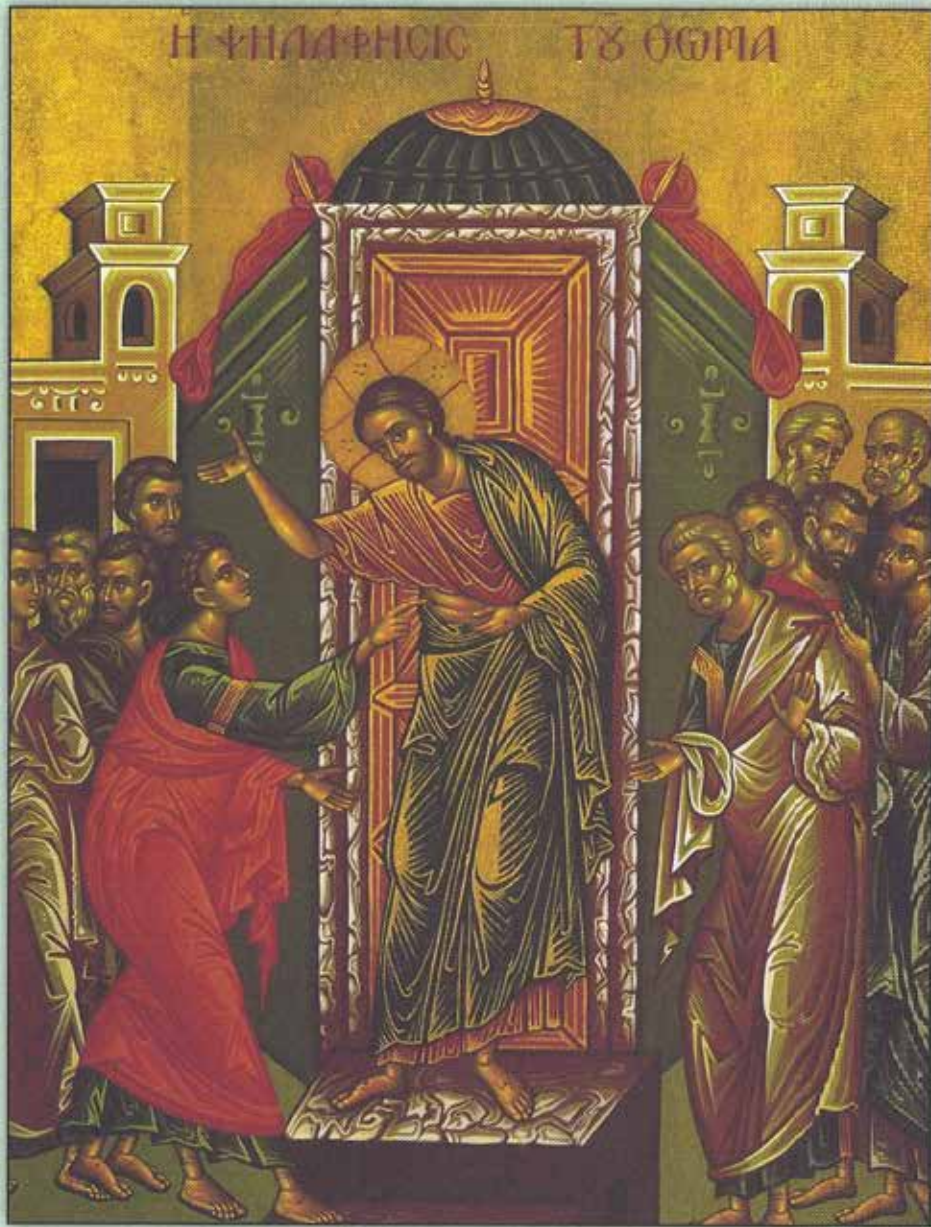


THOMAS SUNDAY



Icon of Christ and Saint Thomas

April 7, 2013
THOMAS SUNDAY

OUR VENERABLE FATHER GEORGE, BISHOP OF MITYLENE

**ХРИСТОС ВОСКРЕС!
ВОИСТИНУ ВОСКРЕС!**

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

SCHEDULE OF SERVICES FOR THE WEEK OF APRIL 8 – APRIL 14

SATURDAY, APRIL 13 – *THE HIEROMARTYR ARTEMON AND HIS COMPANIONS*

6:30 PM – Great Vespers

SUNDAY, APRIL 14 – *SUNDAY OF THE MYRRH-BEARING WOMEN; OUR FATHER AMONG THE SAINTS MARTIN, CONFESSOR, POPE OF ROME; AND THE NEW MARTYRS ANTHONY, JOHN AND EUSTATHIUS*

