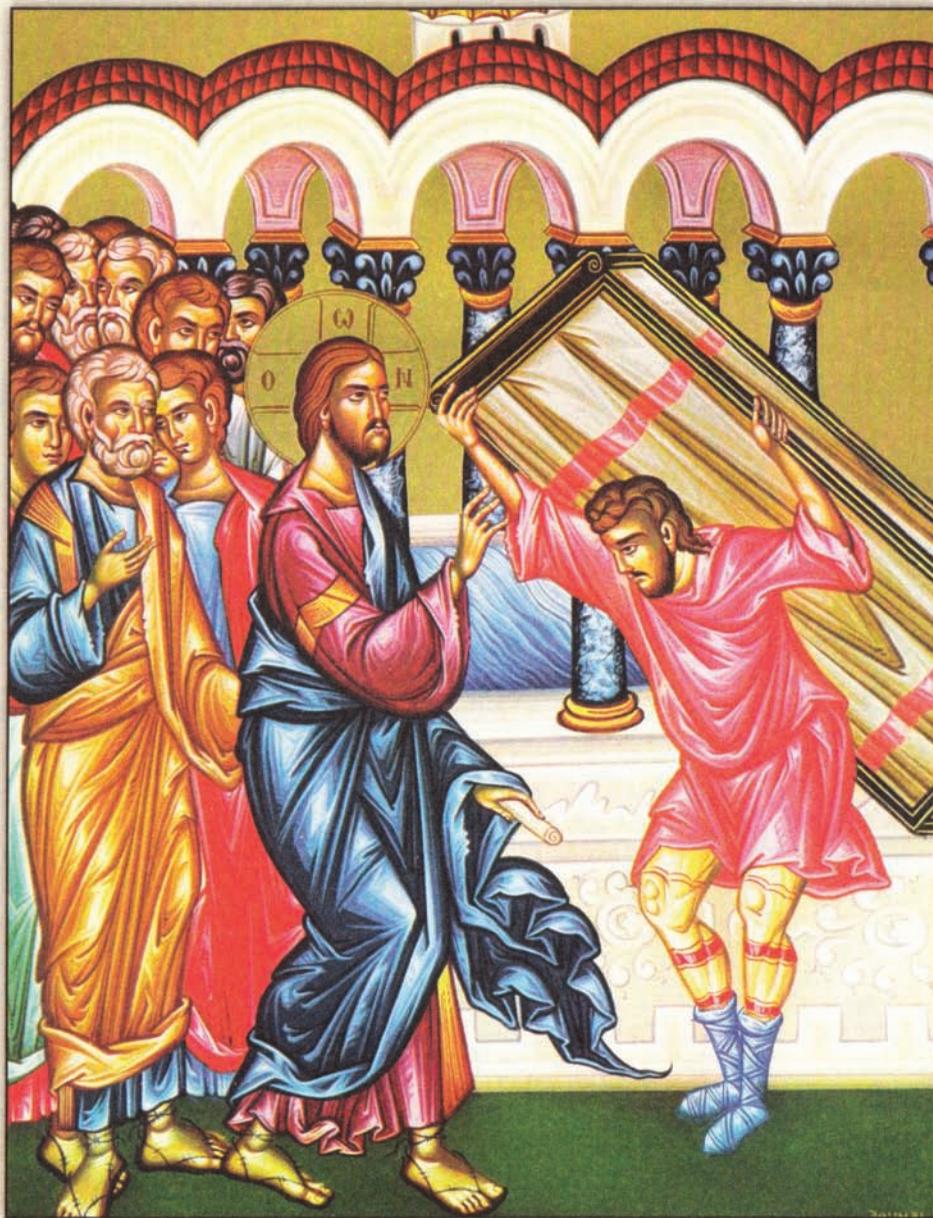


SUNDAY OF THE PARALYTIC MAN



Icon of Christ and the Paralytic Man

April 29, 2012

SUNDAY OF THE PARALYTIC

THE NINE HOLY MARTYRS OF CYZICUS; OUR VENERABLE FATHER MEMNON THE WONDERWORKER

FESTAL TONE

SCHEDULE OF SERVICES FOR THE WEEK OF APRIL 29 – MAY 6

WEDNESDAY, MAY 2 – *MID-PENTECOST; OUR HOLY FATHER ATHANASIUS THE GREAT, ARCHBISHOP OF ALEXANDRIA*

9:30 AM – Divine Liturgy ☩ Caryl Haverluk; Req: Bill Haverluk

SATURDAY, MAY 5

Please Note: NO VESPERS THIS SATURDAY

SUNDAY, MAY 6 – *SUNDAY OF THE SAMARITAN WOMAN; THE HOLY AND RIGHTEOUS JOB THE MUCH-SUFFERING*

9:30 AM – Divine Liturgy For All Parishioners

Last Sunday's Bulletin

If you haven't yet picked up last Sunday's bulletin, it is available in the church hall, or on our website, stjohnthebaptizer.org.

Parish Rummage Sale!

Next Saturday, May 5 from 8:00 AM - 2:00 PM to benefit the parish. We are now accepting donations. Bring your donations this Wednesday 10:30 - 1:00, Thursday or Friday: 9:00 - 1:00 or by appointment. We need YOUR help to set up. Please contact Olena Bankston at (619) 567-6967.

Share 2012

Our Lord 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 Ukrainian Catholic Appeal – Share 2012

The discussion of “Come Follow Me” will resume NEXT WEEK after the Divine Liturgy.

Everyone is encouraged to participate.

DID YOU KNOW?

Q: What is the shortest chapter in the Bible?

A: Psalms 117

Q: What is the longest chapter in the Bible?

A: Psalms 119

Q: Which chapter is in the center of the Bible?

A: Psalms 118

Fact: There are 594 chapters before Psalms 118

Fact: There are 594 chapters after Psalms 118

Add these numbers up and you get 1188.

Q: What is the center verse in the Bible?

A: Psalms 118:8

Q: Does this verse say something significant about God's perfect will for our lives?

A: The next time someone says they would like to find God's perfect will for their lives and that they want to be in the center of His will, just send them to the center of His Word!

Psalms 118:8

“It is better to trust in the Lord than to put confidence in man.”



Can You Be Good Without God?

<http://www.patheos.com/Catholic/Good-Without-God-Dwight-Longenecker-04-25-2012>

Mass attendance is down.

Maybe that's because we don't realize the radical claims of Catholicism.

By Fr. Dwight Longenecker, April 24, 2012

