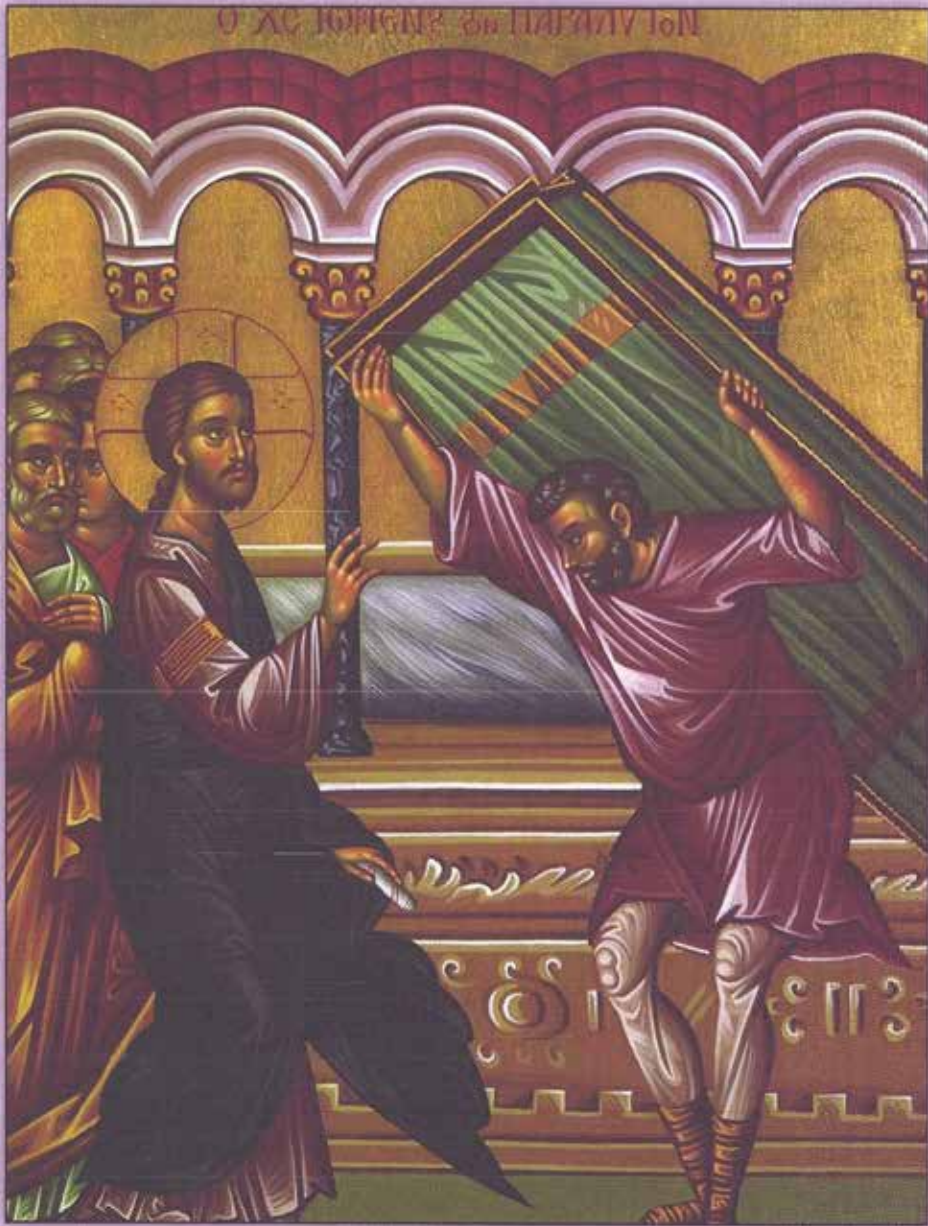


SUNDAY OF THE PARALYTIC MAN



Icon of Healing the Paralytic Man

April 21, 2013

SUNDAY OF THE PARALYTIC

THE HOLY HIEROMARTYR JANUARIUS, BISHOP AND HIS COMPANIONS: DEACONS PROCULUS, SOSIUS AND FAUSTUS, READER DESIDERIUS, EUTYCHES AND AUCTIONUS.

