

SUNDAY OF THE SAMARITAN WOMAN



*Icon of Jesus and the Samaritan Woman*

**April 28, 2013**

**SUNDAY OF THE SAMARITAN WOMAN**

*THE HOLY APOSTLES JASON AND SOSPATER;*

*THE HOLY MARTYRS DADAS, MAXIMUS AND QUINTILIAN*

SCHEDULE OF SERVICES FOR THE WEEK OF APRIL 29 – APRIL 28

SATURDAY, MAY 4 – *THE HOLY VENERABLE MARTYR PELAGIA OF TARSUS*

6:00 PM – Great Vespers                      Special Intention

SUNDAY, MAY 5 – *SUNDAY OF THE MAN BORN BLIND; THE HOLY AND GLORIOUS MARTYR IRENE*

9:30 AM – Divine Liturgy                      For All Parishioners

**Parish Rummage Sale – Thank You!**

*A tremendous “Thank You” to all the wonderful volunteers who helped make this a successful event. My God bless you for your generous giving of your Time, Talent and Treasure. ДужеДякую!*

**On the Power of Meekness**

*“Nothing is more powerful than meekness. For as fire is extinguished by water, so a mind inflated by anger is subdued by meekness. By meekness we practice and make known our virtue, and also cause the indignation of our brother to cease, and deliver his mind from agitation.”*

– St. John Chrysostom

**Share 2013**

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 2013 – Annual Eparchial Appeal.**

Христос попросив нас бути добрими провідниками дарів, довірених нам, ділитися часом, талантом, скарбами, як видимий знак любови і вдячності до Нього. Будь ласка, лудтьє добрими провідниками своїх дарів, і поділітья ними, приймаючи угасть в **Share 2013 – Єпархіаний Заклик.**



**Sunday offering for April 21**

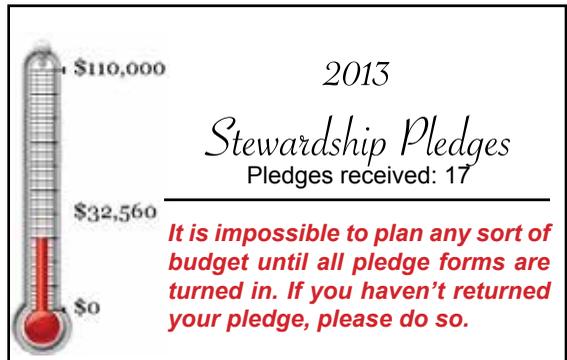
Amount	Number
\$10.00	2
\$20.00	4
\$24.00	(loose)
\$40.00	3
\$45.00	1
\$50.00	3
\$75.00	2
\$80.00	1
\$100.00	3
<hr/>	
\$969.00	

Parishioner Total: \$969.00

Average / parish household (42): \$23.07

Weekly Stewardship Goal: \$2125.00

Shortfall: **-\$1156.00**



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## HOMELESS CHICAGO MAN DONATES THOUSANDS TO DOWN-ON-HER-LUCK BANKER

*By Craig Wall, FOX Chicago News*

Chicago - A year ago, everything was going right for a woman we'll call Sandy.

She had a good job at a bank in the suburbs.

She and her 10-year-old son had a safe home. But then the world came crashing down around the 39-year-old. She lost her job. She lost her house. And she and her son moved into her truck. Police found her and DCFS threatened to take away her son if she didn't find a safe place to stay.

She moved into a hotel with the help of a social worker who paid for a few nights stay with her own money. That's when Sandy's knight in shining armor showed up. And he's kept showing up, every day, paying her hotel bill, so she and her son can stay off the streets.

But Sandy's Good Samaritan isn't a Chicago big shot. He isn't living in a Loop highrise. He doesn't even have a job.

Sandy's Good Samaritan is Curtis Jackson, who's been homeless since 2004. He pays for Sandy's hotel room because she used to treat him with dignity and kindness when she did have a house – and he pays for it by panhandling and giving the money to her.

"All I can do is get out there and put a sign in my hand, or put a cup in my hand and ask people to help me out, and everything I get, except maybe bus fare

and something to eat, I give it to her," Jackson said as he stood at the corner of 55th and Harlem.

