

23ND SUNDAY AFTER PENTECOST

OCTOBER 19, 2008

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SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 20 – OCTOBER 26, 2008

TUESDAY, OCTOBER 21 8:30 AM LITURGY ☩ MARIA BODNARUK (40TH DAY); REQ: BORYS BODNARUK; OLENKA & CHRISTINE & DAVID AGUILAR; SUSIE & MICHAEL BOYKO

WEDNESDAY, OCTOBER 22 6:30 PM LITTLE VESPERS

THURSDAY, OCTOBER 23 8:30 AM LITURGY – FEAST OF ST. JAMES, THE BROTHER OF THE LORD
SPECIAL INTENTION

SATURDAY, OCTOBER 25 7:00 PM GREAT VESPERS FOR SUNDAY (NOTE CHANGE FROM NORMAL TIME)

SUNDAY, OCTOBER 26 10:00 AM LITURGY FOR ALL PARISHIONERS

Ask Fr. James

Do you have a question about Liturgical Practices, the Church, Spirituality or any subject relating to our life as Eastern Christian? If so, write your question on a piece of paper and place it in the collection or e-mail your question to frjames@mac.com. He will answer your question in a future bulletin.

Дякуємо

Last Sunday we held our first “Generations of Faith” whole parish catechetical event. It was encouraging to see so many parishioners attend. **Thank You** to everyone who helped make it such a success – those who set up, brought food, helped present and cleaned up. *Многая і благая Лима!*

The Particular Law of our Church

Art. 170 – Although every Catholic may fulfill his obligation by assisting at the Divine Liturgy, Vespers or Matins on Sundays and holy days in any Catholic church, our faithful should as a rule attend their own parish church.

Art. 460 – The celebration of the Canonical Hours, especially Matins and Vespers must be introduced where they have fallen into disuse in parishes, especially since the decision of the Holy See now allows these canonical services to satisfy the Sunday and Holydays obligation of the faithful by their participation in them.

– *Pastoral Guide of the Ukrainian Catholic Church in the United States of America (1999)*

Over the Top!

Anna and Martha Oleksyshyn Memorial Matching Fund

Through the generosity of Roman Oleksyshyn and in memory of his wife and sister, this fund has been established to reduce the parish debt. Pan Roman will match donations to this fund up to \$10,000.00 – for a grand total of \$20,000.00! Donations to this matching fund must be noted as such. Please note that contributions should be made *in addition* to your normal weekly contribution. We have thus far received donations totaling \$10,000.00. With Pan Roman’s matching contribution, that brings the Grand Total to \$20,000.00.



Holodomor Commemorations

San Diego: This coming Saturday October 25 and on Saturday, November 22 we will hold two events to commemorate the *Holodomor*. Please see the separate flyer for more information.

Los Angeles: On Saturday November 8 and Sunday November 9, there will be various events to commemorate the *Holodomor*. Please see the separate flyer for more information.

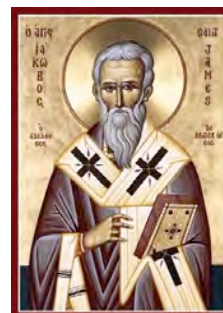
www.stjohnthebaptizer.org

Our new website is up and running. www.stjohnthebaptizer.org. It is a work in progress. Watch for regular updates. The Parish Calendar and Parish Bulletins section will be updated regularly.

Books for sale:

Millennium of Christian in Ukrainian: A Symposium, published in 1987 by St. Paul University in Ottawa, Canada. It is available for \$5.00.

The Divine Liturgy: Anthology for Worship. Published in 2004 by the Metropolitan Sheptytsky Institute of Eastern Christian Studies in Ottawa, Canada. It is available for \$40.00. Please see Fr. James if you wish to purchase one of these books.