9:30 AM – Divine Liturgy For All Parishioners



ON THE SAVING WORK OF CHRIST

He was wrapped in swaddling clothes, but when he rose from the tomb he laid aside the shroud ... He asks where Lazarus has been laid, for he is man; but he raises him to life, for he is God. He is sold, dirt cheap, for thirty pieces of silver, but he redeems the world, at great cost, with his own blood ... He was weak and wounded, but he cures all infirmity, and all weakness. He was nailed to the wood and lifted up, but he restores us by the tree of life ... He dies, but he brings to life, and by his own death destroys death. He is buried, but he rises again. He descends into hell, but rescues the imprisoned souls.

—St. Gregory the Theologian

PLANT YOUR GARDEN TODAY!

Anyone who works in the garden knows the importance of putting good seed into the ground because as the saying goes we shall reap what we sow. It is the same with the human heart – what goes into the soil of the human heart will ultimately grow and sprout forth, manifesting itself in our words and actions. The following is a recipe for a Christian heart which by the grace of God will bear much fruit!

1. FIRST, PLANT THREE ROWS OF PEAS

- ❖ Patience
- ❖ Promptness
- ❖ Prayer

2. NEXT, PLANT THREE ROWS OF SQUASH

- ❖ SQUASH gossip
- ❖ SQUASH indifference
- ❖ SQUASH criticism

3. THEN, PLANT FOUR ROWS OF LETTUCE

- ❖ LET US obey the Lord
- ❖ LET US be loyal
- ❖ LET US be true to our obligations
- ❖ LET US be unselfish

4. FINISH WITH FOUR ROWS OF TURNIP

- ❖ TURN UP when needed
- ❖ TURN UP with a smile
- ❖ TURN UP with a vision
- ❖ TURN UP with determination

Plant your garden today, remembering the Apostle Paul's words, "He who sows sparingly shall also reap sparingly, and he who sows bountifully shall also reap bountifully." (2 Cor. 9:6)



The Testimony That Christ Rose From the Dead

from: johnsanidopoulos.com

It may come as a surprise that one of the most reliable testified events in the ancient world is the resurrection of Christ, recorded in writing within a generation after the event (see 1 Corinthians 15) and fully testified within two generations while the majority of the witnesses were still alive. To understand how rare this is in the ancient world, one need only look at such a historical figure as Alexander the Great, whose earliest biography was not written until about 400 years after his death, after the earliest written testimony for Jesus.

Twelve Resurrection Appearances in the New Testament

There are twelve indisputable resurrection appearances recorded in the New Testament which spanned a time period of forty days following the event of the resurrection. They are to the following people:

- Mary Magdalene (Mk. 16:9-11; Jn. 20:11-18)
- The Myrrh-bearing women (Mt. 28:9-10)
- Two disciples going to Emmaus (Mk. 16:12-13; Lk. 24:13-32)
- Peter (Lk. 24:34; 1 Cor. 15:4)
- Ten disciples (Lk. 24:36-43; Jn. 20:19-25)
- Eleven disciples (Mk. 16:14; Jn. 26-29)
- Seven disciples (Jn. 21: 1-23)
- Eleven disciples on the mountain (Mt. 28:16-20)
- Over five hundred disciples (1 Cor. 15:6)
- James, the brother of our Lord (1 Cor. 15:7)
- Disciples in Bethany at the Ascension (Lk. 24:50-53; Acts. 1:2-12)
- Paul (1 Cor. 15:8)

We should mention that Acts 1:3 records Jesus appeared many times over a forty day period following his resurrection from the dead, so the appearances are not limited to only twelve.

How many saw the resurrected Christ?

Over a period of forty days Christ rarely appeared to only one individual disciple. Usually many were present, and he gave ample evidence that his

resurrection was in his physical body (they touched his wounds and saw him eat). From the testimony in the New Testament, we know that well over five hundred people saw the risen Jesus, usually in groups, and there are no contradictions in the accounts nor recorded disputes about these appearances by those who saw him.

When did they see the resurrected Christ?

Interestingly, all the resurrection appearances occurred either during the day, afternoon or towards evening. Never is a resurrection appearance recorded at night, lest it be confused with a dream.

Where was the risen Christ seen?

The risen Christ appeared in many different areas, both indoors and outdoors. He was seen:

- Near his tomb
- On a well travelled road
- At the seashore
- Inside a home
- On a mountain
- In a city
- Outdoors
- In Judea
- In Galilee

How did they see the risen Jesus?

