

THOMAS SUNDAY
FEAST OF SAINT GEORGE THE MARTYR



Icon of Saint George -- April 23rd

**ХРИСТОС ВОСКРЕС!
ВОИСТИНУ ВОСКРЕС!**

**CHRIST IS RISEN!
TRULY HE IS RISEN!**

April 23, 2017

SECOND SUNDAY OF PASCHA – THOMAS SUNDAY

THE GLORIOUS GREAT MARTYR, VICTOR AND WONDERWORKER, GEORGE

SCHEDULE OF SERVICES FOR APRIL 24 – APRIL 30

SATURDAY, APRIL 29 – *THE NINE HOLY MARTYRS OF CYZICUS; OUR VENERABLE FATHER MEMNON THE WONDERWORKER*

6:00 PM – Great Vespers

SUNDAY, APRIL 30 – *THIRD SUNDAY OF PASCHA - SUNDAY OF THE MYRRH BEARING WOMEN;*

THE HOLY APOSTLE JAMES, BROTHER OF ST. JOHN THE THEOLOGIAN

9:30 AM – Divine Liturgy

For All Parishioners

We have journeyed through the Lenten Fast together, let us now come together and feast. Join us today for our annual Sviachenne meal. Everyone is welcome! Heartfelt thanks to all who made today's meal possible.

Parish Meeting

On Sunday May 7, there will be a general meeting of the parish. This meeting will run from 12:00 noon until 1:30 PM.

Please plan to attend this important meeting.

Another vocation from our Parish!

Our parishioner, Mark Hartman, has officially begun his diaconal formation. This is joyous news for our Parish, our Eparchy and our Church! The prayers that we say at each divine liturgy for an increase in vocations have been fruitful. May God grant Mark, his wife Kimberly and his children many blessings during this time of discernment, study and prayer. God grant them many blessed years!

Дуже Дякую!

Thank you to all those who brought the Lenten Soup or other delicious Lenten dishes for the Wednesday evening meals and Spiritual Talks/discussions during the Great Fast.

Parish Rummage Sale

There will be a rummage sale on Saturday, June 10 to benefit the parish. We are already accepting donations.

Volunteers are needed.

Please contact Olena Bankston at (619) 567-6967.



NEW BISHOP OF THE EPARCHY OF SAINT NICHOLAS OF CHICAGO OF THE UKRAINIAN GREEK CATHOLIC CHURCH APPOINTED

The Holy Father has appointed as Bishop of the eparchy of Saint Nicholas in Chicago of the Ukrainians (United States of America) His Excellency VENEDYKT (Valery) Aleksiychuk, M.S.U., transferring him from the titular see of Germanicana and the office of auxiliary of the Archeparchy of Lviv of the Ukrainians.

Most Rev. VENEDYKT (Valery) Aleksiychuk, M.S.U. was born on January 1, 1968 in the village of Borshchivka, in the region of Rivne, Ukraine. He attended the major seminary of Drohobych, and on March 29, 1992 he was ordained a priest.

In 1993 he was received in the Univ Holy Dormition Lavra of the Studite Rite and on December 21, 1995 he gave his first vows. He obtained a doctorate in spiritual theology from the Catholic University of Lublin, Poland.



He exercised his ministry in the parish of Bystrytsia (deanery of Drohobych); in Belarus in Polock, and in the parish in Vitebsk (1994-1996); and in Canada (1996-1999). He has served as Igumen of the Lavra of Univ (2000 and re-elected in 2005); member of the commission

of the Major Archbishop for Monasticism (2004); and administrator of the parish of St. Nicola Peremyshlany (2004). Since 2007 he was head of the secretariat of the Council of Monks of the Ukrainian Greek Catholic Church; president of the liturgical council and president of the major superiors of male religious institutes of the Ukrainian Greek Catholic Church.

He was elected as auxiliary bishop of Lviv of the Ukrainians on August 3, 2010, and was consecrated September 5.

Source: <http://press.vatican.va/content/salastampa/en/bollettino/pubblico/2017/04/20/170420b.html>

The Testimony That Christ Rose From the Dead

from: johnsanidopoulos.com

It may come as a surprise that one of the most reliable testified events in the ancient world is the resurrection of Christ, recorded in writing within a generation after the event (see 1 Corinthians 15) and fully testified within two generations while the majority of the witnesses were still alive. To understand how rare this is in the ancient world, one need only look at such a historical figure as Alexander the Great, whose earliest biography was not written until about 400 years after his death, after the earliest written testimony for Jesus.