THE HOLY HIEROMARTYR THEODORE OF PERGIA, HIS MOTHER PHILIPPIA, DIOSCORUS, SOCRATES AND DIONYSIUS. VITALIY BAIRAK, PRIEST AND MARTYR (NEW MARTYR OF UKRAINE)

SCHEDULE OF SERVICES FOR THE WEEK OF APRIL 22 – APRIL 28

WEDNESDAY, APRIL 24 – *MID-PENTECOST; THE HOLY MARTYR SABBAS THE GENERAL AND HIS COMPANIONS*

9:30 AM – Divine Liturgy Special Intention

SATURDAY, APRIL 27 – *THE HIEROMARTYR ARTEMON AND HIS COMPANIONS*

Please Note: No Vespers

SUNDAY, APRIL 28 – *SUNDAY OF THE SAMARITAN WOMAN; THE HOLY APOSTLES JASON AND SOSIPATER;*

THE HOLY MARTYRS DADAS, MAXIMUS AND QUINTILIAN

9:30 AM – Divine Liturgy For All Parishioners

Cards for sale

Various Greeting Cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.



Parish Rummage Sale

There will be a rummage sale next Saturday, April 27 to benefit the parish. Volunteers are still needed. Please contact Olena Bankston at (619) 567-6967.

Share 2013

We have passed the half way mark of **Share 2013 – Annual Eparchial Appeal**. If you have made your gift, thank you! If not, please do so! We look forward to your support!

Ми пройшли вже половину часу відкладеного на **Share 2013 – Єпархіальний Заклик**. Якщо ви вже зробили свій дарунок, дякуємо Вам! Якщо ні, то будь, ласка, зробіть! Ми чекаємо вашої підтримки!

Sunday offering for April 14

Amount	Number
\$10.00	1
\$15.00	2
\$20.00	1
\$21.00	(loose)
\$30.00	1
\$40.00	3
\$50.00	3
\$75.00	1
\$400.00	1
\$856.00	

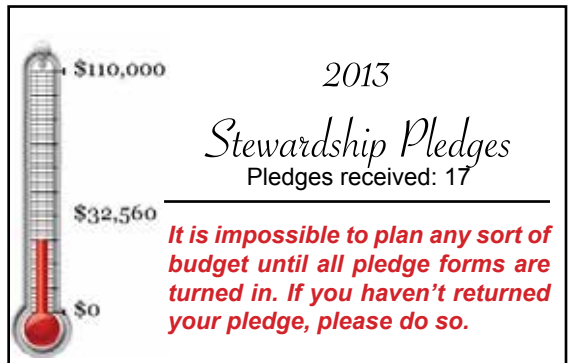
Parishioner Total: \$856.00

Average / parish household (42): \$20.38

Weekly Stewardship Goal: \$2125.00

Shortfall: **-\$1269.00**

Altar Vestments: \$610.00





THE ICON OF MID-PENTECOST

From the Incarnate God – Volume 2



The iconography adopted by the Church to illustrate Mid-Pentecost shows us Jesus Christ teaching in the Temple, just as in the Gospel. Christ is sitting at the center of a circle of Jewish scholars and wise men. These express their amazement at His knowledge: “How is it that this Man has learning, when He has never studied?” (John 7:15). In answer to this question, Jesus speaks of His connection to the Father, of His divine origin.

Most often, the icons of Mid-Pentecost represent Christ’s first encounter in the Temple with the doctors of the Law – this is the episode described by St. Luke, when Jesus was twelve years old (Luke 2:41-50). “Did you not know that I must be in My Father’s house?,” He says to His worried parents, thus openly declaring that He is the Son of God and that He must carry

out His mission. On that day, Christ declares His independence from Joseph and Mary, escaping their tutelage. He tells them about His unique link with God the Father. He accepts filial obedience to the end, an obedience which will lead Him all the way to the Cross. “Not My will, but Thy will be done!” (Luke 22:42).

Divine Wisdom is revealed to the doctors of the Law who admire the wisdom of the Child, revealing Jesus as the Child-Emmanuel announced by the Prophets (Isaiah 7:14). The authority of His teaching is already confirmed during His infancy, for “He is before all things,” He precedes creation (Colossians 1:17 and Proverbs 8:22-30), “He is begotten, not made, of one essence with the Father” (the Creed). He is “the Wisdom, the Word, and the Power of God” (From Matins of Pascha).

