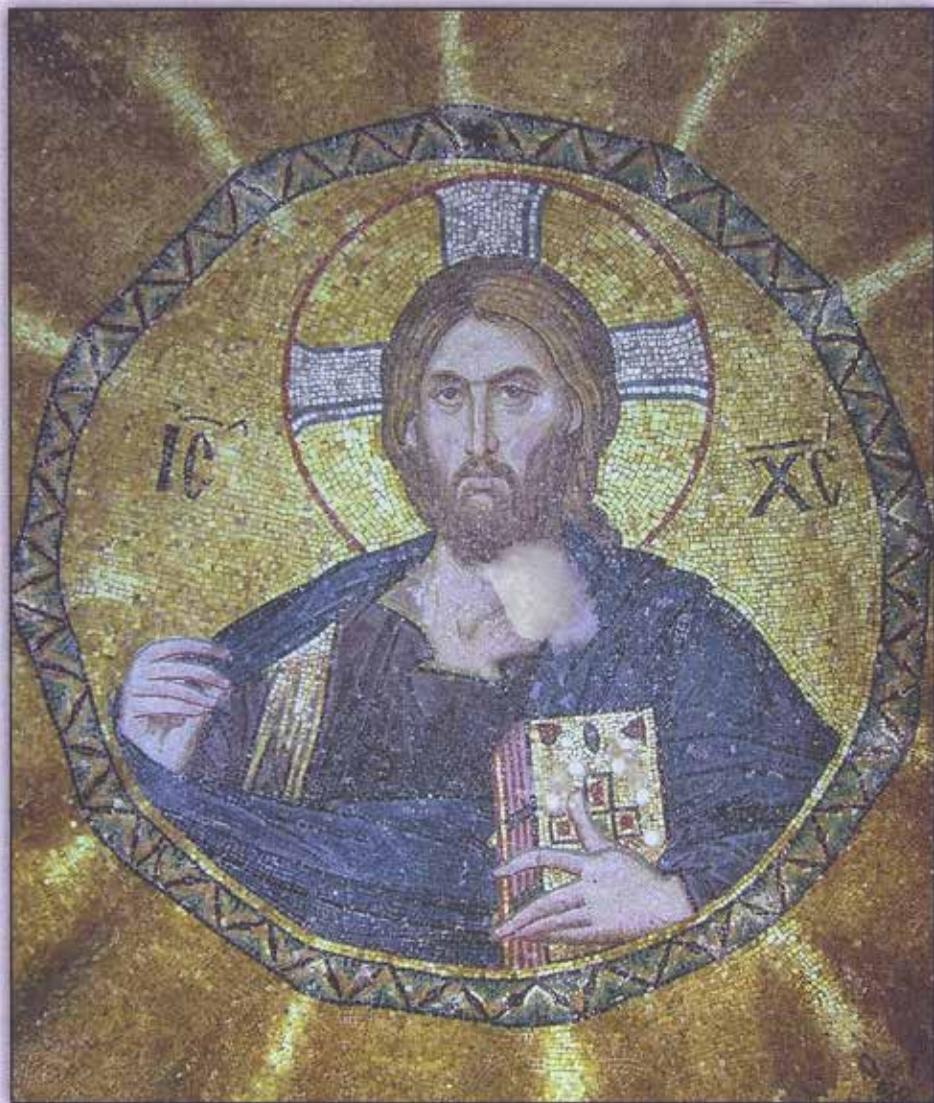


THIRD SUNDAY AFTER PENTECOST



Mosaic of the Pantocrator

June 9, 2013

3RD SUNDAY AFTER PENTECOST

OUR HOLY FATHER CYRIL, ARCHBISHOP OF ALEXANDRIA

SCHEDULE OF SERVICES FOR THE WEEK OF JUNE 10– JUNE 16

SATURDAY, JUNE 15 – THE HOLY PROPHET AMOS

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

SUNDAY, JUNE 16 – *4TH SUNDAY AFTER PENTECOST; OUR HOLY FATHER AND WONDERWORKER TYCHON, BISHOP OF AMANTHUS*

9:30 AM – Divine Liturgy For All Parishioners

FATHERS DAY

On Sunday, June 16th, we will celebrate Fathers 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. Please R.S.V.P. to Olena Bankston so that we can plan appropriately.

