

SUNDAY OF THE MAN BORN BLIND



Icon of Saints Constantine and Helen -- May 21st

**ХРИСТОС ВОСКРЕС!
ВОИСТИНУ ВОСКРЕС!**

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

May 21, 2017

SIXTH SUNDAY OF PASCHA – SUNDAY OF THE MAN BORN BLIND

THE HOLY EQUALS TO THE APOSTLES, THE EMPEROR CONSTANTINE AND THE EMPRESS HELENA

SCHEDULE OF SERVICES FOR MAY 22 – MAY 28

WEDNESDAY, MAY 24 – APODOSIS OF PASCHA – PREFEAST OF ASCENSION; OUR VENERABLE FATHER SYMEON OF THE WONDROUS MOUNTAIN

6:00 PM – Great Vespers with Lytia for Feast of the Ascension (Satisfies obligation)

THURSDAY, MAY 25 – ASCENSION OF OUR LORD, GOD, AND SAVIOR, JESUS CHRIST (OBLIGATORY FEAST); THE THIRD FINDING OF THE PRECIOUS HEAD OF THE HOLY AND GLORIOUS PROPHET, FORERUNNER AND BAPTIZER JOHN; PASSING INTO ETERNAL LIFE (1951) OF BLESSED MYKOLA (NICHOLAS) TSEHELSKY, PRIEST AND MARTYR

9:30 AM – Divine Liturgy For All Parishioners

FRIDAY, MAY 26 – POSTFEAST OF ASCENSION; THE HOLY APOSTLE CARPUS, ONE OF THE SEVENTY APOSTLES

10:30 AM – Divine Liturgy at **St. Paul Senior Home**, 328 Maple Street, San Diego

SATURDAY, MAY 27

6:00 PM – Great Vespers (Satisfies Sunday obligation)

SUNDAY, MAY 28 – *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*

9:30 AM – Divine Liturgy For All Parishioners

BAPTISM!



Next Sunday, May 28, we will celebrate the Holy Mysteries of Illumination for Joseph Gnip, newborn son of Yuriy and Olha Gnip.

Многая Лита!

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.



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 ASCENSION OF THE LORD INTO HEAVEN

When the day of the Jewish Pentecost drew near, the disciples of Christ returned from Galilee to Jerusalem. On the fortieth day after the resurrection of Jesus Christ they were all together in one house. Jesus Christ appeared to them and spoke with them saying, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in His name to all nations, beginning from Jerusalem. You are witnesses of these things. Go into all the world and preach the Gospel to all creation. He who believes and is baptized will be saved, but he who does not believe will be condemned. And these signs shall accompany those who believe: in My name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."

Then the Savior said to the disciples that soon the Holy Spirit would come upon them, and until that time He charged them not to depart from Jerusalem. He said, "I send the promise of My Father upon you; but stay in the city, until you are clothed with power from on high; for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

Conversing with the disciples, the Savior led them out of the city as far as Bethany, to the Mount of Olives. The disciples, overjoyed with the words of the Savior, surrounded Him and started to ask, "Lord will You at this time restore the kingdom to Israel?" The Savior said to them, "It is not for you to know the times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

When He had said this, Jesus Christ lifted up His hands and blessed His disciples. While He blessed them, He parted from them and He was lifted up to Heaven, and soon a cloud took Him out of their sight. Thus our Lord and Savior Jesus Christ ascended in His physical body to Heaven and sat down at the right Hand of God the Father.

His human soul and body took on the indivisible glory with His divinity. In His divinity, He always is and will be in Heaven and everywhere.

The disciples worshipped the ascended Lord and for a long time continued to stand and gaze into Heaven after Him. Then two angels in white robes appeared before them and said, "Men of Galilee, why do you stand looking into Heaven? This Jesus, Who was taken up from you into Heaven, will come to earth in the same way (that is, in the flesh), as you saw Him go into heaven."

After this the disciples of Jesus Christ returned to Jerusalem with great joy and stayed there together, awaiting the descent of the Holy Spirit. All of them, together in soul, spent the time in prayer and were continually in the Temple of God, praising and thanking God. With them were several women and Mary, the Most-holy Mother of the Lord Jesus Christ, with their relatives. In those days the apostles, prayerfully, by casting lots, chose from among the other disciples of Christ the twelfth apostle, Matthias, to take the place of Judas the betrayer, who perished.

Ascended into Heaven, Jesus Christ, according to His own promise, invisibly always comes to earth among those who believe in Him and will come again to earth in visible form to judge the living and the dead, who will then rise from the dead. After this will begin the life of the next age, another, eternal life which for true believers and pious people will be completely blessed, but for disbelievers and sinners will be a time of great torment.

Troparion

Thou hast ascended in glory, O Christ our God, granting joy to Thy disciples by the promise of the Holy Spirit. Through the blessing they were assured that Thou art the Son of God, the Redeemer of the world!

Kontakion

When Thou didst fulfill the dispensation for our sake and unite earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying, "I am with you and no one will be against you!"



