

SUNDAY OF THE FATHERS AT THE FIRST NICEAN COUNCIL



Icon of Saint Justin Martyr -- June 1st

June 1, 2014

SUNDAY OF THE FATHERS OF THE 1ST ECUMENICAL COUNCIL

*THE HOLY MARTYR JUSTIN THE PHILOSOPHER AND HIS COMPANIONS:
CHARITON, CHARITA, EUELPISTUS, HIERAX, PEON, VALERIAN AND JUSTUS*

SCHEDULE OF SERVICES FOR THE WEEK OF JUNE 2 – JUNE 8

SATURDAY, JUNE 7

PLEASE NOTE: NO VESPERS TODAY

SUNDAY, JUNE 8 – *SUNDAY OF PENTECOST; TRANSLATION OF THE RELICS OF THE HOLY GREAT MARTYR THEODORE THE GENERAL*

9:30 AM – Divine Liturgy

All Parishioners

FR. JAMES WILL BE AWAY...

Fr. James will be out of town from Monday through Friday for the annual Chrism Conference. In case of an emergency please contact either Fr. Matthew Alejo of Holy Angels Byzantine Catholic Church at (858) 277-2511 or (661) 800-8383, or Fr. Myron Mykyta at (323) 663-6307.

Looking Ahead:

- ❖ June 7 – Rummage Sale
- ❖ June 21 – Babylon 13 Screening
- ❖ June 28 – Open House



“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.

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.

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.



ORTHODOX CHRISTIAN EVANGELISM – A DIFFERENT APPROACH

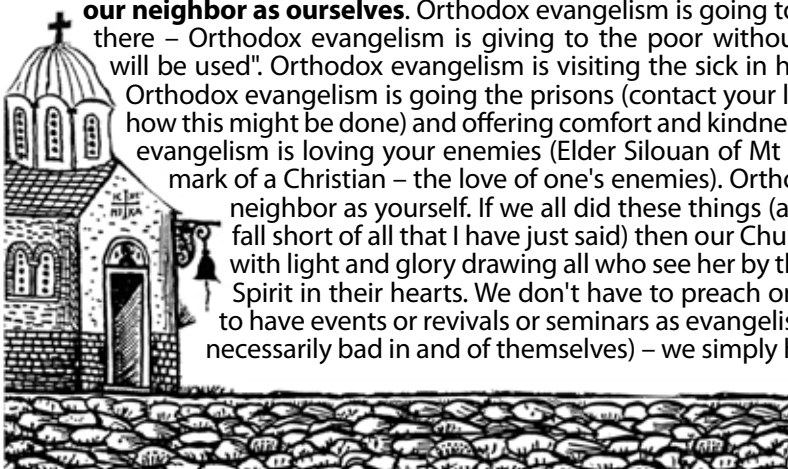
By Fr. David Moser

The first and most important thing to remember is that we do not bring anyone into the Church – it's not our job. We do not attract people to the faith, we do not convince people of the Truth, we don't do any of that. God is the One Who attracts people, Who brings them in the door, Who convicts their hearts, Who brings them to repentance, Who convinces them of the Truth; we do none of this. Too often in the North American model of evangelism, the individual person is made responsible for doing God's task, but in attempting to do God's work, we neglect our own. What is our task? Our task is the acquisition of the Holy Spirit (St Seraphim), our task is the working out of our salvation, our task is to repent and weep for our sins, our task is to enter the Kingdom of God. This more than anything else is what we must do. This is an evangelistic task – indeed the primary evangelistic task.

