

SUNDAY OF THE SAMARITAN WOMAN



*Icon of the Samaritan Woman*



**May 3, 2015**

**SUNDAY OF THE SAMARITAN WOMAN**

**THE HOLY MARTYRS TIMOTHY AND MAURA, HIS WIFE; THE PASSING OF OUR VENERABLE FATHER THEodosius, HEGUMEN OF THE MONASTERY OF THE KYIV CAVES AND ORGANIZER OF MONASTIC LIFE**

SCHEDULE OF SERVICES FOR THE WEEK OF MAY 4 – MAY 10

SATURDAY, MAY 9

**PLEASE NOTE:** No Vespers this evening

SUNDAY, MAY 10 – SUNDAY OF THE MAN BORN BLIND; THE HOLY APOSTLE SIMON THE ZEALOT

9:30 AM – Divine Liturgy

For All Parishioners

*If you are reading the bulletin during the Liturgy (including the homily), please **stop** and be attentive – будьмо уважні!*

**May Birthdays**

- Ihor Ivasyk – May 4
- Luke Haywas – May 4
- Bohdan Knianicky – May 10
- Iryna Ivasyk – May 18
- Olga Fedunyak – May 21
- Fr. James – May 22

**THOUGHTS ON STEWARDSHIP**

From Parish Publishing, LLC

*All of us are caretakers. Nothing belongs to us; everything belongs to God. Not all men and women realize this, but Christians do and strive to please God in the use of all that God has put in their care. Yes, you are a caretaker... God's caretaker!*

*Think of time as a priceless gift; develop an awareness of its incomparable value and examine your conscience in this light. Are you using your time according to God's plan, or are you throwing it away? If tomorrow were never to dawn, what would you do for God today?*



"If telemarketers call, invite them to church."

**Haven't Seen Someone in a While?**

*Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.*

**GOD'S EXTENDED HAND**

FOCUS (Fellowship of Orthodox Christians United to Serve) has provided us with a special bin for collecting donations of clothing, toiletries, etc. to be distributed at GEH. It is located near the door of the church hall.

## ASK FATHER: 3 QUESTIONS / 3 ANSWERS

*orthodoxdelmarva.org*

### **Question: How should I respond to people's questions about the Faith?**

**Answer:** It is always good to remember the words of Scripture. The Apostle Peter says: "But sanctify the Lord God in your hearts, and be ready always to give an answer to everyone who asks you a reason of the hope in you, with meekness and fear; having a good conscience..."(1Pe 3:15-16)

St. Peter gives us three practical things to do: 1) to seek the Lord's help; praying fervently to Him from the heart that He might inspire both us and those we are speaking with; 2) to have the courage to share the reasons why we believe; and 3) to speak, "with meekness and fear; having a good conscience".

Why meekness, fear, and a good conscience? Meekness because the Lord Himself is humble and doesn't force anything on anyone. Fear because we ourselves are mere human beings and the things of God are mysterious and beyond our full comprehension. And a good conscience because we ourselves must be seeking to do what is right, seeking to follow the way of the Lord, if we are going to lead others in the same. If we can pass along the spirit of meekness, fear, and a good conscience, to the person we are speaking with, then they will have all the necessary prerequisites to learning the true Faith. Without this spirit, even the most perfect teaching from the most perfect Teacher will not be enough. We recall how some even departed from the Christ because they lacked meekness, fear of God, and a good conscience.

### **Question: But how can I help the person, if I don't really know what to say?**

**Answer:** Even if we can't fully answer every question (and really, who can?), we can still help people by referring them to someone who might know a little more than us or to some profitable book on the subject. By so doing, they will be assured that what we are telling them is not our own personal belief but the universal teaching of the Church. And even if they never speak with the person we referred them to or never open the book we suggested, at the very least they will know that Orthodox Christianity is not about personal opinions but instead a common and universal witness to the Truth.

### **Question: But what if the conversation starts to turn argumentative?**

**Answer:** Arguments about the Faith seldom bear fruit; the Christian life is communicated better by example than by argument. And so, if the conversation seems to turn argumentative, it might be best to follow the above advice and humbly refer the person to someone else or to some pertinent material on the subject in question.