Twelve Resurrection Appearances in the New Testament

There are twelve indisputable resurrection appearances recorded in the New Testament which spanned a time period of forty days following the event of the resurrection. They are to the following people:

- Mary Magdalene (Mk. 16:9-11; Jn. 20:11-18)
- The Myrrh-bearing women (Mt. 28:9-10)
- Two disciples going to Emmaus (Mk. 16:12-13; Lk. 24:13-32)
- Peter (Lk. 24:34; 1 Cor. 15:4)
- Ten disciples (Lk. 24:36-43; Jn. 20:19-25)
- Eleven disciples (Mk. 16:14; Jn. 26-29)
- Seven disciples (Jn. 21: 1-23)
- Eleven disciples on the mountain (Mt. 28:16-20)
- Over five hundred disciples (1 Cor. 15:6)
- James, the brother of our Lord (1 Cor. 15:7)
- Disciples in Bethany at the Ascension (Lk. 24:50-53; Acts. 1:2-12)
- Paul (1 Cor. 15:8)

We should mention that Acts 1:3 records Jesus appeared many times over a forty day period following his resurrection from the dead, so the appearances are not limited to only twelve.

How many saw the resurrected Christ?

Over a period of forty days Christ rarely appeared to only one individual disciple. Usually many were present, and he gave ample evidence

that his resurrection was in his physical body (they touched his wounds and saw him eat). From the testimony in the New Testament, we know that well over five hundred people saw the risen Jesus, usually in groups, and there are no contradictions in the accounts nor recorded disputes about these appearances by those who saw him.

When did they see the resurrected Christ?

Interestingly, all the resurrection appearances occurred either during the day, afternoon or towards evening. Never is a resurrection appearance recorded at night, lest it be confused with a dream.

Where was the risen Christ seen?

The risen Christ appeared in many different areas, both indoors and outdoors. He was seen:

- Near his tomb
- On a well travelled road
- At the seashore
- Inside a home
- On a mountain
- In a city
- Outdoors
- In Judea
- In Galilee

How did they see the risen Jesus?

The appearances of Jesus were not passing visions, but they lasted over many hours to people of different backgrounds and occupations, where he would eat with those he appeared to and have conversations with them. None of them had previously believed that he would rise from dead, so initially the appearances confirmed the event and clarified teachings they may not have understood.

- The Apostle John writes in 1 John 1:1-4 that they heard, they saw, and they touched the risen Christ.
- The Apostle Peter says in Acts 10:41 that they ate and drank with the risen Christ.

From the Catechism “Christ our Pascha”

Bearing and Gestures during Divine Services

Standing as a posture of prayer of the Christian is an expression of spiritual attentiveness and readiness to do God's will, as we hear in the exclamation: “Wisdom! Stand aright!” Our standing before the Lord is a sign of our participation in the resurrection. According to the words of Tertullian, “we count fasting or kneeling in worship on the Lord's Day to be unlawful. We rejoice in the same privilege also from Pascha [Easter] to Pentecost.”¹ Likewise, Canon 20 of the First Nicene Council (325 AD) prescribes: “Forasmuch as there are certain persons who kneel on the Lord's Day and in the [fifty] days of Pentecost, therefore, to the intent that all things may be uniformly observed everywhere (in every church), it seems good to the holy Synod that prayer be made to God standing.” (#627)

A Reminder about Standing on all Sundays and from Pascha to Pentecost

This is not an innovation, rather it is the explicit reiteration of a long tradition and teaching of the early church about the nature of the celebration of the Lord's Day (i.e. Sunday.) This proscription of the church dates from the time of the Ecumenical Council of Nicaea (325 AD.) There was a divergence in practice in various places and the church identified the need to emphasize the resurrectional character of the Lord's Day. The fact that an Ecumenical Council discussed and eventually issued a Canon (rule), which has never been negated, on this subject shows the importance in the eyes of the church fathers.

To be very clear – This canon of the First Ecumenical Council applies to Every Sunday of the Year! One should NOT kneel during Divine Services on ANY Sunday (custom nor the practice of the Latin Church notwithstanding).

1 TERTULLIAN, *On the Crown*, 3.

Від Катехизму “Христос наша Пасха”

Богослужбові постави та жести

Стояння – це молитовна постава християнина, яка виражає духовну увагу й готовність виконати Божу волю: «Премудрість, прості [станьмо прямо]». Наше «стояння» перед Господом є знаком нашої участі у Воскресінні. За словами Тертуліана, «у неділю не можна постити, ані молитися на колінах. Цей звичай зберігаємо також від дня Пасхи аж до Зішестя Святого Духа»². Також і 20 правило I Нікейського собору приписує: «Оскільки дехто творить коліноприклонні молитви в День Господній, а також у дні П'ятдесятниці, то для того, щоби в усіх епархіях усі дотримувалися одного, завгодно святому соборові, щоб усі приносили молитви Богові стоячи». (#627)

Пригадуємо що стоїмо під час Служби Божої кожної Неділі року 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 Воскресіння кожної Неділі. Ця справа була така важлива що Церковні Отці рішили надати закон.

Вияснюємо – Цей Канон Нікеї стосується кожної Неділі в році! Не клякаємо під час неділішньої Служби Божої (не залежно від особистого звичаю ані Римо-Католицької традиції.)

2 ТЕРТУЛІАН, *Про корону*, 3.

