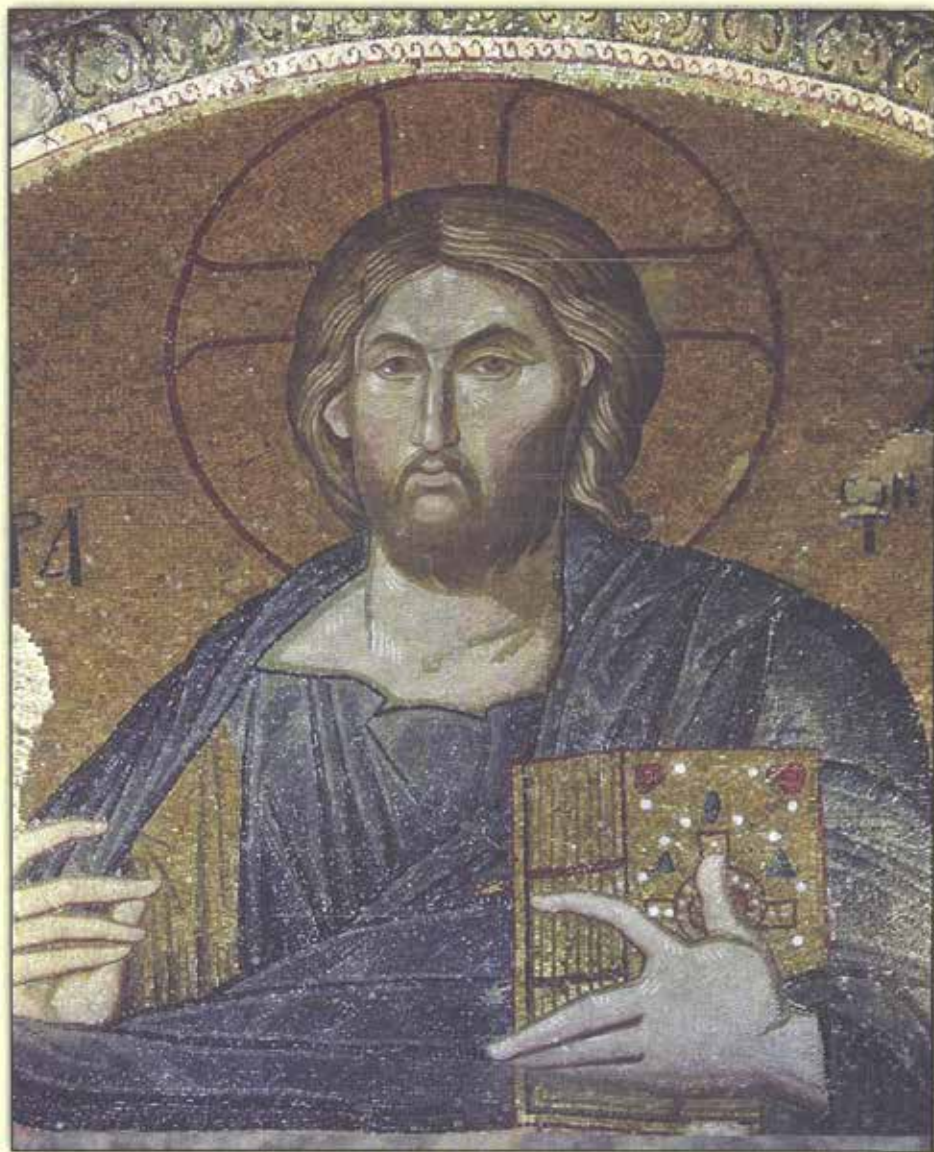


SUNDAY AFTER THEOPHANY



Icon of Christ Pantocrator

January 12, 2014
SUNDAY AFTER THEOPHANY – TONE 1
THE HOLY MARTYR TATIANA, DEACONESS

SCHEDULE OF SERVICES FOR THE WEEK OF JANUARY 13 – JANUARY 19

SATURDAY, JANUARY 18

6:00 PM – **NO VESPERS THIS EVENING**

SUNDAY, JANUARY 19 – 35TH SUNDAY AFTER PENTECOST: OUR VENERABLE FATHER MACARIUS THE GREAT, THE EGYPTIAN

9:30 AM – Divine Liturgy

for all parishioners

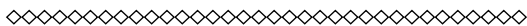
Delicious hand-made potato and cheese varenyky are still available for \$7.00/ dozen. Please see Olena Bankston to purchase.



