

THIRTY-SEVENTH SUNDAY AFTER PENTECOST  
SUNDAY OF THE CANAANITE WOMAN



*Icon of Saints Akymius, Ignatius and Demetrius -- January 29nd*



# January 29, 2017

THE SUNDAY OF ZACCHAEUS;

THE TRANSLATION OF THE RELICS OF THE HOLY HIEROMARTYR IGNATIUS THE GOD-BEARER

## SCHEDULE OF SERVICES FOR THE WEEK OF JANUARY 30 – FEBRUARY 5

WEDNESDAY, FEBRUARY 1— *PREFEAST OF THE ENCOUNTER; THE HOLY MARTYR TRYPHON*

6:00 PM — GREAT VESPERS (SATISFIES OBLIGATION)

THURSDAY, FEBRUARY 2 — *THE ENCOUNTER OF OUR LORD, GOD AND SAVIOR JESUS CHRIST WITH THE RIGHTEOUS SIMEON AND ANNA (OBLIGATORY FEAST)*

9:30 AM — Divine Liturgy For All Parishioners

SATURDAY, FEBRUARY 4 — *OUR VENERABLE FATHER EPHRAIM THE SYRIAN*

6:00 PM — GREAT VESPERS

SUNDAY, FEBRUARY 5 — *SUNDAY OF THE PUBLICAN AND PHARISEE; THE HOLY MARTYR AGATHA OF PALERMO IN SICILY; POSTFEAST OF THE ENCOUNTER*

8:45 AM — Divine Praises

9:30 AM — Divine Liturgy For All Parishioners

### YOUR HELP IN NEEDED

Thursday following the Divine Liturgy for the Encounter of Our Lord, we need your help to take down the Christmas decorations. Please come and lend a hand. Many hands make the work go easier.

### Warm Welcome!

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

Grumbling is caused by misery and it can be put aside by doxology (giving praise). Grumbling begets grumbling and doxology begets doxology. When someone doesn't grumble over a problem troubling him, but rather praises God, then the devil gets frustrated and goes off to someone else who grumbles, in order to cause everything to go even worse for him. You see, the more one grumbles, the more one falls into ruin. Sometimes the devil deceives us and makes us unable to be pleased with anything; however, one can celebrate all things in a spiritual manner, with doxology, and secure God's constant blessing.

— Elder Paisios

*Spiritual Counsels*, Volume 4 - Family Life

### Haven't Seen Someone in a While?

Give them a call or send them an email. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

### 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).



"We're always getting him out of a tree.  
We should've called him Zacchaeus."

## AN AUDIENCE OF NONE

Fr. Stephen Freeman

In the 1980's sci-fi comedy, *Short Circuit*, a charming military robot character, "Number 5," is awakened into consciousness by a lightning strike. He fears going back to his military keepers where he will be re-programmed. And so, with help from human friends, he begins his touching effort to stay free. His famous line, repeated often, echoes his drive to understand, "Need input!" He is an example of our modern imagination. We understand ourselves to be like Number 5. We need information and on the basis of that information we make choices. It is not uncommon these days for us to use the language of computer systems to describe our own inner workings. Many liken our brains to sophisticated computers.

Research scientist, **Robert Epstein**, notes:

*But here is what we are not born with: information, data, rules, software, knowledge, lexicons, representations, algorithms, programs, models, memories, images, processors, subroutines, encoders, decoders, symbols, or buffers – design elements that allow digital computers to behave somewhat intelligently. Not only are we not born with such things, we also don't develop them – ever.*

Likening a human being to a computer works for many people. It does so because we have a distorted sense of how human beings live and function. This distortion, strangely, has its roots in theology.

The Reformation rejected many of the ideas of Medieval Christianity and set in place new models that would become the foundation of the modern world. One of those was to redefine how human beings were to be understood. Essentially, their simplified model was to see us as intellect and will. There were various shades of agreement and disagreement about whether intellect or will was the more important, but no one doubted that human beings were to be approached on the ground of information and decision-making. Church architecture in short measure began to reflect this new understanding. Altars were de-emphasized, often replaced by a simple table. The pulpit became a primary focus, sometimes being moved to the center of attention. Though

sacraments remained important (at first), they were deeply suppressed in favor of "the word." The Scriptures were emphasized but in a new manner. They were the treasure-trove of all information. Believers were to be instructed constantly and urged towards right choices. Christianity quickly morphed into a society of religious morality. This arrangement and understanding are so commonplace today that many readers will wonder that it has ever been anything else.

