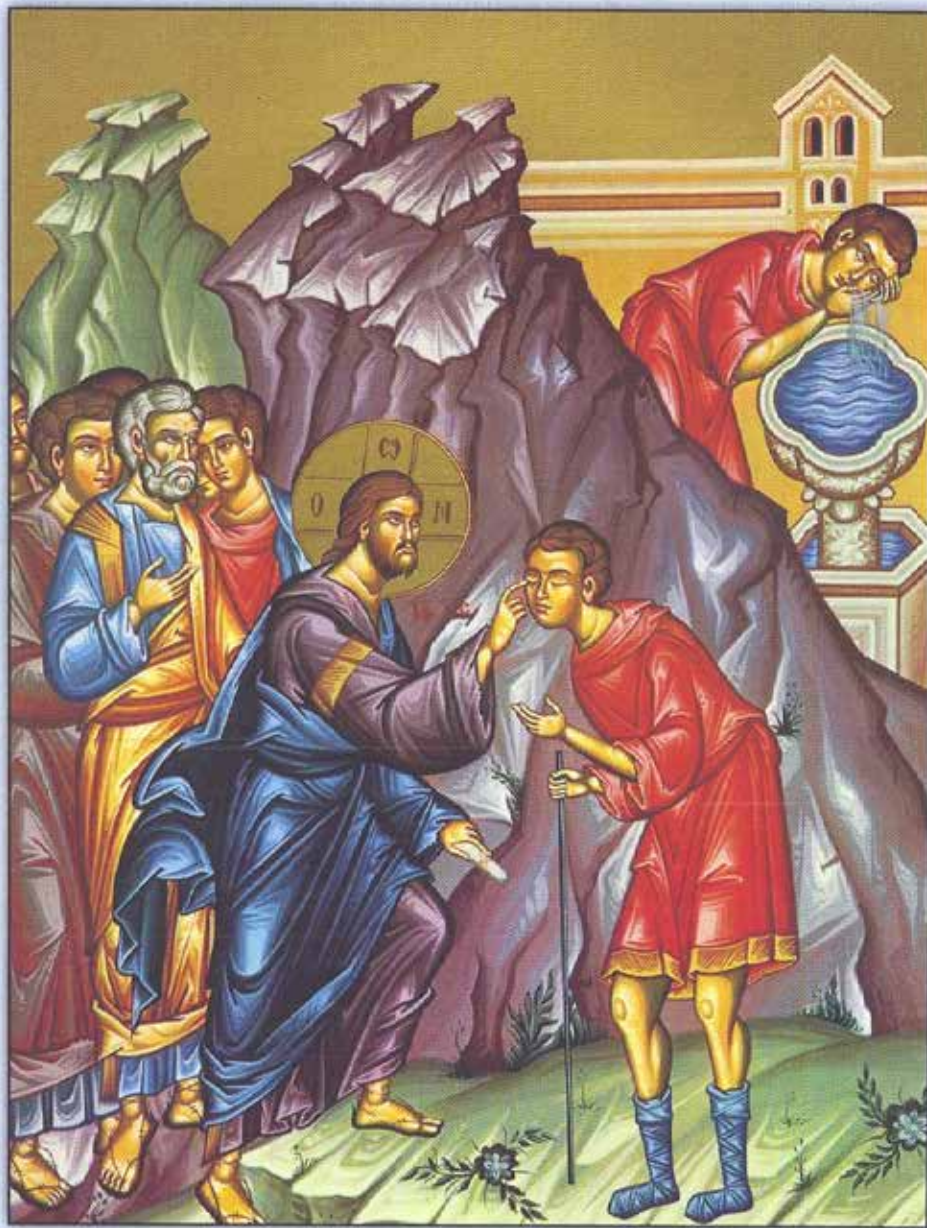


SUNDAY OF THE MAN BORN BLIND



Icon of Jesus and Man Born Blind

May 5, 2013

SUNDAY OF THE MAN BORN BLIND

THE HOLY AND GLORIOUS MARTYR IRENE

SCHEDULE OF SERVICES FOR THE WEEK OF MAY 6 – MAY 12

WEDNESDAY, MAY 8 – *THE HOLY AND ALL-PRAISEWORTHY APOSTLE AND EVANGELIST JOHN*

6:00 PM – Great Vespers & Lytia for the Feast of the Ascension (*satisfies for Holy Day obligation*)

