

SECOND SUNDAY AFTER PENTECOST



*Icon of the Call of the First Apostles*

# June 3, 2018

## SECOND SUNDAY AFTER PENTECOST

*THE HOLY MARTYR LUCILLIAN AND HIS COMPANIONS AT BYZANTIUM:  
CLAUDIUS, HYPATIUS, PAUL, DIONYSIUS AND VIRGIN PAULA*

**SCHEDULE OF SERVICES FOR JUNE 4 – JUNE 10**

SATURDAY, JUNE 9

6:30 PM – Great Vespers (*satisfies Sunday obligation*)

SUNDAY, JUNE 10 – THIRD SUNDAY AFTER PENTECOST

*THE HOLY HIEROMARTYR TIMOTHY, BISHOP OF PRUSA*

9:30 AM – Divine Liturgy For All Parishioners

### **June Birthdays:**

Izabel Bachynsky	–	6/4
Adrian Haywas	–	6/10
Jeffry McMurtry	–	6/19
Nadia Haywas	–	6/19
Roman Hirniak	–	6/22
Vera Skop-Kniahynuckyj	–	6/28

*Многая і благая літа!  
Many blessed years!*



### **Looking ahead:**

**PLEASE NOTE:** Due to the relocation meeting that has been scheduled, our annual rummage sale will now take place on **Saturday, June 30<sup>th</sup>**. We will be accepting donations beginning in June.

Volunteers are needed.

Please contact Olena Bankston at (619) 905-5279.

### **BORSHCHT COOK-OFF CANCELLED**

Due to lack of interest, the borscht cook-off has been cancelled.

### **Tour our new property:**

Starting today and continuing every Sunday following the Divine Liturgy, there will be tours of the new property led by a member of our relocation committee. For those who do not wish to drive on their own to the new property, transportation will be provided.

For those of use who may wish to drive past the property at another time, the address is:

9308 Carlton Oaks Drive  
Santee, CA 92071

### **Sunday offering for May 27**

Amount	Number
\$5.00	2
\$10.00	2
\$15.00	1
\$20.00	1
\$25.00	1
\$28.00	1 (loose)
\$30.00	1
\$40.00	1
\$50.00	1
\$90.00	1
\$100.00	1
\$105.00	1
\$150.00	1
\$300.00	1
<u>\$1023.00</u>	

Parishioner Total: \$1023.00

Average / parish household (43): \$20.06  
Weekly Stewardship Goal: \$2200.00

**Deficit: <\$1177.00>**

Свята Євангелія приводить нас сьогодні до Христа — Божого Сина, як Він на порозі свого публічного життя покликає своїх майбутніх Апостолів. Вони були звичайними, простими людьми, переважно рибалками, які від часу їхнього покликання мали перебувати стало в Його товаристві, слухати Його навчання й обсервуючи Його життя, приготуватися до їхнього майбутнього завдання „ловців людей”. Коли так глядімо як Спаситель на всякі лади покликуює різних людей, мусимо подивляти Його Божий розум, який знає прерізні способи приєднувати собі людей і спонукувати їх, щоби полишивши все пішли за Ним. Дорога, яку Він вибрав для Своїх апостолів була нелегка, навпаки, вона була повна невогод, умертвління й терпінь. Вони мусили покидати свої зайняття, родини, навіть свій рідний край і йти в далекі чужі сторони, щоб там голосити слово Боже і цим виконати доручення свого Вчителя. Він бо, полишаючи цю землю, дав їм оце завдання, кажучи: „*Ідіть отже й робіть учнями всі народи: християни їх у ім'я Отця й Сина і Святого Духа; навчаючи їх берегти все, що Я вам заповідав*” (Мт. 28, 19с).

Так ото Ісус Христос звертається до кожного з нас і кличе, щоб ми помагали Йому виконати діло, на яке послав на землю Його небесний Отець. Як знаємо, Христос Господь прийшов на цей світ на те, щоб послужити людям і тією своєю службою спасти їх від гріха й влади диявола: „*Син Чоловічий прийшов не на те, щоб йому служити, але послужити й дати життя своє на викуп за многих*” (Мт. 20, 28). Коли ж Він сам так вірно служив людям, Він заслужив собі право вимагати й від нас подібного служіння. Тому то й каже: „*Коли хтось хоче йти за Мною, нехай зречеться себе самого, візьме хрест свій і йде за Мною*” (Мт. 16, 24). А хто не хоче того зробити, той негідний бути учнем Спасителя: „*Хто не бере свого хреста й не йде слідом за мною, той недостойний Мене*” (Мт. 10, 38). Інакшими словами: кожний з нас, що хоче осягнути мету свого існування на землі, тобто вічне спасіння в небі, мусить стати учнем Христовим. А щоб ним стати, мусить йти слідом за Ісусом, а саме жити так, як Він жив і так допомагати Йому звершити те діло, на яке послав Христа Його небесний Отець.

