

SUNDAY OF THE MAN BORN BLIND



Icon of the Ascension



May 10, 2015

SUNDAY OF THE MAN BORN BLIND
THE HOLY APOSTLE SIMON THE ZEALOT

SCHEDULE OF SERVICES FOR THE WEEK OF MAY 11 – MAY 17

SATURDAY, MAY 16

6:00 PM – Great Vespers

SUNDAY, MAY 17 – SUNDAY OF THE FATHERS OF THE 1ST ECUMENICAL COUNCIL; THE HOLY APOSTLE ANDRONICUS AND HIS COMPANIONS;

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!*

Priestly Ordination of Fr. Deacon Frank

This coming Thursday, May 14, the Feast of the Ascension of Our Lord, through the laying on of Hands of His Grace, Bishop Richard, Fr. Deacon Frank will be ordained to the order of Presbyter.

We rejoice that Our Lord has called Frank to serve His church in this way

Feast of the Ascension

This Thursday is an Obligatory Feast Day. Since Fr. James will be in Chicago for the priestly ordination of Fr. Deacon Frank, there will be NO Liturgy here. You should make every effort to attend services at Holy Angels Byzantine Catholic Church either for Great Vespers at 7 PM Wednesday evening or Divine Liturgy at 9:00 AM Thursday. Holy Angels is located at 2235 Galahad Road, San Diego.

Celebratory Luncheon

Next Sunday following the Divine Liturgy we will celebrate Fr. Frank's ordination to the priesthood with a luncheon in his honor. Please attend!



Congratulations!

to all those celebrating the civil holiday of "Mother's Day" – mothers, grandmothers, mothers-in-law, godmothers –

Многая і Благая Літа!

Many Blessed Years!



Parish Meeting

A tentative date of June 14 has been set for a general meeting of the parish. This meeting will run from 12:00 noon until 1:30 PM and will have two main agenda items:

1. Parish Finances
2. Stewardship
3. Clarification regarding the parking lot.

Please plan to attend this important meeting. Fr. James and Fr. Deacon Frank will be meeting with Bishop Richard this week so look for a confirmation of the date in next week's bulletin.

There will be an opportunity for individuals to speak. Those wishing to be added to the list of speaker must inform Fr. James by June 7th.

A Mother's Prayer

O Lord Jesus Christ our God Who came into this world not to be ministered to but to minister and to give Your life as a ransom for many. Help me, I beseech You in my ministry of caring for the children You have given me. Enable me to be patient in tribulations, to instruct with a meek and gentle spirit, to reprimand with inner tranquility and a sober mind, and to serve in humility of heart with love. May I thus live in You alone, by You alone and for You alone showing forth Your virtues and leading my family upon the path of Your saving commandments. That we may glorify You together with Your Father Who is without beginning and Your all-holy Spirit both in this world and that which is to come. Amen.

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 the basis of Christianity were anything else than a God Who came from a tomb, then we would be without hope. If He were a worldly success, then we would have to imitate Him in worldliness. If He were a failure, and never rose from defeat, then we would be vindictive, and hate who symbolized the world that crucified Him. If He were only a man, He would be forgotten as all men are. If He wrote a book, we would all have to be professors, but since he came into this world to bring victory out of defeat, then the more hopeless the situation, the more certainly does the Divine Power operate. How long this conflict between good and evil will last we do not know.

Archbishop Fulton Sheen
Lenten & Easter Inspirations

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What Would People Say?

When you are in your casket and friends, family and are mourning over you, what would you like to hear them say?

Three clerics were asked what words they would like to hear:

Orthodox Priest: "I would like to hear them say that I was a wonderful husband, a fine spiritual leader, and a great family man."

Catholic Priest: "I would like to hear them say that I was an excellent teacher and a servant of God who made a huge difference in peoples' lives."