Time and again the middle-aged Catholic mother will ask me, “I can’t get my kids to go to Mass. Why don’t they go to Mass anymore?”

My answer shocks them: “Your kids don’t go to Mass because they don’t believe the Catholic faith.”

I go on to ask, “They probably think they can be good without going to Mass, right?” Nine times out of ten, they nod knowingly.

Believing you can be good without going to Mass isn’t Catholic. That’s what atheists think. Of course the “good Catholic” kids don’t think of themselves as atheists. They think they’re okay and still self-identify as Catholics.

So where did they get the idea that they could be good without going to church? They got it from church. They picked it up from the priest, the parish sister, and the religious education teacher. They were not taught it explicitly. Instead, there was a shift in the Catholic Church. The faithful were taught that Catholicism was all about doing good.

Mass became a fellowship time where all the good Catholics got together and sang self-affirming songs and heard sermons about how they should be out in the world doing good. Mass became a blend of group

therapy and a pep rally for a team of do-gooders who wanted to make the world a better place: “We can make a difference, yes we can!”

The heart of the problem is that the Catholic faith is not really about gathering together as the people of God to reach out and encourage one another to change the world.

Catholicism is far more radical than that. The heart of the Catholic faith is about the supernatural forgiveness of human sin through the stupendous power of God unleashed in the world by the death and resurrection of Christ the Lord. Going to Mass is about participation in a sacrificial transaction as old and as young as mankind itself. It is about integrating oneself into the everlasting love of God—the force which, as Dante famously put it, “moves the sun and the other stars.”

A few decades ago, this ancient, supernatural religion seemed rather too irrelevant for modern America, so it was quietly downgraded into a religion of doing good and being nice. It doesn’t take long for the kids to think things through and realize that they could do good deeds and be nice people without the trouble of getting up early on a Sunday morning for Father’s pep talk.