THURSDAY, MAY 9 – *ASCENSION OF OUR LORD JESUS CHRIST (OBLIGATORY FEAST); TRANSLATION OF THE RELICS OF OUR HOLY FATHER NICHOLAS FROM MYRA TO BARI; THE HOLY PROPHET ISAIAH; THE HOLY MARTYR CHRISTOPHER*

9:30 AM – Divine Liturgy For All Parishioners

SATURDAY, MAY 11 – *THE HOLY VENERABLE MARTYR PELAGIA OF TARSUS*

6:00 PM – Great Vespers for Sunday (*satisfies for Sunday obligation*)

SUNDAY, MAY 12 – *SUNDAY OF THE FATHERS OF THE 1ST ECUMENICAL COUNCIL; OUR HOLY FATHERS EPIPHANIUS, BISHOP OF CYPRUS AND GERMANUS, PATRIARCH OF CONSTANTINOPLE*

9:30 AM – Divine Liturgy For All Parishioners

The lukewarm, lukewarm Christians, without courage ... That hurts the Church so much, because this tepid atmosphere draws you inside, and problems arise among us; we no longer have the horizon, or courage to pray towards heaven, or the courage to proclaim the Gospel.

–Pope Francis, 5/2/13



Sunday offering for April 28

Amount	Number
\$5.00	1
\$10.00	2
\$15.00	1
\$20.00	3
\$35.00	1
\$40.00	4
\$42.00	(loose)
\$50.00	1
\$75.00	2
\$100.00	2
\$125.00	1
\$862.00	

Parishioner Total: \$762.00

Visitor Total: \$100.00

Average / parish household (42): \$18.14

Weekly Stewardship Goal: \$2125.00

Shortfall: **-\$1363.00**

Share 2013

“Everyone must give according to what he has inwardly decided; not sadly, not grudgingly, for God loves a cheerful giver.” (II Corinthians 9:7) Please be a cheerful giver and support **Share 2013 – Annual Eparchial Appeal**. Let’s all continue to work together to reach our parish goal of **\$8400.00**.

“Нехай дає кожний, як дозволяє серце, не з жалю чи прумусу: Бог любить того, хто дає радо.” (2 Корінтян 9:7). Будь ласка, дайте радо і підтримайте **Share 2013 – Єпархіальний Заклик**. Давайте усі разом попрацюймо для досягнення нашої парафіяльної частки **\$8400.00**.

THE ASCENSION OF THE LORD INTO HEAVEN

When the day of the Jewish Pentecost drew near, the disciples of Christ returned from Galilee to Jerusalem. On the fortieth day after the resurrection of Jesus Christ they were all together in one house. Jesus Christ appeared to them and spoke with them saying, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in His name to all nations, beginning from Jerusalem. You are witnesses of these things. Go into all the world and preach the Gospel to all creation. He who believes and is baptized will be saved, but he who does not believe will be condemned. And these signs shall accompany those who believe: in My name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."

Then the Savior said to the disciples that soon the Holy Spirit would come upon them, and until that time He charged them not to depart from Jerusalem. He said, "I send the promise of My Father upon you; but stay in the city, until you are clothed with power from on high; for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

Conversing with the disciples, the Savior led them out of the city as far as Bethany, to the Mount of Olives. The disciples, overjoyed with the words of the Savior, surrounded Him and started to ask, "Lord will You at this time restore the kingdom to Israel?" The Savior said to them, "It is not for you to know the times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

When He had said this, Jesus Christ lifted up His hands and blessed His disciples. While He blessed them, He parted from them and He was lifted up to Heaven, and soon a cloud took Him out of their sight. Thus our Lord and Savior Jesus Christ ascended in His physical body to Heaven and sat down at the right Hand of God the Father.