By humbly removing ourselves from the conversation, we can actually help the person more than if we continued to debate them. This is because the person will more easily accept the answer to their question if they don't have to swallow their pride by "giving in". We all know how once a conversation turns into an argument, it can be less about the question and its answer than about who is going to "win" the debate. We should try to avoid this at all costs. Even if we might full well know the answer to the question, it could be that the person needs to hear the answer from someone other than us. Humbly taking ourselves out of an argument is not losing; it is giving a chance for the other person to be won over by the Lord.

# THE DEFENSE OF MARRIAGE AND THE RIGHT OF RELIGIOUS FREEDOM: REAFFIRMING A SHARED WITNESS

An Open Letter from Religious Leaders to All in Positions of Public Service

Released April 23, 2015

Dear Friends:

At this significant time in our nation's history with the institution of marriage before the United States Supreme Court, we reaffirm our commitment to promote and defend marriage—the union of one man and one woman. As religious leaders from various faith communities, we acknowledge that marriage is the foundation of the family where children are raised by a mother and a father together. Our commitment to marriage has been expressed on previous occasions, including the Letter of Shared Commitment and Letter on Marriage and Religious Liberty. This commitment is inseparable from affirming the equal dignity of all people and the necessity of protecting their basic rights.

The state has a compelling interest in maintaining marriage as it has been understood across faiths and cultures for millennia because it has a compelling interest in the well-being of children. Every child has a mother and a father, and every child deserves the opportunity, whenever possible, to be raised by his or her own married mother and father in a stable, loving home. Marriage as the union of a man and a woman is the only institution that encourages and safeguards the connection between children and their mother and father. Although this connection cannot always be realized and sustained—and many single parents, for example, are heroic in their efforts to raise their children—it is in the best interests of the state to encourage and uphold the family founded on marriage and to afford the union of husband and wife unique legal protection and reinforcement.

The redefinition of legal marriage to include any other type of relationship has serious consequences, especially for religious freedom. It changes every law involving marital status, requiring that other such relationships be treated as if they were the same as the marital relationship of a man and a woman. No person or community, including religious organizations and individuals of faith, should be forced to accept this redefinition. For many people, accepting a redefinition of marriage would be to act against their conscience and to deny their religious beliefs and moral convictions. Government should protect the rights of those with differing views of marriage to express their beliefs and convictions without fear of intimidation, marginalization or unwarranted charges that their values imply hostility, animosity, or hatred of others.

In this and in all that we do, we are motivated by our duty to love God and neighbor. This love extends to all those who disagree with us on this issue. The well-being of men, women, and the children they conceive compels us to stand for marriage as the union of one man and one woman. We call for the preservation of the unique meaning of marriage in the law, and for renewed respect for religious freedom and for the conscience rights of all in accord with the common good.

Sincerely Yours:

*The Rev. Dr. Leith Anderson*  
President  
National Association of  
Evangelicals

*The Most Rev. Dr. Foley Beach*  
Archbishop and Primate  
Anglican Church in North America

*Dr. A.D. Beacham, Jr.*  
Presiding Bishop  
International Pentecostal Holiness  
Church

*The Rev. John F. Bradosky*  
Bishop  
North American Lutheran Church

*Rev. Mark Chavez*  
General Secretary  
North American Lutheran Church

*Clint Cook*  
Executive Director  
General Association of General  
Baptists

*Most Rev. Salvatore J. Cordileone*  
Archbishop of San Francisco  
Chairman  
USCCB Subcommittee for  
the Promotion and Defense of  
Marriage

*His Eminence Archbishop  
Demetrios*  
Archbishop of America  
President of the Holy Eparchial  
Synod  
Greek Orthodox Archdiocese of  
America

*The Most Rev. Robert Duncan*  
Archbishop Emeritus  
Anglican Church in North America  
Bishop, Anglican Diocese of  
Pittsburgh

*Rev. Dr. Ron Hamilton*  
Conference Minister  
Conservative Congregational  
Christian Conference

*Rev. Dr. Matthew Harrison*  
President  
Lutheran Church - Missouri Synod

*Rev. Bruce D. Hill*  
Bishop  
Evangelical Congregational Church

*John Hopler*  
Director  
Great Commission Churches

*Steven R. Jones*  
President  
Missionary Church, Inc.

