

PENTECOST SUNDAY



Icon of Pentecost

June 8, 2014

SUNDAY OF PENTECOST

TRANSLATION OF THE RELICS OF THE HOLY GREAT MARTYR THEODORE THE GENERAL

SCHEDULE OF SERVICES FOR THE WEEK OF JUNE 9 – JUNE 15

SATURDAY, JUNE 14

PLEASE NOTE: NO VESPERS TODAY. Next Great Vespers will be on June 28.

SUNDAY, JUNE 15 – *SUNDAY OF ALL SAINTS; THE HOLY PROPHET AMOS*

9:30 AM – Divine Liturgy

All Parishioners

Looking Ahead:

- ❖ June 21 – Progressive Dinner
- ❖ June 22 – Babylon'13 Screening
- ❖ June 28 – Open House

Isn't it funny how we want to serve God, but in the capacity of advisor?

SHARE 2014

EPARCHIAL APPEAL

ЄПАРХІАЛЬНИЙ ЗАКЛИК

LIVE IN LOVE — LIVE IN CHRIST

“Live in love, as Christ loved us and handed Himself over for us as a sacrificial offering to God.” Ephesians 5:2

SHARE 2014 — Eparchial Appeal is the major fundraiser in the Ukrainian Catholic Eparchy of Saint Nicholas to support the most critical areas of operation.

Our Most Important Projects:

- Parishes and Missions
- Communication and Christian Outreach
- Priests in Need
- Seminarian Formation
- Eastern Catholic Formation
- Eparchial Administration

**YOUR GIFT MATTERS!
PLEASE DONATE TODAY!**

ЖИВІТЬ У ЛЮБОВІ — ЖИВІТЬ У ХРИСТІ

“Живіть у любові, як Христос любив і Він віддав Себе за нас, як запашне приношення і пожертву Богу”.
Ефесян 5:2

SHARE 2014 — Єпархіяльний Заклик є основною кампанією збору коштів в Українській Католицькій Єпархії Святого Миколая на підтримку найважливіших ділянок діяльності.

Наші Найважливіші Проекти:

- Парафії та Місії
- Комунікація та Християнське Звернення
- Священники у Потребі
- Формация Семінаристів
- Східня Католицька Формация
- Єпархіяльне Адміністрування

**ВАШ ДАРУНОК ВАЖЛИВИЙ!
БУДЬ ЛАСКА, ЗРОБІТЬ ВНЕСОК СЬОГОДНІ!**

Pope: Half-hearted Catholics aren't really Catholics at all

By Cindy Wooden

Catholic News Service

VATICAN CITY (CNS) -- Those who insist others pray and believe exactly like they do, those who have alternatives to every church teaching and benefactors who use the church as a cover for business connections may call themselves Catholics, but they have one foot out the door, Pope Francis said.

"Many people say they belong to the church," but in reality have "only one foot inside," the pope said June 5 at the morning Mass in the chapel of his residence.

"For these people, the church is not home," but is a place they use as a rental property, he said, according to Vatican Radio.

Pope Francis reflected on the day's Gospel reading, *John 17:20-26*, and Jesus' prayer that there would be unity, not divisions and conflict, among his disciples. There are three groups of people who call themselves Catholic, but are not really, the pope said. Apologizing for making up words, he labeled the three groups: "uniformists," "alternativists" and "businessists."

The first group, he said, believe that everyone in the church should be just like them. "They are rigid! They do not have that freedom the Holy Spirit gives," and they confuse what Jesus preached with their "own doctrine of uniformity."

"Jesus never wanted the church to be so

rigid," Pope Francis said. Such people "call themselves Catholics, but their rigid attitude distances them from the church."

The second group, those with alternative teachings and doctrines, "has a partial belonging to the church. These, too, have one foot outside the church," he said. "They rent the church," not recognizing that its teaching is based on the preaching of Jesus and the apostolic tradition.