So the Catholics have drifted away to their

volunteer hours at the soup kitchen, their involvement in their tax-exempt charities, their happy good works and sincere political activism—never having really understood what the Catholic faith was about in the first place. They think of themselves as Catholics and rarely even trouble themselves to call themselves “lapsed Catholics.”

This is where it gets interesting because these well-meaning Catholics (and of course this applies to a multitude of well-meaning Protestant Christians as well) who think they can “be good without going to church” are really in the same position as the polite atheists who also say they can “be good without God.”

By this, they mean they can start a charity, raise money for helpless people, run a soup kitchen and special Olympics, campaign for poor workers and ecological causes without starting their meetings with a prayer. True enough. All those things are possible.

They may go further in their definition of what it means to be good and suggest that this also means “reaching one’s full human potential” or “being self actualized” or “being fully mature and caring and loving.” This too is possible with a certain amount of determination, hard work, good manners, working out at the gym and reading the right self-help books.

Unfortunately, both the lapsed Catholics and the atheists misunderstand what the Catholic church means by “being good.” We declare that it is not only possible for human beings to do good, but also to be good.

Catholicism is about a supernatural transaction between an individual and God. God’s power, which we call “grace,” works on the person’s whole being to effect a transformation from the inside out. We call this “*divinization*.” The ancient church of the East calls it “*theosis*.” This transformation allows a human being to live in a new dimension of power and glory unimagined by most of us. The second century theologian Saint Irenaeus wrote, “The glory of God is man fully alive” or as Jesus Christ himself said, “I have come to give you life—life more abundant!”

This “abundant life” means something greater than just doing good. It means being good. It means every cell and muscle, every sinew and particle of soul, every part of us being transformed with the radiant power and glory of God. It means the individual lives in a new, more dynamic dimension of reality. He or she begins to display even in this life a “god-like” quality.

The critic will reply, “If this is true, please explain the Catholic priests who rape little boys, the bishops who cover up their deeds—and not only the monsters, but the mediocre—please explain the bland, hypocritical and miserable Catholics I meet day to day who, I must say, don’t seem to be transformed into beings of light by the stupendous power of the Creator.”

The answer is that we are all a work in progress. This transformation is the work of a lifetime. The seed of this divine goodness is planted in our lives, but there is a real risk

that it will wither and die for lack of care. It is up to us whether we live the abundant life we have been given. And while the power of God is given to enable this transformation, it is still required that we cooperate with that power. This work is at once the simplest and most difficult task of all.

We admit that many Catholics have failed or have not yet reached the mark, but we also insist that many others have succeeded beyond the realm of human imagination. If anyone doubts that such a transformation is possible, let them read the lives of the saints, for in the saints we do not find what we expected to find.

We thought the saint's story would be one of exclusive piety, sweet suffering and a sort of rose-scented limp through life. Instead, we find what the church calls "heroic sanctity"—amazing stories of ordinary individuals who achieve extraordinary things because they have become extraordinary people.

The life of the Polish priest Maximillian Kolbe is just one example: a physically sickly man living on one lung because of tuberculosis, in the 1930s he led thousands of young Polish men in a renewed Franciscan order. He started a printing press, a national newspaper with circulation in the millions, and pioneered radio broadcasting to spread the faith. Then he went to Japan as a missionary, learned the language and lived in extreme poverty, enduring persecution and misunderstanding. He built a monastery and started a seminary, wrote and printed a Japanese language paper, established a

printing operation and radio station, before being summoned back to his country because of the outbreak of war.

Because of his passive resistance to the Nazi regime, he ended up in Auschwitz where, witnesses say, his wasted body was physically radiant with light. Giving up his own meager rations, he finally also gave up his life—stepping up to take the place of a man with a wife and children who had been sentenced to death. Even in the death cell he radiated a love and goodness beyond imagining—lasting far longer in his slow starvation than anyone thought possible until he was finally dispatched with a lethal injection.

Maximillian Kolbe is just one. Should anyone doubt that this power has been released into the lives of ordinary people, let him read the real stories of more saints, for each one (in a vast variety of people around the world and down through the ages) exhibits this same unimaginable heroism—this same supernatural transformation.

So can a person be good without God? One can certainly do good deeds without God, but why settle for so little when it is possible to be utterly transformed by the ultimate power and glory into a being of unimaginable and eternal splendor?

