

SEVENTH SUNDAY AFTER PENTECOST



Icon of Saints Anatolius and Others -- July 3rd



July 3, 2016

7TH SUNDAY AFTER PENTECOST - TONE 6

THE HOLY MARTYR HYACINTH

SCHEDULE OF SERVICES FOR THE WEEK OF JUNE 4 – JULY 10

PLEASE NOTE: There will be **NO** vespers during the Summer months unless noted in the bulletin.

SUNDAY, JULY 10 – 8TH SUNDAY AFTER PENTECOST; OUR VENERABLE FATHER ANTHONY OF THE KIEV CAVES; THE FORTY-FIVE HOLY MARTYRS OF NICOPOLIS IN ARMENIA

9:30 AM – Divine Liturgy

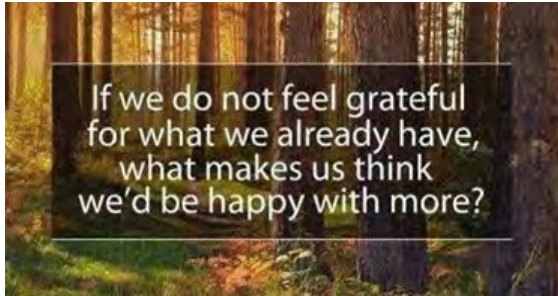
For All Parishioners

July Birthdays

Bill Loznycky	–	July 1
Rabah Tooma	–	July 2
Robbie Dukes	–	July 5
Michael Boyko	–	July 10
Martha McMurtry	–	July 15
Natalia Loznycky	–	July 18
Volodymyr Fedunyak	–	July 22
Joseph Hirniak	–	July 29
Marguerite Hartman	–	July 29

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Cards for sale

Various Greeting Cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.



Please Note:

When you are away, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. Your absence on any Sunday does not negate your obligation to support your home parish.

Suppose that on the next Fourth of July everyone began sending to friends postcards on which were engraved images of Chinese temples, Bali dancers, minarets, Italian wine feasts, and Hindu holy men; one would suspect that our nation had forgotten the great historical event behind the Fourth of July. In like manner, when at Christmas one sees an exchange of cards on which are burning logs, rabbits, reindeer, dinner scenes, snow scenes and sleighs, one wonders if we are not having the feast without the festival and merriment without a reason for being merry. In such case, we would be like one awakened from a sleep who orders a drink to toast a dream which he cannot remember. Christmas is a historical event. Its solemnity has been told in the most pregnant words ever written by the pen of man: "The Word became flesh and dwelt amongst us." As I write this column I have a word or a thought in my mind -- but no one knows what it is until I declare it or write it. When I write the word Mary, who was the Mother of the Babe of Christmas, you can say that the word became ink and dwelt upon the page. Now God has a Thought or a Word. We have many thoughts because our knowledge is so imperfect. God has only one Thought or one Word, which reaches to the abyss of all things that are known or can be known. Go back, pile century on century, "In the beginning was the Word, and the Word was with God."

Archbishop Fulton Sheen (Bishop Sheen Writes)

Християнський світ називає Ісуса Христа Божественним Лікарем. Під час Свого перебування на землі Він оздоровляв душі — прощав гріхи, в чудесний спосіб лікував недуги тіла, виганяв бісів з навіжених людей.

Найчастіше Христос оздоровляв сліпих, глухих та німих. Сьогоднішнє Святе Євангеліє розповідає нам про оздоровлення двох сліпих і одного німого чоловіка, опанованого злим духом. Євангеліст Матей звертає нам увагу не лише на самий факт лікування людських органів, він підкреслює, що ОКО, ВУХО і УСТА є середниками, за допомогою яких ми отримуємо ВІРУ в правди Божі. Віра приходить до нас через зір, слухання і мову.

Ми, що маємо здорові очі, не можемо навіть уявити собі цього страждання, що його переносять сліпі люди. Все їхнє життя проходить у жакливій темряві. Вони не бачать краси створеного світу, не розрізняють кольорів, відстані, все сприймають через дотик.

Набагато страшнішою є духовна сліпота. Існує невидимий духовний світ і його красоту Господь дає нам пізнати за посередництвом зору нашої душі. Цим зором є наше сумління. Воно дає нам змогу бачити правдиву дорогу до Бога, до вічного Щастя і Краси. Сумління негайно повідомляє нас про наш хибний крок — гріх, вміє читати дороговкази до Бога — Заповіді Його. Чи здоровий наш зір духовний — сумління?

Від народження всі ми маємо слух і здібність слухати. Слово „чути” і слово „слухати” не є синонімами. Це два різні поняття. Можна ЧУТИ, але НЕ СЛУХАТИ — тобто не бути слухняним, не виконувати, не сприймати. Ми чуємо Слово Боже і дві Головні Заповіді Любові, але чи слухаємо їх?