Members of the third group "call themselves Christians but don't enter into the heart of the church," they use the church "for personal profit," the pope said. "We have all seen them in parish or diocesan communities and religious congregations; they are some of the benefactors of the church."

"They strut around proud of being benefactors, but in the end, under the table, make their deals," he said.

Pope Francis said the church is made up of people with a variety of differences and gifts, and if one wants to belong to it, he or she must be motivated by love and enter with "your whole heart."

Being open to the Spirit, who fosters harmony in diversity, he said, brings "docility," which is "the virtue that saves us" from entering the church half-heartedly.



ON THE FEAST OF PENTECOST

By Fr. Alexander Schememann

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end - the achievement and fulfillment - of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fullness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fullness of time by its first component: 49, which is the fullness of seven (7×7): the number of time. And, it symbolizes that which is beyond time by its second component: $49 + 1$, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fullness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

WISDOM FROM THE FATHERS

God is the life of all free beings. He is the salvation of all, of believers and unbelievers, of the just and the unjust, of the pious and the impious, of those freed from the passions and those caught up in them, of monks and those living in the world, of the educated or the illiterate, of the healthy or the sick, of the young or of the old. He is like the outpouring of light, the glimpse of the sun, or the changes of the weather, which are the same for everyone without exception.

St. John of the Ladder

As it is impossible to verbally describe the sweetness of honey to one who has never tasted honey, so the goodness of God cannot be clearly communicated by way of teaching if we ourselves are not able to penetrate into the goodness of the Lord by our own experience.

St. Basil the Great

If a man has no care whatever for himself because of love for God and virtuous deeds, knowing that God will take care of him - such hope is true and wise. But if a man takes care of his own affairs and turns to prayer only when unavoidable misfortunes overtake him and he sees no way of averting them by his own power, only then beginning to hope in God's aid - such hope is vain and false. True hope seeks the Kingdom of God alone and is convinced that everything earthly that is necessary for this transitory life will unfailingly be given.

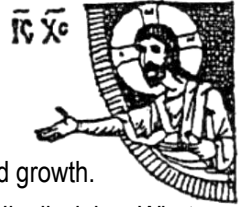
St. Seraphim of Sarov



LORD JESUS CHRIST,
SON OF GOD,
SAVIOR

THE HOLY SPIRIT

- ❖ is God, the third Person of the Holy Trinity;
- ❖ proceeds from the Father;
- ❖ is sent into the world by Jesus Christ;
- ❖ inspires God's People to speak God's truth and to do His will; and
- ❖ is the Giver of Life who upholds and sustains creation in its existence, life, and growth.



Fifty days after His resurrection from the dead, Jesus Christ sent the Holy Spirit upon His disciples. What does the Lord Jesus Christ say about the Holy Spirit?



If you love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, so that He may be with you forev-er, the Spirit of Truth, whom the world cannot receive because it does not see Him nor know Him. But you know Him, for He dwells with you and shall be in you.

– John 14:15-17

But the Comforter, the Holy Spirit whom the Father will send in My name, He shall teach you all things and bring to your remembrance all that I have said to you.

– John 14:26

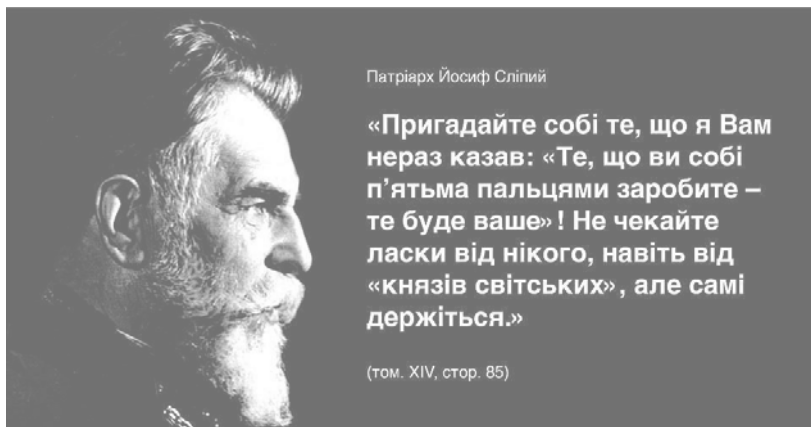
When He, the Spirit of Truth, has come, He will guide you into all truth. For He shall not speak on His own authority, but whatever He hears, He shall speak. And He will declare to you things to come. He will glorify Me, for He will receive of Mine and will declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and will declare it to you.