A PUZZLING SCRIPTURAL VERSE

‘He will sit as a refiner and purifier of silver.’ (Malachi 3:3)

This verse puzzled some women in a Bible study and they wondered what this statement meant about the character and nature of God. One of the women offered to find out the process of refining silver and get back to the group at their next Bible Study.

That week, the woman called a silversmith and made an appointment to watch him at work. She didn’t mention anything about the reason for her interest beyond her curiosity about the process of refining Silver.

As she watched the silversmith, he held a piece of silver over the fire and let it heat up. He explained that in refining silver, one needed to hold the silver in the middle of the fire where the flames were hottest as to burn away all the impurities. The

woman thought about God holding us in such a hot spot; then she thought again about the verse that says: ‘He sits as a refiner and purifier of silver.’ She asked the silversmith if it was true that he had to sit there in front of the fire the whole time. The man answered that yes, he not only had to sit there holding the silver, but he had to keep his eyes on the silver the entire time it was in the fire. If the silver was left a moment too long in the flames, it would be destroyed. The woman was silent for a moment. Then she asked the silversmith, ‘How do you know when the silver is fully refined?’ He smiled at her and answered, ‘Oh, that’s easy -- when I see my image in it.’

If today you are feeling the heat of the fire, remember that God has his eye on you and will keep watching you until He sees His image in you.

FOR CONSIDERATION

By St. Nikolai Velimirovich

Abba John the Dwarf asked his monks: "Who or what sold Joseph into slavery?" One of them answered: "His brethren." To this the staretz said: "Not his brothers, but his humility." Joseph could have revealed that he was their brother, and thus opposed the sale. But he kept silent. By humility, then, was he sold, and this same humility later made him ruler of Egypt. We guard ourselves too carefully from the outward difficulties encountered in giving ourselves over to the will of God, and so we lose the good fruits that are reaped in difficult circumstances endured with humility.

During a period of unrest in Constantinople in the time of Emperor Constantine, some embittered men knocked the nose and ears off the statute of the Emperor of the city. Some hurried to the Emperor and, as though with great disgust, informed him of how rebels had done this thing, asking the Emperor to punish the miscreants with the harshest punishments. But this great Emperor touched his nose and ears, and then said to the petitioners: "I can feel my nose and ears whole and untouched." The petitioners were shamed and removed themselves. With such kingly greatness of soul must we endure insults from others.



The evil one cannot comprehend the joy we receive from the spiritual life; for this reason he is jealous of us, he envies us and sets traps for us, and we become grieved and fall. Therefore we must struggle. Because without struggles we do not obtain virtues.

- Elder Ieronymos of Aegina

Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want.

*- Blessed Teresa of Calcutta
1994 National Prayer Breakfast.*



**LET US NOT
GRIEVE WHEN
WE MAKE A
SLIP, BUT WHEN
WE BECOME
HARDENED BY
IT.**

-ST. ISAAC THE SYRIAN

Привітний місіонар
Празник 21-го квітня

Friendly missionary
Feastday April 21

Священномученик **Віталій (Байрак)** народився 24 лютого 1907 р. в с. Швайківці на Тернопільщині. У 1924 р. вступив до монастиря отців василіян. Рукоположений на священика 13 серпня 1933 р. З 1941 року заступив як настоятель замученого раніше Ігумена Дрогобицького монастиря о. Якіма (Сеньківського). 17 вересня 1945 р. НКДБ заарештувало отця, а 13 листопада його засудили на 8 років позбавлення волі "з конфіскацією майна" (якого у нього не було). У житті вирізнявся привітністю, місійною і проповідницькою діяльністю, посідав дар духовного провідника.



Priest and Martyr **Father Vitaliy (Bairak)** was born on 24 February 1907 in the village of Shvaikivtsy, Ternopil District. In 1924 he entered the Basilian monastery. He was ordained a priest on 13 August 1933. In 1941 he was appointed superior of the Drohobych monastery, in place of the recently martyred Father Yakym (Senkivskiy). On 17 September 1945 the NKVD (KGB) arrested Fr. Vitaliy and on 13 November sentenced him to 8 years imprisonment "with confiscation of property" (though he had none). In life he was distinguished for his friendliness, his activeness in mission and preaching. He possessed the gift of spiritual direction.

