

SUNDAY OF THE SAMARITAN WOMAN



Icon of Christ with the Samaritan Woman

April 29, 2018

5TH SUNDAY OF PASCHA – OF THE SAMARITAN WOMAN

THE NINE HOLY MARTYRS OF CYZICUS

OUR VENERABLE FATHER MEMNON THE WONDERWORKER

**ХРИСТОС ВОСКРЕС!
ВОІСТИНУ ВОСКРЕС!**

**CHRIST IS RISEN!
INDEED HE IS RISEN!**

SCHEDULE OF SERVICES FOR APRIL 30 – MAY 6

SATURDAY, MAY 5

6:30 PM – Great Vespers (*satisfies Sunday obligation*)

SUNDAY, MAY 6 – 6TH SUNDAY OF PASCHA - SUNDAY OF THE MAN BORN BLIND;

THE HOLY AND RIGHTEOUS JOB THE MUCH-SUFFERING

9:30 AM – Divine Liturgy

For All Parishioners

**A Prayer for the
Construction of our New Church**

O Lord Jesus Christ our God, Cornerstone of Your holy Church, Giver of every good gift, the One who first loved us, look down upon us Your people who desire to build a new church unto Your glory and grant us the wisdom, strength, and resources to accomplish this task in accordance with Your will. Remember the friends and benefactors of this parish who support the construction of this holy church and bless them with Your good things. And as You did proclaim that even if Your disciples were silent, the very stones would cry out, so also grant that this holy church may proclaim You and draw all who dwell in the surrounding area to worship You in spirit and in truth. In flame our hearts with love for You that we may offer to You ourselves and all You have given us to the glory of Your holy Name. For You are the true Philanthropist—the Lover of Mankind—and to You do we send up glory, together with Your eternal Father, and Your most holy, good, and life-creating Spirit, always, now and ever, and unto the ages of ages. Amen.

**Молитва на
Будову нашої нової Церкви**

Господи Боже, Ісусе Христе наш, наріжний камінь Твоєї Церкви, Ти перший огорнув нас своєю любов'ю, Ти податель всіх земних благ, споглянь на нас, твоїх дітей, які прагнуть збудувати новий храм на Твою славу. Даруй нам мудрість, силу та ресурси для здійснення цього будівництва, якщо на це Твоя Свята воля. Благослови та підтримуй всіх жертводавців цієї парафії, які долучатимуться до будівництва цієї святині. Ти сповістив, що, навіть тоді, коли твої учні будуть мовчати, то каміння буде кричати. То ж подай, щоб ця церква, наповнена Духом Святим та Твоєю правдою, наvertsала до Бога всіх тих, хто живуть в її околицях, щоб Тебе величати. Наповни наші серця любов'ю до Тебе, щоб ми віддали себе і все Тобі, на славу Твого святого імені. Бо ти справжній наш Податель – Чоловіколюбець – і Тобі возсилаємо з безначальним Твоїм Отцем, і пресвятим, і благим, і животворящим твоїм Духом, нині і повсякчас, і на віки віків. Амінь

НЕДІЛЯ САМАРЯНКИ

„Справжні поклонники поклонятимуться Отцеві в Дусі і правді. А таких поклонників шукає собі Отець”. Ці слова Спасителя , сказані до жінки самарянки, стануть предметом нашої нинішньої розмови.

Є, отже , питання : чи справді люди йдуть до церкви тому , що вони бояться смерті , чи може хочуть зустрітися з приятелями ? Перед тим , як дати відповідь на це питання, запитаймо себе, чому ми прийшли до церкви? Чому ми цього ранку в церкві?