His human soul and body took on the indivisible glory with His divinity. In His divinity, He always is and will be in Heaven and everywhere.

The disciples worshipped the ascended Lord and for a long time continued to stand and gaze into Heaven after Him. Then two angels in white robes appeared before them and said, "Men of Galilee, why do you stand looking into Heaven? This Jesus, Who was taken up from you into Heaven, will come to earth in the same way (that is, in the flesh), as you saw Him go into heaven."

After this the disciples of Jesus Christ returned to Jerusalem with great joy and stayed there together, awaiting the descent of the Holy Spirit. All of them, together in soul, spent the time in prayer and were continually in the Temple of God, praising and thanking God. With them were several women and Mary, the Most-holy Mother of the Lord Jesus Christ, with their relatives. In those days the apostles, prayerfully, by casting lots, chose from among the other disciples of Christ the twelfth apostle, Matthias, to take the place of Judas the betrayer, who perished.

Ascended into Heaven, Jesus Christ, according to His own promise, invisibly always comes to earth among those who believe in Him and will come again to earth in visible form to judge the living and the dead, who will then rise from the dead. After this will begin the life of the next age, another, eternal life which for true believers and pious people will be completely blessed, but for disbelievers and sinners will be a time of great torment.

Troparion

Thou hast ascended in glory, O Christ our God, granting joy to Thy disciples by the promise of the Holy Spirit. Through the blessing they were assured that Thou art the Son of God, the Redeemer of the world!

Kontakion

When Thou didst fulfill the dispensation for our sake and unite earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying, "I am with you and no one will be against you!"



AN ICON OF THE KINGDOM OF GOD: THE INTEGRATED EXPRESSION OF ALL THE LITURGICAL ARTS

By Andrew Gould of New World Byzantine

The liturgical art of the Orthodox Church offers the world nothing less than a vision of the Kingdom of God. There can be no higher calling for art than this. Liturgical art is the combined effort of apostles and theologians, hymnographers and composers, architects and painters, all manner of craftsmen, and the clergy and choir at every service, to reveal through so many arts the living reality of the Kingdom of God.

Yet despite the high calling of this service to mankind, and the immense complexity of this artistic interplay, liturgical art as an integrated whole has been little studied. Some academics have concentrated on sacred texts, others on musical traditions or icons, but there is little attempt to understand how each depends upon the others. Further, the ‘minor’ arts, such as liturgical furniture and textiles, are studied hardly at all, and few consider what role these arts play in expressing the fullness of God’s Kingdom.

Orthodox Christians, particularly in America, must develop a deeper understanding of the role of liturgical art. We have received the Orthodox Tradition in fragmentary form. Liturgical texts have come to us from the Old World intact, but the ancient architectural and iconographic traditions did not immigrate at all, thus requiring deliberate reconstruction through research. The music and ceremonial practices we have inherited need improvement, and the lesser arts survive today very sporadically, partially as sentimentalized traditions whose purpose is forgotten, partially as little more than ornament which is considered a dispensable luxury.

This broken history and the academic bias of the modern world have led to a certain imbalance. Sacred texts are treated with great importance in our seminaries, and churches make every effort to present them appropriately. But the other arts are often dismissed as mere decoration for the texts. Icons are understood as just another way of showing us what we already know from texts. Music is just a way to make hymnography sound pretty and dignified. And architecture, vestments, and

furniture are only there to lend appropriate decorum and symbolism to a service whose real purpose is the worship of God through scripture and prayers.

