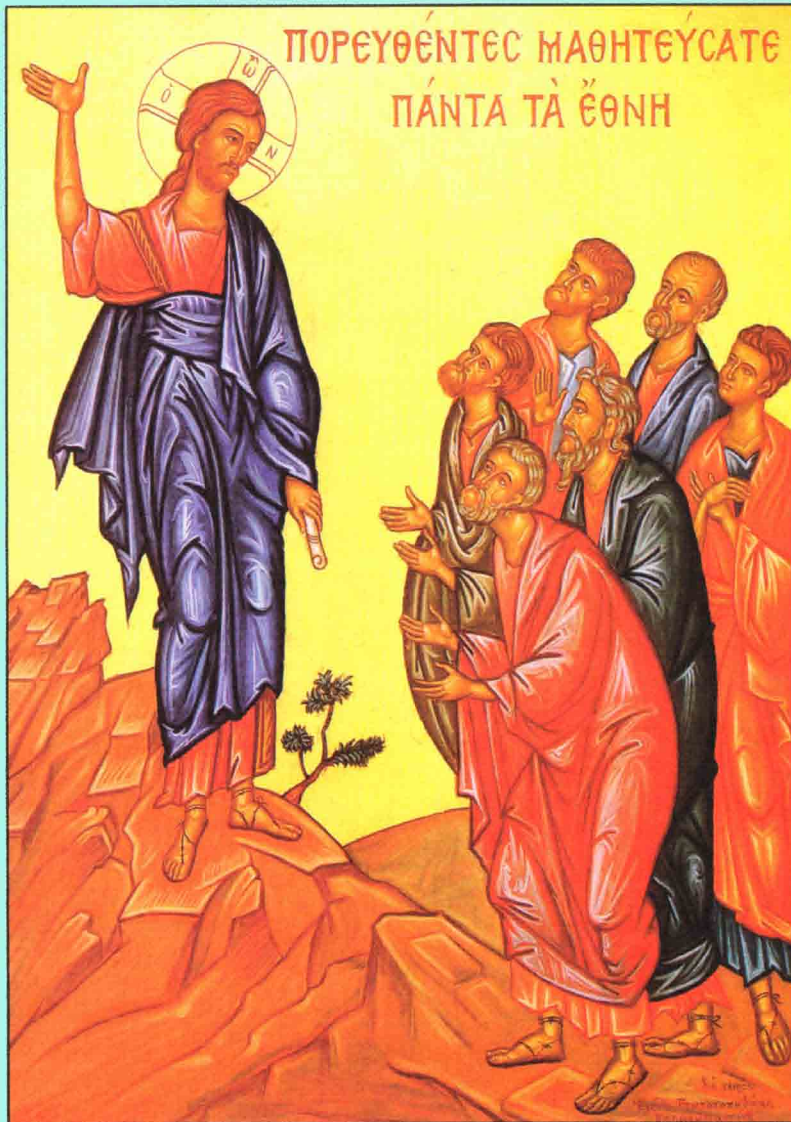


THIRD SUNDAY AFTER PENTECOST
THIRD SUNDAY OF MATTHEW



Icon of Christ Teaching on the Mount

July 3, 2011

3RD SUNDAY AFTER PENTECOST

Tone 1

SCHEDULE OF SERVICES FOR THE WEEK OF JULY 4 - JULY 10

SUNDAY, JULY 10 – 4TH SUNDAY AFTER PENTECOST

9:30 AM – Divine Liturgy For All Parishioners

Вічна Пам'ять – Eternal Memory

Our dear parishioner, John Pasichny, fell asleep in the Lord this past Thursday. Funeral arrangements are pending. Please keep John and his whole family in your prayers.

Blessing of Automobiles – Sunday, July 17th

It is a custom among many Eastern Christians to have their cars blessed both when newly acquired and on or near the feast of the Prophet Elias (July 20th), as he ascended into heaven on a fiery chariot. There will be a blessing of automobiles immediately after the Liturgy on Sunday, July 17th.

Our Church Costs Too Much

A certain Catholic once said to a friend, “Our church costs too much. They are always asking for money.”

“Some time ago a little boy was born in our home,” replied her friend. “He cost me a lot of money from the very beginning: he had a big appetite, he needed clothes, medicine, toys and even a puppy. Then he went to school, and that cost a lot more; later he went to college, then he began dating, and that cost a small fortune! But in his senior year at college he died, and since the funeral he hasn’t cost me a penny. Now which situation do you think I would rather have?”

After a significant pause she continued: “As long as this church lives it will cost. When it dies for want of support, it won’t cost us anything. A living church has the most vital message for all the world today, therefore I am going to give and pray with everything I have to keep our church alive.”

Prayer for the Beginning of the Day

O Lord, grant me to greet the coming day in peace. Help me in all things to rely upon Your holy will. In every hour of the day reveal Your will to me. Bless my dealings with all who surround me. Teach me to treat all that comes to me throughout the day with peace of soul and with firm conviction that Your will governs all. In all my deeds and words, guide my thoughts and feelings. In unforeseen events, let me not forget that all are sent by You. Teach me to act firmly and wisely, without embittering and embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray, and, Yourself, pray in me. Amen.

For the Acceptance of God’s Will

O Lord, I know not what to ask of You. You alone know what are my true needs. You love me more than I myself know how to love. Help me to see my real needs which are concealed from me. I dare not ask for either a cross or blessed consolation. I only desire whatever You choose to send me. My heart is open to You. Visit and help me, for Your great mercy’s sake. Chastise me and help me, cast me down and raise me up. I worship in silence Your holy will and Your inscrutable ways. I offer myself as a sacrifice to You. I put all my trust in You. I have no other desire than to fulfill Your will. Teach me how to pray, and, Yourself, pray in me. Amen.