“What does obedience do for us? Obedience gives us faith. Are we reacting against Christ and His Church, or are we accepting its authority? Faith comes from that kind of submission. Remember that when our blessed Lord was born, Herod consulted the scribes. He said to the scribes, ‘Where is Christ to be born?’ They said, ‘He is to be born in Bethlehem.’ Did they go? There was not a single scribe at the crib – not one. But they knew. Our faith today can be a kind of creedal assent, instead of a living act of the will, conscious of the fact that we are submitting to Christ, as Christ submitted to the heavenly Father.”

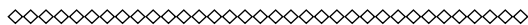
Venerable Fulton Sheen

(Through the Year with Fulton Sheen)



House Blessings

It is our custom to have our homes blessed with the holy water sanctified on Theophany (the feast which commemorates the Baptism of the Lord in the Jordan River). If you would like your home blessed please let Fr. James know. If you have any questions about house blessings, what is involved, why we bless our homes, etc., please speak with Fr. James.



Liturgical Calendars for 2014 are available in the church hall. Special thanks to Goodbody Mortuary for once again sponsoring our calendars.

Thank You to all those involved in making yesterday's Malanka celebration a success. May God bless all those who sacrificed their time to prepare the delicious food and to set up and decorate the hall. Your hard work and dedication are a shining example to us all. Last but not least, Thank You to all who helped to clean up.

LETTING CHRIST LIVE IN ME

WHAT DID ST. PAUL MEAN when he wrote, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me” (Galatians 2:20)? How was he crucified with Christ? In the sacramental sense, he was “crucified” the same way we were: through baptism. In this mystery the death and resurrection of Christ are mystically represented. We are buried in Christ when we are immersed (buried) in the water. We are resurrected with Him when we are raised up out of the font.

This is not simply an attempt to paint a picture of Christ’s burial and resurrection. These events, like the incarnation, the ascension and all the mysteries of Christ’s work for us are neither abstract ideas nor even moments from the past. They are, to be sure, historical events which happened once in time, but which possess all the power of eternity. Their effect exists in “God’s time,” which is not limited to our earthly limitations of space or the passage of days. Through the holy mysteries – especially baptism and the Eucharist – we are able to connect with the saving events of the incarnation. We do not simply think about them as past, we unite with them as ever-present in what they have accomplished: our union with God in Jesus Christ.

In Acts 9 we read that Paul was baptized in Damascus by Ananias three days after his life-changing encounter with Christ. His attachment to the Law of Moses died as a result of that encounter. He had always been a religious man, but until that time his religious energy was focused on keeping the precepts of the Torah. Paul’s reliance on the Law died when he encountered Christ. His energy was now focused on preaching Christ crucified and risen as the way to God for all, Jew and Gentile. As he wrote in Galatians 2:19, “For I through the law died to the law that I might live to God.”

DYING TO SELF

But Paul did not simply say, “My reliance on the Law has been crucified” but that “I have been crucified...it is no longer I who live.” In this he seems to be responding to the call of Christ recorded in the Gospels: “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me” (Matthew 16:24). A follower of Christ, then, should be prepared to imitate the Master’s way of life.

Paul depicts the Lord’s fundamental act of self-denial, the incarnation, as setting a pattern for our life. “Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men” (Philippians 2:5-7). Paul lived in imitation of this as he went about the Roman Empire preaching Christ but assuring his own livelihood so that he would not seem to be in the preaching business.

Serving others in the spirit of Christ was quickly seen as an important, perhaps the primary, way of letting Christ live in the believer. The image of Christ washing His disciples’ feet was imitated liturgically in Christian history and is practiced in all the apostolic Churches to this day. The head of the community (bishop, abbot, pastor) washes the feet of those he serves as a reminder that all leadership in the Church should be viewed as humble service.

PERSONAL ASCETICISM

Paul first died to the Law that he might live in Christ. He and, the other apostles and countless servants of the Church through the ages died to themselves to serve the Church after the manner of Christ. But there is also a way in which every believer is called to die to oneself. Further in the Epistle to the Galatians St Paul specifies this death as “death to the flesh”: “Those who are Christ’s have crucified the flesh with its passions

and desires” (Galatians 5:24). His list of the passions of the flesh runs from adultery and fornication to contentiousness and jealousies. His definition of “flesh,” then, is not limited to what we might call the physical but also to what we might label as psychological or emotional. The common denominator to Paul’s list is the ego. To be Christ’s, for Christ to live in us, we must deal with the distorted ego of our fallen human nature.

The average, well-meaning Christian often envisions the Christian life as attending church services and keeping the commandments as best he can. However the average, well-meaning Christian rarely if ever has an experience of the God whom he worships. Those who have experienced God’s presence in their lives are generally those who have attempted to cleanse their hearts from egotistical desires and passions.

