

St. John the Baptizer

Parish Bulletin

August 25, 2018 • Fourteenth Sunday after Pentecost



Schedule of services:

Divine Liturgy:

Saturday 9:00 AM

Sunday 9:30 AM

Holy Days 6:30 PM

And as scheduled (see website or bulletin)

Confessions: 30 minutes before or immediately following Divine Liturgy, or by appointment

Parish Administrator:

Fr. Yurii Sas (О. Юрій Сас) cell (917) 224-0904

St. John the Baptizer

Ukrainian Catholic Church
4400 Palm Ave. • La Mesa, CA 91941
<http://www.stjohnbaptizer.org>

Liturgy schedule for this upcoming week:

Saturday, September 1, 9:00 am - For the needs of the parishioners

Sunday, September 2, 9:30 am - Fifteenth Sunday after Pentecost

Літургійний графік на цей тиждень:

Субота, 1 вересня, 9:00 ранку - для потреб парафіян

Неділя, 2 вересня, 9:30 - п'ятнадцяту неділю після П'ятидесятниці

Propers**Глас 5**

Тропар: Собоєзначальне Слово Отцю і Духові, * від Діви роджене на спасення наше, * оспіваймо, вірні, і поклонімся, * бо благоволив плоттю зійти на хрест * і смерть перетерпіти, і воскресити умерлих * славним воскресенням своїм.

Слава...

Кондак: До аду, Спасе мій, зійшов Ти * і врата сокрушив Ти як всесильний, * умерлих як Творець воскресив з собою * і смерті жало сокрушив Ти, * і Адам від клятви ізбавився, Чоловіколюбче. * Тому і всі зовемо: Спаси нас, Господи. І нині...

Богородичний: Радуйся, двері Господні непроходимі, * радуйся, стіно і покрове тих, що прибігають до Тебе, * радуйся, пристане, бурями не навіщувана * і подружжям незаймана, що родила плоттю Творця твого і Бога. * Молитись не переставай за тих, що оспівують * і поклоняються різдву Твоєму.

Прокімен: Ти, Господи, захорониш нас і збережеш нас від роду цього і повік (Пс. 11,8).

Стих: Спаси мене. Господи, бо не стало праведного (Пс. 11,2).

Алилуя: Милості твої, Господи, повік оспівуватиму, сповіщу з роду в рід істину твою устами моїми (Пс. 88,2).

Стих: Бо сказав Ти: Повік милість збудується, на небесах приготується істина твоя (Пс. 88,3).

Причасний: Хваліте Господа з небес, хваліте його в вишніх (Пс. 148,1). Алилуя, тричі.

Tone 5**Troparia and Kontakia**

Troparion, Tone 5: Let us the faithful acclaim and worship the Word,* co-eternal with the Father and the Spirit,* and born of the Virgin for our salvation.* For He willed to be lifted up on the cross in the flesh, to suffer death* and to raise the dead by His glorious resurrection. Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion, Tone 5: You, my Saviour, descended to Hades,* and as the Almighty, You shattered its gates.* With Yourself You, as the Creator, raised the dead and shattered the sting of death,* and delivered Adam from the curse, O Lover of Mankind.* And so we cry out: "Save us, O Lord."

Now and for ever and ever. Amen.

Theotokion, Tone 5: Rejoice, O rampart and protection of those who have recourse to you!* Rejoice, O tranquil haven and Virgin,* who gave birth in the flesh to your Maker and God!* Fail not to intercede for those* who sing and worship the Child you bore.

Prokeimenon, Tone 5

You, O Lord, will guard us and will keep us* from this generation and for ever.

verse: Save me, O Lord, for there is no longer left a just man. (Psalm 11:8,2)

Alleluia, Tone 5

verse: Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with my mouth.

verse: For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared. (Psalm 88:2,3)

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* Alleluia, alleluia,* alleluia. (Psalm 148:1)

"When someone is pregnant, she is not 'expecting a child' – she already has one. She is not 'going to be a mother' – she already is a mother. The baby is not 'on the way,' the baby has already arrived. If we are going to change the way society treats unborn children, we have to change the way we talk about them." – Frank Pavone

Why don't Ukrainian Catholics usually kneel?

It's the weekend and you are going to visit your friends for a party. As with any good party, people sing and dance, greet other guests with well wishes, the host raises a toast to all present, and, if you're polite, you'll thank the gracious hosts with a hug for inviting you into their home. You leave the party feeling good, hardened in your relationship with the friends you visited and celebrated.

There was something peculiar at this party, however. There were people who, albeit in the room, were not engaging in the party. When people raised their arms to dance they averted their eyes, when people sang they only but whispered the words under their breaths, when they thanked the host they closed their eyes and held their hands to themselves, and when the toast was offered they knelt in a corner. This kind of party occurs every Sunday in our parish, at the Divine Liturgy.

As with any gathering, the body language and posture of a person says a lot about what one is feeling in a given situation. Most psychologists will say that by folding his or her arms a person is symbolic of putting up a physical barrier – kneeling a sign of penitential submission. During the Divine Liturgy, neither of these is the case! It is a celebration of our salvation, a joyous remembrance of Christ's Resurrection, one which we should embrace standing upright and with open arms. The Divine Liturgy is a party, why would we want to physically close ourselves off from that?

In fact, the Sixth Ecumenical Council in Trullo made kneeling **illegal (yes, illegal)** on all Sundays, Holy Days, and every day between Pascha and Pentecost. The council's canon reads verbatim, "we are making it plain to the faithful, that after the entrance of those in holy orders into the sacrificial altar on the evening of the Saturday in question [vespers], let none of them bend the knee until the evening of the following Sunday."

This is not to discredit the deeply powerful prayers of our Church done kneeling or in prostration. After all, the most ancient models of prayer, the Old Testament Prophets and Early Church Monastics, knelt in penance and reconciliation; and much of our Lenten worship relies on such prayer; the operative words being penitential, reconciliatory, and Lenten. The issue is, however, that Sundays Liturgies and most Holy Days of our Liturgical Calendar are not times set aside for penance. By then, the time of penance has already passed!

A person does not attend a party having previously offended the host. Rather, he or she seeks forgiveness before entering the celebration, not during. In this case, however, it is important to mention that the host is incredibly understanding and loving, and will not usually thwart a person from celebrating in His company.

Prayers like the Our Father lend themselves to opening up. Picture a young child, running to his or her father for an embrace, to be picked up and played with. This is exactly what we are doing when we recite this prayer – seeking eternal joy with our Heavenly Father. The Mother of God with her hands raised, as depicted above every church altar is the ideal that we all should emulate – not only the clergy.

(From the website of St. Joseph The Betrothed Ukrainian Catholic Church, Chicago.)