



*May 13, 2018*

*SUNDAY OF THE FATHERS OF THE FIRST ECUMENICAL COUNCIL*

*THE HOLY MARTYR GLYCERIA*

*SCHEDULE OF SERVICES FOR MAY 7 – MAY 13*

WEDNESDAY, MAY 16 – OUR VENERABLE FATHER THEODORE THE SANCTIFIED, DISCIPLE OF PACHOMIUS THE GREAT  
9:30 AM – Parastas + Joseph Bankston (31<sup>st</sup> anniversary)

FRIDAY, MAY 18 – THE HOLY MARTYR THEODOTUS OF ANCYRA; THE HOLY MARTYRS PETER, DIONYSIUS,  
ANDREW, PAUL AND CHRISTINA OF LAMPSACUS; THE SEVEN HOLY VIRGINS: ALEXANDRA,  
TECUSA, CLAUDIA, PHAINE, EUPHRASIA, MATRONA AND JULIA  
10:30 AM – Divine Liturgy at St. Paul Manor, 328 Maple Street, San Diego, CA 92103

SATURDAY, MAY 19 – FIFTH ALL SOULS SATURDAY; THE HOLY HIEROMARTYR PATRICK, BISHOP OF PRUSSA AND  
HIS COMPANIONS  
8:30 AM – Divine Liturgy and Panakhyda (**Please note time change**) For all our departed loved ones  
6:30 PM – Great Vespers (*satisfies Sunday obligation*)

SUNDAY, MAY 20 – SUNDAY OF PENTECOST – THE DESCENT OF THE HOLY SPIRIT UPON THE APOSTLES  
*THE HOLY MARTYR THALALEUS AND HIS COMPANIONS*  
9:30 AM – Divine Liturgy For All Parishioners

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**All Souls Saturdays**

Next Saturday is the Fifth All Souls Saturday. There will be a Divine Liturgy and Panakhyda at **8:30 AM (Please note the time change)** for all our beloved departed. If you need to, please update your list with Fr. James. If you haven't already give Father a list, please write the names of all those you wish to be remembered and place in the basket in the back of the church today.

**Important Meeting**

At 10:00 AM, following the Liturgy this Saturday, there will be an important meeting regarding the relocation of our church. All are encouraged to attend.

**Looking ahead:**

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

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**MOTHERS IN GOD'S SERVICE**

Whether we are aware of it or not, we are all called to serve God. Whatever talents He has given us, we should choose to use in the service of His glorification. One such talent is the ability of a woman to care for the children she bears. She takes care of their physical needs and also tries to promote what she herself perceives as a need to know God. To women, God has given the wonderful mission of raising children, of building little temples for Him, raising another generation inspired to praise God.

Orthodox Christians understand just how exalted motherhood is. Has God not willed to be incarnate of a woman - Mary, the blessed offspring of aged Joachim and Anna? She was found worthy to take part in the mystery of the incarnation, having perfected in her soul purity, humility, obedience, silence, simplicity and a gentle disposition. She knew that such is precious in the sight of God

(I Pet. 3:4). And in the environment of her purity of mind and speech, as well as her quiet comportment, she raised her holy Son with gentle love and care. While she is unique in her holiness, she is absolutely beautiful in her humanity.

To all who are called by God to motherhood, may it be granted not only to be worthy servants of His chosen flock, but also to take part in raising that God-glorifying generation. While God entrusts the leading to spiritual growth and development of virtues to many people, including priests and godparents, He chooses women to serve Him in motherhood, and we ought to understand that it is a holy calling. A woman worthy of being called "mother" is also worthy of being deemed "martyr" because raising children is a great sacrifice of self. Do not underestimate the serious and holy service you render when you accept from God to raise the little ones He gives you.



# Неділя свв. Отців І Вселенського Собору

*Радість Ісуса  
Йоан 17, 1 – 13*

Щойно ми почули і прийняли до своїх сердець слова молитви Ісуса. Цю молитву Він промовляє, коли наближається Його година, година смерті на хресті і воскресення, година, котра наповнює історію всього людства. Це Його «священича» молитва приношення і заступництва, з якою Він не перестає звертатися до Отця від часу свого вознесення, і саме її Святий Дух актуалізує в Церкві під час кожної Євхаристії.

Але чому Ісус промовляє цю молитву перед нами? Останні її слова виявляють нам одну з причин того: «Отче Святий!.. Тепер же іду до Тебе, і кажу те, у світі буди, щоб вони раділи моїм іменем» (Йо. 17, 11-13). Зізнаймося, що ми відразу думаємо про ту радість, яку хочемо відчувати! Але як можемо мати її «у собі», якщо спочатку зі здивуванням не усвідомимо, що йдеться про Його радість? То якою ж є ця таїнствена радість Ісуса в годину, коли Він має добровільно увійти на глибину людського гріха і людської смерті?