The appearances of Jesus were not passing visions, but they lasted over many hours to people of different backgrounds and occupations, where he would eat with those he appeared to and have conversations with them. None of them had previously believed that he would rise from dead, so initially the appearances confirmed the event and clarified teachings they may not have understood.

- The Apostle John writes in 1 John 1:1-4 that they heard, they saw, and they touched the risen Christ.
- The Apostle Peter says in Acts 10:41 that they ate and drank with the risen Christ.

Full translation of Pope Francis' (Cardinal Bergoglio) 2005 pro-life homily

By Matthew Hoffman, Latin America Correspondent

Homily of Cardinal Jorge Mario Bergoglio, Archbishop of Buenos Aires and Primate of Argentina, given during a mass in honor of the Holy Protector of Pregnant Women, Saint Raymond Nonnatus (August 31, 2005).

Translated by Matthew Cullinan Hoffman of LifeSiteNews.com, March 15, 2013

When one listens to what Jesus says: Look, "I send you, I send you like sheep amongst the wolves," one wants to ask: "Lord, are you joking, or do not have a better place to send us?" Because what Jesus says is a little chilling: "if you proclaim my message, they are going to persecute you, they are going to slander you, they are going to set traps to deliver you to the courts and to have you killed. But you must continue forward. For that reason, take care, Jesus says, and be astute, be clever like the serpent but very simple like doves," joining the two things.

The Christian cannot allow himself the luxury to be an idiot, that's clear. We don't have the luxury to be fools because we have a very beautiful message of life and we're not permitted to be fools. For that reason, Jesus says, "Be astute, be careful." What is the astuteness of the Christian? In knowing how to discern who is a wolf and who is a sheep.

And when, during this celebration of life, a wolf disguises himself as a sheep, it's knowing how to smell him. "Look, you have the skin of a sheep but the smell of a wolf." And this, this mandate that Jesus gives us is very important. It's for something very great. Jesus tells us something that attracts our attention, when someone asks him: "well, why did you come into the world?" "Look, I come to bring life and for that life to be in abundance, and I am sending you so that you can advance that life, and so that it will be abundant."

Jesus didn't come to bring death, but rather, the death of hatred, the death of fighting, the death of calumny, that is, killing with the tongue. Jesus did not come to bring death, the death that He suffered for defending life. Jesus came to bring life and to bring the abundant life, and he sends us out, carrying that life, but he tells us: "Care for it!" Because there are people who have what we are hearing about today, who aren't involved in the Gospel: the culture of death. That is, life interests them insofar as it is useful, insofar as it has some kind of utility and if not, it doesn't interest them. And throughout the world, this weed has been

planted, of the culture of death.

I was reading a book a while back, where this disturbing phrase was found: "In the world of today, the cheapest thing is life, what costs the least is life" -- which is, therefore, the most disregarded thing, the most dispensable thing.

This elderly man, this elderly woman, are useless; discard them, let's throw them in the nursing home like we hang up the raincoat during summer, with three mothballs in the pocket, and let's hang it in the nursing home because they're now disposable, they're useless.

This child who is on the way is a bother to the family. "Oh no, for what? I have no idea. Let's discard him and return him to the sender."

That is what the culture of death preaches to us.

This child that I have at home, well, I don't have time to educate him. Let him grow up like a weed in the field, and this other child who doesn't have anything to eat, not even little shoes to go to school, and well, I'm very sorry, but I'm not the redeemer of the whole world.

That's what the culture of death preaches. It's not interested in life. What interests it? Egoism. One is interested in surviving, but not in giving life, caring for life, offering life.

Today, in this shrine dedicated to life, in this day of the patron saint of life, Jesus again says to us: "Care for it! I came to bring life, and life in abundance, but care for it! You are going to be surrounded by wolves; you are to be the ones to defend life, to care for life.

Care for life! What a beautiful thing one sees -- which I know! -- that a grandfather, a grandmother, who perhaps can no longer speak, who is paralyzed, and the grandson or the son comes and takes their hand, and in silence cherishes them, nothing more. That is caring for life. When one sees people who take care so that this child can go to school, so that another doesn't lack food, that is caring for life.

Open your heart to life! Because the egoism of

death, the egoistic culture of death, is like the weed in the field, that weed, that grass or black weed, or that hemlock, is growing, it is invading and kills the trees, kills the fruit, kills the flowers, kills life. The weeds. Remember that once Jesus spoke of that. He said: "When the seed is life, it falls in the middle of the weeds, and the thorns choke it, " the thorns of egoism, of the passions, of wanting everything for one's self. Life is always giving, gives itself, and it is costly to care for life. Oh how it costs! It costs tears.

