

SUNDAY OF THE PARALYTIC



Icon of the Sunday of the Paralytic

***ХРИСТОС ВОСКРЕС!
ВОІСТИНУ ВОСКРЕС!***

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

May 7, 2017

**FOURTH SUNDAY OF PASCHA – SUNDAY OF THE PARALYTIC
COMMEMORATION OF THE APPEARANCE OF THE SIGN OF THE HOLY CROSS
THE HOLY MARTYR ACACIUS, THE CENTURION**

SCHEDULE OF SERVICES FOR MAY 8 – MAY 14

SATURDAY, MAY 13

6:00 PM –

GREAT VESPERS

SUNDAY, MAY 14 –

9:30 AM –

DIVINE LITURGY

FOR ALL PARISHIONERS

Parish Rummage Sale

There will be a rummage sale on Saturday, June 10 to benefit the parish. We are already accepting donations.

Volunteers are needed.

Please contact Olena Bankston at (619) 567-6967.

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 Fr. Brian Escobido of Holy Angels Byzantine Catholic Church at (858) 277-2511.

Єрусалимський патріарх св. Кирило описує у своєму листі до імператора Констанція чудесну з'яву - знак Господнього хреста над Єрусалимом. 352 року, на свято Зіслання Святого Духа, о 9 годині ранку з'явився на небі великий хрест завдовжки два з половиною кілометри, що простягався від Голгофи аж до Оливної гори. Той хрест був таким яскравим, що і сонце не могло його ослабити.

Чудесна з'ява тривала впродовж декількох годин і була для всіх чудесним свідченням правдивості Христової віри. Багато єретиків, побачивши знак святого хреста на небі, навернулися і стали правовірними християнами.

Jerusalem Patriarch St. Cyril describes in his letter to the Emperor Constantius miraculous apparition - a sign of the Lord's Cross in Jerusalem. 352 year, on the feast of Pentecost, at 9 am in the sky appeared a large cross long two and a half kilometers, stretched on Calvary up to the Mount of Olives. That cross was as bright as the sun could weaken it.

Miraculous apparition lasted for several hours and it was all wonderful testimony of the truthfulness of the Christian faith. Many heretics saw the sign of the Cross in the sky, converted and become true Christians.

Оздоровлення недужого при Витесді

*Не маю нікого, пане
Йоан 5, 1 – 15*

Тридцять вісім років! Час завжди триває надто довго, коли ми поневіряємося на цій землі, поки нас не візьме, врешті, за руку Ісус. «Добре чекати мовчки від Господа спасення» (Пл. Єр. 3, 26). Та для нас з'явилося дещо нове, і оздоровлення паралітика було знаком цього, – це погляд Отця, яким Він подивився на Ісуса, коли той був у гробі, – а смерть гірша за параліч – і той самий погляд Він сьогодні звертає до кожного з нас. Його погляд шукає нас: «Бачу я, бачу бідування народу мого» (Вих. 3, 7), – сказав Господь. Віддаймо себе цьому люблячому погляду, зверненому на нас, разом з усіма дітьми Божими, а отже, з усіма людьми, які поневіряються на землі у своїх злиднях.

Цей погляд любови, співчуття нашого Отця завжди новий, Він ніколи не покидає нас. Подивімося, що ініціатива походить від Нього. Він бере все в свої руки, але в безмежній повазі до нашої людської величі, нашої свободи Він запитує: «Бажаєш одужати?» (Йо. 5, 6). І тоді час починає йти швидше. Чи відповімо ми широко, чи скажемо з глибини серця своє бажання? Для цього потрібне наше бажання бути щирими в молитві серця. Бути щирими – означає визнати, як той чоловік: «Не маю нікого, Господи!» (див. Йо. 5, 7). Так, я не маю нікого, хто б витягнув мене з моєї біди.

Наше визнання вже багато означає, бо так чи інакше, поневіряючись у цьому світі, ми завжди розраховуємо на когось, на щось, і, зрештою, на себе самих. Якщо ми визнаємо, що всі ці наші опори нетривкі, це вже стає початком нашого визволення, нашого шляху до правди. Ісус нагадує нам: «Без мене ж ви нічого чинити не можете» (Йо. 15, 5), нічогоісінько. То ж важливо бути відкритим, уміти чекати, бути впевненим в Його словах. «Добре чекати мовчки...» (Пл. Єр. 3, 26).

Ми можемо помітити, що, як це часто трапляється в Євангелії, Ісус порушує приписи формалістської релігії саме суботнього дня, щоб показати, що насправді означає субота. В цей день людина має перестати працювати, тоді як Бог не перестає працювати ніколи. «Отець мій творить аж по сю пору, то ж і я творю» (Йо. 5, 17), – каже Ісус. Справжня субота полягає в тому, щоб дати можливість Отцеві діяти, в той час, який Він вибере. В нашій молитві нема ультиматумів. Нам потрібно вміти чекати терпляче, у тиші, з надією; і тоді, якщо ми не відступаємо, твердо триваємо у вірі, ми вже з Ним, ми вже воскресли.

Жан Корбон, Це називається світанком, Львів, Свічадо 2007

Speaking the Words of God

May 4, 2017 · Fr. Stephen Freeman

Nothing is as difficult as true theology. Simply saying something correctly is beside the point. Correctness does not rise to the level of theology. Theology, rightly done, is a path towards union with God. It is absolutely more than an academic exercise. Theology is not the recitation of correct facts, it is the apprehension and statement of Beauty.