Rabbi: "I would like to hear them say, 'Look, he's moving.' "

2 thoughts on “Sports on Sundays: The Consequences of Skipping Church”

by *Steve Turley, turleytalks.com*

In one sense, Eric Liddell had been training for the 1924 Summer Olympics in Paris his whole life. When confronted by his sister that he was spending too much time training and not focusing on his future missionary endeavors to China, he told her: “Jenny, Jenny, you’ve got to understand it. I believe that God made me for a purpose – for China. But he also made me fast. And when I run I feel his pleasure.”

That relationship between running and divine delight was challenged suddenly when Eric learned that the qualifying heats for the race for which he had been training, the 100 meters, were scheduled to take place on a Sunday. Eric refused to run. When confronted by the Prince of Wales, the future king of England, to change his mind, Liddell replied: “God made countries, God makes kings and the rules by which they govern. And those rules say that the Sabbath is his. And I for one intend to keep it that way.” Despite the promise of an Olympic gold medal, Eric withdrew from the race.

I love Christian sports associations. In areas of recreation, the two national athletic ministry networks, Upward Sports and Sports Reach, not only train our Christian youth in the character and comradery that comes from team sports, but also provide social spaces that foster genuine Christian community and evangelism.

However, as the father of young competitors in these organizations, I have been disappointed and perplexed by the willingness of the organizers, coaches, parents and athletes to participate in sports events scheduled on Sunday mornings. There are a number of reasons given to justify missing church in order to compete. It seems the primary reason is that without competing in secular athletic leagues, our young people will not have enough teams to play. And competing in secular athletic leagues involves the inconvenience of playing on Sunday mornings.

Fair enough. But I think we have to step back and ask: what is actually happening when Christian athletes are asked to choose between sports competition and corporate worship?

What we have to understand is that how we think of time contributes to our sense of a meaningful reality.

Cultural anthropologists are in broad agreement that ‘time’ is in fact a social-cultural construction, such that the way we organize time affects the way we perceive reality. Calendars don’t simply tell time; they create and recreate cultural life and human experience in terms of a meaningful order.

For example, you will notice that youth sporting events are not scheduled for 9:00am Monday morning. Now why is that? Why do we not schedule our high school basketball tournaments for mid-morning Monday? Because that is a time that we in the modern age designate as a ‘business day,’ which constitutes a formal day in what we call the ‘work week.’ You may notice that we increasingly measure time in relation to this cultural construct. For example, Amazon might send me a package in ‘2 business days’ which, if ordered on a Friday, means that it will arrive on a Tuesday; and that’s if Friday or Monday were not ‘holidays.’ Weekday mornings comprise the calendrical space of the professions, and this of course includes school, which is the space of the teaching professions.

What is key here is that by not scheduling youth sports events at 9am Monday morning, we acknowledge tacitly the social sanctity of the professions and the cultural importance of the work week. These are social practices that our culture considers sacred. This industrialized identity marker of modern American culture even comes with a creedal statement, codified in Calvin Coolidge’s famous postulate: “The business of America is business.”

Then, let’s consider what we are saying when we schedule athletic games to begin, say, at 10am on Sunday morning. Such a practice reveals that Sunday morning is part of two recreational days designated as the ‘weekend.’ And so we have our ‘work week’ and the ‘weekend.’ It is essential to understand that the logic of these days is characterized by our practices – what we do – during these time frames: labor and leisure. By not scheduling the basketball tournament at 9am on Monday we are indicating that such a time is incompatible with recreation; by scheduling the volleyball game to begin at 10:30am on Sunday, we are perpetuating the perception that Sunday morning is a recreational period of time.

This secular ordering of time stands historically in stark contrast to a distinctively Christian temporal organization. Sunday morning was marked as the dawn of what Christians called the *kyriakē*, the Lord's Day. As Patristic scholar Alexander Schmemmann has observed, the Lord's Day was understood by the early church in relation to the Jewish Sabbath, or Seventh Day (our Saturday), the day of rest.[1] The Sabbath (Saturday) commemorates the creation of the world and the rest God took having made everything 'very good.' However, Sunday, the morning of Christ's resurrection from the dead, represents the Messianic fulfillment of the new creation. This is the day which the Jewish imagination designated as the 'Eighth Day,' the day of redemption from the cosmic tyranny of sin and death.