How beautiful is caring for life, allowing life to grow, to give life like Jesus, and to give it abundantly, not to permit that even one of these smallest ones be lost. That is what Jesus asked of the Father: "that none of those whom You have given me be lost, that all of the life that You gave me to care for, might be cared for, that it might not be lost." And we care for life, because He cares for our life from the womb. We have it in the motto for this year: "From the womb you were our protector." He cares for us and he teaches us that.

We (modern society) don't care for life. Because there is an ethical order of caring for life, we simply care for life. Jesus teaches us to care for life because it is the image of God, who is absolute life. We cannot announce anything else but life, and from the beginning to the end. All of us must care for life, cherish life, with tenderness, warmth.

But it is a road that is full of wolves, and perhaps for that reason they might bring us to the courts, perhaps, for that reason, for caring for life they might kill us. We should think about the Christian martyrs. They killed them for preaching this Gospel of life, this Gospel that Jesus brought. But Jesus gives us the strength. Go forth! Don't be fools, remember, a Christian doesn't have the luxury of being foolish, I'm not going to repeat, an idiot, a fool, he can't give himself the luxury. He has to be clever, he has to be astute, to carry this out.

When one speaks of these things of the culture of life, to which we are called, one feels the sadness that, in these hearts, and even from childhood, the culture of death has been sown. Egoism is sown in them, the "well, and what does it matter to me what happens to others" is sown in them. Who am I to care for others? This statement, do you remember who made it first? Cain. "Am I the one who must care for his brother?" This criminal statement, this phrase of death -- it is a shame that even from childhood people grow up with this thinking that

this egoistic thinking in inculcated within them, that men and women are formed in this way. I said it once and I'll repeat it -- we could place it as a nickname -- I, me, mine, with me, for me, everything for one, give nothing to others, because to give life is to open the heart, and to care for life is to expend one's self in tenderness and warmth for others, to have concern in my heart for others.

Today we're going to bless the messengers of life. They are those who are going to carry the images of Saint Raymond Nonnatus to people's homes. They are going to go to people's houses, and each time the image arrives at a house, it's not for saying "Oh how lovely! I have it to myself." Rather it is to remember that I have to struggle for life, to care for life, that there shouldn't be even one child who doesn't have the right to be born, there shouldn't be even one child who doesn't have the right to be well fed, there shouldn't even be one child who doesn't have the right to go to school.

How many children are working to recycle cardboard? I see them in the center of Buenos Aires. They don't go to school. They are exploited by their parents. And who provokes the parents to exploit their children? The culture of death. There shouldn't be one child who doesn't grow up, who doesn't live his adolescence open to life. There shouldn't be any adult who doesn't concern himself with what others are lacking, with what others need to have more life, and with ensuring that there isn't even one elderly person put into storage, alone, discarded.

Caring for life from the beginning to the end. What a simple thing, what a beautiful thing. Father, is that why there are so many wolves who want to eat us? Is that why, tell me? Who did Jesus kill? No one. He did good things. And how did he end up? If we go down the road of life ugly things can happen to us, but it doesn't matter. It's worth it. He first opened the way.

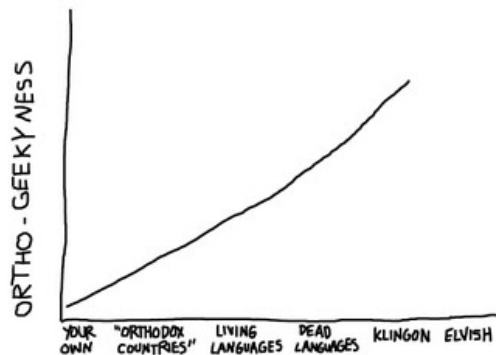
So, go forth and don't be discouraged. Care for life. It's worth it! So be it.

Note: This text was translated from a transcript of the original Spanish text published by the Argentinean Catholic Information Agency (AICA) with the following URL: http://aica.org/aica/documentos_files/Obispos_Argentinos/Bergoglio/2005/2005_08_31_SanRamonNonato.htm

“Lose your life and you will save it. Submit to death, death of your ambitions and favorite wishes every day and death to your whole body in the end: submit with every fibre of your being, and you will find eternal life. Keep back nothing. Nothing that you have given away will be really yours. Nothing in you that has not died will be raised from the dead. Look for yourself, and you will find in the long run only hatred, loneliness, despair, rage, ruin, and decay. But look for Christ and you will find Him, and with Him everything else thrown in.”