Fr. Dwight Longenecker blogs at <http://www.patheos.com/blogs/standingonmyhead/>. He's the author of sixteen books on the Catholic faith, a broadcaster, and a nationally known speaker. A former Anglican priest, he is now pastor of Our Lady of the Rosary parish in Greenville, South Carolina.

Mid Pentecost

On Wednesday after the Sunday of the Paralytic, which falls exactly in the middle of the Pentecost season, that period between Pascha (the Resurrection) and the feast of the Pentecost or Descent of the Holy Spirit, the Eastern Church celebrates the feast of Mid-Pentecost which may mean “Half Way” because it is the half-way mark between the feast of Pascha and the feast of the Pentecost, or “Middle Wednesday” since it falls on the Wednesday in the middle of the Pentecostal season. In Church Slavonic this Wednesday or feast is called “Prepolovynennya”; in English “Half Way” (midway) (or Mid-Pentecost). The Synaxary of that day explains the reason for the institution of this feast: “On the Wednesday of the Paralytic we celebrate the feast of Mid-Pentecost for the sake of honoring the two great feastdays - Pascha and the Pentecost. The feast of Mid-Pentecost unites and joins these two feasts.” The feast of Mid-Pentecost has an eight day post-feast which lasts to the Wednesday after the Sunday of the Samaritan Woman.

The reason for this feast is based on the Gospel of St. John in which it is written: “When, however, the feast (i.e., the feast of Tabernacles) was already half over, Jesus went up into the temple and began to teach.” (John 7,14) There he spoke of his divine mission and of miraculous water: “My teaching is not my own, but his who sent me ... If anyone thirst, let him come to me and drink. Whoever believes in me, as Scripture says, ‘from within him there shall flow rivers of living waters.’ He said this, however, of the Spirit whom they, who believed in him, were to receive.” (John 7,16; 37-39)

This feast was already observed at the time of St. John Chrysostom (+407). The liturgy or service for the feast of Mid-Pentecost was composed by Anatolius, Patriarch of Constantinople (+458), St. Andrew of Crete, (+740), St. John Damascene (+749) and St. Theophane the Confessor (+817). The feast of Mid-Pentecost aims to strengthen our faith in the risen Christ, to inspire us to observe the commandments of God and to predispose us for the feast of the Ascension of our Lord and the Descent of the Holy Spirit. In the Matins service of that day at the Sticheras of Praises we sing:

“Brethren, having been enlightened by the resurrection of the Saviour Jesus Christ, and having reached the half-way mark of the feast of the Lord, let us sincerely observe the commandments of God, so that we may become worthy to celebrate the Ascension and receive the coming of the Holy Spirit.”

Переполювання П'ятдесятниці

У середу після неділі Розслабленого, коли буде половина П'ятдесятниці, а саме між Пасхою і празником Зіслання Святого Духа, Східна Церква святкує празник Переполювання, або Переділення. Синаксар цього дня так пояснює появу празника: “У середу Розслабленого празнуємо празник Переполювання П'ятдесятниці задля почести двох великих празничних днів - Пасхи і П'ятдесятниці. Переполювання обидва ці празники з'єднує і сполучує”. Празник Переділення має восьмиденне попразденство до середи після неділі Самарянки.

Основу цього празника Церква взяла зі святого Євангелія, де сказано, що Ісус Христос в половині свята Кучок “увійшов у храм і почав навчати” (Йо. 7, 14). Він говорив про Своє Боже післанництво та про таїнственну воду: “Моя наука не моя, - казав Христос, - а того, хто послав мене ... Коли спраглий хтось, нехай прийде до мене і п'є! Хто вірує в мене, як Писання каже, то ріки води живої з нутра його потечуть!”. “Так Він про Духа казав, що його мали прийняти ті, які увірували в Нього” (Йо. 7, 16 і 37-39).

Цей празник уже був у практиці за часів святого Йоана Золотоустого (+407). Укладення служби празника Переполювання приписують Анатолію, царгородському патріархові (+458), святому Андрієві Критському (+740), святому Йоану Дамаскину (+ к.749) і святому Теофану Ісповіднику (+ 817).

