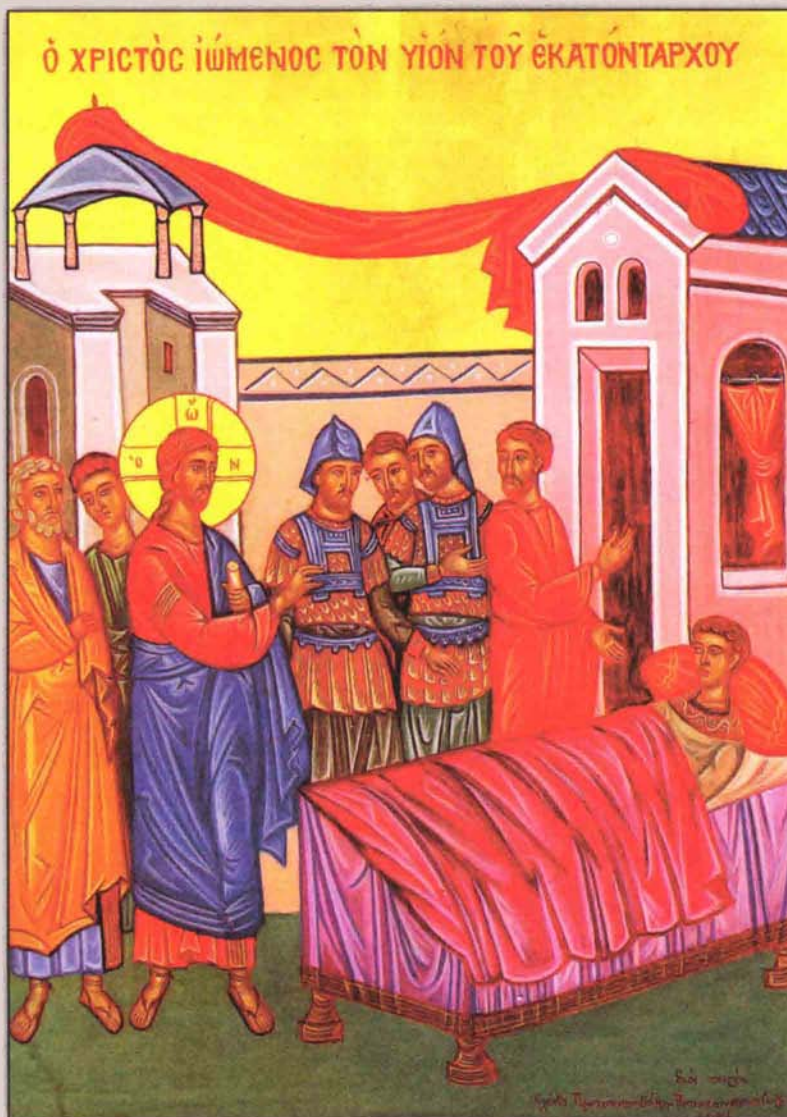


FOURTH SUNDAY AFTER PENTECOST
FOURTH SUNDAY OF MATTHEW



Icon of Christ Healing the Centurion's Servant

July 10, 2011

4TH SUNDAY AFTER PENTECOST – ALL SAINTS OF RUS'-UKRAINE

Tone 3

SCHEDULE OF SERVICES FOR THE WEEK OF JULY 11 - JULY 17

WEDNESDAY, JULY 13

6:00 PM – 1ST HALF OF PARASTAS FOR JOHN PASICHNY (AT GOODBODY MORTUARY)

THURSDAY, JULY 14

10:00 AM – 2ND HALF OF PARASTAS FOR JOHN PASICHNY (AT CHURCH)

SUNDAY, JULY 17 – 5TH SUNDAY AFTER PENTECOST - SUNDAY OF THE FATHERS OF THE SIX ECUMENICAL COUNCILS

9:30 AM– Divine Liturgy For All Parishioners

Funeral Services for John Pasichny are:

Wednesday, July 13

6:00 PM Parastas (1st half)

Goodbody Mortuary

5027 El Cajon Boulevard

San Diego, CA 92115

Thursday, July 14

10:00 AM Parastas (2nd half)

At the Church

Graveside service (Panakhida) and internment to follow at Holy Cross Cemetery

Тризна (Mercy Meal) will be at the Church hall following internment.