– John 16:13-15

CONTEMPLATION – THE DESCENT OF GOD THE HOLY SPIRIT ON THE APOSTLES

- ❖ How the Apostles stood in one mind at prayer.
- ❖ How, there came a sound from heaven as a rushing mighty wind.
- ❖ How there appeared fiery tongues, one on each of the Apostles.
- ❖ How the Apostles were filled with the Holy Spirit and began to speak in various tongues as the Holy Spirit gave them utterance.
- ❖ How some mocked them saying, “They have had too much new wine.”
- ❖ How the rest wondered and marveled, hearing the Apostles speak to them of the wonderful works of God in their own languages.
- ❖ How the small are made great by God the Holy Spirit.
- ❖ How the fearful are made fearless by Him.
- ❖ How He makes the simple wise.
- ❖ How He makes the inarticulate eloquent.
- ❖ How, from fishermen, He makes fishers of men for the Kingdom of God.
- ❖ How, from shepherds of an irrational flock, He makes shepherds of a rational flock – the true sheep of the House of Israel.
- ❖ How the Apostles, led by the Holy Spirit, traveled throughout the world without means and without friends.
- ❖ How, through the Holy Spirit, the Apostles proclaimed the Lord's Gospel.
- ❖ How, through the Holy Spirit, the Church continues to proclaim the Gospel to the ends of the earth.





Патріарх Йосиф Сліпий

«Пригадайте собі те, що я Вам
не раз казав: «Те, що ви собі
п'ятьма пальцями заробите –
те буде ваше»! Не чекайте
ласки від нікого, навіть від
«князів світських», але самі
держіться.»

(том. XIV, стор. 85)

*Remember what I told
you: “That which you
earn with your five fingers
– that will be yours!”
Don’t wait for favors from
anyone, even from the
“worldly princes,” but be
self-sufficient.*

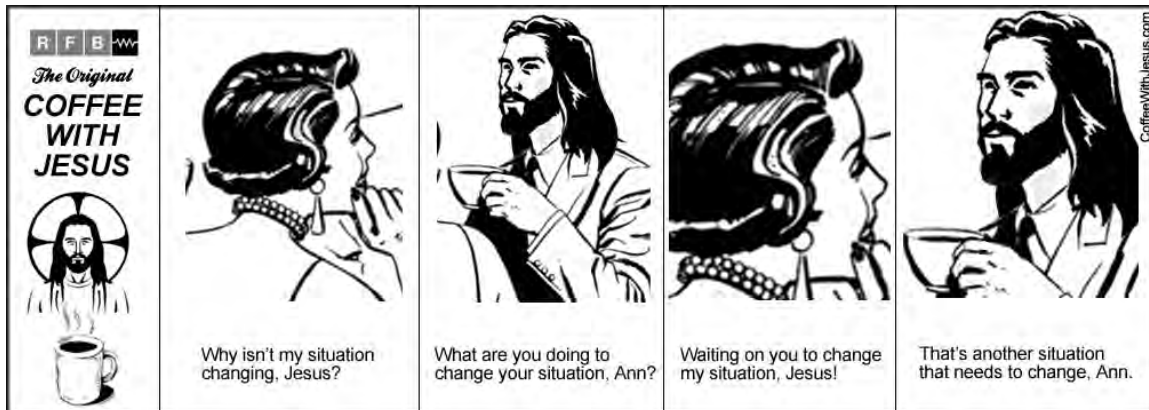
– Patriarch Josyf Slipyj

Question: Why does Christ say that blasphemy against the Holy Spirit is unforgivable? The commentary I’ve read from the Fathers says that God can forgive this sin too. Is this a contradiction?