However, liturgy itself was never meant to convey information in such a manner. It has a very different understanding of what it is to be human, what it means to worship, and what it means to liturgize in the Church. Human beings learn in a variety of ways. Young human beings do almost nothing but learn every waking moment of the day. But they primarily learn by doing (kinesthetic memory) and mimicry (play). It is possible to acquire some information in a lecture format but this remains perhaps the least effective human activity when it comes to learning. It has almost nothing to do with liturgy.

Christianity, prior to the Reformation, was largely acquired as a set of practices. Things that seem rather innocuous (or even superstitious) to the intellectualized/choosing practices of modernity are actually the stuff that constituted, formed and shaped the Christian life. The pattern of feasts and fasts, the rituals of prayer, the preparation for and receiving of communion, all of these, far too complex and layered to be described in a short article, formed a web of nurture that linked the whole of culture into a way of life that produced Christian discipleship. Those who argue that it did not do a good enough job, have nothing to which they can point as an improvement.<sup>1</sup> Instruction

<sup>1</sup> Worth noting is this quote from Eamon Duffy's article, "The End of Christendom": ... medieval Christianity had been fundamentally concerned with the creation and maintenance of peace in a violent world. "Christianity" in medieval Europe denoted neither an ideology nor an institution, but a community of believers whose religious ideal—constantly aspired to if seldom attained—was peace and mutual love. The sacraments and sacramentals of the medieval Church were not half-pagan magic, but



and choice have not made better Christians – indeed, they have been a primary element in the progressive secularization of Western civilization.

These two cultures, the classical and the modern, often clash in the context of an Orthodox Church. Having been formed in popular Protestant culture, people frequently conceive of themselves as audience. They arrive. They want to be seated (and there are not always pews in an Orthodox Church). They want a direct line of sight to “what’s going on,” and they would like the service to not exceed their attention span. The same culture forces will urge that children be either removed from the service as soon as possible or carefully controlled so as not to disturb or distract. I have seen more than a few such “Westernized” Churches (or simply “modernized”). The same forces that produced the modernist liturgical reforms among Protestants and Catholics offer the same arguments. It is difficult to resist the demands of highly insistent consumers.

But all of this is a false mindset, a misunderstanding of what we are as human beings and the nature of our life with God. Living as a consumer is a covenant with death. God is not information to be judged and purchased. The complaint about “cafeteria Catholics” raised a few years back by one of the Popes, is simply an accurate description of Church members who have been nurtured in the modern mindset. They “shop” for their religious beliefs, because they were taught to. It has become their mode of spirituality.

Worship, at its heart, is communion with God, a participation in the life of God through offering, thanksgiving, and grateful reception. The Elder Zacharias describes this as “exchange.” It is utterly natural to human existence, and is as available to a child as it is to an adult. It is, at its root, a mode of existence. The Divine Liturgy at its heart, is an exercise in this mode of being. It is not a performance to be watched, but an action in which to be present.

It is worth noting that in the Orthodox Church children receive communion from the very day of

their Baptism – thus, their full participation in the life of the Church is taken for granted. This is expressed in different ways depending on the culture, but it is not unusual to see a child, sitting on the floor, quietly playing with a toy during the service. It is a childlike manner of “being present.”

We are not an audience in the Liturgy. We are not gathering information in order to make a decision. We are in the Liturgy to live, breathe, and give thanks, in the presence of God. There is often a quiet movement within an Orthodox congregation. Candles are lit and tended. Icons are venerated. Members cross themselves at certain words, but are just as likely to be seen doing so for some reason known only to them and God. It is a place of prayer, and not just the prayers sung by the priest and choir.

The struggle for a Christian in the modern world is to renounce the life of the audience. Within the audience we experience a deep estrangement from God. We are always “watching” from somewhere else, always engaging the false self with its criteria of judging, weighing, deciding. The world becomes a beauty contest but never a wedding. Modernity creates false distinctions. We are anxious that if we are not “part of the show,” then we are somehow being excluded. “Where are the women?” a visitor asked, commenting on the group within the altar. Ironically, they were spread throughout the Church, participants in the marriage of heaven and earth that is the Divine Liturgy. “Watching” one of their gender “perform” would make none of them more present, only somehow satisfied in the judgment of the audience that some abstract sense of inclusion had been satisfied.

The false consciousness of the modern world can never be happy nor satisfied, for the heart longs for participation and communion, not for the perfect performance. The voice of the choir swells early in the service, not with the sound of “watch this!” but with the voice of the Church, “Come let us worship and fall down before Christ!”

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instruments of the “social miracle,” rituals designed to defuse hostility and create extended networks of fraternity, spiritual “kith and kin,” by reconciling enemies and consolidating the community in charity.