THE MOST PROMINENT 1ST CENTURY JEWISH HISTORIAN ON JESUS CHRIST



Through the centuries there has been much shameful slander spread about Christ the Lord. But all of those lies are refuted by the most prominent historian of the Jews, Josephus Flavius, rabbi and scholar who lived toward the end of the first century after Christ. Josephus writes: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for He appeared to

them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from him, are not extinct at this day." [*Antiquities of the Jews*, Volume 2, Page 45 1845 Edition]. Thus wrote a man not believing in Christ but a scholar free of prejudice and malice.

LITURGICAL NOTES ABOUT THE PASCHAL SEASON

This period of great festivity and joy finds its liturgical expression in the following manner:

- ❖ We greet each other with the Paschal salutation, "**Christ is risen! Indeed He is risen!**" for 40 days, until Ascension Day.
- ❖ We **do not kneel** or make prostrations either at church services or in our homes for the full 40 days until the "Kneeling Prayers" at Pentecost.
- ❖ The Paschal Troparion, "Christ is risen from the dead" is sung or said at the beginning or end of all prayers until the Leave-taking of Pascha on the Eve of Ascension.
- ❖ The prayer, "O Heavenly King" is **omitted** until Pentecost, being replaced with the Troparion of Pascha and then Ascension.

ON THE SAVING WORK OF CHRIST

He was wrapped in swaddling clothes, but when he rose from the tomb he laid aside the shroud ... He asks where Lazarus has been laid, for he is man; but he raises him to life, for he is God. He is sold, dirt cheap, for thirty pieces of silver, but he redeems the world, at great cost, with his own blood ... He was weak and wounded, but he cures all infirmity, and all weakness. He was nailed to the wood and lifted up, but he restores us by the tree of life ... He dies, but he brings to life, and by his own death destroys death. He is buried, but he rises again. He descends into hell, but rescues the imprisoned souls.

—*St. Gregory the Theologian*

“What is most peculiar about Easter is that although the followers of Jesus had heard Him say He would break the bonds of death, when He actually did, no one believed it...The followers were not expecting a Resurrection and, therefore, did not imagine they saw something of which they were ardently hoping. Even Mary Magdalene, who within that very week had been told about the Resurrection when she saw her own brother raised to life from a grave, did not believe it. She came on Sunday morning to the tomb with spices to anoint a body – not to greet a Risen Savior. On the way, the question of the women was who will roll back the stone? Their problem was how they could get in; not whether the Savior would get out.”

– Venerable Fulton Sheen
(Way to Inner Peace)

**PARISH COMMITTEES
FINANCE COMMITTEE:**

Myra Heltsley
Stephen Hojsan
Maria Hughes

PASTORAL COUNCIL:

Vladimir Bachynsky
Olena Bankston
Gabriel Espedal
Mark Hartman
Luke Miller

STEWARDSHIP (FUNDRAISING) COMMITTEE:

Susan Avant
John Heltsley (*fundraising consultant*)

SOCIAL COMMITTEE

Olena Bankston
Olga Fedunyak
Mary Kitt
Michael Miller
Olga Miller
Lubomyra Yoldas

Sunday offering for April 16

Amount	Number
\$5.00	1
\$10.00	1
\$20.00	4
\$25.00	4
\$30.00	1
\$40.00	2
\$50.00	7
\$75.00	1
\$100.00	7
\$150.00	1
\$200.00	1
\$376.00	(loose)
\$400.00	1
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\$2556.00	

Parishioner Total: \$2201.00

Visitor Total: \$355.00

Average / parish household (43): \$28.22

Weekly Stewardship Goal: \$1288.00

Surplus: \$913.00



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

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

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com
Fr. James' cell phone: (619) 905-5278

Fight the Good Fight of Faith

“Let us celebrate the festival, not with the old leaven but with the unleavened bread of sincerity and truth.” ... Elsewhere the Apostle says: “Let us run with fidelity the race that has been set before us, with our eyes on Jesus, the origin and the goal of our faith.”

So a man who openly despises the accolades of this world and rejects all earthly glory must also practice self-denial. Such self-denial means that you never seek your own will but God's, using God's will as a sure guide; it also means possessing nothing apart from what is held in common.

In this way it will be easier for you to carry out your superior's commands promptly, in joy and in hope; this is required of Christ's servants who are redeemed for service to the brethren. For this is what the Lord wants when He says: Whoever wishes to be first and great among you must be the last of all and a servant to all.

Our service of mankind must be given freely. One who is in such a position must be subject to everyone

and serve his brothers as if he were paying off a debt.

Moreover, those who are in charge should work harder than the others and conduct themselves with greater submission than their own subjects. Their lives should serve as a visible example of what service means, and they should remember that those who are committed to their trust are held in trust from God.

Those, then, who are in a position of authority must look after their brothers as conscientious teachers look after the young children who have been handed over to them by their parents.

If both disciples and masters have this loving relationship, then subjects will be happy to obey whatever is commanded, while superiors will be delighted to lead their brothers to perfection. If you try to outdo one another in showing respect, your life on earth will be like that of the angels.

St. Gregory of Nyssa

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