This view is false. Sacred texts are not alone in expressing divinity. Everything in the world has the capacity to reveal God to us, and every form of liturgical art reveals God in its own way. An icon is holy because it shows us something uniquely visual about God's Kingdom. It cannot be reduced to a system of symbols, a painted text. A melody bears meaning that is purely musical. Some melodies are fit for church and some are not, and the reason can only be heard, not explained with words. Sacred melodies reveal to us a truth about Heaven that cannot be found in Scripture. Even the smallest arts – a blend of incense, the embroidery on a sacred towel – directly represent an aspect of God's Kingdom. They are not there to ornament something else, but rather they themselves are icons, essential glimpses of the fullness of God's Kingdom. To deny this is to deny the incarnation. Ours is not the religion in which the Logos became text.

Christ became flesh, and he revealed the Father to us not only in his words, but in his very appearance.

The church has always recognized that an incarnational faith must be manifest in a fully incarnate liturgy, where the arts work together to edify all the senses. And if liturgical art is to express the fullness of the kingdom of God, then all the arts must work together. After all, incense cannot explain our doctrines any better than scripture can tell us how Heaven smells. And so, as we examine each art one by one, it becomes apparent that each one has certain strengths and weaknesses in terms of what it can express. While sacred texts have the ability to explain facts and abstractions with great specificity and clarity, they are unable to impact our hearts with the sudden intensity of a tolling church bell or the astonishing beauty of an iconostasis.

I would like to suggest that there is a spectrum in art. At one end are arts that carry obvious and specific meaning, and these would include texts and icons. At the other end are arts whose meaning is very obscure and non-verbal, such as incense and bells. In the middle are architecture and music, which have characteristics of both types.

Interestingly, it is often the case in art that the more obvious and concrete the meaning, the less captivating and persuasive the art is to our senses. Sacred texts and icons are easy to ignore. They require deliberate attention to understand, and the truth they express is easy for non-believers to dismiss. On the other hand, the awesome toll of a great bell strikes to the very depths of our hearts and affects believer and non-believer alike, though neither may know how to interpret the bell's meaning. The bell tells us something that scripture cannot.

If we examine all the liturgical arts one by one, it is possible to assess the strengths and weaknesses of each. Each art has something unique to reveal to us about God and his Kingdom. Thus even if we lack the direct spiritual experience of heaven granted to many of the saints while on earth, still, through close attentiveness to the liturgical expressions of our Tradition, we can apprehend something of the beauties of the Age to Come. The more closely our liturgical arts conform to the traditional norms of Orthodoxy, the more capable they are of conveying truth. But our hearts and minds must be conditioned to receiving truth through these Traditions, so that we may have eyes to see.

THE ROYAL DOORS

Adapted from Wikipedia.org

The Royal Doors (also called the Holy Doors or the Beautiful Gates) are the central doors of the Iconostasis in Byzantine Christian Church.

In these Churches, the sanctuary (the entire space of which is referred to as the "altar" among Eastern Christians) is separated from the nave by a wooden screen called the iconostasis. Normally, the iconostasis has three doors in it. The two single doors to the right and left are called "Deacons Doors" or "Angel Doors" and they usually have on them icons of either sainted deacons (Saint Stephen, Saint Lawrence, etc.) or the Archangels Michael and Gabriel. These are the doors that the clergy will normally use when entering the Altar. The central double doors are the "Holy Doors", which are considered to be most sacred, and may only be entered at certain sacred moments during the services, and only by the higher clergy.

The term Royal Doors is commonly used to describe the Holy Doors, because Christ the King passes through these gates during the Divine Liturgy in the form of the Gospel Book (the Word of God) and in the Chalice which contains His Most Precious Body and Blood.

Often the Royal Doors will be only half-height, but sometimes they go almost all the way to the top of the opening. The doors themselves are made of wood or metal and usually have painted on them an icon of the Annunciation in the form of a diptych (the Theotokos on the right door, and the Archangel Gabriel on the left), either alone or with the four Evangelists. Other icons may be used also. The doors may be intricately carved and gilded, and are almost always topped by a cross.