According to the nineteenth century Russian theologian St Theophan the Recluse, the spiritual life takes work. “An instantaneous prayer life is impossible. You must make a strong effort to control your thoughts, at least to some degree. Prayer does not come about as you expect—by just wishing for it, and, suddenly, there it is. This does not happen.” In another place he wrote, “The chief reason why so few people attain to full Christian perfection is exactly their reluctance, through self-pity, to force themselves to deny themselves.” He calls our reluctance to take up the cross “self-pity:” It’s too hard to pray and fast regularly, to work on my failings day after day, to put up with so-and-so. What would he have thought of our lifestyle, dedicated to the pursuit of happiness as it is?

Dying to one’s self through fasting and humility draws away the curtain of our egos, as it were, and allows us to see the deeper reality of our existence. When we are constantly striving to focus on the image of Christ in us rather than on the cravings of our “flesh,” we awaken to our true nature and realize that God truly does dwell within us. When that happens we appreciate

that Paul’s statement, “It is not I who live...” is not mere rhetoric. It is the true meaning of our existence revealed in fact.

A Spiritual Warfare

St John of Kronstadt was a charismatic parish priest in 19th century Russia. He so exemplified the life in Christ that his cathedral – built to hold 5,000 – was packed for Liturgy every day. On the 45th anniversary of his ordination in 1903 he described his taking of the cross:

“Once ordained a priest and pastor, I soon learned through experience ... how many infirmities, weaknesses, and sinful passions there were in me, how strong a hold the prince of this world had over me, and how I had to struggle hard with myself, with my sinful inclinations and habits, and conquer them, so as to be as far as possible invulnerable to the arrows of the enemy.

“The spiritual warfare began, and with it watchfulness over oneself, sharpening of spiritual sight, teaching oneself uninterrupted secret prayer and invocation of the all-saving Name of Christ.

“In this warfare I have come to know the immensity of God’s long-suffering to us; for He alone knows all the infirmity of our nature... He has surrounded and continued to surround me everyday with the joys of salvation from sin in peace and expansion of the heart. The divine mercy which I have experienced and the perpetual nearness to me of the Lord confirm me in the hope of my eternal salvation and in that of those who follow and hear me.

Source: Eparchy of Newton



BEGINNINGS

By VRev. Michael Koblosh

New Year is a time of beginnings. The beginning of the Bible relates two narratives of the beginning of the world.

In the first, the seven-day narrative, (Genesis 1:1 – 2:3) the primary image is water, or the “deep.” Above this water, the Spirit of God hovers, and into it, God sends His Word: “*And God said.*” Through His Word, the dark, frightening unformed, chaotic ‘deep’ begins to gather into a coherent creation. Here, water is given as ‘prime matter’ of creation – as creation’s womb.

In the second narrative, (Genesis 2: 4 – 3: 24), in the beginning is a desert in which God creates a garden-oasis. In this desert-paradise man and woman are created. This second narrative about Adam and Eve tells us that death and suffering are brought about by man’s sin, by his ‘No’ to God’s commandment.

In his book on creation, *The Hexameron*, St. Basil it is clear that the Church never understood these two narratives as literal, scientific explanations of the origins of the universe. Rather, their prefigurative function is to establish a stage for Christ:

At Theophany, Christ, the Word of God, descends into the waters at the beginning of His

ministry to be baptized, and the Spirit of God is revealed over the waters. This image fulfills the first narrative: Christ has come to a creation that has fallen back into darkness, chaos, corruption and death through man’s sin. One again, God sends His Word into the ‘deep,’ this time to recreate the world, making it a “new creation.” (2 Cor. 5: 17; Rev. 21: 5), filled –not with death and stench – but with His own glory.

After His baptism, Jesus goes into the desert to resist the devil’s temptations. He goes there as the “Last Adam” (I Cor. 15: 45) do the fast that Adam failed to do and say ‘Yes’ to God, thereby reversing the first Adam’s sin, Adam’s ‘No.’ Through His fast in the primordial desert, Christ fulfills the second Genesis narrative.

Having done all that, He begins His public ministry with the words, “*Repent, for the Kingdom of God is at hand.*” That means that paradise, our natural ‘home,’ is now opened for us; that in the desert, Eden is restored and we are invited to enter it by repenting of our sins and accepting Christ. At the beginning of the New Year, let’s resolve to do just that.

