

SUNDAY OF THE FATHERS OF THE FIRST COUNCIL



Icon of the Fathers of the First Ecumenical Council

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FESTAL TONE

SCHEDULE OF SERVICES FOR WEEK OF MAY 25 – MAY 31

Monday, May 25

9:00 AM Divine Liturgy and Panakhyda – Memorial Day

Saturday, May 30 – All Souls Saturday

10:00 AM Divine Liturgy and Panakhyda – All Souls Saturday

6:00 PM Great Vespers and Lytia - Pentecost

Sunday, May 31 – Pentecost Sunday

8:00 AM Divine Liturgy

10:00 AM Divine Liturgy For All Parishioners

5:00 PM Kneeling Vespers

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### ***Memorial Day***

Tomorrow is Memorial Day. Following tomorrow's Divine Liturgy there will be a Panakhyda to remember all the departed veterans of our parish and families. Please write the names of any deceased members of the Armed Forces on the memorial list at the back of the church.

### *Remember in your prayers*

Please remember in your prayers those people of our parish who are ailing, are in hospitals, nursing homes and those who are not able to join us actively in our community. Remember especially the following: Katherine Andrus, Susie Boyko, Sonia Cronin, Bohdanchik James, Lesya Loznycky, Ken McDonald, Xenia Moore, Sophia Skop, and Walter & Isabella Bachynsky, Myra Heltsley, Nadia Haywas. Please let Fr. James know if there is anyone who should be remembered.



### ***Prayers For Those Serving In The Military***



Let us especially remember in our prayers those family members and friends who are actively serving our country in the Armed Forces: Luke and Slavamira Haywas, Elizabeth Heltsley, Oksanna Hirniak, Michael Lopes, Paul Richelmi and Brian Tuthill. Please give any names of those you would like remembered in the Liturgies to Fr. James.



### ***Parish Rummage Sale – May 30th***

There will be a rummage sale on May 30 starting at 9:00 AM to benefit the parish. It will feature a special Ukrainian craft section! We are now accepting donations. Volunteers are also needed. Please contact Olena Bankston at (619) 567-6967.

## Funny, Isn't It?

- Funny how a \$100 “looks” so big when you take it to church, but so small when you take it to the mall.
- Funny how long it takes to serve God for an hour, but how quickly a team plays 60 minutes of basketball.
- Funny how long a couple of hours spent at church are, but how short they are when watching a movie.
- Funny how we can't think of anything to say when we pray, but don't have difficulty thinking of things to talk about to a friend.
- Funny how we get thrilled when a baseball game goes into extra innings, but we complain when a sermon is longer than the regular time.
- Funny how hard it is to read a chapter in the bible or the lives of the saints, but how easy it is to read 100 pages of a best selling novel.
- Funny how people want to get a front seat at any game or concert, but scramble to get a back seat at church services.
- Funny how we need 2 or 3 weeks advance notice to fit a church event into our schedule, but can adjust our schedule for other events at the last moment.
- Funny how hard it is for people to learn a simple gospel well enough to tell others, but how simple it is for the same people to understand and repeat gossip.
- Funny how we believe what the newspaper say, but question what Scripture says.
- Funny how everyone wants to go to heaven provided they do not have to believe, or to think, or to say, or do anything.

### Liturgical Schedule

(unless otherwise noted in the bulletin):

Saturday Evening Vespers: 6:00 pm

Sundays 8:00 AM (English)

10:00 AM (Ukrainian)

Holyday Vigil: 6:00 PM

Holyday Liturgy: 9:00 AM

Other Services as announced in Bulletin

### The Holy Mystery of Reconciliation

(Confession): Sundays from 7:30 to 7:45 AM and 9:30 to 9:45 AM and also by appointment.

**The Holy Mysteries of Initiation** (Baptism, Chrismation and Holy Eucharist): Parents must make arrangements with the Pastor at least 3 months prior to Initiation. Adults seeking to be initiated must undergo a period of instruction (Catechumenate.)

**The Holy Mystery of Crowning** (Marriage): The couple must contact the Pastor at least 6 months prior to the desired date of marriage and **before** scheduling anything related to the crowning (including the reception.) Couples must participate in pre-marriage catechesis.

**The Holy Mystery of Holy Anointing of the Sick:** Please inform the Pastor of anyone in need of anointing or anyone homebound and unable to attend Liturgy or receive Holy Eucharist.

**Catechesis:** Contact the Pastor.

**Cantors:** Vladimir Bachynsky, Luke Miller and Olena Bankston

## SPIRIT OF LOVE — A CHRISTIAN'S FEELINGS

Today there is a great deal of discussion about the need to be cold-blooded. We are advised to hide our feelings, to act with indifference to what is going on around us. This means acting contrary to what we feel.

Experience teaches us that the more we suppress our feelings, the more detrimental it is to our well being.

Psychologists tell us that our inner feelings have their own life. If they are not allowed natural expression, if they are suppressed and hidden, then they can erupt into fear, guilt and even violence.

Jesus Christ expressed His inner feelings in a totally natural, human way. We find ample evidence of this in the Holy Gospels. Christ was angry with Satan for his temptations. He was afraid that the Jewish hierarchy would find out about His miracles. He was amazed at the great faith of the Centurion. He was impatient when the apostles did not understand His teachings. He felt sympathy for the hungry crowds that followed Him. Tears welled up in His eyes when He thought about the destruction of Jerusalem. Christ was happy when the apostle Peter recognized Him as the Son of God. He was afraid of the suffering He was to endure at the command of His Heavenly Father. Christ always used emotion to express His innermost intellectual and spiritual thoughts.