Його діло є водночас і нашим ділом, а виконуватимемо його тим, що поширюватимемо Його Божу науку серед людей. І то не лише самими словами, але, подібно як і сам Спаситель, головню нашими добрими ділами. Бо хоч слова й переконують та й пояснюють науку Христову, то все-таки діла, тобто приклад потягає людей і вони наслідуючи наше богобоязливе життя, спасатимуть свої безсмертні душі. Вже в самому навчанні Христа криється спасіння, життя вічне, як про це говорить сам Ісус: „*А вічне життя в тому, щоб вони пізнали Тебе єдиного, правдивого, Бога й того, що його Ти послав — Ісуса Христа*” (Йо.17, 3).

Today's Holy Gospel brings us to Christ, the Son of God, on the threshold of His public life as He calls to Himself the future Apostles. These were ordinary men, mostly fishermen, who, from the moment Christ called them to follow Him, would spend all their time with Him, listening to His teachings and observing His life, preparing themselves to become “fishers of men.” Christ was able to inspire men from all walks of life to leave everything behind and follow Him. The road He chose for His apostles was not an easy one, rather it was one filled with disadvantages, suffering and eventual death. The apostles had to give up their livelihood, their families, even their native land and go to foreign lands to spread the word of God. Christ, as He prepared to leave this earth, gave them this assignment: “*Go, therefore, and make disciples of all the nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to carry out everything I have commanded you*” (Mt. 28, 19c).

Jesus Christ turns to each of us and calls upon us to help Him complete the task which His Heavenly Father sent Him to this earth to do. As we know, Jesus came to earth to serve humanity and by this service to save mankind from sin and the power of the devil: “*The Son of Man has come, not to be served by others, but to serve, to give His own life as a ransom for the many*” (Mt. 20, 28). Because Jesus Himself served the people so faithfully, He earned the right to receive the same service. That is why He says: “*If a man wishes to come after Me, he must deny his very self, take up his cross and begin to follow in My footsteps*” (Mt. 16, 24). And a man who does not want to do so is not worthy of being a disciple of Christ: “*He who will not take up his cross and come after Me is not worthy of Me*” (Mt. 10, 38).

Each of us who wants to attain the purpose of his existence on earth — eternal salvation in heaven — must become a disciple of Christ. And to do so, he must follow in Christ's footsteps, live as Christ lived, and accomplish the task Christ was sent to accomplish. Christ's task is also our task and we must spread His teaching to others. Not just with words but, like Christ, with the example of our good deeds. Words may attract people, but a good example will inspire them to emulate it. In Christ's words we find salvation and eternal life: “*Eternal life is this: to know You, the only true God, and Him Whom You have sent, Jesus Christ*” (Jn. 17, 3).

# FUTURE FLOCK

By Andrew Sorokowski ; Published in *The Ukrainian Weekly*, May 11, 2018

Will your grandchildren belong to your Church? That may be a question you'd rather not think about.

Now it may be that you don't have children or grandchildren. Or it may be that your offspring are so alienated from Ukrainian life that the question does not even arise. Perhaps you think that it really doesn't matter. Any religion will do, as long as they believe in something. Or maybe it's enough if they're just "good people." Or perhaps you simply don't care.

In fact, the future of our Ukrainian Catholic and Orthodox Churches does not depend on the spiritual fate of your grandchildren. For as each successive wave of emigration leaves this world, it is not so much its descendants who are filling the pews, as the latest wave of immigrants from Ukraine. Now if our Churches are to remain "immigrant churches," halfway houses for Ukrainians whose children will leave them once they assimilate with American society, then they will need to stay linguistically and culturally Ukrainian. But if the immigrant stream ever slackens or stops, they will be empty.