Sunday offering for June 2

Amount	Number
\$5.00	1
\$10.00	3
\$40.00	3
\$52.00	1 (loose)
\$80.00	1
\$100.00	3
\$125.00	1
\$400.00	1
\$1432.00	

Parishioner Total: \$1432.00

Visitors: \$40.00

Average / parish household (42): \$34.10

Weekly Stewardship Goal: \$2125.00

Shortfall: <-\$693.00>

Q&A with the Pope

<http://www.catholicnews.com/data/stories/cns/1302499.htm>

An adult – a Spanish and religion teacher – who asked the pope a question, wondered what kind of role, if any, Catholics should play in politics.

The pope said Catholics have "an obligation to get involved in politics."

"We can't play the role of Pontius Pilate and wash our hands of it," he said. "Politics is one of the highest forms of charity because it seeks the common good."

He said those who complain that politics is "too dirty" should ask themselves why. Perhaps it's "because Christians haven't gotten involved with an evangelical spirit."

It's easy to blame others, he said, but people need to ask themselves: "Me? What am I doing" about it?

Share 2013

Share 2013 – Annual Eparchial Appeal is drawing to a close. If you have not already done so, please make a pledge or contribution to Share 2013 by Sunday, June 9.

Share 2013 – Єпархіальний Заклик наближається до завершення. Якщо ви ще не зробили даток на Share 2013, то зробіть його до неділі, 9 червня, коли офіційно закінчується заклик.

Christ: The Fulfillment Of All Old Testament Sacrifices

by Fr. Patrick Henry Reardon

In First Peter the sufferings and death of Jesus serve to bolster a pervasive exhortation to Christian patience, service, and longsuffering, following the example given in the Lord's Passion. This moral preoccupation with patience in affliction reflects the hostile environment in which Peter's Christians were obliged to live, despised outcasts surrounded by enmity, cruelty, and injustice. Peter holds before the minds of these Christians the example conveyed in Christ's suffering and death. The author's intention is succinctly put:

"Christ suffered for you, leaving you an example" (2:21).

This moral and exhortatory intention, however, does not mean that Christ's sufferings and death served only an exemplary purpose. On the contrary, Peter knew—and knew that the Savior knew—that his suffering and death pertained to the work of Atonement. Indeed, within the opening verses of this epistle, Peter speaks of the

"sprinkling of the blood of Jesus Christ" (1:2).

The expression "sprinkling of the blood" comes from a cultic setting described in Exodus, where Moses stood at the foot of Mount Sinai and, by way of sealing Israel's resolve to observe the Law,

"took the Book of the Covenant and read unto the ears of the people. And they said, 'All that the Lord said we shall do, and we will obey.' Moses, taking the blood, sprinkled it on the people, and said, 'Behold the blood of the covenant which the Lord has made with you according to all these words'" (Exodus 24:7-8).

This "blood of the covenant" came from the young bulls sacrificed as fellowship offerings to the Lord. It is sprinkled on the Israelite men in response to their vow to do and obey the precepts of the Law. Moses' action makes their vow a kind of "blood oath," in which their resolve receives a special consecration.

St. Peter extends the significance of this rite to the Christians, those

"elect according to the foreknowledge of God the Father, in sanctification of the Spirit."

They, too, Peter declares, are summoned to a covenant service, which is likewise consecrated in blood: "unto obedience and the sprinkling of the

blood of Jesus Christ." Christians have been chosen for this very purpose: to enter into a covenantal relationship of obedience to the God who redeemed them by the blood of Christ.

Given the importance of Baptism in this epistle, it appears likely that Peter has the baptismal covenant in mind here. Indeed, this impression is bolstered by the blessing in the next sentence:

"Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us anew to a living hope through the resurrection of Jesus Christ from the dead" (1:3).

Let me suggest, however, that—in addition to Exodus 24—Peter may also be referring to Exodus 12, where it is prescribed that the blood of the paschal lamb should be placed on the doorposts of the Israelites' homes to spare their families from the terrible tenth plague of Egypt. Although it is not clear that the Passover blood was sprinkled, the sense of the passage is close enough to merit consideration here.

Whereas the sprinkled blood in Exodus 24 was that of sacrificed bulls, Peter—when he speaks of the atoning blood of Christ—is more disposed to think of a sacrificed lamb. Thus, he declares, just a bit later, that we have been redeemed

"with the precious blood of Christ, as of a lamb with neither blemish nor stain" (1 Peter 1:19).