Празник Переполювання має на меті скріпити нашу віру воскреслого Христа, заохотити до виконання Божих заповідей та приготувати до Господнього Вознесення і Зіслання Святого Духа; На хвалитних стихирах утрени цього дня співаємо:

“Просвітившись, брати, Воскресенням Спаса Христа, і досягнувши переполювання Господнього празника, щиро і щиро зберігаймо Божі заповіді, щоб ми стали достойні і Вознесення празнувати й одержати прихід Святого Духа.”



Sunday offering for April 22

Amount	Number
\$10.00	3
\$15.00	1
\$20.00	2
\$30.00	2
\$40.00	2
\$42.00	1 (loose)
\$50.00	2
\$80.00	1
\$100.00	2
\$200.00	1
\$849.00	

Parishioner Total: \$749.00
 Visitor Total: 100.00

Average / parish household (39): \$19.21
 Weekly Stewardship Goal: \$2125.00
 Shortfall: **\$1376.00**

Haven't Seen Someone in a While?

Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

If You Are Hospitalized

please be sure to let your priest know. Even if you do not want a visit, prayers (private and/or communal) should be offered on your behalf. Your priest is not clairvoyant and will not know that you are in the hospital unless you tell him. When you check into the hospital, be sure to put yourself in the hands of the Divine Physician as well as an earthly one!

ST. BASIL THE GREAT ON THE DEFEAT OF DEATH

Christ was born of a woman to regenerate those who are born... He died willingly to raise those who died unwillingly. He, who is not susceptible to death (as God), accepted to die (as a man) in order to give life to those who are under death. Death swallowed Christ unknowingly, but as soon as it did, death knew Whom it had swallowed. Death swallowed Life and was defeated by Life. It swallowed the One after the many and it lost the many through the One. Death snatched as a lion and its teeth were smashed. This is why death is ignored by us as something weak. We are no longer afraid of death as a lion, instead we walk on death as a skinned hide on the ground!

The Minister and the Taxi Driver

A minister has just died and is standing in line waiting to be judged and admitted to Heaven. While waiting he asks the man in front of him about himself. The man says, "I am a taxi driver from New York City."

The angel standing at the gate calls out next, and the taxi driver steps up. The angel hands him a golden staff and a cornucopia of fruits, cheeses, and wine and lets him pass. The taxi driver is quite pleased, and proceeds through the gates.

Next, the minister steps up to the angel who hands him a wooden staff and some bread and water. The minister is very concerned and asks the angel, "That guy is a taxi driver and gets a golden staff and a cornucopia! I spend my entire life as a minister and get nothing! How can that be?"

The angel replies, "Up here we judge on results – all of your people sleep through your sermons – in his taxi, they pray." - *From Belief Net.*



**Українська Греко-Католицька Церква
Святого Йохана Хрестителя
St. John the Baptizer
Ukrainian Greco-Catholic Church**

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Parish Office: (619) 697-5085

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

Jesus Heals the Paralytic by the Pool

Great is the profit of divine Scriptures, and all sufficient is the aid which comes from them ... for the divine oracles are a treasury of all manner of medicines. Whether it be needful to quench pride, to lull passion to sleep, to tread under foot the love of money, to despise pain, to inspire confidence, to gain patience – in the Scriptures we may find abundant resource. For what man of those who struggle with long poverty or who are nailed by a grievous disease will not, when he reads the passage before us, receive much comfort? Since this man had been a paralytic for thirty eight years, and he saw others delivered each year, and himself bound by his disease, not even so did he fall back and despair, though in truth not merely despondency for the past, but also hopelessness for the future was sufficient to overstrain him. ... Yes, Lord, he says, but I have no man ... to put me in the pool. What can be more pitiable than these

words? ... Do you see a heart crushed through long sickness? Do you see all violence subdued? ... He did not curse his day ... but replied gently ... Yes, Lord; yet he did not know who it was who asked him.

Consider now, I pray you, the exceeding wisdom of God. He raised not up the man at once, but first makes him familiar by questioning, making way for the coming faith; nor does He only raise him, but tells him “take up his bed,” so as to confirm the miracle that had been wrought, and that none might suppose what was done to be illusion or a piece of acting. For he would not, unless his limbs had been firmly and thoroughly made whole, have been able to carry his bed. And this Christ often does, effectually silencing those who would be eager to be disrespectful.

St. John Chrysostom