# ПРОПОВІДЬ НА НЕДІЛЮ ПРО ЗАКХЕЯ

*Проповідь Високопреосвященішого Владика Ігоря,  
Архiepісkопа Львівського Неділя про Закхея*

Інколи стається, що до великих чи менших міст приїждять визначні люди, котрих влада або інші особи, що їх запросили, намагаються гідно прийняти. Майже ніколи не буває так, що ті, які приїхали на запрошення інших, визначають місця чи осіб, котрих хотіли б відвідати. Запрошеним пропонують певну програму, на котру вони погоджуються або від котрої відмовляються.

Текст сьогodнішнього євангельського уривку розповідає про подію, котра відбулася дві тисячі років тому. Ісус Христос ходив по містах і селах тодішньої Юдеї і навчав. Бувало, що часом хтось запрошував Його до себе на гостину. Не було звичаю, навіть людям високого стану, напрошуватися самим до когось у господу. Тому всі дуже здивувалися, коли почули, що Ісус хоче бути в домі Закхея, котрого вважали грішником. Він, Закхей, був старшим над митарями, котрий на той час складав контракт на торгівлю і встановляв величину податку на речі, якими торгували. Крім того, Закхей мав підлеглих, яким призначав певний вид праці при митниці (пор. Craig S. Keener, “Історико-культурний коментар до Нового Завіту”). Його не любили краєни, не так з причини, що він був митником, але тому, що був ставлеником римлян, які панували над Юдеєю. Із тексту Святого Письма можна здогадатися, що особа, котра виконувала службу митника, була, мабуть, байдужа до релігії і не звертала уваги на давання приписаної десятини із плодів, тому фарисеї підозріло дивилися на те, що їм така особа жертвувала.

Святе Письмо в уривку про зустріч Ісуса із Закхеем звертає увагу на багато різних прикмет та подробиць. Читаючи або слухаючи уважно цей текст, довідуємося, що чоловік, про котрого йдеться, має ім'я, що він митник і багата людина. Історія говорить про нього те, що він був малий на зріст, за тодішніми мірками це означало, що був нижчий, ніж 150 см, хоч це

зовсім не перешкоджало йому бути багатим митником. Значить, мав організаційні здібності, умів організувати працю на митниці. Мабуть, виконував добре свою працю, коли чужинці й загарбники – римляни – доручили йому таку роботу. Текст Святого Письма згадує, що цей чоловік мав велике бажання побачити Ісуса, але не тільки малий зріст, а також велика кількість народу, що супроводжували Ісуса, стали йому на перешкоді. Його бажання подивитися на Ісуса Христа було таке велике, що він за всяку ціну намагається не втратити можливості його побачити. Закхей долає перешкоди: вибирається з-посеред натовпу; біжить (не йде, а біжить) наперед, передбачаючи дорогу, котрою буде проходити Ісус, залізає на дерево, звисаючи на гілляці, очікує на наближення Христа.

І тут стається непередбачена ситуація, а саме: Ісус Христос, підійшовши до місця, де, сидючи на дереві, перебував Закхей, піднімає голову вгору, звертається до Нього на ім'я, кажучи, щоб швидко злізав і спішив додому, тому що Він, Христос, хоче прийти до його дому. Святе Письмо звертає увагу на те, що Закхей слухає і виконує просьбу Христа – злізає швидко з дерева і радо приймає Господа у своєму домі. Очевидно, що Ісус Христос, як Бог, знав велике та щире бажання митаря і знав також, що будуть нарікати й судити його присутні, які все це бачили та чули. Але Ісус не зважає ні на що, тому що йде “шукати і спасати те, що загинуло”. Щирість і відвертість Закхея під час зустрічі з Христом приносять несподівані для нього плоди: він змінився, і все, що “неможливе у людей, можливе є в Бога” (Як 18, 27). Закхей, котрий до цього часу старанно дбав, щоб багатіти лише дочасними добрими, і, можливо, ніколи не думав про вічне життя та вічну щасливість, показує велич духа і готовність половину свого майна роздати убогим, а якщо когось скривдив – повернути