Words have a divine origin, having preceded all of creation. They have a right relationship with every created thing. Just as in the beginning, every word brought something into existence, so every word, in right relationship, reveals creation to be what it truly is, and in so doing, makes God known, even present.

Theology looks for the words, in the right relationship, in the right order, at the right time. Written, spoken, sung, carved, inscribed, printed or lighting a digital screen, they share and commune the relationship, in the right order, at the right time to the right one. Sometimes a single word suffices.

But every word has its own meaning or expresses and carries the reality of a thing-in-relation. All of creation is the words God spoke and speaks and waits in expectation to be heard.

And this is the task of theology: to hear the words God speaks and write them down.

There were also other words spoken – not in the beginning but shortly thereafter: “Has God indeed said, ‘You shall not eat of every tree of the garden’?”

These are counter-words, non-words. Words that abuse: “God; said; you; eat; tree; garden.” The right words, in the wrong order, to the wrong person, at the wrong time. A death of theology, or a theology of death.

I break here for a more prosaic set of thoughts. Writing theology, in whatever manner, must always strive towards repeating the words of God. There are many things that use “God-words.” Sometimes they can even be the words of the Creed or Councils or beloved Fathers. They can give life or they breed death. They can lift up or crush.

I frequently encounter a form of spiritual abuse: the use of true words to do untrue things. Words never stand by themselves. You cannot simply place them before someone and proclaim: “The text says!” That a statement is “true” can also be used to pretend that its every use is justified – that truth “de-weaponizes” any statement. Tragically, the very truth of a statement can give it the power that makes its use as a weapon so devastating. The reality is that “truth” wielded in such a fashion ceases to be the truth.

When Christians appropriately observe that “truth is a Person,” they should recognize that this extends far beyond the recognition that Christ Himself is the Truth. It should recognize that mere factual truth is insufficient. It is relational (a fundamental reality of what it means to be Person). It must be the right thing in the right way at the right time, etc. In short, this is the union of truth and love. For the Christ who is the Truth, is also the God who is love, and they cannot be separated.

The truth that is love is the content of another word: good. Thus when St. Paul says that “all things work together for good,” he is describing the apokatastasis (Acts 3:21), God’s unfolding salvation of the whole of creation. That unfolding is a movement towards truth in love. All created things are becoming more fully what they are meant to be in relationship with God and all things around them. This movement is “good.”

Theology, at its most profound level, participates in this same movement. It reveals, through the shared word, the good work of God. In doing this, it invites the one who understands to participate, through self-offering and acceptance, in the life and work of the good God. And that is true beauty.

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 %

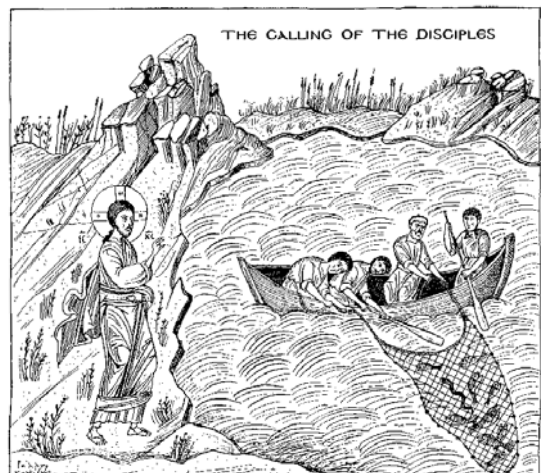
Chances are very great that if you are reading this, you are a baptized Christian because a relative or a friend brought you to the Church. (It would be strange to expect anything else.) Further analysis of the 70-90 % in the last category is illuminating: If a majority of the people were brought by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



**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), which has never been negated, on this subject shows the importance in the eyes of the church fathers.

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.

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

**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

Sunday offering for April 30

Amount	Number
\$5.00	1
\$15.00	3 (1 loose)
\$20.00	3
\$25.00	2
\$30.00	1
\$40.00	2
\$50.00	2
\$400.00	2
<hr/>	
\$770.00	

Parishioner Total: \$745.00
Visitor Total: \$25.00

Average / parish household (43): \$9.55
Weekly Stewardship Goal: \$1288.00

Shortfall: <\$543.00>



**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

The Cure of Baptism Foreshadowed

What manner of cure is this? What mystery does it signify to us? For these things are not written carelessly, or without a purpose, but as a figure and type they show in outline things to come, in order that what was exceedingly strange might not, by coming unexpectedly, do harm among the many the power of faith. What then is it that they show in outline? A Baptism was about to be given, possessing much power, and the greatest of gifts, a Baptism purging all sins and making men alive instead of dead. These things then are foreshown as in a picture by the pool, and by many other circumstances. And first is given a water which purges the stains of our bodies, and those defilements which are not, but seem to be, as those from touching the dead, those from leprosy, and other similar causes; under the old covenant one may see many things

done by water on this account. However, let us now proceed to the matter in hand.

First then, as I before said, He causes defilements of our bodies, and afterwards infirmities of different kinds, to be done away by water. Because God, desiring to bring us nearer to faith in Baptism, no longer heals defilements only, but diseases also. For those figures which came nearer [in time] to the reality, both as regarded Baptism, and the Passion, and the rest, were plainer than the more ancient. ... And this miracle was done in order that men, learning that it is possible by water to heal the diseases of the body, and being exercised in this for a long time, might more easily believe that it can also heal the diseases of the soul.

St. John Chrysostom

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