Щоб нам було легше відповісти, загляньмо у Святе Письмо. Розгорнім книгу Псалмів, які написав великий пророк і поет цар Давид . Книга Псалмів — це важлива книга. Важливою вона є не лише тому, що псалми — це молитви Старого Завіту, але також тому, що це був молитовник, з якого молився наш Спаситель Христос. Псалми — чудовий спосіб почитання Бога. В нашій Літургії, яка є найвищим почитанням Бога, ми співаємо в першому антифоні стихи псалма *„Воскликніте Господеві , вся земля , співайте ж імені Його , віддайте славу хвалі Його ... Вся земля нехай поклониться Тобі , нехай же співає імені Твоєму, Всевишній”*. Отже , псалмоспівець Давид , а за ним наша Літургія , ясно і в чудовий спосіб, пояснює нам , чому ми є тут в Церкві . Ми зійшлися тут , щоби призна ти Божу велич і достойність. Саме в тому полягає наше почитання і поклоніння Богові.

Ми визнаємо, що Господь є нашим Творцем, що Він є Джерелом нашого життя, Він є нашим Богом. Ми любимо Його, ми славимо Його, поклоняємося Йому, ми дякуємо Йому. Це є якраз богочитання, поклоніння Богові.

Може, дехто із вас прийшов сьогодні до церкви , бо боїться смерті , може , тому , що почувається самотнім , може , прийшов до церкви тому , що хоче помолитися за іншого , а, може, ще й тому , що має клопіт . Є сотні різних причин, які привели нас до церкви . Ті причини можуть бути добрі й важливі , однак , вони — другорядні . Головною причиною, чому ми є тут , чому ми прийшли на Службу Божу є бажання відчути в церкві Божу присутність і визнати Божу велич , Божу достойність . Ми прийшли до церкви, щоби поклонитися вічному, всемогучому, милосердному Богові.

Христос каже: *„Прийдіть до мене всі втомлені і обтяжені... ярмо бо моє любе й тягар мій легкий”* (Мт. 11, 30). Він говорить нам про Бога , як про нашого Отця , а ми — Його улюблені діти . Тепер ми слухаємо Бога не тому , що Він зв’язав нас законами , і за невиконання їх нам грозить кара . Ні ! Ми сповняємо Божі закони , бо вони є бажанням нашого Небесного Отця, який нас любить.

„Справжні поклонники Отцеві поклонятимуться в Дусі й правді” , — сказав Христос до самарянки й говорить до нас. Христос запрошував самарянку й запрошує нас увійти в нове життя, в життя свободної Божої дитини, яка кориться Богові не зі страху, але з любові.

THE CROSS AND THE DRUG CULTURE

BENJAMIN MANN

Our Byzantine Catholic community had just finished the evening service for Good Friday, ritually enacting Jesus' burial with a candlelit procession. Right across the street, meanwhile, revelers were kicking off the weekend-long "420 Festival," celebrating Colorado's legalization of marijuana.

During our outdoor procession, carrying the iconic burial shroud and singing the Trisagion hymn, it had not been difficult to ignore the pulsating music from nearby. And once we were back inside, to bow before the tomb and venerate Christ's wounds, it had been even easier to forget the world outside.

The difficult moment, the moment of subtle spiritual danger, came after all this: when the service was finished, and the community dispersed. Nothing was left but the lingering aura of the liturgical day, a vague attunement to its solemnity; and the sound of the party just kicking off, growing louder, close by.

Walking to my car, I could hear the music again – it was louder now, ecstatic, coming from a stage where colored lights glowed and electronic melodies pulsed. A different world altogether, it seemed.

If one draws out the contrast, between the church and the drug-centered festival, he can scarcely avoid being tempted – in the literal, religious sense of the word: to a self-flattering comparison between the two sides of the street; or at least some acidic social commentary, a head-shaking lament for society . . .

Yet that is precisely the trap, the desire of the devil, the goal of the powers that seek to corrupt what is best in us. For us, in the name of piety, to exalt ourselves over others on this day of utmost humility: that is Hell's desire, come in the name of religion; the demonic non serviam, disguised as the angelic serviam.