*Imam Faizul Khan*  
Islamic Society of Washington  
Area

*Most Rev. Joseph E. Kurtz*  
Archbishop of Louisville  
President  
United States Conference of  
Catholic Bishops

*Most Rev. William E. Lori*  
Archbishop of Baltimore  
Chairman  
USCCB Ad Hoc Committee for  
Religious Liberty

*Dr. Jo Anne Lyon*  
General Superintendent  
The Wesleyan Church

*Most Rev. Richard J. Malone*  
Bishop of Buffalo  
Chairman  
USCCB Committee on Laity,  
Marriage, Family Life and Youth

*Dr. Russell Moore*  
President  
Southern Baptist Ethics &  
Religious Liberty Commission

*Dr. Gus Reyes*  
Director  
Christian Life Commission, Texas  
Baptists

*Rev. Eugene F. Rivers, III*  
Founder and President  
Seymour Institute for Black Church  
and Policy Studies

*Jacqueline C. Rivers*  
Executive Director  
Seymour Institute for Black Church  
and Policy Studies

*Larry Roberts*  
Chief Operating Officer  
The Free Methodist Church – USA

*Rocky Rocholl*  
President  
Fellowship of Evangelical  
Churches

*Rev. Samuel Rodriguez*  
President  
National Hispanic Christian  
Leadership Conference / Hispanic  
Evangelical Association

*Bishop Gary E. Stevenson*  
Presiding Bishop  
The Church of Jesus Christ of  
Latter-day Saints

*Dr. L. Roy Taylor*  
Stated Clerk  
Presbyterian Church in America

*His Beatitude, The Most Blessed  
Tikhon*  
Archbishop of Washington and  
Metropolitan of All America and  
Canada  
Orthodox Church in America

*Dr. Joseph Tkach*  
President  
Grace Communion International

*Rev. Dr. David Wendel*  
Assistant to the Bishop for  
Ministry and Ecumenism  
North American Lutheran Church

*Rev. Phillip Whipple*  
Bishop  
United Brethren in Christ Church,  
USA

*David P. Wilson*  
General Secretary  
Church of the Nazarene

*Rev. Paul Winter*  
Elder  
Bruderhof Communities

*Dr. George O. Wood*  
General Superintendent  
Assemblies of God

# *Eastern Christian Evangelism*

*Adapted from and article by Fr. David Moser*

The first and most important thing to remember is that we do not bring anyone into the Church - its not our job. We do not attract people to the faith, we do not convince people of the Truth, we don't do any of that. God is the One Who attracts people, Who brings them in the door, Who convicts their hearts, Who brings them to repentance, Who convinces them of the Truth; we do none of this. Too often in the North American model of evangelism, the individual person is made responsible for doing God's task, but in attempting to do God's work, we neglect our own. What is our task? Our task is the acquisition of the Holy Spirit (St Seraphim), our task is the working out of our salvation, our task is to repent and weep for our sins, our task is to enter the Kingdom of God. This more than anything else is what we must do. This is an evangelistic task - indeed the primary evangelistic task.

There are other "tasks", however, which derive from this one which are a bit more specific to "evangelism". It is God who brings people to the door of the Church and who convinces them that they should enter - however, we must keep the door to the Church open and visible. Hence, Our evangelism must center on the Church - the beauty of the building, the beauty of the services, the frequency and availability of the services. Our evangelism is served by beautiful icons, gold domes and crosses rising against the sky, the smell of incense, the pious and holy singing of the services. Our evangelism is served by our visibility as Eastern Christians in the world - the clothing of the clergy (and in these days the modest and humble clothing of the laymen as well) - the sign of the cross as we pray at each juncture of our lives - beginning and ending a task, eating and finishing a meal, starting and ending a trip, etc. Our evangelism is the keeping of icons in our homes, in our offices, in our cars. Our evangelism is keeping the fast without excuses or compromises. Our evangelism is setting our priorities to forgo

the allures of the world in order to be at divine services whenever they are held. Our evangelism is denying ourselves and bearing our cross. Our evangelism is keeping the door of the Church open and visible. While the Holy Spirit is the one who draws the world to Himself, it is you and I who keep the doors of the Church open and who welcome all who come.