Помер мучеником за віру перед Пасхою 1946 року після сильного побиття у Дрогобицькій тюрмі.

"Проживаючи на території, тимчасово окупованій німецькими військами..., написав статтю наклепницького характеру на партію більшовиків, котра була опублікована в антирадянському календарі "Місіонар" за 1942 рік".

З "особової справи В. В. Байрака" в архіві МВС

He died a martyr for the faith just before Easter 1946 after having been severely beaten in the Drohobych prison.

"Living in the territory that had been temporarily occupied by German forces..., he wrote an article with a negative position towards the Bolshevik Party, which had been published in the anti-Soviet calendar Misionar ["Missionary"] in 1942."

-- From the personal file of V. V. Bairak in the archives of the MVS



1944
Blessed Vitaliy (Bairak)
From the personal album of
Maria Odezynskiy

The recent book, "Religion for Atheists" by Alain de Botton is subtitled "A Non-Believer's Guide to the Uses of Religion." The author sees value in the forms and practices of various religions, but not in their content, which is faith and worship.

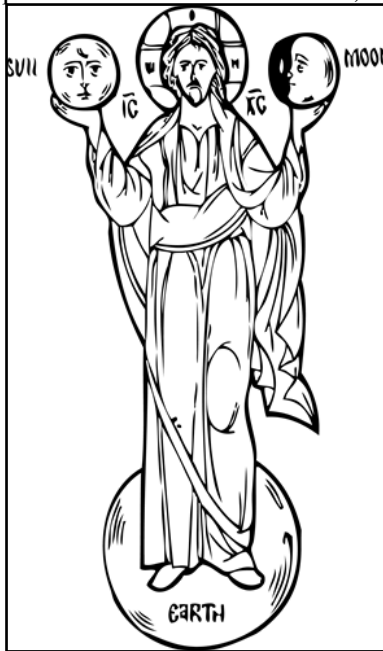
So he proposes that many of those forms and practices should be retained, because they offer comfort and give structure to life. But, as an atheist, he says that their content should no longer be praise and worship of God. One example he offers is to create restaurants with tables at which people would sit with strangers and share a meal. Then they would discuss deep questions such as, "What do you fear?" and "Whom can you forgive?" This experience would retain two admirable forms: the shared meal of the Eucharist, and the cleansing ritual of confession of sins. But it would replace their religious content with secular content acceptable to non-believers.

De Botton writes that "the starting point of all religions is that humans are weak and vulnerable and needing direction." This statement reflects a basic premise of atheism: that religion is invented by human beings to comfort each other, to give moral guidance, and to explain things that are impossible to explain or justify. Atheism sees no divine presence working in the world; standards and ideals are created by people.

But one of the readings for January 22 reveals the Church's teaching about the source of these standards and ideals: "His divine power has granted us all things that pertain to life and godliness, through the knowledge of Him who

called us to His own glory and excellence, by which He has granted to us His very great promises, that through these...you may become partakers of the divine nature" (II Peter 1: 3-4).

As these words from Scripture tell us, the starting point of Christianity is not that we are "weak and vulnerable." The starting point is that God wants to give us "glory and excellence." He offers us the chance to become "partakers of the divine nature." Free and forgetful creatures that we are, we need the rituals and practices of the Church as encouraging reminders of our high calling. Christians would be adamant in saying that to empty the Church's practices of their religious content, and insert human-made ideas instead, would be to rob all of us of the greatest gift we have been given.