If, on the other hand, our Churches are to serve our grandchildren (or grandnieces or grandnephews), then they will need to pursue a different strategy. They will have to use English. They will have to preach not only to immigrants whose mental universe is still Ukrainian, but to full-fledged Americans with American problems and concerns. And there will have to be persuasive reasons why those Americans should continue to attend a Ukrainian church rather than a Latin-rite Catholic or American Orthodox one. Ethnic roots may not be enough.

So what are the odds that your grandchildren will belong to your Church?

First of all, do your children belong? Do their spouses? I would say the chances of both these things happening are no more than 25 percent. Yet these seem to be the necessary – though insufficient – conditions for your grandchildren being brought up in the Church.

Then there are the pressures of a society, culture and school system that can override whatever catechesis they receive. Those pressures come to bear early: a sociological study of formerly Roman Catholic teens and young adults in the U.S.A. found that the median age at which they left the Church was 13 ("Going, Going, Gone," cited below, p. 74). That might reduce the chances to 15 or 20 percent.

And then there is college, where the general atmosphere is often hostile to "organized religion." The college years could bring the chances down to 5 or 10 percent.

Of course, such calculations are highly speculative. Unexpected trends appear, cultures revive. But a sober look at the future suggests that our Churches cannot simply assume that either the Third Wave, or Ukraine, will produce an endless stream of parishioners.

There is a third possibility. If the Antiochian Orthodox Church in the U.S.A. could attract Evangelicals, why can't our Churches receive American converts as well? In fact, they do.

So what can they do to keep their faithful or attract new ones? First, that would require knowing not only their present flocks, but also their former and potential future flocks.

One way to do that is the opinion survey. In fact, in preparation for the Catholic Synod on “Youth, Faith, and Vocational Discernment” next October, Bishop Bryan Bayda of Saskatoon, Saskatchewan, has distributed an online questionnaire for young people. It must be filled out by May 30. (<https://www.surveymonkey.com/r/NNDBRYR>).

This survey will no doubt yield valuable results. But it does not cover those young people who have left the Church. Nor does it reach those in the general population who might join it in the future. Only a broader, professionally conducted study can provide Church leaders with the deep understanding of the surrounding society that is needed for successful evangelization.

This does not mean, of course, a “market survey.” Our Churches should not be out to “sell” themselves, competing in the “religious marketplace” by offering the best “product” (salvation) for the lowest “price” (moral, ethical or ritual requirements). Nor does it mean that they should tailor their liturgy or theology to the standards and preferences of the surrounding culture. Churches that have tried to attract believers that way have failed. “In no historical or institutional church,” writes Cambridge historian Richard Rex, “has an increasing alignment with modern or postmodern values and mores arrested numerical and demographic decline.” (“A Church in Doubt,” *First Things*, April 2018, p. 48). Nobody needs comfortable “bourgeois religion.”

There is evidence, indeed, that young people of character are drawn to a challenge. And there are few challenges more demanding than an authentically Christian way of life.

What a sociological study can give Church leaders, rather, is the understanding of today’s culture without which they cannot effectively

teach or preach. As St. Paul understood, one must speak differently to Romans and Hebrews, Corinthians and Galatians – and Galician guest workers and Silicon Valley techies. Youth culture in particular has its own language and frames of reference that few people over age 40 can understand. Can a clergy trained in Ukrainian or even North American seminaries really understand it? Father Rostyslav Pendiuk, head of the Ukrainian Greek-Catholic Patriarchal youth commission, recently argued that in Ukraine (where we see increasingly similar societal developments), sociological studies would be ineffective. This is because young people follow constantly shifting trends. What is needed, he says, is direct dialogue. That, however, would be difficult in North America, where our clergy have little public contact beyond their Sunday congregations.

Does clerical outreach even work? Some have suggested that only their peers can bring young people into the Church. And evangelization is only effective if the evangelizers are truly living the Gospel. Then people will come of their own accord. Maybe even your grandchildren.

FURTHER READING: “Going, Going, Gone: The Dynamics of Disaffiliation in Young Catholics” (Winona Minn.: St. Mary’s Press, 2017). For the interview with Father Pendiuk and related articles, see *Patriyarkhat* No. 1 (January-February) 2018.

