

THOMAS SUNDAY



Icon of Thomas Sunday

April 27, 2014

THOMAS SUNDAY

*THE HOLY HIEROMARTYR SYMEON, RELATIVE OF THE LORD;
OUR VENERABLE FATHER STEPHEN, BISHOP OF VOLODYMYR IN VOLYN*

**ХРИСТОС ВОСКРЕС!
ВОІСТИНЬ ВОСКРЕС!**

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

SCHEDULE OF SERVICES FOR THE WEEK OF APRIL 28 – MAY 4

SATURDAY, MAY 3 – *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*

6:00 PM – Great Vespers

SUNDAY, MAY 4 – *SYNDAY OF THE MYRRH-BEARING WOMEN; THE HOLY VENERABLE MARTYR PELAGIA OF TARSUS*

9:30 AM – Divine Liturgy

For All Parishioners



ON THE SAVING WORK OF CHRIST

He was wrapped in swaddling clothes, but when he rose from the tomb he laid aside the shroud ... He asks where Lazarus has been laid, for he is man; but he raises him to life, for he is God. He is sold, dirt cheap, for thirty pieces of silver, but he redeems the world, at great cost, with his own blood ... He was weak and wounded, but he cures all infirmity, and all weakness. He was nailed to the wood and lifted up, but he restores us by the tree of life ... He dies, but he brings to life, and by his own death destroys death. He is buried, but he rises again. He descends into hell, but rescues the imprisoned souls.

—St. Gregory the Theologian

LITURGICAL NOTES ABOUT THE PASCHAL SEASON



This period of great festivity and joy finds its liturgical expression in the following manner:

- ❖ We greet each other with the Paschal salutation, “Christ is risen! Indeed He is risen!” for 40 days, until Ascension Day.
- ❖ We do not kneel or make prostrations either at church services or in our homes until the “Kneeling Prayers” at Pentecost.
- ❖ The Paschal Troparion, “Christ is risen from the dead” is sung or said at the beginning or end of all prayers until the Leave-taking of Pascha on the Eve of Ascension.
- ❖ The prayer, “O Heavenly King” is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.

A Reminder about Standing on all Sundays and from Pascha to Pentecost

This is not an innovation, rather it is the explicit reiteration of a long tradition and teaching of the early church about the nature of the celebration of the Lord's Day (i.e. Sunday.) This proscription of the church dates from the time of the Ecumenical Council of Nicaea (325 AD.) There was a divergence in practice in various places and the church identified the need to emphasize the resurrectional character of the Lord's Day. The fact that an Ecumenical Council discussed and eventually issued a Canon (rule) on this subject shows the importance in the eyes of the church fathers. Canon 20 of the Council (which has never been negated) states: Since there are some communities that still bend their knees on the Lord's Day (Sunday) and on the days of Pentecost, this Holy Council decrees that the common prayers (i.e., at Liturgy) are to be rendered to God standing.

To be very clear – This canon of the First Ecumenical Council applies to Every Sunday of the Year! One should NOT kneel during Divine Services on ANY Sunday (custom nor the practice of the Latin Church notwithstanding).

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 (яке ніколи небуло заперечене) 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 Божа) молимося Богові стоячи.

Вияснюємо – Цей Канон Нікеї стосується *кожної* Неділі в році! Не клякаємо під час неділішньої Служби Божої (не залежно від особистого звичаю ані Римо-Католицької традиції.)

PLANT YOUR GARDEN TODAY!

Anyone who works in the garden knows the importance of putting good seed into the ground because as the saying goes we shall reap what we sow. It is the same with the human heart – what goes into the soil of the human heart will ultimately grow and sprout forth, manifesting itself in our words and actions. The following is a recipe for a Christian heart which by the grace of God will bear much fruit!

1. FIRST, PLANT THREE ROWS OF PEAS

- ❖ Patience
- ❖ Promptness
- ❖ Prayer

2. NEXT, PLANT THREE ROWS OF SQUASH

- ❖ SQUASH gossip
- ❖ SQUASH indifference
- ❖ SQUASH criticism

3. THEN, PLANT FOUR ROWS OF LETTUCE

- ❖ LET US obey the Lord
- ❖ LET US be loyal
- ❖ LET US be true to our obligations
- ❖ LET US be unselfish

4. FINISH WITH FOUR ROWS OF TURNIP

- ❖ TURN UP when needed
- ❖ TURN UP with a smile
- ❖ TURN UP with a vision
- ❖ TURN UP with determination

Plant your garden today, remembering the Apostle Paul's words, "He who sows sparingly shall also reap sparingly, and he who sows bountifully shall also reap bountifully." (2 Cor. 9:6)



The Testimony That Christ Rose From the Dead

from: johnsanidopoulos.com

It may come as a surprise that one of the most reliable testified events in the ancient world is the resurrection of Christ, recorded in writing within a generation after the event (see 1 Corinthians 15) and fully testified within two generations while the majority of the witnesses were still alive. To understand how rare this is in the ancient world, one need only look at such a historical figure as Alexander the Great, whose earliest biography was not written until about 400 years after his death, after the earliest written testimony for Jesus.