Це насправду людська радість Сина Божого, і саме тому Він може розділити її з нами, в нашому теперішньому людському житті. Це також невичерпна радість Бога, радість Отця, Який через Святого Духа виявляє себе в людській істоті свого улюбленого Сина, яку оспівують ангели в ніч Його різдвя, і яка наповнює собою все творіння на світанку воскресення. І коли єдинородний Син переходить від цього світу і йде до того, хто послав Його, як же Він тішиться: «Отче, ось ми: я і діти, яких Ти мені дав» (див. Євр. 2, 13). Цієї радості, безконечно божественної і по-новому людської, Ісус не раз наповнювався під дією Святого Духа (див. Лк 10, 21), але коли настала година – вона триває і зараз – ми всі отримали повноту Його радості – благодать за благодать (див. Йо. 1, 16).

Але як у нас може перебувати радість Ісуса, якщо часто стаємо жертвами, а то й співучасниками таких великих терпінь і несправедливості? А радість Ісуса саме у тому, що Він узав на себе біди всього світу. В годину своєї смерті на хресті і свого воскресення Він з'єднався з нашим терпінням, прийняв його на себе, аби звільнити нас від нього. Бо Його радість – це ми, Його радість у тому, щоб любити нас, кожного зокрема, і могли давати нам життя. Його радість – це радість «доброго самарянина», що повертає життя людині, смертельно пораненій людьми. Якщо ми віримо в Його любов, Його радість дається нам, і вона може переіменувати все те, що ми терпимо. Будь-яке терпіння – абсурдне, але якщо ми несемо його з Ісусом, адже це терпіння є насправду Його, нас огортає Його любов. Його радість стає нашою радістю: разом з Ним ми можемо давати життя, любити людей, як Він нас полюбив.

А для того, щоб могли розділити з нами свою радість, Йому треба було зазнати страждання і перетерпіти людську смерть (Євр. 2, 8-9). Та якби Христос був усього лише людиною, Він не зміг би спасти нас від гріха і смерті. Лише живий Бог може перемогти смерть, лише любов зціляє рани, завдані гріхом. Христос приніс нову надзвичайну дійсність. Вона полягає в тому, що Син Божий став людиною, аби всі люди «стали учасниками Божої природи» (2 Пт. 1, 4). Саме це фундаментальне переконання апостолів проголосив І Вселенський Собор у Нікеї (325 р.): Христос є Сином Божим, і Він має одну й ту саму Божу природу, що й Отець. То ж від часу свого вознесення Ісус не перейшов куди-інде, а залишаючись завжди з нами, дає нам життя, яке отримує від Отця. І ми йдемо по життю з вірою, адже тепер «наше життя захищене з Христом у Бозі» (Кол. 3, 3).

Єднаючись у молитві з Ісусом, наполегливо просімо Отця, щоб зіслав на нас і на всіх людей свого Духа, «життя подателя». Ісус каже: «В ім'я моє досі ви не просили нічого. Просіте ж – і ви одержите, щоб раділи вашим іменем» (Йо. 16, 24).

Жан Корбон, *Це називається світанком*, Львів, Свічадо 2007

# THE WISDOM TO KNOW THE DIFFERENCE

May 11, 2018 · Fr. Stephen Freeman

<https://blogs.ancientfaith.com/glory2godforallthings/2018/05/11/the-wisdom-to-know-the-difference/>

Our culture changes things. One of its myths is that changing things results in a better world. And so we endure unending advertisements for the newest, the latest, and the improved. Very few things, apart from medications, are tested for their consequences. As such, we are a society in perpetual experiment. It reminds me of a local joke.

*The last words of a redneck ...  
“Hold my beer. I wanna try something.”*

The British political thinker, Edmund Burke (1730-1797), is often considered one of the fathers of conservatism. He was not opposed to change, but was deeply aware of the “law of unintended consequences.” When something is changed, *everything* is changed to some extent. Only time will reveal whether the sum total will have been an improvement or a disaster. His philosophy of governance was thus, “Go slowly.”

His thought becomes increasingly appropriate when the change is widespread and popular. Traveling by horse and buggy is slow and tiresome. If someone comes along and suggests a machine that will move us far and fast, how can this not be a desirable improvement? But, if we left the machine out of consideration, and only discussed the long-term consequences of automobiles, I wonder if the horseman would be so eager to change. The shape of our modern world has been completely altered by automobiles. Urban sprawl, suburbanized loneliness, environmental pollution and a host of other unforeseen consequences are all by-products of this machine.