Theologically the Holy Doors represent the gates of Jerusalem, through which Christ entered on Palm Sunday. They also represent the entrance to the Heavenly Jerusalem. There are detailed rules as to when the doors are to be opened during Vespers, Matins and the Divine Liturgy. When the doors are opened, it represents moments when God is especially present to his people, such as during the reading of the Gospel, or when the faithful are receiving Holy Communion. Most of the time the doors are closed. This is symbolic of penitence, a reminder that sin separates the individual from God.

Only the higher clergy (bishops, priests, and deacons) are permitted to go through the Holy Doors, and even they may only pass through them when it is prescribed by the liturgical rubrics.

During Bright Week (the week following Easter Sunday), the Holy Doors and veil remain open the entire week. During this time, the open doors symbolize the open Tomb of Christ. The Epitaphios (icon representing the burial shroud of Christ) is visible on top of the Holy Table (altar table) through the open Holy Doors as a witness of the Resurrection. During Bright Week, the clergy, who would normally use the Deacons Doors to go in and out of the altar, will always enter and exit through the Royal Doors.

When a Bishop serves the Divine Liturgy, the Royal Doors and veil are left open for the entire service. The bishop will always pass through the Royal Doors, even at times when priests or deacons cannot. If the rubrics call for the Royal Doors to be closed, they will be opened for him to pass through, and then immediately closed again.

Aristocrat of the spirit

Priest and Martyr **Archimandrite Klymentiy (Sheptytsky)**, the younger brother of the Servant of God Metropolitan Andrey Sheptytsky, was born on 17 November 1869 in the village of Prylbychi, Yavoriv region. He studied law in Munich and Paris and received a doctorate at the University of Krakow. He was a legate of the Austrian Parliament and member of the National Council. In 1912 he entered the Studite monastery as a late vocation; by so doing he renounced his successful secular career. He completed his theological studies in Innsbruck. On 28 August 1915 he was ordained to the priesthood. For many years he was the hegumen (prior) of the Studite monastery at Univ, and in 1944 he became the archimandrite (abbot).

During World War II, he gave refuge to persecuted Jews. On 5 June 1947, he was arrested and sentenced to eight years imprisonment by a special meeting of the NKVD (KGB) in Kyiv.



He died a martyr for the faith on 1 May 1951 in a harsh prison in Vladimir, Russia.

“Tall, 180-185 centimeters, rather thin, with a long white beard, a little stooped, with a cane. Arms relaxed, calm, face and eyes friendly. He reminded me of Saint Nicholas ... We never expected such a rascal in our room ... Some sisters had passed three apples to him, real rosy red and ripe. And he gave one apple to Roman Novosad, who often had stomach problems. He said: ‘You need to take care of your stomach,’ and the others he divided among us.” – From the memories of Ivan Kryvytskyi



ON CHURCH GROWTH

The Church is not simply a building or edifice, nor is it an organization or institutional structure. It is essentially a community of people who are supposed to be of God and imbued with His Spirit. In the words of St. John Chrysostom, “The Church is a community made up of the souls of us men and cannot be built by stone and mortar, but must be built by the spiritual growth of its members into the full reality of Jesus Christ.” This is what Church growth is all about and how we must understand it.



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The Washing of Regeneration

As, therefore, we are formed in the womb by the Word, this very same Word also formed sight in the one who had been blind from his birth. In this way, He openly showed who it is who forms us in secret, since now the Word himself had been revealed to the world.

It also made known the ancient formation of Adam and how he was made, and through what hand he was formed - indicating the whole of Adam's creation by showing us a part of it.

For the Lord who formed sight is He who has formed the entire person, and in doing so, carried out the will of the Father.

But in respect to that formation in men and women that took place after Adam - when humanity fell into sin - there was a need for the washing of regeneration. This is why the Lord said to the man to whom He had given sight, "Go to Siloam and wash."

In this way, He provided both his physical reformation and his regeneration which comes through washing. And this is why, when he washed, he came back seeing. He would come to know his creator and humanity would come to know Him who has given us life.

St. Irenaeus of Lyons