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# HISTORICAL MEANING OF ANTIPHONS SUNG DURING LITURGY

<https://blogs.ancientfaith.com/nootherfoundation/commentary-divine-liturgy-antiphons/>

In the Divine Liturgy, after the Great Litany, come the three antiphons and their litanies/ prayers. These antiphons exist in several forms. The original Greek practice is to use psalms for the antiphons, interspersing the verses of the psalms with repeated refrains. For the first antiphonal psalm the refrain is, “Through the prayers of the Theotokos, O Saviour, save us!” The refrain for the second antiphonal psalm is the refrain, “O Son of God, save us who sing to You, Alleluia!” The refrain for the third antiphonal psalm is the troparion of the feast or day. (In the original antiphonal sequence, the Emperor Justinian’s troparion “Only-begotten Son and immortal Word of God” was the refrain for the third antiphon.) The Slavic use substitutes the hymns of the Typica service, namely Psalm 103, Psalm 148, and the Beatitudes, normally sung without any refrains, though it retains the original usage of psalms and their refrains for feasts. The origin of the practice of singing these antiphons is to be found in the streets of Byzantium.

After the Peace of Constantine, the Church was allowed to emerge blinking into the bright sunlight of a new day. One benefit of this emergence from the (metaphorical) catacombs was that the Church could express its faith publicly without fear of arrest, imprisonment, or martyrdom. And so, in certain large cities such as Jerusalem, Rome, and Constantinople, the practice began of taking to the streets and holding parades—i.e. liturgical processions. In Jerusalem these processions were centered around the holy places consecrated by the Lord’s presence. Rome had the shrines of many martyrs. In Constantinople, despite the lack of plentiful martyrs’ shrines and the lack of places the Lord had visited, there were still many processions (a tenth century Typikon mentions 68 processions a year). The procession would begin at a set place and then proceed singing to the Church where the Liturgy would be held. They did not walk in silence. They sang hymns, the cantor chanting the verses of the psalms and the people chiming in with the refrain. That was why the refrains were so short—they had to be brief enough to be sung by a crowd of people while walking to church. These

three processional antiphons were so popular that they continued to be sung in Church even on days when there was no procession to the Church.

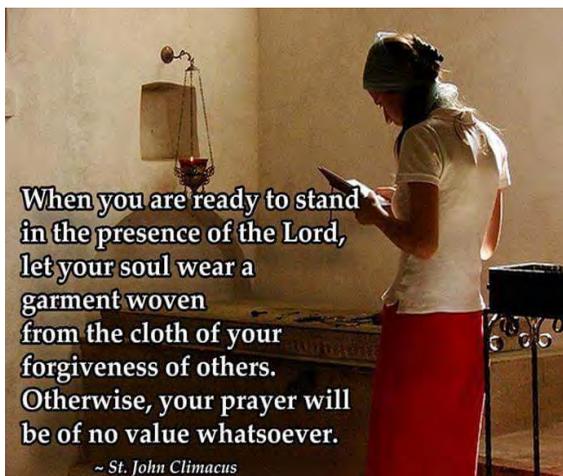
These processions fulfilled an added purpose apart from the devotional love of singing. They also served to express the ascendancy of the Christian Faith, including its triumph over heretical alternatives (in the Theodosian Code of law, heretics were forbidden to hold such processions). Formerly the Christians had to keep their heads down and their mouths shut and to mind their place. Now they could safely hold their heads high and praise Christ in public. The processions were a way of proclaiming that “The earth is the Lord’s and the fullness thereof” (Psalm 24:1)—including the city streets. The streets and the city containing them also now belonged to the Lord. Everyone loves a parade, especially if it is your own victory parade.

In those days it was the whole city which served as liturgical space. That is, the city as a city, held festival and exalted Christ, for the city now lay under His care and protection. The cities were smaller than our modern metropolises, and one could easily walk from one part of the city to the other. Processions through the city or from one church building to another were quite possible, unlike today where cities are often so large that one could not walk through them. Now most people must drive to church of necessity. It was otherwise in Byzantium; at that time its cities could still serve as liturgical space.