October 23: Holy Apostle James, Brother of the Lord

James is called the Lord's brother because tradition holds that he was the son of the righteous Joseph, the betrothed of the Most-holy Theotokos. He was Bishop of Jerusalem for thirty years and zealously governed the Church of God. At the instruction of the Lord, James compiled the first Liturgy, which seemed very long for later Christians, and St. Basil and St. John Chrysostom shortened it. He converted many Jews and Greeks to the Christian Faith, and even the unbelieving Jews were amazed at his righteousness, referring to him as “James the Just.”

When Ananias became High Priest, he and other Jewish elders determined to kill James for being a preacher of Christ. Once, during the feast of Passover, when many people had gathered in Jerusalem, the elders forced James to climb onto the roof of the Temple, and tried to make him speak against Christ. He climbed up and spoke to the people of Christ as the Son of God and the true Messiah, of His Resurrection and His eternal glory in the heavens. The infuriated priests and elders pushed him off the roof; he fell and was severely injured, but was still alive. Then, one man ran up and struck him on the head with a fuller's club with such force that he was killed. Thus, this most glorious apostle of Christ died a martyr's death, and went to live eternally in the Kingdom of his Lord. James was sixty-six years old when he suffered for Christ.

<i>Sunday Collection: October 12, 2008:</i>	\$531.00
<i>Oleksyshyn Fund:</i>	\$325.00
<i>Second Collection:</i>	\$32.00
<i>Book Sales:</i>	\$5.00
<i>Total:</i>	\$893.00

LOVE OF GOD AND NEIGHBOR

The Church is a union of faithful held together by faith in Jesus Christ. She is called to bring people to God and guarantee each person salvation through Christ the Lord. In this context, the faithful of the Church should attain God without waiting for eternity, but should be united here on earth with God. This means nothing more or less than living in love towards each other.

The Holy Evangelist John the Theologian, the Apostle of Love, clearly says: *“God is Love. Who abides in Love, abides with God.”* Each of us should nurture this grace from God, this virtue of Love, which is the seed of all moral virtues which raise people to true Christianity and inspire us to live an exemplary Christian life.

The greatest task for all of us is to learn to love each other, not only within our family, but also within the community. Then we will change our personal, family and community life for the better. This is not easy to do, but it is necessary for our wellbeing, so that each of us can feel peace and serenity in our soul and fulfillment in our communal life.

We need goodwill and a good attitude and to be open to accepting the truth of another’s experience and we must have patience in order to accomplish anything.

The parable about the rich man and Lazarus gives us a view of the two different worlds these men represent. Christ does not condemn the rich man for his wealth but for the fact that, seeing Lazarus dressed in rags and obviously sick, the rich man was indifferent to his need and felt no obligation to help the poor man in any way.

Today’s Holy Gospel sets before us the difficult question: do you, happy with your material possessions, feel a need to share with those who lack even the basic essentials of life? If you do, then your conscience is clear. But, if you are like the rich man in today’s Gospel reading and your heart is unfeeling to the pain and suffering of the poor, then it is time for you to search your conscience and to change your life.

At the Last Judgment, the Savior will ask each of us about our behavior toward our neighbors with these words: *“I was hungry. I was thirsty. I was downtrodden. I was a traveler. I was at the point of death. — Whatever you did for the least of My brothers, you did this also for Me.”* May today’s Holy Gospel provide us the opportunity to deeply think about this question.

ЛЮБОВ БОГА І БЛИЖНЬОГО

Церква є спільнота вірних об’єднаних вірою в Ісуса Христа, яка покликана привести людей до Бога і забезпечити кожному спасіння через Христа Господа. В світлі цього розуміння ми, вірні церкви, повинні осягнути Бога не чекаючи вічності, але вже тут на землі бути в злуці з Богом, а це значить не що інше, як перебувати в любові один до одного.

Св. Євангелист Іван Богослов, Апостол Любові, ясно про це говорить: *„Бог є Любов, хто перебуває в Любові перебуває в Бозі”*. Кожен із нас повинен плекати ту Божу чесноту, чесноту Любові, яка є джерелом всіх моральних чеснот, які підносять людину до гідності християнина і спонукають нас вести досконале християнське життя.