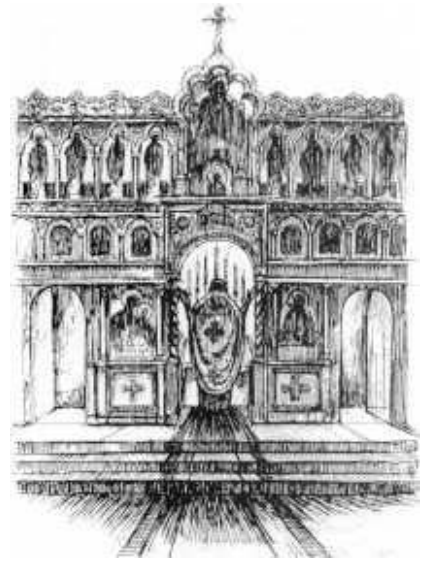
De Botton says this about human freedom: "Real freedom does not mean being wholly left to one's own devices; it should be compatible with being harnessed and guided." This sounds suspiciously--for an atheist--like Saint Paul's statement that we should be "slaves of God" (Romans 6: 22). Paul believes that this slavery is the greatest freedom, in fact the only freedom, because nothing else can lead us to "eternal life in Christ Jesus our Lord." Whatever de Botton believes his "real freedom" will lead us to, he seems to have more in common with Saint Paul, whom many atheists abhor, than he realizes.

*—Department of Christian Education
Orthodox Church in America
dce.org.org*

INVISIBLE PRIEST

A comment reported on the Portland, Maine, TV station, Channel 6:

"We could take a cue from Orthodoxy, whose priests stand with their backs to their congregation, leading a liturgy that is neither clever nor impassioned, but simply beautiful, like stone smoothed by centuries of rhythmic tides. It's an austere ritual, in the sense of - there's nothing new here; it's sublime, in the sense of - creating a clearer view into Heaven. The priest can be any priest. Who he is, what he looks like, how he speaks, and what he thinks matter little. He hasn't written the service that he officiates. It isn't about him or his prowess. He's an interchangeable functionary draped in brocaded robes, obscured by incense, and, as such, never points to himself, a flawed human, pointing ever and only to the Perfection of the Mysterious Divine. That is the role of every priest or preacher - invisibility, while making God seen."



THOUGHTS ON CHRISTIAN STEWARDSHIP

From Parish Publishing, LLC

Let the theme of our lives be giving and receiving. Receiving first, the amazing grace of God in Christ Jesus. Then to give. A gift for someone in need. A thank-offering of money for the Lord's work at your church. The gift of ourselves: our souls and bodies, our time and talents. What do we have that we did not receive?

Love is faith in action. Two of the most important questions we ask ourselves are: "Whom do I love?" and "Who loves me?" As Christians we put faith into action by extending our concern for people beyond ourselves. We show our concern for others in our actions and relationships. Is our concern for others Christ-like? Do we reach out to help people in need?

The meaning of stewardship has to do with 100%, rather than 2, 3, or even 10%. All people are stewards. The only uncertainty is what kind. We are stewards of God's gifts to us: our time on this earth, our material resources, our talents, our very life itself. It is the Lord's world in which we live, and it is to God that we are responsible.



**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

Jesus our Healer

This man is told to take up, what does it mean but that he is told to raise up the human body? This is the bed of pain upon which our soul lies sick in the grievous torment of a bothered conscience. But if anyone bear this bed according to the commandments of Christ, it is no longer a bed of pain, but of rest. Because what was death, begins now to be rest, by the mercy of the Lord who has changed our sleep of death into the grace of the delight of the Lord. He is told not only to take up his bed, but also to return to his house; that is, he is told to return to paradise; for that is his true home and the first to receive him: lost, not by law, but by fraud. Rightly therefore is his home restored to him, since he has come who destroyed the deed of fraud, and restored his right.

You alone I follow, Lord Jesus, who heals my wounds. For what shall separate me from the love of God, which is in you? Shall tribulation,

or distress, or famine? I am held fast as though by nails, and fettered by the bonds of charity. Remove from me, O Lord Jesus, with your potent sword, the corruption of my sins. Secure me in the bonds of your love; cut away what is corrupt in me. Come quickly and make an end of my many, my hidden and secret afflictions. Open the wound lest the evil humor spread. With your new washing, cleanse in me all that is stained. Hear me, those of you who in your sins bring forth drunken thoughts. I have found a physician. He dwells in heaven and distributes his healing on earth. He alone can heal my pains who Himself has none. He alone who knows what is hidden can take away the grief of my heart, the fear of my soul: Jesus Christ. Christ is grace. Christ is life. Christ is resurrection.

St. Ambrose of Milan