Baudelaire said Satan's greatest trick is "to persuade you that he does not exist." But I disagree. There is at least one greater trick: to bring the believer to the point where he expresses his pride through the language of piety. "God, I thank Thee that I am not like other men: extortioners, unjust, adulterers . . ."

In an instant, all of it – the Cross, the shroud, the tomb, the prayers and hymns invoking God's mercy – could become weapons of pride, blunt instruments to bludgeon others, a set of emblems signifying our supposed superiority. That is a far greater trick of the devil than merely hiding himself from view.

The devil's way with many Christians, is simply to get them to look down on others: to look across the street, at the partygoers on Good Friday, and take a merciless view. "What shamelessness! See how they crucify Christ again: with their indifference to God, their hedonism, their empty pleasures . . ."

Such thoughts can be tempting. But another thought came to me that night, and seized my attention, for which I credit the Holy Spirit and not myself. About the people at the 420 celebration, I thought this:

"If we cannot offer them a greater joy – even today, on Good Friday! – than they believe they have found there, then we will never bring them into the Church."

But how is this to be done? Is it even true? Can we promise such people that there is more joy – not a greater quantity of superficial "happiness," but a deeper fulfillment of the heart and soul – on this supremely solemn liturgical day, than in a weekend of chemical revelry?

Indeed, we must ask: do we believe it ourselves? Do we trust that there is a greater joy to be found even in asceticism and renunciation – in our bearing of the Cross – than in a self-indulgent, worldly lifestyle? Or are Lent and Holy Week things we simply "get through," so we can celebrate later?

Joy, of course, is not mere happiness. To find the joy in all things, even painful and hard things, is a mark of sanctity; to be simply happy all the time is unhealthy and false. To "rejoice in the Lord always" is to trust and thank God perennially, in awareness of his steadfast love, regardless of our mood.

In this sense, there must certainly be more joy even in the darkness of Good Friday, than in anything offered by a drug-themed festival. We are more fortunate to suffer with God than to celebrate without him; for there can never be any greater fulfillment than to know God's love, and love him in return.

Fr. Alexander Schmemmann said this, about the Gospel's paradoxical joy:

"From its very beginning Christianity has been the proclamation of joy, of the only possible joy on earth. It rendered impossible all the joy we usually think of as possible. But within this impossibility, at the very bottom of this darkness, it announced and conveyed a new all-embracing joy, and with this joy it transformed the End into a Beginning."

It is one thing to believe this intellectually, and another thing to practice it.

That is the trouble. That is why we habitually fail in our evangelistic efforts: we fail to convey the joy of knowing Christ, because we have not based our own lives upon it. One cannot give what he does not

have. How many of us have truly acquired the joy and peace of the Holy Spirit?

Saints are not superheroes or spiritual Olympians; a saint is an ordinary person who prefers God's love above everything, and sees everything through the lens of that love. God is Love; a saint is simply one who accepts and lives in that Supreme Reality. But how many of us even aspire to be saints, in that sense?

It is not a question of trying harder; no amount of brute force will suffice to sanctify us. It is a matter of changing our perspective: recognizing that there is only one source of ultimate, lasting joy – “the love of God, which is in Christ Jesus” – and then seeking it always, in all things, even in the depths of suffering.

St. Paul had more joy in a Roman prison than I have in my comfortable, safe existence. If he were here today, I would trust him to preach to the pot-smokers, to tell them there is more peace and fulfillment in the Church's mourning than in their celebration.

I would not readily trust myself to do it. I am not a reflection of the joy of the Gospel, not yet.

Easter Sunday was a gorgeous day in Denver, a day of rest after our traditional Byzantine Pascha celebration that began late Saturday night and stretched into Sunday morning. It was also the culmination of the 420 festivities downtown, with long lines at pizza shops and laid-back crowds in Civic Center Park.

I cannot look upon these two celebrations and see only a simplistic, black-and-white contrast between the righteous and the wicked. Nor can I see it as a matter of pure transcendent joy on the one side, and mere hedonism on the other. Both realities are more complex.