Найбільшим завданням для кожного із нас — це навчитися любити один одного не тільки в родині, але рівнож і в громаді, і тоді ми змінимо наше особисте, родинне і громадське життя на краще.

Притча про багача і Лазаря, це мініатюрний образ двох світів і людей, що опинилися по двох сторонах рубікону. Христос у притчі не дорікає багатому за його багатства і пурпури, що ними він зодягався, а за те, що він маючи під боком убогого, обдертого і хворого Лазаря, був байдужим до його нужди, і не почувався до обов’язку полегшити його нещасну долю.

Сьогоднішнє св. Євангеліє ставить і нам, в повній наготі, драстичне питання: чи ти, втішаючись матеріяльними багатствами, відчуваєш в собі потребу поділитись ними з тими, що позбавлені елементарних засобів до життя? Якщо так, то з твоєю совістю все в порядку. Але, якщо ти подібний до того євангельського багача і твоє серце нечуле на болі і страждання убогих, тоді тобі час на іспит совісти, на іспит твого життя.

На Страшному Суді Спаситель поспитає кожного з нас про наше відношення до наших ближніх словами: *„Я був голодний. Я був спрагнений. Я був нагий. Я був подорожний. Я був померлий. — Щонебудь ви зробили одному із найменших Моїх братів, це ви Мені зробили”*. Хай, отже, сьогоднішнє св. Євангеліє буде нагодою для нас до глибокої призадуми.

How to Personally Experience the Divine Liturgy

by Stanley S. Harakas

How rich is the “Melody of Prayer!” The experience of prayer in the Church reminds one of the Old Testament instruction of King David to the priestly tribe of the Hebrews: “David commanded the chiefs of the Levites to appoint their brethren as the singers who should play loudly on musical instruments, on harps and lyres and symbols, to raise sounds of joy” (RSV, 1 Chronicles 15:16). Our instruments as Christians are just as rich, even more varied. For our worship is indeed, “a melody of prayer.”

The Melody Of Prayer

The “melody of prayer” includes the silence of the inner prayer of the Hesychast in the self-moving and self-praying Jesus Prayer. It includes the strains of the pure adoration of the “Holy, Holy, Holy” of the Trisagion. A not insignificant instrument contributing to the melody of prayer is petitionary prayer. “Ask and it shall be given unto you” is authorization enough to approach the Father with open hand, ready and expectant to receive the bountiful blessings of the “giver of every good gift which comes from above.” Reflecting the Mediator’s stance before the heavenly throne, we poor mortals contribute to the harmony of the “melody of prayer” by not only calling upon the sainted friends of God to intercede for us, but to play that beautiful and loving counterpoint by praying for others in their need. Somber tones reverberate in the melody in a secret joy when we offer up ourselves and our treasure, our pride and deepest hopes when we commit sacrificially what is ours in honor of God and for the sake of others, or the higher values in which we find life’s meaning. Prayer, as well, is the fruit of a hundred nights of contemplation in three or four lines of distilled spiritual music in the *Philokalia*. There is no end to the instruments, the notes, the harmonies, the variations, the spiritual song which is the melody of prayer.

In that melody, however, there is an instrument which is so powerful, so strong, so rich in its tone and tenor, that it dominates with its themes the whole melody of prayer. Its power comes from the fact that it expresses the very heart of the faith. It gathers up the separate melody lines, harmonic themes, spiritual pathos, soaring songs of hope, the major and minor scales of the Christian calling, and unites them into a great harmonic masterpiece, a “symphonia” of faith. This profound instrument in the melody of prayer is liturgical worship.

