he destroys the binding power of death, which is fear.** He defeated the one who wields this power, the devil. **This means that my fears, though real to me, have no real power.** To know this, I have to be willing to open the dark corners of my soul to the light

of the Resurrection. One way that I begin to do this is by confession which allows me to begin to come out from my hiding place in the bushes.

I remember hearing this story when I was young. Apparently, almost 10 years after World War II had ended, a lone Japanese soldier was found on a small island in the Pacific Ocean. He had spent a decade believing that the war was still going on, and so he stood his post and every day watched for the enemy.

I’m just like that poor soldier. Christ has won the war and the enemy has been defeated. The problem is, I haven’t heard the good news yet. Well, I’ve heard it, but I just don’t believe it. **Lord, I believe, help my unbelief** (*Mark 9:24*).

Maybe next Pascha, I will truly hear the Good News. The grave will open for me and the Risen Lord will stand before me and I will worship Him and not doubt. Maybe then I will know the glorious freedom of Christ. Maybe I will take the same hand that he extends to Adam and Eve and to the whole world. Then, I will proclaim the great message “Christ is Risen”, and those who hear it will believe because they will see that **the message has transformed the messenger from a slave to fear into a slave of God.**

The President was right – “There is nothing to fear but fear itself.” John the Revelator heard it from the Lord – “Be not afraid...I hold the keys of Death and Hell.”

Truly He is Risen!

*Source: Ramblings of a Redneck Priest*

## THE NETWORKS OF COMMUNICATION

*Adapted 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 Byzantine Christian 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 %**

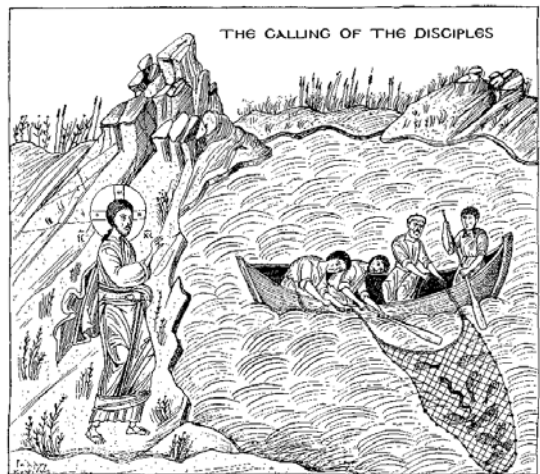
Chances are very great that if you are reading this, you are a baptized Christian because a relative or a friend brought you to the Church. (It would be strange to expect anything else.) Further analysis of the 70-90 % in the last category is illuminating: If a majority of the people were brought by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



## Share 2015

We do not doubt the Resurrection of Christ, His gift of salvation to us all. How are we prepared to reciprocate for this most wondrous of gifts? Let us help our eparchy bring Christ's salvation to others by making a contribution to **Share 2015 – Annual Eparchial Appeal.**

Ми не сумніваємося у Воскресінні Христа! Його дару для нашого спасіння. Як ми готові віддячити Йому за цей найчудовіший із всіх дарів? То ж допоможімо нашій епархії принести Христове спасіння до інших внесок в **Share 2015 – Єпархіальний Заклик.**

### Sunday offering for April 19

Amount	Number
\$5.00	1
\$10.00	2
\$15.00	2
\$20.00	1
\$25.00	1
\$40.00	2
\$50.00	2
\$60.00	1 (loose)
\$75.00	1
\$80.00	1
\$125.00	1
\$150.00	1
\$300.00	1
<hr/>	
\$1070.00	

Parishioner Total: \$1070.00

Average / parish household (42): \$13.21

Weekly Stewardship Goal: \$2200.00

**Deficit: (\$1055.00)**

**Year-to-date deficit: \$15,955.00**

### *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.

## Roof Campaign



The hall roof is in dire need of repair. There are at least six separate leaks. Numerous patch jobs have failed to solve the problems. The current drought has minimized the problem but we

continue to pray for rain anyway. There is good news and bad news: The good news is - we have the money; the bad news is - it's still in your pockets. We will be soliciting quotes for repairs soon. Know a roofer you would recommend?

### Roof Repair Challenge

An anonymous donor has given \$1000.00 towards the repair of the hall roof. The donor has challenged the rest of the parish to contribute to this cause so that the roof can be fully repaired rather than patched.

### Pastor:

Fr. James Bankston: (619) 905-5278

### Pastoral Council:

Fr. Deacon Frank Avant: (760) 805-1667

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Jeanine Soucie: (718) 674-4529

### Social Committee Chairperson:

Megan Hartman (619) 540-4291

### Finance Committee:

Bohdan Knianicky: (619) 303-9698

Fr. Deacon Frank Avant: (760) 805-1667





**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](http://stjohnthebaptizer.org)

**Pastor:** Fr. James Bankston  
[frjames@mac.com](mailto:frjames@mac.com)

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

***Learn From Me***

What does Jesus say himself, after all, to the weak and infirm, so that they may recover that kind of sight and to some extent at least attain to or brush against the Word through which all things were made? "Come to me, all you who toil and are overburdened, and I will refresh you. Take my yoke upon you and learn of me, because I am meek and humble of heart." What is the Master, the Son of God, the Wisdom of God through whom all things were made, addressing to us? He is calling the human race and saying, "Come to me, all you who toil, and learn of me." You were thinking, no doubt, that the Wisdom of God was going to say, "Learn how I made the heavens and the stars; also, since in me all things, even before they were made, had been numbered,

how in virtue of their unchangeable ideas even the hairs of your head have been numbered." Is that the sort of thing you were thinking He would say? No; but first this: "that I am meek and humble of heart."

There is what you have got to get hold of, brothers and sisters, and it's certainly little enough. We are striving for great things; let us lay hold of little things, and we shall be great. Do you wish to lay hold of the loftiness of God? First catch hold of God's lowliness. Deign to be lowly and humble on the same account, yours, not His own. So catch hold of Christ's humility, learn to be humble, don't be proud.

*St. Augustine of Hippo*

**For more information on Eastern spirituality, visit  
[www.theosismedia.com](http://www.theosismedia.com)**