ON BAPTISM:

Metropolitan Herman

For the Christian there can be no true life without the reality of death. The Lord makes this very clear: “*Truly, truly I say to you, unless a grain of wheat falls into the earth and dies it remains alone, but if it dies, it bears much fruit*” (Jn. 12: 24). New life requires dying to the life that is bound to sin and mortality. Through baptism “into Christ’s death” (Romans 6: 3), we have died to the world, to live a new life in Christ. Dying to sin and mortality through holy baptism, we are inseparably joined to the new life of the resurrection. We must first die to our very selves so that the life of Christ may take root within us. By virtue of our immersion into the waters of baptism we are to live in a constant state of tension – the tension between the old and the new, the corruptible and incorruptible. We are *in* the world, but we are not *of* the world. Within this tension – being a citizen of the Kingdom of Heaven while still living in the world – the pastor is obliged to remind his flock of the promise of eternal life given us in baptism. It is through baptism that we are immersed into – and become one – with Christ’s regenerating death and resurrection. Without baptism and outside of the context of baptismal life, a pastor has no foundation upon which to work.

The English version of this homily by Pope Francis appeared in the May 19th bulletin

Не будьте християнами «на півставки».

Промова Папи Франциска на загальній аудієнції

15.05.2013 р. Б.

Доброго дня, дорогі брати і сестри!

Сьогодні я хочу зосередитись на тій дії, яку виконує Святий Дух у проводі Церкви і кожного з нас до Істини. Ісус каже до Своїх учнів: Святий Дух, «він наведе вас на всю правду» (Ів. 16,13), він, Котрий є «Духом істини» (пор. Ів. 14,17; 15,26; 16,13).

Ми живемо в часі, який є досить скептичним щодо істини. Бенедикт XVI багаторазово говорив про релятивізм, тобто тенденцію вірити в те, що ніщо не є точним і думати, що істина дається за згодою чи за нашим бажанням. Виникає питання: чи «істина» насправді існує? Чим є «істина»? Чи можемо ми її пізнати? Чи ми можемо її віднайти? Тут мені на гадку спадає питання римського прокуратора Понтія Пилата, коли Ісус показує глибинне значення Своєї місії:

«Що таке – істина?» (Ів. 18,37-38). Пилат не розуміє, що «Істина» стоїть перед ним, він не може бачити в Ісусі обличчя істини, яке є обличчям Бога, Ісус же є: Істина, яка у сповнення часів «стала тілом» (Ів. 1,1-14), прийшла серед нас, щоб ми могли її пізнати. Істину неможливо взяти до рук наче якийсь об'єкт, її можна зустріти. Це – не володіння, а зустріч із Особою.

Але хто допомагає нам розпізнати, що Ісус є Словом істини, Єдинородним Сином Бога Отця? Св. Павло навчає нас, що «ніхто не може сказати: Господь Ісус, як лише під впливом Духа Святого» (1 Кор. 12,3). Власне Святий Дух, дар Воскреслого Христа, допомагає нам розпізнати Істину. Ісус називає його «Утішителем», що означає «той, хто приходиться нам на допомогу», хто є поруч з нами, щоб підтримувати нас на шляху знання, і під час Тайної Вечері Ісус запевняє учнів, що Святий Дух усього навчить їх, нагадуючи їм Його слова (пор. Ів. 14,26).

Якою ж тоді є дія Святого Духа в нашому житті і в житті Церкви, яка веде нас до істини?

Перш за все, нагадувати і закарбовувати на серцях віруючих слова, які сказав Ісус, і саме через ці слова Божий закон – як звіщали пророки Старого Завіту – вписаний в наші серця і стає всередині нас принципом, відповідно до якого ми проводимо оцінювання у нашому виборі, а також яким керуємося у щоденній діяльності, і він стає життєвим принципом. Реалізується велике пророцтво Езекіїла: «Я окроплю вас чистою водою, і ви очиститесь; я вас очищу від усіх ваших гидот і від усіх ваших кумирів. Я дам вам нове серце, і новий дух вкладу в ваше нутро... Я вкладу в ваше нутро дух мій і вчиню так, що ви будете ходити в моїх заповідях та берегти й виконувати мої установи» (Ез. 36,25-27). Насправді, наші дії народжуються з глибини: власне серце потребує навернення до Бога, а Святий Дух перемінює його, якщо ми відкриваємось на Нього.