– C. S. Lewis:

LANGUAGES YOU CAN SAY
“CHRIST IS RISEN!” IN —



LITURGICAL NOTES ABOUT THE PASCHAL SEASON

This period of great festivity and joy finds its liturgical expression in the following manner:

- ❖ We greet each other with the Paschal salutation, “Christ is risen! Indeed He is risen!” for 40 days, until Ascension Day.
- ❖ We do not kneel or make prostrations either at church services or in our homes until the “Kneeling Prayers” at Pentecost.
- ❖ The Paschal Troparion, “Christ is risen from the dead” is sung or said at the beginning or end of all prayers until the Leave-taking of Pascha on the Eve of Ascension.
- ❖ During Bright Week, morning and evening prayers are replaced by the Paschal Hours.
- ❖ The prayer, “O Heavenly King” is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.

NEW ALTAR VESTMENTS

Olga Fedunyak will be making a set of altar vestments for the Holy Table and the various furnishings in the front of the church. Envelopes are available if you would like to make a donation to help cover the cost of materials (\$450.00).

We hope to eventually have both a dark Lenten set and a bright set. Each would cost about \$450.00 for the material, not including the ornamentation. Would you like to help?

Share 2013

Giving of our time, talent and treasure is not about “giving till it hurts.” Rather it is about giving until you feel good about what you have given. Please give substantially of yourself and your resources – please support **Share 2013 – Annual Eparchial Appeal.**

Жертвування свого часу, таланту і скарбу не означає давати аж до зномоги. Радше це означає давати доки ви відчуваєте приємність з того, що ви дали. Просимо давати щедро від себе із своїх засобів. Просимо підтримати **Share 2013 – Єпархіальний Заклик.**

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) 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 nor the practice of the Latin Church notwithstanding).

Пригадуємо що стоїмо під час 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.)



Parish Rummage Sale

There will be a rummage sale on April 27 to benefit the parish. We will start accepting donations on April 14. Volunteers are needed. Please contact Olena Bankston at (619) 567-6967.

Sunday offering for March 31

Amount	Number
\$5.00	2
\$20.00	2
\$25.00	3
\$40.00	2
\$45.00	1
\$50.00	5
\$60.00	1
\$75.00	2
\$100.00	6
\$127.00	1 (loose)
\$150.00	1
\$200.00	1
\$1787.00	

Parishioner Total: \$1787.00

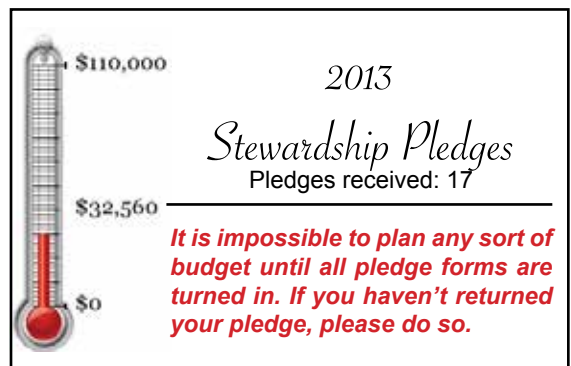
Visitor Total: \$580.00

Average / parish household (42): \$42.55

Weekly Stewardship Goal: \$2125.00

Shortfall: **-\$338.00**

Altar Vestments: \$220.00





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

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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

Closed Doors and a Miracle

What did we hear in the reading today? That on the very day on which He rose again, that is, on the Lord's Day, when it had become late and the disciples were together in one place, with the doors closed for fear of the Jews, the Lord appeared in the midst of them. Hence, on that day, as John the Evangelist is witness, He appeared twice to His disciples, once in the morning and once in the evening. ... Let us see, therefore, what today's reading presents to us for discussion. Obviously, the passage urges us, and in a certain manner tells us to say something as to how the Lord was able to appear to His disciples when the doors were closed, since He had risen in such physical substantiality that He was not only seen by His disciples

but even touched by them. Some persons are so disturbed about this matter that they endanger themselves, setting up the prejudice of their own reasoning against divine miracles. In fact, they argue in this fashion: "If there was a body, if there were flesh and bones, if that body which hung on the cross rose again from the tomb, how could it enter through closed doors? "If it could not do this," they say, "then it was not done. If it could do this, how was it able to do so?" If you understand the way, there is no miracle; and if there seems to you to be no miracle, you are close to denying that He rose again from the tomb.

St. Augustine of Hippo