Answer: Although this looks like a contradiction, it is actually just two different perspectives, complementary ones in fact; like two sides of the same coin.

All sins, including blasphemy against the Holy Spirit, can be forgiven by God in that He loves everyone unconditionally, truly and eternally. It is His very nature to love and forgive, and this will never change, no matter what we do – the Cross being the supreme sign of this. Even though we rejected Him, putting Him to death on the Cross, He still overcame all of this hatred by His divine love. This is why when speaking about God’s side of the equation; the Fathers say that even this sin is forgivable. Yet, on the human side, forgiveness (God’s love) can only be received by a willing and repentant heart. This is why blasphemy against the Holy Spirit, from a human perspective, can never be forgiven because this sin is the conscious rejection of God and His love and forgiveness.

Without this seeming contradiction, we would be forced to deny either 1) the supreme love of God by saying that God will not forgive us if we do or say such a thing, or 2) man’s free will, his God-given ability to accept or reject love, which is the determining factor in our relationship with God. In fact, it is these two things, God’s love and man’s free will, which make for Heaven or Hell. God offers His love to all of mankind. Those who receive and return this love, experience His presence as Paradise and Heaven. Those who reject this love, experience His presence as Hades and Hell.



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.

I HAVE NO HANDS BUT YOURS

From Parish Publishing, LLC

A soldier in World War II was given the task of gathering up the pieces and fragments of a statue of Christ that was destroyed when the cathedral that housed it was destroyed by bombs and mortar. He found every piece and fragment, and they were turned over to an artist, whose labor of love it was to reconstruct the image. Even though it took him months, he accomplished the work, and the statue was returned to its pedestal.

One part of the Christ was missing, however. The soldier could not find the hands of Christ. Both the soldier and the artisan considered their work incomplete without the hands. However, one day as the craftsman was viewing the statue with the missing hands, he got a wonderful idea. Instead of Christ's hands being raised in blessing, as they originally were, the craftsman placed an ornate, but simple, sign at the base of the handless replica. These were the words of the sign: "I have no hands, but yours." Will you give your hands – your time and abilities – to your church?

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.

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**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
St. John the Baptizer
Ukrainian Greco-Catholic Church**

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The Work of the Holy Spirit

The Spirit is the source of holiness, a spiritual light, and He offers His own light to every mind to help it in its search for truth. By nature the Spirit is beyond the reach of our mind, but we can know Him by His goodness. The power of the Spirit fills the whole universe, but He gives Himself only to those who are worthy, acting in each according to the measure of his faith.

Simple in himself, the Spirit is manifold in His mighty works. The whole of His being is present to each individual; the whole of His being is present everywhere. Though shared in by many, He remains unchanged; His self-giving is no loss to Himself. Like the sunshine, which permeates all the atmosphere, spreading over land and sea, and yet is enjoyed by each person as though it were for him alone, so the Spirit pours forth His grace in full measure, sufficient for all, and yet is present as though exclusively to everyone who can receive Him. To all crea-

tures that share in Him He gives a delight limited only by their own nature, not by His ability to give.

The Spirit raises our hearts to heaven, guides the steps of the weak, and brings to perfection those who are making progress. He enlightens those who have been cleansed from every stain of sin and makes them spiritual by communion with Himself.

From the Spirit comes foreknowledge of the future, understanding of the mysteries of faith, insight into the hidden meaning of Scripture, and other special gifts. Through the Spirit we become citizens of heaven, we are admitted to the company of the angels, we enter into eternal happiness and abide in God. Through the Spirit we acquire a likeness to God; indeed, we attain what is beyond our most sublime aspirations - we become God.

St. Basil the Great