Тоді Святий Дух, як обіцяв Ісус, наводить нас «на усю правду» (Ів. 16,13), Він веде нас не лише на зустріч з Ісусом, повноти Істини, але вводить нас «в» Істину, тобто допомагає нам увійти в глибшу спільність з самим Ісусом, даруючи нам знання Божих речей. Своїми власними зусиллями ми не можемо цього досягнути. Якщо Бог не просвітлює нас з середини, то наше буття християнами буде лише поверхневим. Традиція Церкви підтверджує, що Дух істини діє у наших серцях, викликаючи це «почуття віри» (sensus fidei), через яке, як стверджує II Ватиканський Собор, Народ Божий, під проводом Вчительського Уряду, непохитно дотримується віри, даної раз і назавжди святим, проникає в неї все глибше правильним думанням і все повніше застосовує її в житті (пор. Догматична Конституція *Lumen gentium*, 12). Запитаймо себе: чи ми відкриті на Святого Духа, чи я молюсь до Нього, щоб Він просвітив мене, зробив мене більш чутливим на Божі справи? І це є молитва, яку ми маємо

молитись кожного дня, кожного дня: Святий Духу, нехай моє серце буде відкрите на Слово Боже, нехай моє серце буде відкрите на добро, нехай моє серце буде відкрите на красу Бога, кожного дня. Але я б хотів запитати усіх вас: Скільки з вас щодня моляться до Святого Духа? Хм, мабуть небагато з вас... Що ж, небагато, але ми повинні усвідомлювати це побажання Ісуса, щоденно молитися про те, щоб Святий Дух відкрив наші серця для Ісуса.

Згадаймо про Марію, котра «пильно зберігала все це, роздумуючи в своїм серці» (Лк. 2,19;51). Прийняття слів та істин віри, щоб вони стали життям, реалізується і зростає під дією Святого Духа. В цьому значенні ми повинні вчитись від Марії, відроджуючи Її «так», Її повну здатність прийняти Сина Божого у своє життя, яке від того моменту перемінилося. Через Святого Духа, Отець і Син оселяються в нас: чи ми живемо в Бозі і від Бога, чи наше життя дійсно поживає Бог? Чи багато справ я ставлю перед Богом?

Дорогі брати і сестри, ми повинні дозволити світлу Святого Духа пройняти нас, щоб Він увів нас в Істину Бога, котрий є єдиним Господом нашого життя. У цьому Році Віри запитаймо себе, чи ми дійсно зробили певні кроки для того, щоб більше пізнати Христа і істини віри, читаючи і роздумуючи над Писанням, вивчаючи Катехизм, часто приступаючи до Таїнств. Але в той же час запитаймо себе, що ми робимо для того, щоб віра керувала усім нашим існуванням? Не будьте християнами «на півставки», у певні моменти, у певних умовах, у певних виборах, – будьте християнами завжди! Істина Христова, що Святий Дух навчає нас і дає нам, завжди і всюди включає наше щоденне життя. Все частіше взиваймо до Нього, щоб провадив нас на шляху Христових учнів.



Sunday offering for January 5

Amount	Number
\$3.00	1 (loose)
\$10.00	5
\$20.00	3
\$30.00	1
\$40.00	2
\$50.00	3
\$75.00	1
\$100.00	2
\$150.00	1
\$200.00	1
\$400.00	1
<hr/>	
\$1398.00	

Parishioner Total: \$1398.00

Average / parish household (42): \$34.10

Weekly Stewardship Goal: \$2125.00

Deficit: **(\$727.00)**

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.

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Frank Avant: (760) 805-1667

Vladimir Bachynsky:

(619) 865-1279

Mark Hartman: (619) 540-4858

Luke Miller: (858) 354-2008

Jeanine Soucie: (718) 674-4529

Social Committee Chairpersons:

Olga & Michael Miller:

(858) 483-3294

Finance Committee:

Bohdan Knianicky: (619) 303-9698

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

Pastor: Fr. James Bankston
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Fr. James' cell phone: (619) 905-5278

The True Light of Revelation to the Gentiles

The Evangelist commemorates in this passage [today's Gospel] the prophet's words: "Beyond the Jordan, Galilee of the Gentiles: the people who sat in darkness have seen a great light." In what darkness? Certainly in the profound error of ignorance. What great light did they see? The light concerning which it is written: "He was the true light that illumines everyone who comes into this world." This was the light about which the just man Simeon in the Gospel declared, "A light of revelation to the Gentiles and a glory for your people Israel." That light had arisen according to what David had announced, saying a light has arisen in the darkness to the upright of heart." Also, Isaiah demonstrated that light about to come for the enlightenment of the

Church when he said, "Arise, shine; for your light has come, and the glory of the Lord has risen upon you." Concerning that light also Daniel noted, "It reveals the profound and hidden things, knowing those things which are in darkness and the light is with it," that is, the Son with the Father, for even as the Father is light, so too is the Son light. And David also speaks in the psalm: "In your light shall we see light," for the Father is seen in the Son, as the Lord tells us in the Gospel: "Who sees me, sees the Father." From the true light, indeed, the true light proceeded, and from the invisible the visible. "He is the image of the invisible God," as the apostle notes.

St. Chromatius