Twelve Resurrection Appearances in the New Testament

There are twelve indisputable resurrection appearances recorded in the New Testament which spanned a time period of forty days following the event of the resurrection. They are to the following people:

- Mary Magdalene (Mk. 16:9-11; Jn. 20:11-18)
- The Myrrh-bearing women (Mt. 28:9-10)
- Two disciples going to Emmaus (Mk. 16:12-13; Lk. 24:13-32)
- Peter (Lk. 24:34; 1 Cor. 15:4)
- Ten disciples (Lk. 24:36-43; Jn. 20:19-25)
- Eleven disciples (Mk. 16:14; Jn. 26-29)
- Seven disciples (Jn. 21: 1-23)
- Eleven disciples on the mountain (Mt. 28:16-20)
- Over five hundred disciples (1 Cor. 15:6)
- James, the brother of our Lord (1 Cor. 15:7)
- Disciples in Bethany at the Ascension (Lk. 24:50-53; Acts. 1:2-12)
- Paul (1 Cor. 15:8)

We should mention that Acts 1:3 records Jesus appeared many times over a forty day period following his resurrection from the dead, so the appearances are not limited to only twelve.

How many saw the resurrected Christ?

Over a period of forty days Christ rarely appeared to only one individual disciple. Usually many were present, and he gave ample evidence that his

resurrection was in his physical body (they touched his wounds and saw him eat). From the testimony in the New Testament, we know that well over five hundred people saw the risen Jesus, usually in groups, and there are no contradictions in the accounts nor recorded disputes about these appearances by those who saw him.

When did they see the resurrected Christ?

Interestingly, all the resurrection appearances occurred either during the day, afternoon or towards evening. Never is a resurrection appearance recorded at night, lest it be confused with a dream.

Where was the risen Christ seen?

The risen Christ appeared in many different areas, both indoors and outdoors. He was seen:

- Near his tomb
- On a well travelled road
- At the seashore
- Inside a home
- On a mountain
- In a city
- Outdoors
- In Judea
- In Galilee

How did they see the risen Jesus?

The appearances of Jesus were not passing visions, but they lasted over many hours to people of different backgrounds and occupations, where he would eat with those he appeared to and have conversations with them. None of them had previously believed that he would rise from dead, so initially the appearances confirmed the event and clarified teachings they may not have understood.

- The Apostle John writes in 1 John 1:1-4 that they heard, they saw, and they touched the risen Christ.
- The Apostle Peter says in Acts 10:41 that they ate and drank with the risen Christ.

What is tithing?

In Sacred Scripture, tithing is the setting aside of 10% of the “first fruits” of one’s labors. Many congregations strongly encourage and sometimes even require their faithful to tithe. While we don’t require it, I certainly encourage you to consider tithing. If not 10%, perhaps 5%.

If your monthly income is:

**A 10% tithe would be
per month**

**A 5% tithe would be
per month**

\$1,000
\$2,000
\$4,000
\$6,000
etc...

\$100
\$200
\$400
\$600

\$50
\$100
\$200
\$300

“Lose your life and you will save it. Submit to death, death of your ambitions and favorite wishes every day and death to your whole body in the end: submit with every fibre of your being, and you will find eternal life. Keep back nothing. Nothing that you have given away will be really yours. Nothing in you that has not died will be raised from the dead. Look for yourself, and you will find in the long run only hatred, loneliness, despair, rage, ruin, and decay. But look for Christ and you will find Him, and with Him everything else thrown in.”

— C. S. Lewis

Share 2014

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 2014 – Annual Eparchial Appeal**.

Ми не сумніваємося у Воскресінні Христа і Його дару для нашого спасіння. Як ми готові віддячити Йому за цей найчудовіший із всіх дарів? То ж допоможемо нашій єпархії принести Христове спасіння до інших внесок в **Share 2014 – Єпархіальний Заклик**.

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

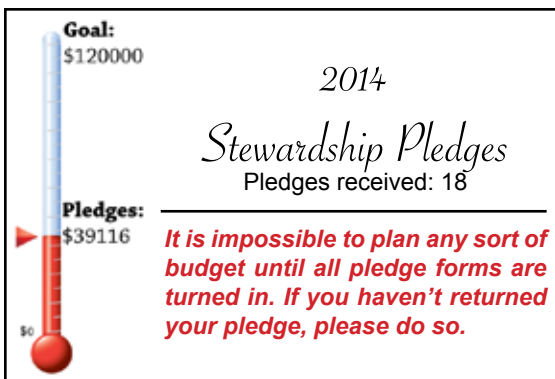
Frank Avant: (760) 805-1667
Vladimir Bachynsky: (619) 865-1279
Mark Hartman: (619) 446-6357
Luke Miller: (858) 354-2008
Jeanine Soucie: (718) 674-4529

Social Committee Chairpersons:

Olga & Michael Miller:
(858) 483-3294

Finance Committee:

Bohdan Knianicky: (619) 303-9698
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

Pastor: Fr. James Bankston
frjames@mac.com

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

Be Not Faithless, But Believing

Consider the mercy of the Lord, how for the sake of one soul, He exhibits His wounds. And yet the disciples deserved credit, and He had Himself foretold the event. Notwithstanding, because one person, Thomas, would examine Him, Christ allowed him. But He did not appear to him immediately, but waited till the eighth day, in order that the admonition being given in the presence of the disciples, might kindle in him greater desire, and strengthen his faith for the future. And after eight days again His disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be to you.

Jesus then comes Himself, and does not wait till Thomas interrogates Him. But to show that He heard what Thomas said to the dis-

ciples, He uses the same words. And first He rebukes him. Then says He to Thomas, reach hither your finger, and behold My hands; and reach hither your hand, and thrust it into My side. A second time, He admonishes him. Be not faithless, but believing. Note how that before they receive the Holy Spirit faith wavers, but afterward is firm. We may wonder how an incorruptible body could retain the marks of the nails. But it was done in condescension; in order that they might be sure that it was the very person Who was crucified.

If anyone then says, would that I had lived in those times, and seen Christ doing miracles! Let him reflect, "Blessed are they that have not seen, and yet have believed."

St. John Chrysostom