Of course, human societies are never static. We have no evidence of unchanging cultures. It is the pace and scope of change that are hallmarks of the contemporary world. I read about an experiment at the CERN accelerator a few years back. Towards the bottom of the article, it was noted that there was a tiny risk that the experiment would cause the universe to disappear. As consequences go, that’s quite serious. The experiment took place and we’re still here to discuss it, but I was staggered by the

idea that we might do such a thing so lightly. The experiments had the benefit that if things went wrong, there would be no one to complain!

These are thoughts on the level of technology. There are other experiments, equally frightful, that our culture pushes forward on a regular basis. We have endured a time of vast social change, particularly since WWII, regarding marriage, family, sexual identity, etc. Changes have gone from obscure discussions on the fringe of academia to legislative and judicial fiat in a very short span of time. Not since the earliest years of the Bolshevik Revolution has the family been the object of such sweeping change (the experiments in the Soviet Union were disastrous and were outlawed within a decade). The results of our changes have yet to reach their mature effects. Quite likely, we will only observe their true impact after several generations.

It is often the case that we move from consequence to consequence, racing to plug another hole in the dike without ever asking why the holes have appeared. Much of our social legislation is of precisely this sort. We create programs to deal with crime without ever examining the role of a broken family life in its creation (or our role in creating that break).

The above observations are nothing new. I have no expectation that the pattern will change. There are places, however, where this conversation spills into the Church’s life. In February of 2016, the Patriarch of Alexandria “ordained” a number of women deaconesses (though the ministry was ill-defined), sparking renewed discussion within certain circles of the Orthodox world about women and ordained ministry. Much of that discussion, though often invoking early Church history, is clearly committed to the concept on grounds that belong not to the early Church, but to the recent decades of modernity. We are not immune to our culture, so, such conversations are not a surprise.

I have pondered this for years and have some thoughts. I share them for what they are worth.

My first thoughts are on our present life. Our modern notions of equality and interchangeableness are themselves something that should be examined critically. We have redefined human beings in terms of their ability to *produce* and to *consume* – it's what consumer capitalism does. The cultural question of "career" occurs in the context of creating a maximum workforce. Even though we confuse the question with clouds of "personal fulfillment" and the like, we ask such questions without ever asking what it means to be human in the first place. There is every willingness to deconstruct the Tradition but little willingness to turn such a searching gaze towards ourselves.

The economic wealth of modernity first emerged during a period of colonialism. Great Britain's lead in that endeavor came at the cost of massive exploitation in various colonies. Today's consumer paradise presumes globalization with the destruction of older cultures and at the expense of local development. In the light of such massive efforts, the role of one gender or another in the economy might seem to be but a tiny thing. The point, however, is that the questions we entertain as matters of personal freedom, are, in fact, also questions of economic structures. The sexual revolution (so-called) cannot be separated from the economics of feminism. It has granted a freedom (of sorts) that has required both the suppression of biology as well as the deaths of one-third of all children conceived in our society. We hide these costs and mask them as matters of moral debate. But they have been driven by economics rather than the noble claims of freedom.

The nature of tradition is that it is something given to us. In the case of the Church, the Tradition is not just a habit of doing the same things over and over again. The truth of our faith and its revelation is *embodied* in the Tradition. There are things we can only know by doing them, and even then, only through long and careful reflection. The character of the priesthood (of which the male role is only a small part) is a profound part of the Tradition. It cannot be reduced to mere functionality. Could a liturgy be served without vestments? Of course, though a priest would, even in extreme circumstances, try to cobble something together. The vestments

themselves are not mere decorations. Can a liturgy be served without icons? Of course, though it would be wrong to do so unless under extreme duress. There was once a liturgy celebrated in the confines of the prison of Pitesti in Romania. The canons require that the liturgy be celebrated in the presence of a martyr's relic (all altars have such a relic). It was decided to celebrate the service on the body of a deceased prisoner, the only martyr present. Such things are not extraneous. **The liturgy should not be subjected to reductionism** (emphasis added).

For the sake of argument, it will undoubtedly be possible by some sort of scientific shenanigan, to create a viable embryo without the biological input of a male (perhaps we've done this already?). But such technological wizardry only serves to confirm the artificiality of the modern paradigm. We can "force" nature to be something we imagine, but it will not obey us of its own accord. This same force is evident in the fact that most of the changes that have taken place over the past half-century, have arrived only by artifice and political power. We are not becoming more truly human. We are configuring a *humanoid* substitute.