AN ICON OF THE KINGDOM OF GOD: THE INTEGRATED EXPRESSION OF ALL THE LITURGICAL ARTS

By Andrew Gouldof New World Byzantine

The liturgical art of the Orthodox Church offers the world nothing less than a vision of the Kingdom of God. There can be no higher calling for art than this. Liturgical art is the combined effort of apostles and theologians, hymnographers and composers, architects and painters, all manner of craftsmen, and the clergy and choir at every service, to reveal through so many arts the living reality of the Kingdom of God.

Yet despite the high calling of this service to mankind, and the immense complexity of this artistic interplay, liturgical art as an integrated whole has been little studied. Some academics have concentrated on sacred texts, others on musical traditions or icons, but there is little attempt to understand how each depends upon the others. Further, the ‘minor’ arts, such as liturgical furniture and textiles, are studied hardly at all, and few consider what role these arts play in expressing the fullness of God’s Kingdom.

Orthodox Christians, particularly in America, must develop a deeper understanding of the role of liturgical art. We have received the Orthodox Tradition in fragmentary form. Liturgical texts have come to us from the Old World intact, but the ancient architectural and iconographic traditions did not immigrate at all, thus requiring deliberate reconstruction through research. The music and ceremonial practices we have inherited need improvement, and the lesser arts survive today very sporadically, partially as sentimentalized traditions whose purpose is forgotten, partially as little more than ornament which is considered a dispensable luxury.

This broken history and the academic bias of the modern world have led to a certain imbalance. Sacred texts are treated with great importance in our seminaries, and churches make every effort to present them appropriately. But the other arts are often dismissed as mere decoration for the texts. Icons are understood as just another way of showing us what we already know from texts. Music is just a way to make hymnography sound pretty and dignified. And architecture, vestments, and

furniture are only there to lend appropriate decorum and symbolism to a service whose real purpose is the worship of God through scripture and prayers.

This view is false. Sacred texts are not alone in expressing divinity. Everything in the world has the capacity to reveal God to us, and every form of liturgical art reveals God in its own way. An icon is holy because it shows us something uniquely visual about God's Kingdom. It cannot be reduced to a system of symbols, a painted text. A melody bears meaning that is purely musical. Some melodies are fit for church and some are not, and the reason can only be heard, not explained with words. Sacred melodies reveal to us a truth about Heaven that cannot be found in Scripture. Even the smallest arts – a blend of incense, the embroidery on a sacred towel – directly represent an aspect of God's Kingdom. They are not there to ornament something else, but rather they themselves are icons, essential glimpses of the fullness of God's Kingdom. To deny this is to deny the incarnation. Ours is not the religion in which the Logos became text.

Christ became flesh, and he revealed the Father to us not only in his words, but in his very appearance.

The church has always recognized that an incarnational faith must be manifest in a fully incarnate liturgy, where the arts work together to edify all the senses. And if liturgical art is to express the fullness of the kingdom of God, then all the arts must work together. After all, incense cannot explain our doctrines any better than scripture can tell us how Heaven smells. And so, as we examine each art one by one, it becomes apparent that each one has certain strengths and weaknesses in terms of what it can express. While sacred texts have the ability to explain facts and abstractions with great specificity and clarity, they are unable to impact our hearts with the sudden intensity of a tolling church bell or the astonishing beauty of an iconostasis.

I would like to suggest that there is a spectrum in art. At one end are arts that carry obvious and specific meaning, and these would include texts and icons. At the other end are arts whose meaning is very obscure and non-verbal, such as incense and bells. In the middle are architecture and music, which have characteristics of both types.

Interestingly, it is often the case in art that the more obvious and concrete the meaning, the less captivating and persuasive the art is to our senses. Sacred texts and icons are easy to ignore. They require deliberate attention to understand, and the truth they express is easy for non-believers to dismiss. On the other hand, the awesome toll of a great bell strikes to the very depths of our hearts and affects believer and non-believer alike, though neither may know how to interpret the bell's meaning. The bell tells us something that scripture cannot.

If we examine all the liturgical arts one by one, it is possible to assess the strengths and weaknesses of each. Each art has something unique to reveal to us about God and his Kingdom. Thus even if we lack the direct spiritual experience of heaven granted to many of the saints while on earth, still, through close attentiveness to the liturgical expressions of our Tradition, we can apprehend something of the beauties of the Age to Come. The more closely our liturgical arts conform to the traditional norms of Orthodoxy, the more capable they are of conveying truth. But our hearts and minds must be conditioned to receiving truth through these Traditions, so that we may have eyes to see.