вчетверо. Сердечне стремління духа Закхея до зустрінутого Вчителя вчинило велику зміну в його душі: від цього часу він буде дбати про своє спасіння, що відтепер займає перше місце в його житті. Під час перебування Господа в його домі він переминює дочасну мамону на вічні дари, тобто готовий позбутися всього, щоб тільки виправити кривду і здобути перемир'я з Богом, ближнім та самим собою. Закхей рішучий, він не відкладає свого навернення на пізніше, а вважає, що "тепер – час сприятливий, ось тепер – день спасіння" (2 Кр 6, 2). Прийняття Ісуса Христа не було для Закхея тільки зовнішнім – щоб не забракло уваги та їжі на столі, – він змінюється внутрішньо, і це не проходить повз увагу Ісуса, котрий каже, що "сьогодні на цей дім прийшло спасіння". Можливо, упродовж нашого життя ми не раз робили постанову змінити своє життя на краще, але ця постанова завжди закінчувалася із тривалістю мильної бульки. Можливо,

багато разів ми приймаємо Ісуса Христа під видом хліба й вина в дім свого серця, але не бажаємо змінити свого життя, бо ми звикли до своїх помилок, в котрих нам добре ведеться. Можливо, час від часу дивуємося іншим у їхніх добрих змінах, але змінити свого життя не маємо жодного бажання? Слід признатися, що наших зусиль, бажань та постанов не вистачить, нам потрібний Христос, щоб увійшов у наше життя і допоміг змінитися. Ми слабосилі, а Він всемогутній Бог і Творець, тому довірмо наше життя Йому і терпеливо та з великою надією очікуймо переміни та нашого спасіння.

Пресвята Богородице, спаси нас!

Храм Преображення ГНІХ, м. Городок,  
09.02.2003.

Слово Господнє живе та діяльне: Проповіді. –  
Львів: Свічадо, 2009.

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**Sunday offering for January 22**

Amount	Number
\$15.00	1
\$20.00	3
\$25.00	1
\$30.00	1
\$40.00	3
\$43.00	1 (loose)
\$50.00	3
\$75.00	1
\$85.00	1
\$400.00	1
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\$1003.00	

Parishioner Total: \$1003.00

Average / parish household (42): \$13.20

Weekly Stewardship Goal: \$1288.00

**Shortfall: <\$285.00>**

**PARISH COMMITTEES**

**FINANCE COMMITTEE:**

Myra Heltsley  
Stephen Hojsan  
Maria Hughes

**PASTORAL COUNCIL:**

Vladimir Bachynsky  
Olena Bankston  
Gabriel Espedal  
Mark Hartman  
Luke Miller

**STEWARDSHIP (FUNDRAISING) COMMITTEE:**

Susan Avant  
John Heltsley (*fundraising consultant*)

**SOCIAL COMMITTEE**

Olena Bankston  
Olga Fedunyak  
Mary Kitt  
Michael Miller  
Olga Miller  
Lubomyra Yoldas

# TRAVELING ICON OF OUR LADY OF POCHAIV

## **Why is it called the Traveling Icon?    What if I'm single and/or live alone?**

Each week immediately following the Divine Liturgy, the Traveling Icon of Our Lady of Pochaiv will be passed from one family to the next.

The recipient family will display the Icon throughout the week in their home and pray with it, as a family, once a day—total time about 15 minutes per day. The suggested prayers will be provided, along with scripture readings for each day.

### **Why are we doing this?**

The purpose of the Traveling Icon is to recognize and encourage family unity. It is one element of a vibrant parish. Our Bishops have encouraged that more time be spent in prayer. The Icon will help bring the family together at least once each day in prayer, allowing the Holy Spirit to be present daily amongst us. This will encourage and enrich the daily prayer life of each parishioner and their family.



By all means, sign up for the Traveling Icon. Venerating the Icon is appropriate for individuals as well as families. Also, Fr. James will deliver the Traveling Icon to those parishioners who are homebound or otherwise unable to attend Liturgy.

### **How do I participate?**

There will be a signup sheet in the back of the Church. Please sign up for a week to ensure there are no blanks. Volunteer for one or more weeks today!







**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

***I Am God's Wheat***

I am writing to all the churches and I am instructing everyone that I am willingly dying for God, unless you prevent me. I beseech you, do not become an unseasonable kindness for me. Leave me to be bread for the beasts, through which I may be able to attain to God. I am God's wheat and through the beasts' teeth I shall be found to be pure bread for Christ.

Rather encourage the beasts, so that they may be my tomb and nothing be leftover of my body, so that I become no burden to anyone when I am dead. Then I shall truly be a disciple of Jesus Christ, when the world does not see even my

body. Beseech the Lord on my behalf, so that I may be found a sacrifice for God through these instruments.

I am not directing you like Peter and Paul. They were apostles, I am a condemned criminal. They were free, I am still a slave. But if I should suffer I shall become a free man of Jesus Christ, and I shall rise up free in Him. And now I am learning, while chained, to be desirous of nothing.

*St. Ignatius of Antioch*

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