

Parish Council:

Pastoral Committee:

Luke Miller

Volodymyr Bachynsky

Mark Hartman

Gabriel Stanford Espedal

Olga Fedunyak

Financial Committee:

Stephen Hoisan

Bohdan Kniahynyckyj

Maria Robinson

Xenia Moore

Mariya Sementsiv (bookkeeper)

St. John the Baptizer

Ukrainian Catholic Church

4400 Palm Ave. • La Mesa, CA 91941

<http://www.stjohnbaptizer.org>

St. John the Baptizer

Parish Bulletin

September 2, 2018 • Fifteenth 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

Liturgy schedule for this upcoming week:

Sunday, September 9, 9:30 am - Sixteenth Sunday after Pentecost

Літургійний графік на цей тиждень:

Неділя, 9 вересня, 9:30 - Шістнадцята неділя після П'ятидесятниці

Propers

Troparia and Kontakia

Troparion, Tone 2: Fashioner of all creation,* you fixed times and seasons by Your own authority;* bless the crown of the year, O Lord, with your goodness,* preserving our nation and Your city in peace;* and save us through the prayers of the Mother of God.

Troparion, Tone 1: Rejoice, Virgin Mother of God, full of grace,* harbour and protection of the human race:* from you the Redeemer of the world was incarnate.* For only you – ever blessed and glorified – are Mother and Virgin.* Pray to Christ our God to grant peace to the world.

Troparion, Tone 1: O venerable saint, you became a pillar of endurance,* rivalling the forefathers: Job in afflictions and Joseph in trials,* and while still in the body you lived the life of the Bodiless ones.* O Symeon our father,* entreat Christ God to save our souls.

Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion, Tone 2: Seeking things above, you joined yourself to those on high;* you made your pillar a fiery chariot,* through which, O venerable one, you became a companion of the angels.* With them, unceasingly implore Christ God on our behalf. Now and for ever and ever. Amen.

Kontakion, Tone 2: You dwell on high, O Christ the King,* Creator and Builder of all that is seen and unseen.* You made seasons and time and the day and night.* Now bless the crown of the present year.* Guard and protect our country, this city and your people,* O Lord, so rich in mercy.

Prokeimenon, Tone 3

Great is our Lord and great is His strength;* and of His knowledge there is no end.

verse: Praise the Lord for a psalm is good; may praise be sweet to Him. (Psalm 146:5)

Prokeimenon, Tone 7

Precious in the sight of the Lord is the death of His venerable ones. (Psalm 115:6)

Epistle

1 Timothy 2:1-7; Colossians 3:12-16

Alleluia, Tone 4

verse: To You, O God, is due a hymn in Sion, and to You shall a vow be paid in Jerusalem. (Psalm 64:2)

verse: You will bless the crown of the year with Your goodness. (Psalm 64:12)

verse: Blessed is the man who fears the Lord; he shall delight exceedingly in His commandments. (Psalm 111:6-7)

Gospel

Luke 4:16-22; Matthew 11:27-30

Communion Hymn

You will bless the crown of the year* with Your goodness. (Psalm 64:12)* The just man shall be in everlasting remembrance;* of evil hearsay he shall have no fear. (Psalm 111:6-7)* Alleluia, alleluia,* alleluia.

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.

(From the parish bulletin of St. Joseph the Betrothed, Chicago)