Неділя сліпородженого

*Бог – світло (1 Йо. 1, 5)
Йоан 9, 1 – 38*

Ісус є Словом життя, світлом людей, що світить у темряві (див. Йо. 1, 4; 9, 5). Відкриваючи очі сліпому від народження, Він хоче, щоб ми зрозуміли, що Він – наше життя, адже «вирвав нас із влади тьми» й переніс у Царство світла (див. Кол. 1, 13). Та «нечувана» подія, про яку сьогодні розповідає нам Євангеліє, не просто вчить нас. Вона насправді відбувається і з нами. Ми стали учасниками воскресення Христа через «пасху», перехід до світла Христового, відповідаючи на Божий поклик: «Прокиньсь, о сплячий, і встань із мертвих, а Христос освітить тебе!» (Еф. 5, 14). У нашому хрещенні ми народилися наново, просвітилися світлом Христа, і нам дано можливість переживати це просвічення кожної миті.

Ми були сліпі від народження. Даючи нам життя, наші батьки дали нам все те, що є основою нашого фізичного існування і що одного дня закінчиться смертю. Вони не могли нам дати життя, того справжнього життя, непідвладного ніякій смерті, через яке ми вже тепер могли б стати учасниками вічної любови живого Бога. То ж у своїй вірі вони принесли нас Отцеві, що воскресив із мертвих свого Сина, і Отець у своїй превеликій щедрості дав нам найчудесніший дар, який лише буває: дар свого життя, і дав нам його назавжди. Ось що означало наше хрещення: ми стали новонародженими людьми, відродилися до правдивого світла, наші очі відкрилися, то ж ми можемо споглядати того, хто є радістю і світлом наших сердець, жити Ним.

Нам «життя об'явилося» (1 Йо. 1, 2), і саме це пережив той чоловік, що був сліпим, коли висловив свою віру в Ісуса, Сина Чоловічого. Нам також у нашому новому народженні були дані очі віри. Жити вірою – означає відкривати їх все більше, більше, ніж новонароджена дитина, що пізнає світ, бо перед нами постає цілковито нова дійсність: не нав'язуючи себе, Господь пропонує нам свою присутність, присутність вірну і люблячу, що чекає на нашу віру як на свідчення нашої любови у відповідь. Кожного разу, коли ми погоджуємося відкрити у вірі очі нашого серця, той, кого споглядаємо, є тим світлом, що просвічує наш погляд.

«Бог – світло, й ніякої у Ньому темряви немає. Коли ми [...] ходимо у світлі, як Він сам – у світлі, ми маємо спільність один з одним» (1 Йо. 1, 5 – 7). Можемо мати спільність одні з одними лише, якщо ходимо у світлі віри. Якщо ми любимо тих, які нас люблять, у цьому нема нічого надзвичайного, але насправді бажати добра тим, хто викликає в нас антипатію чи робить нам зло, можливо лише тоді, коли наш погляд віри сягає поза зовнішнім, аби розпізнати в тій людині Ісуса, Який чекає, щоб ми любили її так, як Він сам її любить. Світло є всередині нас, воно живе в нас, і нам було дане нове серце. Від нас залежить, чи захочемо відкрити очі свого серця, щоб через нас засяяло хоч трохи того світла любови, а тим світлом є Бог, Який єдиний дає правдиве життя.

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.)

Sunday offering for May 7

Amount	Number
\$5.00	1
\$10.00	1
\$15.00	2
\$20.00	1
\$25.00	1 (loose)
\$30.00	1
\$40.00	2
\$50.00	2
\$75.00	1
\$105.00	2
\$120.00	1
\$160.00	1
<u>\$400.00</u>	<u>1</u>
\$1265.00	

Parishioner Total: \$1240.00

Visitor Total: \$25.00

Average / parish household (43): \$15.90

Weekly Stewardship Goal: \$2200.00

Shortfall: <\$960.00>

Sunday offering for May 14

Amount	Number
\$15.00	1
\$20.00	4
\$22.00	1 (loose)
\$30.00	1
\$40.00	3
\$50.00	2
\$90.00	1
<u>\$105.00</u>	<u>1</u>
\$562.00	

Parishioner Total: \$532.00

Visitor Total: \$30.00

Average / parish household (43): \$6.82

Weekly Stewardship Goal: \$2200.00

Shortfall: <\$1668.00>



**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

Faith Now Touches Christ

The Lord's resurrection brought us joy; so should His Ascension, as we recall the event that exalted our lowly nature beyond the angels and highest created powers to the Father's side. These divine actions provide a sure foundation; through them God's grace works marvelously to keep our faith firm, our hope confident, and love ardent, even though the visible events as such are now part of history.

Even the blessed Apostles, despite the signs they saw and the sermons they heard, were fearful when the Lord suffered, and did not accept His Resurrection unhesitatingly. So much did His Ascension influence them, however, that all fear was turned to joy. Their minds contemplated the divine Christ at the

Father's side; no earthly trial could distract them from the fact that Christ had not left the Father when He descended nor left the disciples when He returned.

Therefore, beloved, the Son of Man who is Son of God has in an ineffable way become more present to us in his Godhead now that He has departed from us in His humanity. Faith now reaches to the Son, who is equal to the Father, and no longer needs the bodily presence of Jesus, in which He is less than the Father. For though His incarnate nature continues to exist, faith is summoned to touch the only-begotten Son, not with bodily sense but with spiritual understanding.

St. Leo the Great

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