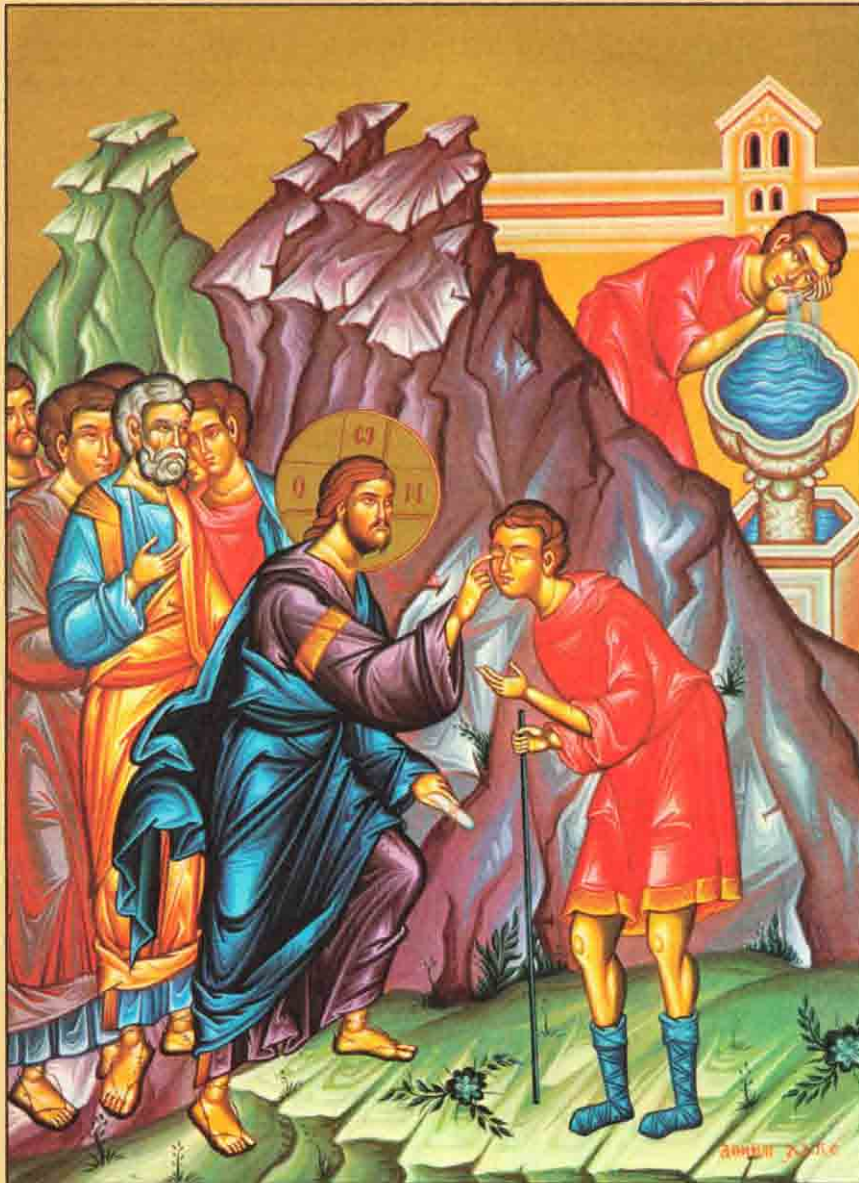


SUNDAY OF THE MAN BORN BLIND



Icon of the Gospel of the Man Born Blind

May 29, 2011

SUNDAY OF THE MAN BORN BLIND

Festal Tone

SCHEDULE OF SERVICES FOR THE WEEK OF MAY 30 – JUNE 5

MONDAY, MAY 30 – *OUR VENERABLE FATHER ISAAC, HEGUMEN OF THE DALMATIAN MONASTERY – MEMORIAL DAY*

9:30 AM – Divine Liturgy ✙ The souls of all our war dead.

WEDNESDAY, JUNE 1 – *APODOSIS (LEAVETAKING) OF PASCHA*

6:00 PM – Great Vespers with Lytia for the Feast of the Ascension

Thursday, June 2 – *ASCENSION OF OUR LORD GOD AND SAVIOR JESUS CHRIST (DAY OF OBLIGATION)*

9:30 AM – Divine Liturgy For All Parishioners

SATURDAY, JUNE 4 – *POSTFEAST OF THE ASCENSION*

6:00 PM Great Vespers

SUNDAY, MAY 29 – SUNDAY OF THE FATHERS OF THE FIRST ECUMENICAL COUNCIL

9:30 AM – Divine Liturgy For All Parishioners

Feast of the Ascension

Wednesday, June 1st – Thursday, June 2nd

This week we celebrate the Lord's Ascension into Heaven, which occurred 40 days after His Resurrection from the dead. This is one of the 12 Great Feasts of the Church's liturgical year and is a Day of Obligation. If you cannot attend the Divine Liturgy on Thursday morning, then you can fulfill your obligation at Great Vespers on Wednesday evening.

In the Eastern Church the liturgical day begins in the evening with the setting of the sun. This practice follows the Biblical account of creation: "And there was evening and there was morning, one day" (Gen 1:5). The service of Vespers takes us through creation, sin, and salvation in Christ. It leads us to the meditation of God's word and the glorification of his love for men. It instructs us and allows us to praise God for the particular events or persons whose memory is celebrated and made present to us in the Church. It prepares us for the sleep of the night and the dawn of the new day to come. On the eves of the Divine Liturgy, it begins our movement into the most perfect communion with God in the sacramental mysteries.