I believe that all people, in some form, have the experience of that profound joy which infinitely exceeds mere natural happiness. There are innate flaws and shortcomings in the human heart, limitations that no human effort can overcome; yet there is a longing for eternity, placed there by God himself, as well.

The joy of the Gospel is not something innate within us, or our world: the reality of Jesus breaks into our lives from the infinite Beyond, exceeding all reasonable expectations of the human mind. Yet there is a foretaste and an intimation of this joy, even in the lives of those who are ignorant or indifferent to him.

Christianity is the complete, definitive revelation of God and his love; but the experience of God is not limited to Christians, or even to those who believe in God. I have seen Christ-like mercy in the face of an agnostic; I know people who – notwithstanding the tired cliché – truly are “spiritual though not religious.”

No doubt there were such people among the stoned crowds at Civic Center Park. The present cultural landscape is not easy to evaluate, spiritually speaking.

Some critics treat modern Western culture simply as a Manichean battleground between stalwart faith and godless hedonism. But a different picture emerges from the inner lives of individuals.

Inwardly, many people are haunted by the powerful but fleeting experience of the transcendent – and especially by the experience of a joy that seems “not of this world.” They seek, in vain, for its fulfillment among the finite things of creation: sex and drugs, money and power, family and friends, music and art.

Such people do not need to hear a litany of moral grievances from us. They need to hear something more like St. Augustine's advice in the Confessions (IV.12): “Seek what you seek, but not where you seek it.” Their most profound desire, planted within the heart by God, has been misdirected and gone astray.

Some of our substitutes for God are more disordered than others. But the fundamental problem is the same: we roam the world in search of that supreme joy whose scent we have caught, whose light we have glimpsed; but no finite thing provides more than a semblance of it for long.

Sin, of course, is a universal reality, and there is no question of viewing anyone – in the drug culture, or elsewhere – as a purely innocent victim of confusion. But as Thomas Merton noted, sin is an optimistic diagnosis: it presupposes that a corruption has entered into something originally and essentially good.

Something good, though profoundly corrupted, was at work among those who spent Good Friday and Easter celebrating marijuana.

I would like to show them that there is a better way: that there is a blessedness infinitely beyond all natural happiness and pleasure; that their mysterious desire – which cannot be satisfied by their chosen means, or any created thing – has a true object and an eternal satisfaction, found in God through Christ.

That is the joy of the Gospel. It is a message that can transform the world – as long as it first transforms us.

Benjamin Mann is a Byzantine Catholic, former journalist, and incurable philosopher. He is preparing to enter monastic life at Holy Resurrection Monastery in St. Nazianz, Wisconsin.

SUNDAY OF THE SAMARITAN WOMAN

“...Authentic worshipers will worship the Father in Spirit and truth. Indeed, it is just such worshipers the Father seeks.” These words of the Savior, spoken to a Samaritan woman, are the premise of today’s discussion.

The question is: do people go to church because they are afraid of death, or, perhaps, because they want to meet with their friends? Before answering the question, let us ask ourselves: why have we come to church?

To make it easier for us to answer, let us look at the Holy Gospels. Let us open the book of Psalms written by the great prophet and poet King David. The book of Psalms is an important book because psalms are the prayers of the Old Testament and because this book served as a prayer book from which our Savior Jesus Christ prayed. Psalms are a wondrous way of worshiping God. In our Liturgy, which is the greatest worship of God, we sing in the first Antiphon these words of a psalm: *“Shout to the Lord, all the earth; sing now to His name, give glory to His praise... Let all the world worship You and sing to You, let it sing to Your name, O Most High.”* The psalm of King David and our Divine Liturgy both clearly and wondrously explain to us why we are in church today. We came here to acknowledge God’s greatness and worthiness. This is where our worship and adoration of God comes from.

We know that the Lord is our Creator, that He is the Seed of our life. He is our God. We love Him, glorify Him, adore Him and thank Him. This is what worship and adoration of God consists of.