Liturgical Worship

The liturgy of the Church draws upon every resource available in the Church. Generation upon generation of Christians have expressed their response to the gracious economy of divine condescension and the mystery of salvation. The Church has filtered much out of the vast spiritual production of the prayer experience of myriads of Christian souls, ordered and structured it, and has made it its own language for its common prayer. It is a rich and complex heritage. Its range is without any apparent limits. It knows how to exalt the great and magnificent mystery of the Holy Trinity as well as to honor the humblest and most ordinary saint. The liturgy of the Church takes the common created materials of nature and uses them to incarnate the energies of God. Water, wine, bread, oil, grain, metal, wood, colorful pigments, glass and mosaic tesserae, threads and cloth, wax and wicks, palms and flowers, resins and perfumes, bells and semantra all join in a chorus expressing divine grace in the liturgy of worship. The liturgy of the Church transforms the day and the nights, the seasons of time, incorporating them into the Kingdom of God. It knows how to bless oxen and fishing boats, houses and shops, the schoolhouse and automobiles, and to lift up daily food into the sphere of the holy and sacred.

The Divine And Holy Eucharist

But most important of all, the liturgy of the Church knows how to offer bread and wine, and in the offering to manifest here on earth, the eternal Kingdom. For it is in the Eucharist, that the ancient promise of unity of the Creator with the creature is realized. Within the four walls, the ceiling and the floor of the temple, space and time are transfigured. The Church is gathered in its fullness, *επι το αφοτο* (*in the same place*), and every element of the Kingdom is gathered together manifesting the life of humanity in the life of God. Present are Christ in the Eucharistic mystery, the believers, the saints of the Church triumphant. The melody of prayer reaches its apogee in the glorious experience the primordial unity of the Archetype with its image and likeness. In the Eucharistic liturgy, the patristic apophthegma “God became man, that man might become god” is realized and the meaning of St. Peter’s invitation that human beings become ‘partakers of divine nature’ is culminated.

The Reality Of Our Worship For Lay People – Or is it?

An empirical investigation seems to belie the promise and the profundity of the Eucharistic liturgy. People attend the weekly worship of the Church with such routine attitudes! They seem to leave the liturgical services in about the same mood as that with which they entered it. The eucharistic theology, the richness of worship, the glorious hymns, the profundity of the sacramental action seem so often to pass them over. Even the ministers of the sacrament, the bishops and the priests and the deacons often appear as mere actors, doing the routine motions of a play whose lines and movements are so well known, that they are like second nature—unreflective, automatic; devoid of feeling, sensitivity, consciousness! It seems as if for many who profess the Christian Faith that the melody of the eucharistic liturgy falls upon deaf ears, strikes few if any spiritual chords. The renewal of the life of the average Churchgoer in the life of the liturgy is the concern of this pamphlet. In general, I ask the question how liturgical worship, with its ancient formulations, its hidden in history of structures and its varied spiritual foci may be more fully appropriated by today’s caring Christian. My concern is pastoral, and it seeks to discover ways for the committed Christian to become something more than a mere spectator of liturgical action. More specifically, and more concretely, I have raised the question of lay participation in the form and structure, the particular actions and hymns, the sacramental reality and the liturgical symbolism of the eucharistic liturgy of the Eastern Church, the Divine Liturgy of St. John Chrysostom.

There is a whole increasing and developing bibliography on the history of liturgical development. There is another bibliography in the field of liturgical theology. Both are extremely important, not only for understanding of the past history of the liturgy, but also for the correction of misinterpretations, improper practice, and even the order and structure of the service as it is conducted today. These are laudable and important efforts and need to be pursued with all seriousness. Nothing in these lines should be construed as being in disagreement with those efforts. But it should be noted that these studies share a common focus: their major concern is the structure and the meaning of the liturgical service itself. My focus is another: it is the worshipper. And I ask, what guidance can be given to the faithful Christian for a more meaningful experience in the liturgy of the Church? How can the Liturgy of St. John Chrysostom become, for the devoted and already committed Christian a spiritually stimulating, rewarding and meaningful experience?

Continued next week