This change from the original practice of singing the antiphons as a crowd on the way to church to our modern practice of singing the antiphons only once we have reached the church also symbolizes a radical change in our situation. In Byzantium the whole city was regarded as liturgical space. Now the urban spaces and city streets are emphatically secular, and Christian worship must be confined to one’s own property. Christians may sing their songs within their churches, but may not simply take to the streets en masse to sing of the supremacy of Christ. At very least, a parade permit is required, and sometimes the city may not be happy to grant one. It is significant that Gay Pride

Parades are part of the annual festivities of most cities, and are an established tradition; Christian parades are not. Christian prayer, praise, preaching, and proclamation are allowed, but are restricted and may only take place within the privacy of Church property. If you doubt this, try and hold a large mass parade to Christ today down the routes used for Gay Pride Parades as you sing to Jesus. You will find out quickly enough that Christendom has fallen, and that Byzantium is dead. Increasingly we are being herded back to the catacombs. The pre-Constantinian degree repression is of course not complete. But it often seems well on its way. This observation is not based on alarmist paranoia (though one remembers the aphorism of Dr. Johnny Fever of WKRP, “When people are out to get you, paranoia is just good sense”), but on a regular reading of newspapers and social media. The war against faith is real, even if it is undeclared. The fact that the war is undeclared of course makes it worse: when you know people are likely to shoot, you are prepared to duck. It is when one is unsuspecting of being fired upon that victims can multiply. The lesson for us in the twenty-first century is that we must raise our children and grandchildren to live counter-culturally, and to recognize that pretty much everything in our culture pushes them in the wrong direction. This is not to inculcate paranoia, but realism. Byzantium has fallen; the streets no longer belong to Christ.

The second lesson to be learned from the

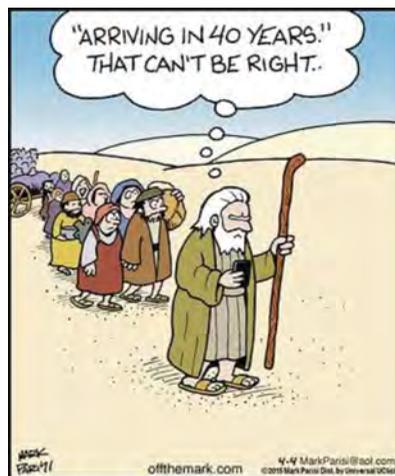


antiphons is the primacy of praise. A saying often ascribed to St. Augustine is, “We are an Easter people, and alleluia is our song”. That remains true regardless of whether or not the bishop of Hippo said it. We are the people whom God has formed for Himself through baptism; we must declare His praise (Isaiah 43:21). We are His royal priesthood, His holy nation, created to proclaim the excellencies of Him who called us out of darkness into His marvellous light (1 Peter 2:9). We have a choice, since spiritual reality abhors a vacuum just as does physical reality—we can either spend our time praising God or we can spend it fuming, worrying, and grumbling. It is too easy for us fallen sinners to do the latter, forgetting how much God has given us already. But why fume and fret? How much better to open our eyes to see His wonders in our daily lives, and open our mouths and declare His praise! Singing the antiphons sets us up for the coming week. Though Christendom has fallen, we need not fear or cower. We can still hold our heads up and bless the Lord. We are an Easter people, and whatever the condition of the city streets, alleluia is still our song.

– By Fr. Lawrence Farley

#### About Fr. Lawrence Farley

Fr. Lawrence serves as pastor of St. Herman’s Orthodox Church in Langley, BC. He is also author of the *Orthodox Bible Companion Series* along with a number of other publications.





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

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

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

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

### ***What Have We Left Behind?***

Most successful people would probably tell you that what separates great people from ordinary people is that great people are willing to risk making decisions, whether right or wrong, and then acting on those decisions. Great people are people who have made great choices, often very risky choices, but in the long run their choices have usually been right. Biblical history is peopled with folks who were confronted by decisions they had to make.

Just imagine the decision required of those fishermen on the shores of Lake Galilee. Simon Peter, Andrew, James and John were fishermen, true, but they were businessmen. Perhaps even prosperous businessmen. Fish was a staple in the diet, and fishermen could often make a very good living. The brothers Peter and Andrew were

probably business partners with the brothers James and John and most likely had a good business going. So when Jesus said to the two sets of brothers, "Follow me," He was not calling them to leave a sport, or a hobby; he was asking them to leave their careers, their livelihoods, and their families! They had everything to lose.

What have we left behind to follow Him? Unless there's some pain, some discomfort, some sacrifice, then most probably we haven't left anything. Perhaps we're still fumbling about in our boats, tossing our nets over the side, and business goes on as usual.

Yet, if we do that, the Great Fisherman might leave us and move on to someone else, and the choice might go by forever.