Liturgical reform and renewal

The first requirement of every Eastern liturgical renewal, as is also the case for liturgical reform in the West, is that of rediscovering full fidelity to their own liturgical traditions, benefiting from their riches and eliminating that which has altered their authenticity. Such heedfulness is not subordinate to but precedes so-called updating. Although a delicate task that must be executed with care so as not to disturb souls, it must be coherently and constantly pursued if the Eastern Catholic Churches want to remain faithful to the mandate received. It is once again John Paul II who declares: "If, therefore, you must trim extraneous forms and developments, deriving from various influences that come from liturgical and paraliturgical traditions foreign to your tradition, it is possible that, so doing, you will have to also correct some popular habits."

We are witness today to the diffusion of a mentality that tends to overvalue efficiency, excessive activism, and the attainment of results with minimum effort and without deep personal involvement. This attitude can also negatively influence the approach towards liturgy, even in the East. The liturgy, rather, continues to be a demanding school which requires an assimilation that is progressive, laborious, and never completely accomplished. Monastic communities are particularly sensitive to this dimension and, therefore, can make an important contribution to the full comprehension and progress of the liturgical heritage. From this arises the opportunity to involve in this common responsibility, wherever possible, masculine and feminine monastic communities belonging to the same tradition.

These considerations do not take away from the rightful exigency to express, as much as possible, the Gospel in a plain and clear way for the contemporary man and woman. Every formula necessitates, therefore, unceasing vigilance to remain alive under the breath of the Spirit. But Tradition, even in its literal expression - as is the case for Scriptures - contains unrenounceable treasures; its strengths are received, assimilated, and utilized to transmit to mankind the fullness of the Mystery of God. Indeed, it is about words of fire, just like the Word of God which is sharper than a two-edged sword and penetrates to the division of soul and spirit (cf. Heb. 4:12). The fact that they are constantly repeated in the liturgy should not take anything away from their vigor and perennial timeliness.

*Instruction for Applying the Liturgical Prescriptions
of the Code of Canons of the Eastern Churches*

Літургійна реформа і оновлення

Першою вимогою до кожного оновлення східної літургії, що також стосується літургійної реформи на Заході, є нове відкриття повної вірності власним літургійним традиціям, користуючись їхніми багатствами і усуваючи те, що суперечить їхній автентичності. Така турбота не підпорядковується, але передує так званому осучасненню. Це є делікатне завдання, яке треба виконати так второпно, щоб не робити замішання в душах; його потрібно послідовно і постійно продовжувати, якщо Східні Католицькі Церкви хочуть залишитися вірними отриманому завданню. І знову Іван Павло II уточнює: „Якщо вже ви змушені пристосовувати чужорідні форми і надбання, породжені різними впливами, що ідуть з літургійних і паралітургійних традицій, чужорідних по відношенню до вашої традиції, цілком можливо, що займаючись цим, вам доведеться виправляти деякі народні звичаї”.

Сьогодні ми є свідками поширення ментальності, котра схильна переоцінювати ефективність, надмірну активність і досягнення результатів з мінімальними зусиллями і без глибокої індивідуальної відданості справі. Таке відношення може мати негативний вплив на літургію, навіть на Сході. Літургія, радше, продовжує бути вимогливою школою, яка потребує поступового засвоєння, часто виснажливого, і ніколи повністю не завершеного. Монаші спільноти особливо чутливі до цього виміру літургії, і тому можуть зробити важливий вклад у повне розуміння і розвиток літургійної спадщини. Тому доречно залучити до такої спільної відповідальності, де це можливо, чоловічі і жіночі монаші спільноти, що належать до одної й тої самої традиції.

Представлені думки не відкидають нагальної необхідності якнайкраще виражати Євангеліє просто і зрозуміло для сучасних людей. Тому кожна формула вимагає безперервної пильності, щоб залишатися живою під подихом Святого Духа. Але Передання, навіть у його письмовому вираженні — як це є у Святому Письмі, — містить в собі скарби, від яких неможливо відмовитися; його міць треба прийняти, засвоїти і вживати для того, щоб передати люду повноту тайни Бога. Справді, тут ідеться про вогненні слова, подібно, як Слово Боже, що є гострішим від двосічного меча і проходить аж до розділу душі і духа (пор.: Євр. 4, 12). Їх постійне повторювання в літургії не повинно послаблювати їхньої сили і вічної актуальності.

*Інструкція застосування літургійних принципів
Кодексу канонів Східних Церков*



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Prove Your Faith by Your Trust

'Look at the birds of the air,' says Jesus. What a splendid example for our faith to follow! If God's providence bestows an unfailing supply of food on the birds of the air who neither sow nor reap, we ought to realize that the reason for people's supply running short is human greed. The fruits of the earth were given to feed all without distinction and nobody can claim any particular rights. Instead, we have lost the sense of the communion of goods, rushing to turn these goods into private property. The birds do not know famine because they do not claim anything specially for themselves and neither do they have any envy of others. 'Consider the lilies of the field: not even Solomon in all his glory was

arrayed like one of these. If God so clothes the grass which is alive today and tomorrow is cast into the oven, how much more will he clothe one of you!' Listen to these stupendous and uplifting words. With this parable of flowers and grass the Lord urges us to hope that God will also be merciful to us. Nothing is more persuasive than a glance at unthinking creatures who have received such beautiful dress from Providence. Surely we should be all the more ready to believe that human beings, if they entrust themselves completely to God and free themselves of all their worries, will not lack anything.

St. Ambrose of Milan