Мова — це дар Божий, щоб прославляти Його. За допомогою мови ми спілкуємося, висловлюємо свої почуття — радість і смуток, захоплення і розчарування, надію, віру і любов. В молитві дякуємо Богу і просимо благословення для себе і ближнього. Чи такою є наша мова?

Хай кожен із нас поставить ці три запитання і відповідь собі: „Яким є моє сумління?” „Чи слухаю я Слово Боже?” „Якою є моя мова?”

Може щось негаразд у мене і потрібно мені негайно звернутися до Божественного Лікаря?

The Christian world calls Jesus Christ the Divine Physician. During His sojourn on earth, Jesus healed souls by forgiving sins, miraculously cured the ailments of the body and cast out demons from those afflicted with them.

Most often, Christ healed the blind, deaf and mute. Today’s Holy Gospel tells us of the healing of two blind men and a mute man, who was beset by a demon. The Evangelist Matthew directs our attention not only to the act of healing human organs; he also stresses that the EYE, EAR and MOUTH are means by which we attain FAITH in God’s Truth. Faith comes to us through sight, hearing and speech.

We, who have healthy eyes, cannot even imagine the suffering of the blind. All their life is spent in terrible darkness. They cannot see the beauty of the world, cannot differentiate colors or tell distance. They only know by touching.

Spiritual blindness is even more terrible. There exists an invisible spiritual world and God allows us to see its beauty through our spiritual sight. This sight is our conscience. It gives us the ability to see the true road to God, to eternal Happiness and Beauty. The conscience always tells us when we are about to take a misstep, to fall into sin. It can read the signposts to God — to His Commandments. Is our spiritual sight, our conscience, healthy?

From birth, we all have hearing and the ability to listen. The word “hear” and the word “listen” are not synonymous. It is possible to HEAR, but NOT LISTEN, that is, to be inattentive, to not fulfill and to not perceive. We hear the Word of God and the two main Commandments of Love, but do we actually follow them?

Speech is a gift of God so that we can glorify Him. Through speech we can interact, express our feelings — happiness and sorrow, contentment and disappointment, hope, faith and love. In our prayers we thank God and ask His blessings upon ourselves and our neighbors. Is our speech like this?

We should ask ourselves these three questions: “How is my conscience?” “Do I heed the Word of God?” “How is my speech?”

Perhaps there is something amiss with me and I need to turn to the Divine Physician?

ATTRIBUTES OF THE PERFECT CHURCH

By VRev. Vladimir Berzonsky

“One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, ‘Come, I will show you the bride of the wife of the Lamb’” (Revelation 21:9)

Here we are near the end of the Bible in the Revelation experience. Is it not odd that one of the angels with the seven bowls with the seven last plagues is here inviting us to witness the glorious marriage of the Lamb whom we know to be our Lord, God and Savior Jesus Christ as the bridegroom? Also to recognize that the bride is none other than the holy Church all dressed in radiant white, symbol of purity and innocence? It tells us about angels. They are as their name implies, “sent” as messengers by the Holy Trinity to humanity. An angel like this brought the reader to the vision of the destruction of the great harlot, Babylon. Here the angel is announcing the glorious wedding of the Lamb of God and the Bride, the holy Church that the Lord bought with the great price of His Cross. The Bride Church is a symbol of all who have the following attributes of unblemished flawless virtues radiating from their souls.

St. Paul set forth the attributes of the perfect Church. In Revelation those who dwell in such a Church are among those in the New Jerusalem coming down from heaven to belong to Christ the Lamb of God who comes to claim His bride. From the apostle to the gentiles, we find characteristics:

They are people who are **devoted to one another**: “Be devoted to one another in brotherly love.” [Romans 21:10] When we read this, how does it resonate on the conscience of each member of the community we call Church? These are people who can say of their fellow parishioners that they: “Honor one another above themselves.” [Romans 12:10] It means that each member in good standing holds all others in the congregation above themselves. They feel it an honor to be part of such a community of believers. Does this really happen?

It's mandatory to dwell in harmony with one another: **“Live in harmony with one another.”** [Romans 12:16] It means that nothing is as important as to preserve peace among the family of Christ. Of course there

are differences of opinion in the parish -- everybody understands that -- but they also realize that without the peace of God that passes all understanding, their Eucharist is hollow because their relations are shallow and worldly, not godly.

Love one another: “Let no debt remain outstanding except the debt to love one another.” [Romans 13:8] Until we can realize the order from the Divine Liturgy: “Let us love one another that with one accord we may confess...Father, Son and Holy Spirit...” as Jesus said, we are talking nonsense when we say we love God. Here the expectation is that by the time we approach heaven, we have made love a way of life.

