



**St George the Great Martyr
Orthodox Church - Weekly Bulletin**

Sunday, May 13, 2018

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CHRIST IS RISEN! – INDEED HE IS RISEN!

6th Sunday of Pascha: The Blind Man

Tone 5 Troparion

Let us, the faithful, praise and worship the Word, /
co-eternal with the Father and the Spirit, / born for our
salvation from the Virgin; / for He willed to be lifted up on
the Cross in the flesh, to endure death, / and to raise the
dead//by His glorious Resurrection.

Tone 4 Kontakion

I come to Thee, O Christ, blind from birth in my spiritual
eyes, / and call to Thee in repentance://“Thou art the most
radiant Light of those in darkness.”

Tone 8 Kontakion

Thou didst descend into the tomb, O Immortal, / Thou didst
destroy the power of death. / In victory Thou didst arise,
O Christ God, / proclaiming, “Rejoice!” to the Myrrhbearing
Women,// granting peace to Thine Apostles, and bestowing
Resurrection on the fallen.

Calendar of Events – May 13 - May 20

Sunday	5/13	9:30am - Hours and Divine Liturgy
Monday		
Tuesday		
Wednesday	5/16	1pm Office Hours 6:00pm Great Vespers and Lytia
Thursday	5/17	Ascension Of Our Lord 9:30am - Hours and Divine Liturgy
Friday		
Saturday	5/19	6:00pm Great Vespers and Confessions
Sunday	5/20	9:30am - Hours and Divine Liturgy

**Please keep our brothers and sisters in your prayers
during the week.**

For good health and healing:

Arch Priest Vadim, Sub Deacon John, Abram, Debrutu, Denise, Tony, Dragosh, Sonya, Joseph, Joseph, Souraya, Alice, Issa, Basil, Rania and the child to be born of her, Ghaleb, Majdlin, Jacob, Collette.

For a new Job:

Mario, Jason, Marie, Janice.

Memory Eternal:

Soula

Weekly announcements:

- ◆ Office Hours this Wednesday 1-4pm church office.
- ◆ The Feast of Ascension services: Vespers Wed.
Divine Liturgy Thursday 9:30am.
- ◆ We will celebrate the last Sunday school on June 3rd. Please contact Matushka Xenia to help in planning this celebration.

“I ascend unto My father, and your Father....”

According to the mind of the Church, the Risen Lord is also the Ascended Lord. In the words of Father Georges Florovsky, “In the Ascension resides the meaning and the fullness of Christ’s Resurrection.” Though the visible presence of the Risen Lord ended 40 days after His Resurrection, that did not mean that His actual presence was withdrawn. Christ solemnly taught His disciples – and us through them – “Behold, I am with you always, to the close of the age” [Matthew 28:20]. The risen, ascended and glorified Lord is the Head of His body, the Church. The Lord remains present in the Mysteries/Sacraments of the Church. This reinforces our need to participate in the sacramental life of the Church, especially the Eucharist, through which we receive the deified flesh and blood of the Son of God “unto life everlasting.”

Christ ascended to be seated at “the right hand of the Father” in glory, thus lifting up the humanity He assumed in the Incarnation into the very inner life of God. For all eternity, Christ is God and man. The deified humanity of the Lord is the sign of our future destiny “in Christ.” For this reason, the Apostle Paul could write, “your life is hidden with Christ in God” [Colossians 3:3].

The words of the “two men ... in white robes” (clearly angels) who stood by the disciples as they gazed at Christ being “lifted up” as recorded by Saint Luke in Acts 1:11, point toward something very clear and essential for us to grasp as members of the Church that exists within the historical time of the world: “Men of Galilee, why do you stand looking into heaven? This Jesus, Who was taken up from you into heaven, will come in the same way as you saw Him go into heaven.” The disciples will remain in the world, and must fulfill their vocation as the chosen apostles who will proclaim the Word of God to the world of the crucified and risen Messiah, Jesus of Nazareth.

They cannot spend their time gazing into heaven awaiting the return of the Lord. That hour has not been revealed: “It is not for you to know times or seasons that the Father has fixed by His own authority” [1:7]. The “work” of the Church is the task set before them, and they must do this until their very last breath. They will carry out this work once they receive the power of the Holy Spirit—the “promise of my Father”—as Christ said to them in Luke 24:49. Whatever our vocation may be, we too witness to Christ and the work of the Church as we await the fullness of God’s Kingdom according to the times or seasons of the Father.

In our daily Prayer Rule we continue to refrain from using “O Heavenly King” until the Day of Pentecost. We no longer sing the Paschal troparion, “Christ is risen from the dead,” but replace it from Ascension to Pentecost with the troparion of the Ascension: “Thou hast ascended in glory, O Christ our God, granting joy to Thy disciples by the promise of the Holy Spirit. Through the Blessing they were assured that Thou art the Son of God, the Redeemer of the world!”

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