The description of this lamb, moreover, indicates an even larger conflation of Old Testament texts in Peter's mind. Although Exodus did not prescribe that the paschal lamb be without blemish, such a requirement did apply to the lambs offered in the daily and monthly sacrifices (Numbers 28:3, 11), as well as for the feast of Sukkoth (29:17).

Peter seems implicitly to have all those sacrifices in mind. All of them, each in its own way, were symbolic and prophetic of the unique sacrifice whereby the Lamb of God took away the sins of the world. It made no difference, either to Peter or any other Christian, that the Israel's paschal lamb was not a sin offering. The Paschal Lamb of Christians most certainly was a sin offering - and a grain offering, and a dedication offering, and a holocaust, and so forth. He fulfilled all the sacrifices required of God's People.

WITH WHAT SHALL WE EVANGELISE? UKRAINIAN GREEK CATHOLICS AND THEIR ROLE IN THE UNIVERSAL CHURCH

Fr James Siemens

http://risu.org.ua/en/index/expert_thought/authors_columns/Siemens/52516/

There can be no doubt that it is when the Church acts as one body, she is most effective at making the beauty and truth of the Gospel known among the nations. As such, it is important for Ukrainian Greek Catholics to examine themselves, and to ask what role they have if they are to faithfully take up their part in the Great Commission – that is, the duty of going out into the world and baptising all people in the Name of the Father and of the Son and of the Holy Spirit. Greek Catholics are, after all, called to be the ‘other lung’ of the Church: to represent the ancient, Byzantine tradition alongside the Roman, or Latin, tradition. Yet, at least in some places, this is not well understood. Instead, we succumb to the temptation of acting in an insular way: of behaving more like an ethnic chaplaincy rather than the scintillating and beautiful Church of the East. What then, we must ask, is our purpose, and how should we be going about our work?

The Ukrainian Greek Catholic Church, firmly rooted as it is in the tradition of Kyiv – a tradition that began when Prince Volodymyr sent his courtiers to seek out a religion fit for his emerging nation – is a Church whose most significant treasure must surely be her Liturgy. As legend reminds us, when Volodymyr’s courtiers returned, they reported that the prince should choose for his people the Byzantine (Christian) religion, as, when they visited Hagia Sophia in Constantinople, they ‘...

knew not whether they were in heaven or on earth,’ such was the beauty of the Liturgy they experienced there. Indeed, there are many today who would acknowledge the transcendent, mysterious nature of our Eastern traditions as the thing that drew them into the Church and saw them make a Christian commitment; so it is clear that the Byzantine religion – whether in its Greek or Slavic form – retains the power it once exercised over the court of the great prince of Kyiv.

That being the case, **Ukrainians do neither themselves nor the Gospel any service when they coyly assume that the Church as they know it will be of no interest to the non-Ukrainian world. The Church is the Church, rather, and the Church as Ukrainians know her is a splendid jewel – a treasure that should inspire generosity.** So how can the Ukrainian Church be generous? What response can her members make to their inheritance that is faithful to their calling as Christians – as disciples of Christ – to make Him known?

Since we have established that, before anything else, the Ukrainian Greek Catholic Church is a beneficiary of the same Liturgy that first converted the Ukrainian people, I would argue that she can, above all, seek to celebrate that Liturgy in fidelity and love. This means, of course, seeking to know and observe her Byzantine liturgical traditions to the most faithful possible extent, in

the knowledge that as she does so, she is making manifest the fullness of the Gospel – the living image of Christ.

You see, the Liturgy as understood in Eastern tradition is not just the order given to our weekly assembly, nor is it a mere repository of our communal memory. To be precise, the Liturgy is a re-presentation of Christ. In the Liturgy, Christ offers Himself to all the faithful and, by extension, to all the world. In the Liturgy, Christ is encountered by us, and in being encountered, transforms us into something more like himself and less like ourselves. In the Liturgy, what is inherently material and earthly becomes something spiritual and heavenly. In the Liturgy, Christ becomes really and truly known.