Accept one another: “Accept then one another, just as Jesus accepted you.” [Romans 15:7] To accept is to realize there are differences, and yet they do not prevent us from forgiving. The French say: To understand is to forgive. Acceptance is not approval -- not even tolerance. It is compassion.

Serve one another: “You, my brothers, were called to be free. But do not use your freedom to indulge in sinful nature. Rather serve one another in love.” [Galatians 5:13] Is this not the meaning of foot washing? What more powerful an example can there be than the Son of God washing the feet of fishermen? Are we above the Master?

Forgive one another: “Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.” [Colossians 3:13] You will be stopped and forbidden entry into heaven if you come with a grudge defiling your soul.

Encourage one another: “Therefore encourage one another and build each other up, just as in fact you are doing.” [1 Thessalonians 5:11] We are ordered to build up the confidence and to reinforce the positive images of all your sisters and brothers in Christ. There's no place for a downer or defeatist in Paradise.



CONCERNING THE EFFECTS OF RECEIVING THE BODY AND BLOOD OF OUR LORD

There are at least four major benefits which may be expected after partaking of Christ's Body and Blood, namely:

1. Intimate union with Christ through His love.

Through this union we mingle with God and share with Him. As God is love, when we partake of Him through Holy Communion we become partakers of His love. It should be added that these Gifts from God are truly free. He compels no one to accept, just as in true love there is no compulsion, but absolute freedom to either accept or reject.

2. Strengthening of the body and soul.

Eating ordinary food only nourishes a person's body; but eating Christ's Flesh and Blood strengthens and nourishes both the body and soul. When the soul is nourished, a person is better able to live, grow and develop spiritually. This means that the ability to resist sin is greatly increased, thus enhancing the desire and capacity to be more virtuous, righteous, compassionate and considerate. We can be sure that this is so since Christ said: "I am the bread of life, he who comes to Me shall not hunger and he who believes in Me shall never thirst" (Jn 6:35), and then: "For My Flesh is true food and My Blood is true drink" (Jn 6:55).

With these statements Christ expounded the eternal nourishment value of His Flesh and Blood. Unlike ordinary food which only temporarily strengthens the body, true Divine food strengthens the soul eternally.

The strengthening effect of these Gifts, is another indicator of Christ's great love for us. Christ gave us certain Commandments to follow if we are able to inherit the Kingdom of Heaven. Scripture teaches that evil is spread through man by various demonic powers (Eph 6:12). Without Divine intervention man does not have the strength to fight these extremely powerful, fleshless creatures – as Christ said: "... for without Me you can do nothing" (Jn 15:5). Man alone does not have the strength to become perfect. Not wishing man to be condemned to hell, Christ

nourishes us with His Body and Blood – giving us a Perfect Food with which to become perfect.

3. Preparation for eternal life with God.

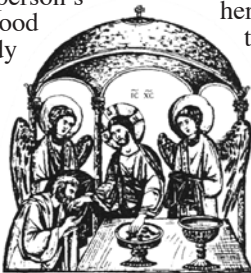
Partaking in Communion prepares us to share with God, an eternally joyful life after the resurrection of the dead. Christ is God and therefore lives forever – by eating His Body and Blood, we are blended with Him and will likewise live forever. This is Christ's promise when He said: "He who eats My Flesh and drinks My Blood has eternal life; and I will raise him up on the last day" (Jn 6:54).

This "life" that Christ refers to is not related to the life here on earth, since it is obvious that all men "live" here, even nonChristians. Nor does He refer to "life" of the general resurrection. Rather, Christ refers to the glorious life which some Christians will inherit as a reward for righteous living. How necessary it is for us to partake in Christ's Body and Blood; by being with Him, our souls are washed and transformed – made beautiful – then, after death, we would not expect punishment and hell, but the unspeakable rewards of the Heavenly Kingdom.

4. Unity through love with other Christians.

Christ has only one Body, by partaking of It, each and every one of us also becomes united into one body – the Body of Christ. Christ's love for us is made perfect in unity, since not only is it reciprocated between ourselves and Christ, but amongst ourselves as well. This is what Christ meant when He established the Church.

The Church is not a building where people pray, it is the Body of Christ – a living organism, in which we all unite in love with Him and amongst ourselves, when we partake of Holy Communion (1 Cor 10:17). Christ is the head of His Body, the Church (Col 1:18), and not some bishop, patriarch, theologian or other mortal man. The Orthodox Church is thus infallible, since Christ being God, is infallible; we can then be sure that our Divine nourishment can never be false or corrupted, even if those who perform this Sacrament are themselves imperfect or unworthy.