Jackson pays the nightly bill by pouring his bucket of change on the hotel counter. Since December, he's raised \$9,000, and he's given it all to Sandy. He said sometimes 40, 70, a hundred cars go by before someone gives him a few pennies or a few bucks.

Sandy can't believe it.

"I've donated to charities, I've helped other homeless families – never realizing that one day we'd be in this situation," she said. "So thank God that we did have an angel waiting for us."

Jackson said he's a man of faith; homeless, but not hopeless, and he's got some words of wisdom for the people he sees bustling by every day.

"I have God. I'm one of the richest men on this earth, 'cause I have God," he said. "Money is not my master. That's what's wrong with this world: money is its master."

Sandy said she doesn't think she'll ever be able to repay Jackson, who's become like a brother.

"I'm out here for a purpose: to help someone, and that's all I'm trying to do is help someone that needs help right at this moment," he said. "And once she doesn't need help anymore, I'll move on to something else."



*Although written according to the Old Calendar, this is still a valuable examination of current events*

## **BRINGING GOOD OUT OF EVIL**

*By Fr. Daniel Kovalak*

*“The inspired Prophet Habakkuk now stands with us in Holy Vigil. He is like a shining angel, crying out with a piercing voice: ‘Today salvation has come to the world, for Christ is risen as All-Powerful!’”* [Fourth Ode of the Paschal Kanon]

Just when our lenten efforts are beginning to bear some fruit, something always seems to happen that derails our spiritual journey. Sometimes it’s a minor irritation, illness or unexpected interruption. Sometimes it’s a more formidable and shocking event, with consequences that rock our world—like bombs in Boston!

Once again, as the media assaults us with breaking news, eyewitness interviews, endless analysis and graphic images of the consequences of evil acts, in a rare moment of reflection comes the question, “Where’s God in this?” About 600 years before Christ, there lived a prophet named Habakkuk. There’s a short, 3-chapter book in the Old Testament that bears his name. The Church commemorates him annually on December 2 and, whether we realize it or not, his prophecy is an integral part of our liturgical life.

As most of the prophets, Habakkuk was, shall we say, disinclined in his calling from God. To communicate God’s divine will to stubborn people who’d rather be doing their own thing than be reminded of their sin and need to repent was (and still is!) hazardous duty. Prophets were stoned because they scratched places that didn’t itch. Nevertheless, he was given a vision to deliver to the Chosen People—a revelation of God’s justice. Judah consistently disobeyed God, and it seemed God had tolerated enough of their contempt and was ready to teach them a hard lesson. Habakkuk saw the wrath of God descending on Judah at the hands of Babylonians. This blew his mind because the Chaldeans were the most merciless, godless, ruthless people on the face of the earth! His perplexity was that God would not only allow evil against Judah, but that He’d use notorious Babylon as His rod of correction!

In spite of his trepidation at this vision, Habakkuk was utterly convinced that good would somehow come. He just couldn’t imagine how. Perhaps not unlike a tragic April day in Boston, Habakkuk was confronted by the haunting question, “how can

God bring good out of evil?” Because Habakkuk was faithful - because he embraced the will of God as his name implies - his prophecy was actually one of encouragement to Judah, that in spite of the overwhelming odds against them, in some wonderful yet mysterious way, God would bring good out of it. Habakkuk took up a vantage point in a tall tower to witness the vision unfold before his eyes. He became the watchman who literally “kept vigil,” confidently waiting in faith to see God work. The rest is history.

The Passion Gospels upon which our Holy Week services are built confront us with a horrible picture of the incredible evil heaped upon Our Lord. He was betrayed by a kiss, dragged to an unjust trial, scourged, mocked, slapped, spit upon, crowned with thorns, and nailed to the cross, where the agony and humiliation continued. Deceived by Judas, denied by Peter, condemned by religious leaders, sentenced by Pilate, crucified by soldiers, abandoned by seemingly everyone—what greater evil can we imagine! All this and more, the Gospel says. And we firmly believe He endures willingly. Why? “Greater love has no man than this, that a man lay down his life for his friends” (John 15:13).

Among the things we should do all the time, but especially during Holy Week, is assume a proper spiritual vantage point, akin to Habakkuk’s tower, to contemplate the mystery of the Cross, to keep vigil, to observe and respond to the actions of God with total faith, to prayerfully contemplate how God’s will for man unfolds to bring the greatest good out of the greatest evil. (Hint: it has to do with “trampling down death by death!”)