The givenness of the liturgy, in all its aspects, is a proper subject of *theoria* – contemplation and understanding. It is a mystery that yields itself to the heart. It is not, however, one more cultural artifact to be manipulated in the interests of consumer capitalism and its deformation of humanity. We are fast losing the memory of who and what we are. It is the confusion of Babel.

Reinholt Niehbur famously prayed:

God grant me the serenity  
to accept the things I cannot change;  
courage to change the things I can;  
and wisdom to know the difference.

This applies to so much within our modern world.

#### About Fr. Stephen Freeman

Fr. Stephen is a priest of the Orthodox Church in America, serving as Rector of St. Anne Orthodox Church in Oak Ridge, Tennessee. He is also author of *Everywhere Present* and the *Glory to God* podcast series.

## **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 Твоею 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

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- Donations are made by the AmazonSmile Foundation and are not tax deductible by you.



**A Reminder about Standing on all Sundays and  
everyday from Pascha to Pentecost**

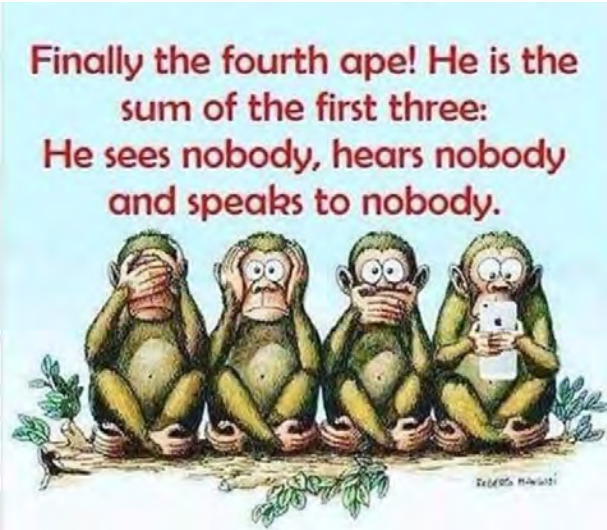
This is not an innovation, rather it is the explicit reiteration of a long tradition and teaching of the early church about the nature of the celebration of the Lord’s Day (i.e. Sunday.) This proscription of the church dates from the time of the Ecumenical Council of Nicaea (325 AD.) There was a divergence 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.)



**Sunday offering for May 6**

Amount	Number
\$5.00	1
\$10.00	2
\$15.00	1
\$20.00	2
\$25.00	2
\$30.00	1
\$40.00	2
\$50.00	1
\$100.00	1
\$120.00	1
\$160.00	2
<hr/>	
\$670.00	
Parishioner Total:	\$660.00
Visitor Total:	\$10.00
Average / parish household (43): \$12.94	
Weekly Stewardship Goal: \$2200.00	
<b>Deficit: &lt;\$1540.00&gt;</b>	



**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

***Knowledge of the True God Nurtures Us to Eternal Life***

Are we saying that knowledge is eternal life? Are we saying that to know the one true and living God will suffice to give us complete security for the future without need of anything else? Then how is "faith apart from works dead?" When we speak of faith, we mean the true knowledge of God and nothing else, since knowledge comes by faith. The prophet Isaiah tells us this: "If you do not believe, neither shall you understand." But he is not talking about a knowledge that consists in barren speculations, which is entirely worthless. For one of the holy disciples said, "You believe that God is one; you do well. Even the demons believe and shudder." What then shall we say to this? How is it that Christ speaks the truth when He says that eternal life is the knowledge of God the Father, the one true God, and with Him of the Son? I think, indeed, we must answer that the saying of the Savior is completely true. For this knowledge is life, laboring as it were in birth of the whole meaning of the mystery and

granting to us participation in the mystery of the Eucharist, whereby we are joined to the living and life-giving Word. And for this reason, I think, Paul says that the Gentiles are made fellow members of the body and fellow partakers of Christ, inasmuch as they partake in His Blessed Body and Blood. And our members may in this sense be conceived of as being members of Christ. This knowledge, then, which also brings to us the Eucharist by the Spirit, is life. For it dwells in our hearts, reshaping those who receive it into son-ship with Him and molding them into incorruption and piety toward God through life, according to the Gospel. Our Lord Jesus Christ, then, knowing that the knowledge of the one true God brings to us and promotes our union with the blessings of which we have spoken, says that it is eternal life. It is the mother and nurse of eternal life, being in its power and nature pregnant with those things that cause life and lead to life.

*St. Cyril of Alexandria*