We are in the process of forming the following committees: Pastoral, Finance, Stewardship, and Social. Council members: must be 18 years old or older; must be a Catholic in good standing; would be required to attend one monthly Council meeting. It is hoped that membership of all four Councils will be determined by the end of July. Since membership on any of these committees places one in a leadership role, it carries with it a responsibility of currently being an active committed parishioner.

ПРИГАДУЄМО УСІМ ПАРАФІЯНАМ

Щоб гідно приймати Святі Тайни парафіянин повинен жити за правилами віри та поважно підготуватися. Добрі (віддані) парафіяни є ті котрі:

1. В неділі й свята беруть участь в Святій Літургії
2. Знають загальні правди й молитви нашої віри
3. Записані до парафії
4. Жертвують час, таланти і матеріально підтримують парафію і заповнили щорічне заповнення пожертви

A REMINDER TO ALL PARISHIONERS

Reception of the Sacraments requires the committed practice of the faith and serious preparation. Committed parishioners are those who:

1. Attend Divine Liturgy on all Sundays and Feast Days
2. Know and understand the basic prayers and tenets of our faith
3. Have enrolled in the parish
4. Give of their time, talents and financial resources and have filled out the annual pledge form

WHAT IS A FIRST-PORTION GIVER?

A First-Portion Giver is a believer who offers a first-portion of his time, talent, and financial resources out of grateful recognition of the fact that all he has, he holds in trust from God.



TIME

A First Portion Giver offers a first portion of his *time*.

“Let us spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing. But let us encourage one another...”

Hebrews 10:24-25



TALENT

A First Portion Giver offers a first portion of his *talent*.

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.”

1 Corinthians 12:4-6



RESOURCES

A First Portion Giver offers a first portion of his *treasure*.

“Concerning the collection for the saints..., on the first day of the week, each one of you should set aside a sum of money in proportion to the income God has given you...”

1 Corinthians 16:2

“VIBRANT PARISH” PRAYER

O Lord Jesus Christ, our Good Shepherd, as you once gathered lost sheep that they might hear Your voice and be Your flock, so also today graciously look down from heaven upon our parish community, and send down on it Your Holy Spirit, that it might be a place to receive the joy of Your Good News. Strengthen us with Your presence, and always gather us together in prayer. Grant us the spirit of serving others, so that in our parish all might encounter You, the merciful God. Bless our spiritual leaders with Your wisdom, and inspire us to generously give of our time, talents and treasure for the building up on Your Kingdom. Unite us in peace and harmony, as befits Your community of love. Instill in us a missionary spirit, and let our parish community shine with the light of the Gospel, with prayer and good works, inviting all to share in the divine life, so that Your Name, O Savior, may be praised, together with Your eternal Father, and Your most-holy, good and life-giving Spirit. Amen.

Sunday offering for June 26

Amount	Number
\$5.00	1
\$10.00	1
\$15.00	1
\$20.00	4
\$22.00	1 (loose)
\$30.00	1
\$40.00	4
\$50.00	3
\$85.00	1
\$100.00	1
\$300.00	1
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\$957.00	

Parishioner Total: \$907.00

Visitors: \$50.00

Average / parish household (42): \$11.63

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1293.00)

Year-to-date deficit: (\$26.778.00)

PARISHIONERS THAT ARE HOME BOUND



If you or a loved one cannot make it to Church, Fr. James would be more than pleased visit at your home, in the hospital, at a nursing home, or any other place. It is no inconvenience at all.

Please be sure to schedule a visit.

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Social Committee Chair:

Vacant

Finance Committee:

Bohdan Kniahynyckyj: (619) 303-9698



**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

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

Death Holds No Power Over Us

The Word of God, incorporeal, incorruptible and immaterial, entered our world. Yet it was not as if He had been remote from it up to that time. For there is no part of the world that was ever without His presence; together with His Father, He continually filled all things and places. ...

Within the Virgin He built himself a temple, that is, a body; He made it His own instrument in which to dwell and to reveal Himself. In this way He received from mankind a body like our own, and, since all were subject to the corruption of death, He delivered this body over to death for all, and with supreme love offered it to the Father. He did so to destroy the law of corruption passed against all men, since all died in Him. The law, which had spent its force on the body of the Lord, could no longer have any power over His fellowmen. Moreover, this

was the way in which the Word was to restore mankind to immortality, after it had fallen into corruption, and summon it back from death to life. He utterly destroyed the power death had against mankind – as fire consumes chaff – by means of the body He had taken and the grace of the resurrection.

This is the reason why the Word assumed a body that could die, so that this body, sharing in the Word who is above all, might satisfy death's requirement in place of all. ... The corruption of death no longer holds any power over mankind, thanks to the Word, who has come to dwell among them through His one body.

St. Athanasius the Great

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