

SECOND SUNDAY AFTER PENTECOST
SECOND SUNDAY OF MATTHEW



Icon of Saint Cyril of Alexandria -- June 9th

June 6, 2010
Second Sunday after Pentecost

Tone 1

SCHEDULE OF SERVICES FOR THE WEEK OF JUNE 7 – JUNE 13

FRIDAY, JUNE 11

9:30 AM DIVINE LITURGY

REQ: OLGA FEDUNYAK

SATURDAY, JUNE 12

9:30 AM DIVINE LITURGY

**SONIA SHASHKEWYCH (FOR SUCCESSFUL SURGERY);
REQ: MYRA HELTSLEY**

6:00 PM GREAT VESPERS

SUNDAY, JUNE 13 – 3RD SUNDAY AFTER PENTECOST

9:30 AM DIVINE LITURGY

FOR ALL PARISHIONERS



Remember in your prayers



Please remember in your prayers those members of our parish, our family and friends who are ailing, are in hospitals, nursing homes and those who are not able to join actively in their community. Remember especially the

following: Katherine Andrus, Walter & Isabella Bachynsky, Susie Boyko, Sonya Cronin, Helen Davis, Lorene Lagrone, Maria Laszok, Maria Leskiw, Lesya Loznycky, Sonia Shashkewych, Sophia Skop and Ariadna Wall. Please let Fr. James know if there is anyone else who should be remembered.

Remember Those In The Armed Forces



Let us especially remember in our prayers those family members and friends who are actively serving their countries in the Armed Forces: Luke and Slavamira Haywas, Elizabeth Heltsley, Oksanna Hirniak, Andrew Hrynkiw, Zenon and Susan Keske, Michael Lopes, Vasyl Lylak, Thomas Orr, Paul Richelmi and Brian Tuthill. Please give any names of those you would like remembered in the *Liturgies* to Fr. James.

50th Anniversary

The 50th Anniversary celebration will take place on the weekend of November 20 – 21. Bishop Richard has confirmed his attendance so planning is underway. Do you have any photos from the life of our parish? I ask you to loan them to the church in order to scan them and to make a slide-show that will chronicle the past 50 years. Please see Fr. James.

A Note on Kneeling

Now that Pentecost has arrived, kneeling is no longer forbidden for weekday Liturgical Services. However, the ancient and venerable practice of **not kneeling** still applies to **ALL** Sundays of the year since the Sunday services are Resurrectional in their spirit and content.

Father's Day

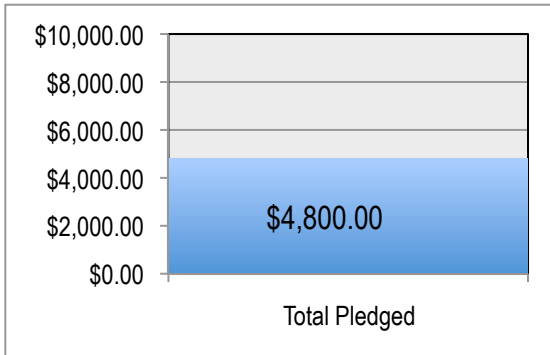
On Sunday, June 20th, we will celebrate Father's Day with a special Luncheon following the Divine Liturgy. Please join us as we celebrate that often forgotten yet critical role in the Christian Family – the Father.

“Early Birds” who buy their tickets between now and June 13th will be entered into a drawing to win two free nights at a cabin in Julian. Tickets are available in the church hall after Divine Liturgy.

Tickets: Adults (18+): \$15.00
 Young Adults (13-17): \$8.00
 Children (12 & under): FREE
 Families of 3 or more: \$35.00



50th Anniversary Iconography Project



We have almost reached the 50% mark for our iconostas! (Note: the total cost for icons is \$9600.00. The additional \$400 in cost is to cover shipping and insurance.)