In view of all the irritations, distractions and breaking news of the day, we would also do well to occasionally revisit Habakkuk’s conclusion and make it our own (3:17-18): “Though the fig tree does not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the Lord, I will rejoice in the God of my salvation.” May this faith be ours as we journey to the Promised Land of Pascha, and confidently face the issues of today.

## EVERYTHING, BUT THE ANGEL

*Adapted from Parish Publishing*

It is said that long ago a great sculptor unveiled his latest work to a large crowd. With a flourish he swept off the cover, revealing an angel, which would be one of many in the church where it was to be placed. But what an angel! There was no wind in the sculptor's shop, yet this angel's wings seemed to be spreading to take flight. Marble can neither speak nor move, yet this angel's mouth appeared to bless, its hands to fold in prayer.

The audience burst into applause. One person dared to ask, "How did you do it?" The sculptor said, "I simply carved away everything except the angel."

"Everything except the angel" ... it seems like a joke, but it's not. Great sculptors have this gift, to see the figure that already exists within the material, and then use tools to remove what is extra, freeing the masterpiece.

As the Creator, God is the great Artist. Also, God sees all the art that has ever been, and ever will be. By commanding us to be stewards, God tells us to become artists too, of our own souls.

Instead of a hammer and chisel, our tool is giving. Every time we strive to practice God's commandments, it's like carving away a bit of "marble" to reveal Christ within us. Every hour helping in a food pantry, singing in a choir, studying the Scriptures, attending services at church, praying at home, visiting the sick, and so on, does the same. Our hands may lack the sculptor's skill, but through Christian living, we can become more beautiful than any statue.



## FROM THE DESERT FATHERS

A brother questioned Abba Poemen saying, "If I see my brother committing a sin, is it right to conceal it?" The old man said to him, "At the very moment when we hide our brother's fault, God hides our own and at the moment when we reveal our brother's fault, God reveals ours too."

Another brother questioned him in these words, "What does, 'See that none of you repays evil for evil' mean?" (1 Thess. 5:15) The old man said to him, "Passions work in four stages – first, in the heart; secondly, in the face; thirdly, in words; and fourthly, through deeds. If you can purify your heart, passion will not come into your expression; but if it comes into your face, take care not to speak; but if you do speak, cut the conversation short in case you render evil for evil."



## ASK FATHER: 3 QUESTIONS / 3 ANSWERS

*orthodoxdelmarva.org*

### **Question: How should I respond to people's questions about the Faith?**

**Answer:** It is always good to remember the words of Scripture. The Apostle Peter says: "But sanctify the Lord God in your hearts, and be ready always to give an answer to everyone who asks you a reason of the hope in you, with meekness and fear; having a good conscience..."(1Pe 3:15-16)

St. Peter gives us three practical things to do: 1) to seek the Lord's help; praying fervently to Him from the heart that He might inspire both us and those we are speaking with; 2) to have the courage to share the reasons why we believe; and 3) to speak, "with meekness and fear; having a good conscience".

Why meekness, fear, and a good conscience? Meekness because the Lord Himself is humble and doesn't force anything on anyone. Fear because we ourselves are mere human beings and the things of God are mysterious and beyond our full comprehension. And a good conscience because we ourselves must be seeking to do what is right, seeking to follow the way of the Lord, if we are going to lead others in the same. If we can pass along the spirit of meekness, fear, and a good conscience, to the person we are speaking with, then they will have all the necessary prerequisites to learning the true Faith. Without this spirit, even the most perfect teaching from the most perfect Teacher will not be enough. We recall how some even departed from the Christ because they lacked meekness, fear of God, and a good conscience.

### **Question: But how can I help the person, if I don't really know what to say?**

**Answer:** Even if we can't fully answer every question (and really, who can?), we can still help people by referring them to someone who might know a little more than us or to some profitable book on the subject. By so doing, they will be assured that what we are telling them is not our own personal belief but the universal teaching of the Church. And even if they never speak with the person we referred them to or never open the book we suggested, at the very least they will know that Orthodox Christianity is not about personal opinions but instead a common and universal witness to the Truth.