Raising His eyes to Heaven, Jesus prayed to His Heavenly Father: *"Father give me glory at Your side, a glory I had with You before the world began."* And He continued praying: *"I have given them the glory You gave Me that they may be one, as We are one — I living in them, You living in Me — that their unity may be complete."* These words tell us that Christ shared His God given glory with those around Him. To do otherwise would have been contrary to His mission. He was sent to bring God's glory — which is love — to all mankind.

Christ's words should be a lesson to us, His followers. We must go and do the same. The Holy Sacrament of Baptism gives us God's love. We cannot hide this Spirit within us; we should express it and share it with others.

We must be ready to console those who are sad or in pain. We must become a place for them to come and express their pain and disappointment. We, Christians, are people with whom our brothers and sisters can share their doubts, pain, joy and receive from us comfort and love.

## ДУХ ЛЮБОВІ — ПОЧУТТЯ ХРИСТΙΑНИНА

Сьогодні бага то говориться про потребу збереження холонокровності . Нам радять не виявляти наших почуттів, бути байдужими до того, що діється навколо нас. Це значить, показувати себе іншими, ніж ми є насправді.

Однак з досвіду знаємо, що довше гамування наших почуттів може небезпечно для нас закінчитися.

Психологи кажуть, що наші внутрішні почуття мають свій спосіб життя. Якщо вони не йдуть природним шляхом, якщо вони здавлюються, приховуються, тоді – стається їх вибух у формі страху, відчуття провини, а навіть у формі насильства.

Коли йдеться про внутрішні обдарування Ісуса Христа, то аж тоді ми знаходимо в Євангелії Його повний образ. Внутрішній світ Господа нашого Ісуса Христа, Його почуття, цілком узгоджувалися з почуттями нашої людської природи. Зі Святого Письма знаємо, що Христос виявляв свої внутрішні почуття дуже виразно. Він був лютий на диявола за його спокуси. Він побоювався, щоби жидівська старшина не дізналася про Його чуда. Він був здивований великою вірою сотника. Він був нетерпеливим, коли апостоли не розуміли Його навчання. Він співчував народові, який, ідучи за ним, відчував голод. Він прослезився, коли подумав про знищення Єрусалиму. Христос зрадив, коли апостол Петро визнав Його Сином Божим. Він боявся терпіння, які мали прийти до Нього з волі Його Небесного Отця. Христос завжди виявляв за допомогою емоцій своє внутрішнє, інтелектуальне і духовне життя.

Звівши очі до неба, Ісус молиться до Небесного Отця: „Прослав Мене, Отче, у себе славою тією, що її Я мав у Тебе перед тим, як постав світ”. У дальших словах молитви Він каже: „Славу, що Ти дав Мені, Я дав їм, щоби вони були одно так само, як і Ми одно. Я – в них, і Ти – в Мені, щоб вони були звершені в єдності”. Ті Христові слова означають, що Христос не замикається зі славою свого Отця. Коли б Христос так вчинив, тоді Він суперечив би своєму післаництву, бо якраз його ціллю є цю славу, яка була в Ісуса, виявити на зовні і ділитися нею з іншими. Ми знаємо, що Божя слава – це любов.

Христові слова – це наука для нас, послідовників Христа. Ми мусимо йти і чинити так само. Свята Тайна Хрищення дає нам Божого Духа любові. Цього Духа ми не можемо заховати в собі, ми повинні виявити його на зовні і ділитися ним з іншими.

Це значить, що ми мусимо бути готові потішити тих осіб, які зазнали смутку, чи болю. Ми мусимо стати для них дорогою, середником, через який вони могли б виявити свій біль і розчарування. Іншими словами, ми, християни, є особами, через які наші брати і сестри виявляють свої смутки, болі, а часом свою радість.



## **Українська Католицька Парафія Матері Божої Неустаючої Помочі**

Церква Святого Пророка й Предтечи Йоана Хрестителя  
Святиня Святого Миколая, Архієпископа Мір Лікійського, Чудотворця

### ***Ukrainian Catholic Parish of Our Lady of Perpetual Help***

Church of the Holy Prophet, Forerunner and Baptizer John  
Shrine of St. Nicholas the Wonderworker, Archbishop of Myra in Lycea

4400 Palm Avenue

La Mesa, CA 91941

Parish Office: (619) 697-5085

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

**Парох:** о. Яків Бенькстон

**Pastor:** Fr. James Bankston

frjames@mac.com

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

### *Nicea I*

The Church dedicates this Sunday to the memory of the Holy Fathers of the First Ecumenical Council that met in the city of Nicea in the year 325 A.D. The Roman Emperor Constantine invited the bishops of the Church to meet in response to a crisis that was disturbing the newly legalized Christian Church. That crisis was called Arianism. In the year 319 a priest of the city of Alexandria named Arius began teaching that Jesus was not “God” but only the “first creation” of God and as a creature was not worthy of worship. Until this time the Church did not have a formal statement of faith about who exactly Jesus was. There had never been any great question about it before this time and the local churches embodied the Apostolic Faith not in written documents but in the living voices of the Church who believed what was received only two or three lifetimes earlier from the Apostles themselves. It was these “living voices” that Constantine summoned to Nicea to bear a collective witness to the memory of who the Apostles taught that Jesus was. Many of them came bearing scars from the persecution which still racked the Church at the beginning of the century. But come they did, 318 of them from over most of the Roman Empire. The Council left no detailed minutes. But it did state once and for all time the Apostolic memory of Jesus’ relationship to God the Father in the traditional Baptismal Creed by stating that He is “consubstantial with the Father” – that is that Jesus was of the same “substance” (essence or being) as God the Father, that Jesus was therefore “God” – words that we still profess in the Creed.