- ❖ St. Nicholas the Wonderworker (sponsored)
- ❖ St. Michael the Archangel (who guards the door to heaven) (still available - \$1200)
- ❖ The *Theotokos* with the Lord (Indicates the beginning and the end of time) (Coffee Collection: in memory of the deceased members of the Ladies Guild)
- ❖ The Four Evangelists: (\$600 each)
 - Matthew (still available)
 - Mark (still available)
 - Luke (sponsored)
 - John (sponsored)
- ❖ Our Lord the *Pantocrator* (All-Ruler) the just judge of all our works. (still available - \$1200)
- ❖ St. Gabriel the Archangel (who announced the incarnation – our entry into heaven) (still available - \$1200)
- ❖ The John the Baptizer – Patron of this Holy House. (still available - \$1200)

We are looking for donors for the remaining icons. It is certainly acceptable to jointly sponsor an icon along with others donors. May God bless the iconographer, Michael Kapeluk of Pittsburgh, for his devout service in beautifying the Lord's House! If you would like to make a donation towards this project, please see Fr. James.

Questions & Answers

Q: Is the "Jesus Prayer" anywhere in the Bible?

A: We first need to describe the Jesus Prayer. The most common form of it is "Lord Jesus Christ, Son of God, have mercy on me, a sinner." But it can and has taken many other forms, such as, "Lord Jesus have mercy on me," or even simpler "Lord, have mercy." So the exact form of the prayer is not as important as calling on Jesus's name in response to St. Paul's instruction to the Thessalonian Christians to "pray constantly," or as otherwise translated "pray without ceasing" (1 Thessalonians 5:17).

The original Greek means literally "pray without a break" ("*adialeiptos proseuchesthe*"). So we have numerous verses in the Bible that address Christ and ask for His mercy, but in different ways, just like the Jesus Prayer.

Luke, for example, tells of the ten lepers who said to the Lord, "Jesus, Master, have mercy on us" (Luke 17:13). The blind man at Jericho, in Luke 18:38, is reported as saying, "Jesus, Son of David, have mercy on me!" Matthew reports that "two blind men followed him, crying aloud, "Have mercy on us, Son of David" (Matthew 9:27). St. Matthew also tells us that "a Canaanite woman from that region came out and cried, 'Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon'" (Matthew 15:22). In Matthew 17:15, a distraught father says, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly."

Yes, we can say confidently that the Jesus Prayer is to be found in the Bible.

– Fr. Stanley Harakas:
Orthodox Christian Beliefs About the Bible



Contributions for May 30, 2010

Sunday Collection

\$1095.00

Святкуємо 50-років!

Celebrating 50 Years!

**Українська Католицька Церква Святого Йоана Хрестителя
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Saint Cyril of Alexandria

Saints are not born with halos around their heads. Cyril, recognized as a great teacher of the Church, began his career as Patriarch of Alexandria, Egypt, with impulsive, often violent, actions. He closed the churches of the Novatian heretics and participated in the deposing of St. John Chrysostom. But, St. Cyril's importance for theology and Church history lies in his championing the cause of orthodoxy against the heresy of Nestorius. The controversy centered on the two natures in Christ. Nestorius would not agree to the title "God-bearer" for Mary. He preferred "Christ-bearer," saying there are two distinct persons in Christ (divine and human) joined only by a moral union. He said Mary was not the Mother of God but only of the man Christ, whose humanity was only a temple of God. Nestorianism implied that the humanity of Christ was a mere disguise.

Presiding as the pope's representative at the Council of Ephesus (431), Cyril condemned Nestorianism and proclaimed Mary truly the "Theotokos" (the mother of the one Person who is truly God and truly human). In the confusion that followed, Cyril was deposed and imprisoned for three months, after which he was welcomed back to Alexandria as a second Athanasius (the champion against Arianism). Besides needing to soften some of his opposition to those who had sided with Nestorius, Cyril had difficulties with some of his own allies, who thought he had gone too far, sacrificing not only language but orthodoxy. Until his death, his policy of moderation kept his extreme partisans under control. On his deathbed, despite pressure, he refused to condemn the teachings of Nestorius.