But to know what we have to offer – that is, the Liturgy – is one thing. The evangelistic task set for us by our Lord, however, is one that requires an understanding of one's context. Who, for example, is going to believe a message about the Prince of Peace in a land that has been at war forever? Likewise, who is going to accept the idea of the forgiveness of sins in a culture that no longer believes in the existence of sin? To preach these things is obviously vital, but to make them understood, they need to be cast in terms that are appropriate to the audience. Well, if I consider what Ukrainian Greek Catholics have to share, and the context in which they are called to share it – both in Ukraine and beyond – I would say that there is a fortunate correspondence. The world in which we find ourselves today is a world downright hungry for a sense of the numinous. The popularity of the

Lord of the Rings, Harry Potter, Twilight; the emergence in the last generation of everything from fantasy role-play games to the New Age movement: these things together serve as reminders that as materialistic as our world has become, people still crave a sense of the mystical, of that which lies beyond.

And wonderfully, as we have seen, the Eastern liturgical tradition offers just that. From the aesthetic sense created by our vestments, our chant, our incense, and our flickering candles, to the awesome chord struck by our proclamation that the Incarnate Logos, Jesus Christ, the God-Man, is here present, there is no other place in this world where people can encounter such a thing so boldly and honestly held.

Both now and in the future, if Ukrainian Greek Catholics are to take seriously their role in the world to make known Christ and to baptise all nations; if they are to take up their part in the Universal Church and do what they can to contribute to the transfiguration of the human race, then they will hardly do better than to reflect on their holy traditions and celebrate them with fidelity, joy, and love. For Ukrainian Christians have something the world wants, and by its faithful celebration, will set fire to the light that draws all people unto God. Then the world may say as they encounter it, as did St Volodymyr's courtiers, that they '...knew not whether they were in heaven or on earth'.

Father James Siemens is a Ukrainian Greek Catholic priest serving in the Eparchy of the Holy Family of London.

“SEVEN MEN OF GOOD REPUTATION”

Source: Eparchy of Newton

Why do we have deacons in the Church? The emergence of this order came about in response to a specific issue which the apostles faced in Jerusalem. In Acts 6:1 we read that the “Hellenists” were complaining against the “Hebrews” “because their widows were neglected in the daily distribution.”

Almost from its beginning it seems the followers of Christ concerned themselves with feeding their poor. In first century society women who had outlived their breadwinner husbands were especially vulnerable, particularly if they had no sons to care for them. Needless to say, they had nothing like today’s workplace where they could be employed.

In Jerusalem the synagogues tried to ease the hardships faced by these women. Early on Friday men from the synagogues would canvass the city for goods and money for the widows. These would be distributed that afternoon, before the onset of the Sabbath. The Jewish believers in Jesus would naturally do something similar.

These first followers of the Lord lived with the memory of His preaching, His miracles, His death and resurrection and the descent of His Spirit fresh in their minds. Yet, human weakness made itself felt as well. The local believers – the Aramaic-speaking Jews of the Holy Land, whom Acts calls the Hebrews – seemed to be more attentive to their poor while neglecting the “Greeks,” those Hellenized Jews more inclined to embrace Greek culture, perhaps from places like Antioch or Caesarea, who had come to Jerusalem seeking help. Wanting to address this problem without allowing it to distract them from their proper task of preaching the Gospel, the apostles

instituted the order of deacon to deal with the matter.

THE FIRST DEACONS

Acts identifies the first seven deacons and describes how they began their ministry. They were chosen by “the whole multitude” (v. 5) and presented to the apostles who prayed and laid hands on them. Prayer and the laying-on of hands has been the rite prescribed for the ordination of deacons, priests and bishops ever since.

Each of the seven listed in Acts bore Greek names. They may have been Hellenized Jews, the very people who felt as a disadvantage in the Jerusalem community. One, Nicholas, is identified as “a proselyte from Antioch” (v. 5) and would have been of pagan origin. The only two who appear elsewhere in Acts are Stephen and Philip.

Stephen, described as “full of grace and power” (Acts 6:8), incurred the resentment of some Jews with whom he disputed. They denounced him to the Sanhedrin where he was condemned to death and executed (Acts 7). The Church honors him as the Protomartyr, the first to die because of his

faith in Christ. Chapter 8 of Acts tells of the activities of the deacon Philip who preached the Gospel in Samaria and converted an Ethiopian on the road to Gaza.

Various local traditions connect Prochoros with Nicomedia, Nicanor with Cyprus, Timon with Bosra, and Parmenas with Macedonia. According to St Irenaeus, the name of Nicholas was connected with the Nicolaitians, a sect condemned in the Book of Revelation. It is not known whether he was actually a part of this group or, as Clement of Alexandria believed, they corrupted his teachings.