**Пригадуємо що стоїмо підчас молитви
кожної Неділі і кожного дня від Великодня
до Неділі П'ятдесятниці**

Це не є нова вигадка а виразне повторення стародавнього звичаю і повчання стародавньої Церкви про праведне додержування Господнього Дня (Неділя). Це повчання ще із Собору Нікеї (325р). Були різні звичаї в різних місцевостях і Церква рішила наголосити Христове Воскресення кожної Неділі. Ця справа була така важлива що Церковні Отці рішили надати закон. Канон 20 каже: Тому що є деякі громади що ще клякають в Неділю і в дні П'ятдесятниці, цей Святий Собор проголошує що в спільній молитві (Служба Божа) молимося Богові **стоячи**.

Перед Берестеською Юнією ніхто не клякав в наших церквах в неділю. Після Берестеської Юнії ввійшов у наш обряд почуття меншевартости (вплив Польської влади) і що Римо-Католицький обряд кращий від нашого. Тим чином правельний Східний обряд занепав під Польсько-Латинським обрядом.

Please Note: When you go on vacation, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. The summer months are most difficult due to the decrease in attendance. Your absence on any Sunday does not negate your obligation to support your home parish.

On June 1st we remember a great Church Father, the second-century saint Justin the Martyr.

Justin is sometimes called “The Philosopher” because he studied the great philosophies of his day (Stoicism and Plato’s teachings, for example) with great care and seriousness. Only after this intense study, which showed him that Christianity was more complete and authentic than all philosophies, did he accept baptism and proclaim himself a Christian.

Justin spent the rest of his life writing to explain Christianity and to draw people to the faith. He also described the way Christians worshipped in those very early days of the Church—a description remarkably close to the order of the Byzantine Divine Liturgy.

A recent issue of “USA Today” carried a front-page story about people who choose to celebrate Easter in gatherings at home rather than attending a traditional church. They claim that their way of worship is “closer to the original”—the early Church described in the New Testament. One person is quoted as saying that “if you look at the Bible, the church we have today is nowhere to be found.”

But what does the Bible say about the Church? What was the earliest Church like? First, we know that its form of worship was not spontaneous and free-form, as some people today assume. The Eucharist was central in the time of the apostles, and has remained central in all the centuries since.



The bread and wine of the Eucharist were understood to be truly the Body and Blood of Christ right from the Church’s beginning, because Christ Himself said, “This is My Body” and “This is My Blood.” So Saint Justin wrote that at each Liturgy “...the food which is blessed by the prayer of His word, and from which our blood and flesh by assimilation are nourished, is the flesh and blood of that Jesus who was made flesh.” Because the Eucharist was understood in this way, worship was reverent and orderly, just as in the Eastern Church today.

Another person quoted in the “USA Today” article claims that unlike the “modern, hierarchical” Church, her house church needs no “pastors and teachers who take over.” Yet we know that the New Testament Church was hierarchical, and was led by pastors and teachers. Saint Paul outlines the duties of bishops and deacons--the hierarchical order--in I Timothy. Paul tells Timothy himself to “command and teach these things.”

We also know that the early Church was governed by the teaching of the apostles. Paul exhorts the believers to “stand fast and hold to the traditions which you were taught by us, either by word of mouth or by letter” (2 Thessalonians 2: 15).

Those who want to “find” the early Church would do well to study Saint Justin’s writings. He notes each element of worship in the Divine Liturgy during the second century, based on the worship of the apostles, and carried on today in every Eastern Church.

What is tithing?

In Sacred Scripture, tithing is the setting aside of 10% of the “first fruits” of one’s labors. Many Protestant congregations strongly encourage and sometimes even require their faithful to tithe. While we don’t require it, I certainly encourage you to consider tithing. If not 10%, perhaps 5%.

If your monthly income is:	A 10% tithe would be per month	A 5% tithe would be per month
\$1,000	\$100	\$50
\$2,000	\$200	\$100
\$4,000	\$400	\$200
\$6,000	\$600	\$300
etc...		



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

Святкуємо 50-років!

Celebrating 50 Years!

4400 Palm Avenue
La Mesa, CA 91941
Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston

Папox: о. Яків Бенкстон

frjames@mac.com

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

A Link to Baptism

The cure of the blind man also symbolizes mankind's means for its recovery from its blindness. It symbolizes the Sacrament of Baptism. Baptism is called holy enlightenment. Those who have been recently baptized are called the newly enlightened. This gospel from Saint John was read in the ancient Church on Holy Saturday when Catechumens were baptized. As this man is cured of his blindness when he washes in the waters of the pool of Siloam, as Jesus tells him to do, so are we brought out of darkness into a new life when we are baptized as Christ instructed us to be. Jesus restores His creation, mankind, with the potential to become what it was meant to be before the fall of Adam.

We also hear in the reading that after this man was cured many of those who knew him before did not recognize him. He is still the same man

but something has significantly changed about him. He is no longer blind. So when we are illuminated we are also new persons, though our outward appearance might be the same. To symbolize this newness a white garment is put on us to show the purity with which we start this new existence. We must, however, become different and unrecognizable in our inward and outward actions also. We must manifest our new existence to those around us through these actions. We must radiate this new found light to others by the way we live our lives. We must say to the world, "I am he who was blind but now my eyes are opened." Credit must be given to Him who has cured us of our darkness by living our lives according to the lessons of the illumination we have received and the continued guidance we get with the reception of the Holy Spirit.