Thus, as David Clayton points out, the very time we worship, Sunday, is simultaneously the first day of the new seven-day week and the eighth day that has liberated us from the previous week.[2] Sunday is not merely a day of recreation in relation to a work week; rather, Sunday is the day of recreation, the very day by which all days are ordered and understood. It is the day of resurrection. It is the day for gathering together and corporately realizing and manifesting the reality of Christ's redemption into which the entire cosmos has been incorporated.

Again, the important point here is that such a day is set apart by what we do during this time period. When Christians across the globe gather together in song, sermon, and sacrament, they sanctify socially Sunday morning as a witness to the world that Christ is risen and that God's inextinguishable love has in fact poured out into our world.

But what happens when contemporary Christians forego such worship, and instead compete in athletic events scheduled during this time? What do such practices reveal? When we participate in sporting events on Sunday morning rather than church, we are in fact reducing Christian corporate worship to the activities of recreational life. Such a practice perpetuates inadvertently the notion that our worship life, which is supposed to be the foundation of the Christian week, is in fact merely one of innumerable recreational options scheduled in accordance with a secular conception of time.

But if our temporal practices change our perception of reality, then there are very real consequences for

this: we cannot relativize Christian worship without relativizing Christian truth. We can't relativize the church without relativizing the truth it proclaims. Indeed, such competitive practice does little more than affirm the secular notion that church is just another weekend option, nothing more.

To be clear, I am not advocating Eric Liddell's Sabbatarianism. He was theologically convicted of how one was to keep the Sabbath day. I, on other hand, am concerned by the social and cultural ramifications of Christian families choosing competitive sports over church services, since such a choice, no matter how well-intentioned, cannot but shape adversely their perception of the order of a meaningful reality. And that reality is being defined inexorably in distinctively secular terms.

And so, I believe it is time for the church en masse to say: no more sports on Sunday mornings! If Protestant, Catholic, and Orthodox sports programs come together and form their own leagues, I don't see how this is even remotely an impossibility. And as such sporting events revolve around a distinctively Christian conception of time, they will in turn become social spaces that foster the kind of Christian community for which our secular age is craving.

Eric Liddell had known about the 100 meters race scheduled for Sunday several months before the Summer Olympic Games. Having made his decision to withdraw, he trained instead for the 400 meters race. Unfortunately, he consistently turned in subpar times. And so, when the day of the 400 meters finally arrived – July 11, 1924 – he was not expected to win. As he stepped toward the starting blocks, a trainer from the American Olympic Team, inspired by Eric's faithfulness, handed him a piece of paper that read: "It says in the Old Book: He that honors me I will honor" (1 Samuel 2:30). With paper folded in hand, Eric ran the 400 meters race.

His time was 47.6 seconds, a new world record.

[1] http://jbburnett.com/resources/schmemann/schmemann_intro-2-8th-day.pdf.

[2] David Clayton, "The Path to Heaven is a Triple Helix," available at <http://thewayofbeauty.org/2010/04/the-path-to-heaven-is-a-triple-helix/>.

The Cosmic Cop: Exposing the Killjoy Myth

Many people imagine God as a cosmic cop standing in the center of the galaxies like a policeman directing traffic. “Hey, you! Yeah, you. You look like you’re having fun over there. Well, cut it out!”

“And you, with the video. What’s it rated? R? PG- 13 ? Hand it over, slow and easy like!”

“And who’s that couple liplocked in that dark corner?”

That you, Cindy? And Robert—I shoulda known. We’ll have no more of that. Not while I’m patrolling this beat.”

God. The Cosmic Killjoy. All we want to do is have a little fun. God just wants to spoil it for us.

Conversely, we imagine the devil as a fun-loving imp.

Comedian Flip Wilson popularized the phrase, “The devil made me do it,” as if the devil is a “good 01’ boy” who only wants to help us enjoy ourselves.

That’s a lie.