The second specific task that we as Eastern Christians have in evangelism is the practical expression of God's love to mankind. Our evangelism is greeting visitors as they come to the Church and then modeling (neither instructing nor condemning the visitor) for them proper behavior and demeanor in the Church. Our evangelism is hospitality offered to share meals, to provide shelter and clothing as needed. Our evangelism is to pray for our neighbor and to love our neighbor as ourselves. Our evangelism is going to the soup kitchen and serving there - Our evangelism is giving to the poor without regard for "how the money will be used". Our evangelism is visiting the sick in hospitals and praying for them (this is not to be expected **only** of the priest). Our evangelism is going the prisons (contact your local prison chaplain regarding how this might be done) and offering comfort and kindness to the imprisoned. Our evangelism is loving your enemies (Elder Silouan of Mt Athos says that this is the true mark of a Christian - the love of one's enemies). Our Evangelism is loving your neighbor as yourself. If we all did these things (and I am a wretched sinner and fall short of all that I have just said) then our Churches would be open and filled with light and glory drawing all who see her by the grace and action of the Holy Spirit in their hearts. We don't have to preach on street corners, we don't have to have events or revivals or seminars as evangelistic tools (though these are not necessarily bad in and of themselves) - we simply have to be Eastern Christians "to the max" without reservation or compromise. This is OUR evangelism.

## Share 2015

Jesus asks us to commit ourselves to be good stewards of the gifts entrusted to us, to share our time, our talent and our treasure as an outward sign of the love and gratitude we have for Him. Please be a good steward of your gifts and share them by participating in **Share 2015 – Annual Eparchial Appeal.**

Христос попросив нас бути добрими провідниками дарів, довірених нам, ділитися часом, талантом, скарбами, як видимий знак любови і вдячності до Нього. Будь ласка, лудтьє добрими провідниками своїх дарів, і поділітья ними, приймаючи угасть в **Share 2015 – Єпархіаний Заклик.**

### Sunday offering for April 26

Amount	Number
\$5.00	1 (loose)
\$10.00	2
\$15.00	2
\$20.00	2
\$40.00	2
\$50.00	2
\$75.00	1
\$300.00	1
<hr/>	
\$610.00	

Parishioner Total: \$610.00

Average / parish household (42): \$7.53

Weekly Stewardship Goal: \$2200.00

**Deficit: (\$1515.00)**

**Year-to-date deficit: \$17,600.00**

**Roof Challenge response: \$190.00**

### **Please Note:**

When you are away, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. Your absence on any Sunday does not negate your obligation to support your home parish.

## Roof Campaign



The hall roof is in dire need of repair. There are at least six separate leaks. Numerous patch jobs have failed to solve the problems. The current drought has minimized the problem but we continue to pray for rain anyway. There is good news and bad news: The good news is - we have the money; the bad news is - it's still in your pockets. We will be soliciting quotes for repairs soon. Know a roofer you would recommend?

### Roof Repair Challenge

An anonymous donor has given \$1000.00 towards the repair of the hall roof. The donor has challenged the rest of the parish to contribute to this cause so that the roof can be fully repaired rather than patched.

#### **Pastor:**

Fr. James Bankston: (619) 905-5278

#### **Pastoral Council:**

Fr. Deacon Frank Avant: (760) 805-1667

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Jeanine Soucie: (718) 674-4529

#### **Social Committee Chairperson:**

Megan Hartman (619) 540-4291

#### **Finance Committee:**

Bohdan Knianicky: (619) 303-9698

Fr. Deacon Frank Avant: (760) 805-1667



**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

***Good Advice***

I exhort you to continue your course in the grace in which you are clothed, and to exhort all to be saved. Justify your office by paying attention to the bodily and spiritual concerns of all; concentrate on unity, since there is nothing better than that. Be the same support to all as the Lord is to you; be loving and patient with everyone, as you already are.

Devote your time to unceasing prayer; ask for greater understanding than you have; be vigilant with unsleeping spirit. Speak to each individual just as God would; bear the sicknesses of all like a perfect champion of Christ. Where there is greater toil there is great benefit.

If you love good disciples, you do yourself no favor; rather try to use gentleness to subdue the more troublesome. Not every wound is healed with the same kind of medicinal

plaster. To bring spasms to an end you must use liniment.

Be intelligent like the serpent in all things and eternally innocent like the dove. The reason why you have a physical and a spiritual nature is so that you may have a softening effect on what is visible to you; but you must beg for the invisible to be revealed to you, so that you lack nothing and possess every gift in abundance.

As sailors require winds and the storm-tossed require harbors, the time requires you to attain God. Be vigilant, like a champion of God; the prize is immortality and eternal life, in which you also believe. In all things I and my bonds, which you loved, are a substitute for you.

*St. Ignatius of Antioch*

**For more information on Eastern spirituality, visit  
[www.theosismedia.com](http://www.theosismedia.com)**