There are other "tasks", however, which derive from this one which are a bit more specific to "evangelism". It is God who brings people to the door of the Church and who convinces them that they should enter – however, **we must keep the door to the Church open and visible.** Hence, Orthodox evangelism must center on the Church – the beauty of the building, the beauty of the services, the frequency and availability of the services. Orthodox evangelism is served by beautiful icons, gold domes and crosses rising against the sky, the smell of incense, the pious and holy singing of the services. Orthodox evangelism is served by our visibility as Orthodox Christians in the world – the clothing of the clergy (and in these days the modest and humble clothing of the laymen as well) – the sign of the cross as we pray at each juncture of our lives – beginning and ending a task, eating and finishing a meal, starting and ending a trip, etc. Orthodox evangelism is the keeping of icons in our homes, in our offices, in our cars. Orthodox evangelism is keeping the fast without excuses or compromises. Orthodox evangelism is setting our priorities to forgo the allures of the world in order to be at divine services whenever they are held. Orthodox evangelism is denying ourselves and bearing our cross. Orthodox evangelism is keeping the door of the Church open and visible. **While the Holy Spirit is the one who draws the world to Himself, it is you and I who keep the doors of the Church open and who welcome all who come.**

The second specific task that we as Orthodox Christians have in evangelism is the practical expression of God's love to mankind. Orthodox evangelism is greeting visitors as they come to the Church and then modeling (neither instructing nor condemning the visitor) for them proper behavior and demeanor in the Church. Orthodox evangelism is hospitality offered to share meals, to provide shelter and clothing as needed. **Orthodox evangelism is to pray for our neighbor and to love our neighbor as ourselves.** Orthodox evangelism is going to the soup kitchen and serving there – Orthodox evangelism is giving to the poor without regard for "how the money will be used". Orthodox evangelism is visiting the sick in hospitals and praying for them. Orthodox evangelism is going the prisons (contact your local prison chaplain regarding how this might be done) and offering comfort and kindness to the imprisoned. Orthodox evangelism is loving your enemies (Elder Silouan of Mt Athos says that this is the true mark of a Christian – the love of one's enemies). Orthodox Evangelism is loving your neighbor as yourself. If we all did these things (and I am a wretched sinner and fall short of all that I have just said) then our Churches would be open and filled with light and glory drawing all who see her by the grace and action of the Holy Spirit in their hearts. We don't have to preach on street corners, we don't have to have events or revivals or seminars as evangelistic tools (though these are not necessarily bad in and of themselves) – we simply have to be Orthodox Christians

"to the max" without reservation or compromise. This is Orthodox evangelism.





Parish Rummage Sale

There will be a rummage sale next Saturday, June 7 to benefit the parish. Volunteers are still needed for Saturday and to help setup during the week. Please contact Olena Bankston at (619) 905-5279 to volunteer or to schedule a time to drop off items.

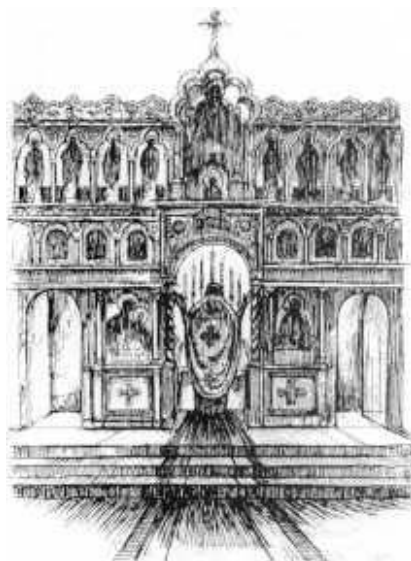
June Birthdays

Izabel Bachynsky	—	June 4
Sofia Oborski	—	June 8
Adrian Haywas	—	June 10
Jeffry McMurtry	—	June 19
Nadia Haywas	—	June 19
Roman Hirniak	—	June 22

INVISIBLE PRIEST

A comment reported on the Portland, Maine, TV station, Channel 6:

"We could take a cue from Orthodoxy, whose priests stand with their backs to their congregation, leading a liturgy that is neither clever nor impassioned, but simply beautiful, like stone smoothed by centuries of rhythmic tides. It's an austere ritual, in the sense of - there's nothing new here; it's sublime, in the sense of - creating a clearer view into Heaven. The priest can be any priest. Who he is, what he looks like, how he speaks, and what he thinks matter little. He hasn't written the service that he officiates. It isn't about him or his prowess. He's an interchangeable functionary draped in brocaded robes, obscured by incense, and, as such, never points to himself, a flawed human, pointing ever and only to the Perfection of the Mysterious Divine. That is the role of every priest or preacher - invisibility, while making God seen."