Perhaps some of you have come to church today because you fear death or feel lonely or, perhaps, because you want to pray for the intention of another or because you have problems. There are hundreds of reasons that bring us to church, some good and important, but still secondary. The main reason we are here to participate in the Divine Liturgy is the desire to feel God’s presence and acknowledge His greatness and worthiness. We came to worship the eternal, almighty, merciful Lord.

Christ says: *“Come to Me, all you who are weary and find life burdensome... for My yoke is easy and My burden is light.”* (Mat. 11, 30). He speaks of God as our Father, and tells us that we are His beloved children. We listen to God not because He has tied us to Him with laws and violating these laws will bring about severe punishment. No! We fulfill God’s commandments because Our Heavenly Father, Who loves us, wants us to obey these laws.

“...Authentic worshipers will worship the Father in Spirit and truth,” Christ says to the Samaritan woman and to us. Christ invites the Samaritan woman and invites us to enter a new life, the life of a free child of God who submits to God, not out of fear, but out of love.

A Reminder about Standing on all Sundays and everyday 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) on this subject shows the importance in the eyes of the church fathers. Canon 20 of the Council (which has never been negated) states: Since there are some communities that still bend their knees on the Lord's Day (Sunday) and on the days of Pentecost, this Holy Council decrees that the common prayers (i.e., at Liturgy) are to be rendered to God standing.

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 and 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. Канон 20 (яке ніколи небуло заперечене) каже: Тому що є деякі громади що ще клякають в Неділю і в дні П'ятдесятниці, цей Святий Собор проголошує що в спільній молитві (Служба Божа) молимося Богові стоячи.

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

Looking ahead:

Our annual rummage sale will take place on Saturday, June 23rd. We will be accepting donations beginning in June. Volunteers are needed. Please contact Olena Bankston at (619) 905-5279.

Sunday offering for April 22

Amount	Number
\$5.00	1
\$10.00	2
\$20.00	4
\$25.00	1
\$30.00	1
\$40.00	3
\$50.00	1
\$72.00	1 (loose)
<hr/>	
\$402.00	

Parishioner Total: \$372.00
Guest Total: \$30.00

Average / parish household (43): \$7.29
Weekly Stewardship Goal: \$2200.00

Deficit: <\$1828.00>

PARISHIONERS THAT ARE HOME BOUND



If you or a loved one cannot make it to Church, Fr. James would be more than pleased visit at your home, in the hospital, at a nursing home, or any other place. It is no inconvenience at all.

Please be sure to schedule a visit.



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

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The Samaritan Woman

The Fourth Gospel, attributed to Saint John the Evangelist, is used exclusively from Easter until Pentecost for the Sunday readings. The first chapter of John's Gospel is the proclamation used for the Divine Liturgy on Easter itself. This week, we are reminded of the story of Christ's encounter with the Samaritan woman at the well of Jacob, and thereby Christ's fulfillment of the Old Testament. In one of the many unique stories of the Fourth Gospel not found in the Synoptics (Matthew, Mark or Luke), Jesus reveals himself as Messiah to this woman of Samaria and talks with her about the "water that I will give will become ... a spring of water gushing up to eternal life."

In the early days of His ministry, Jesus travels back and forth between Galilee and Jerusalem, and must pass through Samaria. The Samaritans

were outcast Jews because they were not subject to the Babylonian exile of the Israelites from other provinces. Therefore, when Jesus talks with this Samaritan woman, His disciples are surprised and in shock that He would carry on a conversation with a woman at the well, let alone a Samaritan. But as the story is explained, the woman's testimony about Jesus spreads through the nearby town, and because of her many come to hear His teachings. After hearing His word, they come to believe in Him, and proclaim Him "the Savior of the world." (Jn 4:42)

With water as the focal point of this encounter, we are once again reminded of our Baptism, and that Christ's Baptism is that of "eternal life" through "living water."

Archbishop Vsevolod of Scopelos