### **Question: But what if the conversation starts to turn argumentative?**

**Answer:** Arguments about the Faith seldom bear fruit; the Christian life is communicated better by example than by argument. And so, if the conversation seems to turn argumentative, it might be best to follow the above advice and humbly refer the person to someone else or to some pertinent material on the subject in question.

By humbly removing ourselves from the conversation, we can actually help the person more than if we continued to debate them. This is because the person will more easily accept the answer to their question if they don't have to swallow their pride by "giving in". We all know how once a conversation turns into an argument, it can be less about the question and its answer than about who is going to "win" the debate. We should try to avoid this at all costs. Even if we might full well know the answer to the question, it could be that the person needs to hear the answer from someone other than us. Humbly taking ourselves out of an argument is not losing; it is giving a chance for the other person to be won over by the Lord.

## **“UGCC WILL EXPAND CONTACTS WITH THE CHURCH OF ANCIENT CONSTANTINOPLE”**

On April 20, 2013, as part of the pilgrimage to holy places in ancient Constantinople, an official meeting took place between the UGCC delegation, headed by His Beatitude Sviatoslav (Shevchuk), UGCC Head, and the Patriarch of Constantinople, Bartholomew I in his residency in Istanbul (Turkey). As was reported earlier, the UGCC Head is accompanied in this pilgrimage by Bishop Borys (Gudziak), Director of UGCC Department of International Relations.

“I think that this visit was very significant and it was done from our initiative. The Church of ancient Constantinople is the Mother Church of all Christians of the Kyiv tradition who received their faith from the Baptism of St. Equal to the Apostles, Prince Volodymyr,” commented UGCC Primate. We note that such Churches - inheritors of Volodymyr’s Baptism for whom the Church of Constantinople is the Mother Church are: UOC (MP), UOC-KP, UAOC, and UGCC. As UGCC Major Archbishop emphasized, the Universal Patriarch is today a significant moral authority, both in the Orthodox, in particular, as well as in the Christian world in general. As a person, free of political and geo-political engagements, he can also be a significant moral authority for Ukrainian Christians who today are dealing with the reality of the split of the only Kyiv Church.

“I assured the Patriarch in our readiness to expand and deepen relations with the Church of ancient Constantinople in various manners; one of them can be the renewal of the activity of the Kyiv Study Group, formed in the 1980s on the North American continent. It included theologians and scholars of UOC-USA and Canada, who were in union with the Universal Patriarch as well as theologians and scholars from UGCC,” added His Beatitude Sviatoslav. As is known, it was during the time of the existence of the Kyiv Study group, that it was possible to establish various theological foundations for a renewed dialogue, and possible Communion of UGCC with the Church of ancient Constantinople. “Of course, within the last 20 years, the religious situation in Ukraine has totally changed and therefore the renewed activity of such a group would enhance, on the one hand, the search for paths towards inter-confessional dialogue and the possibility of Communion among Churches – the inheritors of Kyiv Christianity in Ukraine with the Church of Constantinople,” summarized UGCC Head.

At the conclusion of the meeting, His Beatitude Sviatoslav invited Patriarch Bartholomew I to participate in the meeting of the All-Ukrainian Council of Churches and Religious Organizations that will take place within the framework of the celebration of the 1025th anniversary of the Baptism of Rus-Ukraine.

*– UGCC Department of Information*



**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](http://stjohnthebaptizer.org)

**Pastor:** Fr. James Bankston  
[frjames@mac.com](mailto:frjames@mac.com)

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

*The Samaritan Woman an Apostle*

He [the Lord] also uses the woman as an apostle, as it were, to those in the city. His words to her are so forceful that she leaves her water jar to go to the city and tells them to her fellow townspeople. ... I think there was a definite purpose why the Evangelist recorded that the woman left her water jar and went into the city.

At the literal level, then, this shows the tremendous eagerness of the Samaritan woman, who forsakes her water jar and is more concerned for how she may benefit the multitude than for her more humble duty related to material things. For she was very benevolently moved and wished to announce the Christ to her fellow citi-

zens by bearing witness to the one who told her "all I ever did." And she invites them to behold a man whose speech is greater than man, for His appearance to the eye was human.

So must we, too, therefore, forgetting things that are more material in nature and leaving them behind, be eager to impart to others the benefit of which we have been partakers.

For by recording the woman's commendation for those capable of reading with understanding, the Evangelist challenges us to this goal.

*Origen*