<p>The Original COFFEE WITH JESUS</p>	<p>I look at the world and see field and forest, vale and mountain, flowery meadow, flashing sea! They all speak of your deep love, Jesus!</p>	<p>I know, right?</p>	<p>But then I look at <i>the real world</i> and see the sorrow and the strife, and I'm like, "Where is God in this?"</p>	<p>I am deep in the sorrow, Lisa.. The strife is daily with me. And every day I'm going, "Why isn't Lisa here with me?"</p>
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THOUGHTS ON CHRISTIAN STEWARDSHIP

From Parish Publishing, LLC



Let the theme of our lives be giving and receiving. Receiving first, the amazing grace of God in Christ Jesus. Then to give. A gift for someone in need. A thank-offering of money for the Lord's work at your church. The gift of ourselves: our souls and bodies, our time and talents. What do we have that we did not receive?

Love is faith in action. Two of the most important questions we ask ourselves are: "Whom do I love?" and "Who loves me?" As Christians we put faith into action by extending our concern for people beyond ourselves. We show our concern for others in our actions and relationships. Is our concern for others Christ-like? Do we reach out to help people in need?

The meaning of stewardship has to do with 100%, rather than 2, 3, or even 10%. All people are stewards. The only uncertainty is what kind. We are stewards of God's gifts to us: our time on this earth, our material resources, our talents, our very life itself. It is the Lord's world in which we live, and it is to God that we are responsible.



WHAT IS A FIRST-PORTION GIVER?

A First-Portion Giver is a believer who offers a first-portion of his time, talent, and financial resources out of grateful recognition of the fact that all he has, he holds in trust from God.



TIME

A First Portion Giver offers a first portion of his *time*.

"Let us spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing. But let us encourage one another..."

Hebrews 10:24-25



TALENT

A First Portion Giver offers a first portion of his *talent*.

"There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men."

1 Corinthians 12:4-6



RESOURCES

A First Portion Giver offers a first portion of his *treasure*.

"Concerning the collection for the saints..., on the first day of the week, each one of you should set aside a sum of money in proportion to the income God has given you..."

1 Corinthians 16:2

Cards for sale

Various Greeting Cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

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.



LORD JESUS CHRIST,
SON OF GOD,
SAVIOR

Sunday offering for May 25

Amount	Number
\$15.00	2
\$20.00	2
\$40.00	2
\$48.00	1 (loose)
\$50.00	2
\$75.00	3
\$300.00	1
<hr/>	
\$823.00	

Parishioner Total: \$823.00

Average / parish household (42): \$17.27

Weekly Stewardship Goal: \$2125.00

Deficit: **(\$1417.00)**

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.**

Goal:
\$120000

2014

Stewardship Pledges

Pledges received: 18

Pledges:
\$39116

It is impossible to plan any sort of budget until all pledge forms are turned in. If you haven't returned your pledge, please do so.

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 Chairpersons:

Olga & Michael Miller:

(858) 483-3294

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**

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Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com

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

Saint Justin Philosopher and Martyr

Justin never ended his quest for religious truth even when he converted to Christianity after years of studying various pagan philosophies. As a young man, he was principally attracted to the school of Plato. However, he found that the Christian religion answered the great questions about life and existence better than the philosophers.

Upon his conversion he continued to wear the philosopher's mantle, and became the first Christian philosopher. He combined the Christian religion with the best elements in Greek philosophy. In his view, philosophy was a teacher, an educator that was to lead one to Christ.

Saint Justin is known as an apologist, one who defends in writing the Christian religion against the attacks and misunderstandings of

the pagans. Two of his so-called apologies have come down to us; they are addressed to the Roman emperor and to the Senate.

For his staunch adherence to the Christian religion, Justin was beheaded in Rome in 165.

As patron of philosophers, Justin may inspire us to use our natural powers (especially our power to know and understand) in the service of Christ and to build up the Christian life within us. Since we are prone to error, especially in reference to the deep questions concerning life and existence, we should also be willing to correct and check our natural thinking in light of religious truth. Thus we will be able to say with the learned saints of the Church: I believe in order to understand, and I understand in order to believe.