The devil doesn’t care if you have fun. He hates your guts. He will eat you up. Peter says that the devil is always “seeking whom he may devour.”

A group of tourists in the Holy Land were told by their guide, “You’re probably used to seeing shepherds in your country driving sheep through fields and roads. But in Palestine things are different; the shepherd always leads the way, going before the flock.”

Much to the amusement of the tourists, the first flock of sheep they saw was being driven, not led. Embarrassed, the guide asked the man, “How is it that you are driving these sheep? I’ve always understood that Eastern shepherds lead the sheep.”

“Oh,” replied the man. “That’s true. The shepherd does lead his sheep. But I’m not the shepherd. I’m the butcher.”

Satan is a butcher. He is not interested in

giving you pleasure or happiness. He is only interested in devouring you.

Jesus put things in perspective and exploded this myth when He said, “The thief [Satan] comes only to steal and kill and destroy; I have come that [you might] have life, and have it to the full” (John 10:10).

The devil doesn’t care if you have fun. He only wants to steal and kill and destroy you.

God does not want to spoil your fun. He wants you to enjoy life and enjoy it to the full. He wants you to experience a full and joyful life, the “eternal pleasures” that the psalmist talked about:

*You have made known to me the path of life;
you will fill me with joy in your presence,
with eternal pleasures at your right hand.*

Psalms 16: 11

Workout

Increase your power to confront the Killjoy Myth with this workout:

Read 1 Peter 5:8. How does this verse portray Satan? Why?

Read Job 2:1-8. What does the devil want to happen to Job? Why?

Read Zechariah 3:1. What does Satan do for or to Joshua in this verse?

Read Revelation 12:10. This verse speaks of Satan.

What does it say he does “day and night”? From what you read in Job and Zechariah, can you determine to whom “our brothers” refers? Does it include you?

- taken from *Don’t Check Your Brains at the Door.*

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 любові і вдячності до Нього. Будь ласка, лудтьє добрими провідниками своїх дарів, і поділітья ними, приймаючи угасть в **Share 2015 – Єпархіаний Заклик.**

Enlarging Your Circle of Friendship

Often times when we come to church we find ourselves mingling with the same group of people; people with whom we may have a special affinity or perhaps people with whom we may have formed lasting friendships – and this is a great and wonderful thing! Yet, at the same time, we mustn't pass up the opportunity to interact with and get to know people outside our circle of friends. There is nothing better than a unified parish, whose circle of friendship includes everyone. Take a moment each Sunday to get to know someone different – you won't regret it!

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.

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The Joy of Entering Heaven Through the Flesh of Jesus

Dearly beloved, through all this time between the Resurrection of the Lord and His Ascension, the providence of God thought of this, taught this and penetrated their eyes and heart. He wanted them to recognize the Lord Jesus Christ as truly risen, who was truly born, truly suffered and truly died. The manifest truth strengthened the blessed apostles and all the disciples who were frightened by His death on the cross and were doubtful of His Resurrection. The result was they were not only afflicted with sadness but also were filled with "great joy" when the Lord went into the heights of heaven. It was certainly a great and indescribable source of joy when, in the sight of the heavenly multitudes, the nature of our human race ascended over the dignity of all heavenly creatures. It passed the angelic orders and was raised beyond the heights of archangels. In its ascension, our human race did not stop at any other height until this same nature was

received at the seat of the eternal Father. Our human nature, united with the divinity of the Son, was on the throne of His glory.

The Ascension of Christ is our elevation. Hope for the body is also invited where the glory of the Head preceded us. Let us exult, dearly beloved, with worthy joy and be glad with a holy thanksgiving. Today we not only are established as possessors of paradise, but we have even penetrated the heights of the heavens in Christ. The indescribable grace of Christ, which we lost through the "ill will of the devil," prepared us more fully for that glory. Incorporated within Himself, the Son of God placed those whom the violent enemy threw down from the happiness of our first dwelling at the right hand of the Father. The Son of God lives and reigns with God the Father almighty and with the Holy Spirit forever and ever, Amen. (*St. Leo the Great*)