DEACONS IN THE EARLY CHURCH

The importance which deacons assumed in the first-century Church is shown in 1 Tim 3:8-13 where the qualifications for deacons closely resemble the requirements for bishops, with this exception. Potential bishops should demonstrate hospitality (as the head of a family) and an ability to teach (see 1 Tim 3:2).

From the first the role of deacons has been connected with a developing range of administrative responsibilities, beginning with the distribution of goods to the poor. During the Roman persecutions they ministered to prisoners. The third-century Martyrdom of Saints Perpetua and Felicitas, tells how deacons served as intermediaries with the authorities to improve the condition of the prisoners and to communicate between the prisoners and their families. They arranged for the baptism of those who were catechumens and brought Holy Communion to the baptized, encouraging each one to remain strong in their witness to Christ.

As the Church developed, deacons were easily targeted during the persecutions. Their activities in tending to the needs of widows, orphans, the sick, and the imprisoned made them highly visible to the authorities. Since deacons were responsible for an increasing amount of sacred items such as liturgical books and vessels as well as funds for the needy, it was lucrative to seek them out and seize these treasures.

In AD 258 the Archdeacon of Rome, Lawrence was arrested and ordered to hand over the Church's treasures. He gathered all the poor and the needy in his care and presented them to the Prefect, saying "Behold the treasures of the Church." Lawrence was martyred and today is commemorated in the Church on the anniversary of his death, August 10. Other early deacon-martyrs remembered in our Church are Saints Benjamin the Persian (October 13), Vincent of Saragossa (November 11), and Habib of Edessa (November 15).

WERE THERE WOMEN DEACONS?

In Romans 16:1-2 we read, "I commend to you Phoebe our sister, who is a servant of the Church in Cenchrea that you may receive her

in the Lord..." It is thought that Phoebe may have brought St Paul's epistle to the Church at Rome. The Greek word translated here as "servant" is diakonos, giving rise to the idea that Phoebe was an ordained deacon. Both Clement of Alexandria and John

Chrysostom recognized Phoebe as a deacon and she is commemorated as such on September 3 with this troparion:

Enlightened by grace and taught the Faith by the chosen vessel of Christ, you were found worthy of the diaconate; and you carried Paul's words to Rome. O Deaconess Phoebe, pray to Christ God that His Spirit may enlighten our souls!

There are a number of references over the next few centuries to women deacons, but their place in the Church is debated. Many say that they ministered to women, particularly catechumens, preparing them for and assisting in their baptism where the presence of men would have been unseemly. They were ordained in a rite similar to but not identical with that of deacons.

Perhaps the best known deaconess in the Byzantine Church was St Olympia (July 25) who headed a community of some 250 women. She is known for her care of St John Chrysostom, attending to his garments and preparing his meals, which she sent daily to the episcopate. Other leading deaconesses of her community known to us by name were the Pentadia, Procla, Sylvina, and Nicarete.

As Christianity became the norm in the Byzantine Empire the adult catechumenate – and the deaconesses' principal function – came to an end. Deaconesses survived for a time only in women's monasteries. They all but died out in the Armenian, Georgian and Greek Churches after World War I but have since been revived. Deaconesses in the Coptic Church are comparable to Catholic sisters. They are not ordained, but blessed.





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

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The Value of Life

Note the acceleration of images: just when the lilies are decked out, He no longer calls them lilies but “grass of the field.” He then points further to their vulnerable condition by saying “which are here today.” Then he does not merely say “and not tomorrow” but rather more callously “cast into the oven.” These creatures are not merely “clothed” but “so clothed” in this way as to be later brought to nothing.

Do you see how Jesus everywhere abounds in amplifications and intensifications? And he does so in order to press his points home. So then he adds, “Will he not much more clothe you?” The force

of the emphasis is on “you” to indicate covertly how great is the value set upon your personal existence and the concern God shows for you in particular.

It is as though he were saying, “You, to whom he gave a soul, for whom he fashioned a body, for whose sake he made everything in creation, for whose sake he sent prophets, and gave the law, and wrought those innumerable good works, and for whose sake he gave up his only begotten Son.”

From a *Homily* of St. John Chrysostom