In honor of John's love for his Ukrainian heritage, the family requests that, if possible, you wear Ukrainian Вишивані Сорочки (embroidered blouse/shirt) to the services.

A Reminder About Hospitalization

Federal Privacy Laws (HIPAA) do not allow clergy access to a hospital's census. This means that the only way your priest will know that you are in the hospital is if you tell him, either yourself or through a family member or friend. Even if you don't necessarily want a visit from your priest or anyone else to know that you are in the hospital, it is still a good idea to let your priest know so that prayers can be offered on your behalf.



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 next Sunday, July 17th.

On Spiritual Warfare

The demons that wage war on us through our shortcomings in virtue are those that teach unchastity, drunkenness, greed and envy. Those that wage war on us through our excessive zeal for virtue teach conceit, self-esteem and pride; they secretly pervert what is commendable into what is reprehensible.

– St. Maximos the Confessor

On The Lives Of The Saints

The Lives of the Saints shows numerous, but always safe paths of salvation, enlightenment, sanctification, transfiguration, Christianization, theosis. They show all the ways with which human nature overcomes sin, passion, death, and the demon. The Lives of the Saints witness to the truth that in the holy Church of Christ, man with the holy mysteries and the holy virtues is transfigured into a “god by grace,” into a godman by grace.

– St. Justin Popovich

ЧИН ПОХОРОНУ

Св. Амвросій Медіолянський сказав про померлого друга: «Я його люблю, і тому супроводжую його слезами та молитвами в землю живих (див. Лс. 114,9). І не покину його аж поки не запроваджу його туди, куди його заслуги звивають його – до святої гори божої (див. Лс. 2,6), де є вічне життя».

Громада збирається біля домовини покійника, щоб дати йому найважливіше – молитви на дорогу до «святої гори божої». Це «свята і благочестива думка»: приносити «жертву переблагання за мертвих, щоб вони звільнилися від гріха» (2 Мак. 12,45-46),

Наші похоронні служби нагадують думки молитов з триденного чужання при плащаниці перед Великоднем. Парастас, зокрема священничий, дещо подібний до Єрусалимської утрени у Велику суботу. А похоронна Служба Божа дає вірним нагоду з'єднатися з воскреслим Господом, пращаючи свого брата/сестру на вічність.

Наша традиція старається в такий спосіб утотожнювати наш перехід від смерті в життя із переходом («пасхою») Христа. Коли ми в Христі, кожна хвилинка нашого життя, а зокрема найважливіший момент, хвилинка смерті, відбуваються з постійною пам'яттю про життя і смерть «досконалого взірця» людського життя, Ісуса Христа, Його бажання віддатися вповні волі Отця є спасенним прикладом, що пригадує нам про щоденну потребу жити і вмирати для Господа, бо «чи живемо, чи вмираємо, ми – Господні» (Рм. 14, 8)

Наш чин похорону включає різні форми духовної потіхи, наприклад, Псалом 90, різні стихи Псалма 118, уривки з листів св. Павла. Він рівночасно має за ціл збудити свідомість «у тих, що не мають надії» про справжню мету людського життя.

Похоронні стихири і пісні виявляють глибоке зрозуміння людської психіки. Кожна опечалена людина потребує висловити свій біль, жаль і любов. Інакше, ці придушені почуття довго залишаються в душі і пригноблюють її. Тому Церква каже нам співати: «Плачу і ридаю, коли роздумую про смерть ...», або: «Яка розлука, о, браття, яке ридання в теперішню хвилину!» Однак, людина в Христі остаточно пізнає потіху живого Бога, і тому «з нагробним риданням» співає пісню: «Алилуя, алилуя, алилуя».

Funeral Homily from “Priidite Poklonynsia”

THE FUNERAL SERVICE

St. Ambrose the Melodist said the following about his late friend: “I love him and therefore accompany him with tears and prayers to the land of the living.” (Psalm 114:9) “And will not leave him until I accompany him to the place appointed for him – to God’s Holy Hill where there is eternal life” (Psalm 2:6)

The community gathers at the home of the newly deceased to give him the most important thing – prayers for his journey to “God’s Holy Hill.” This “Holy and Wholesome thought” – to bring “an offering for the dead so they would be loosed from their sins.” (2 Mac 12:45-46)

Our services for the dead reflect the prayers from the three-days at the Burial Shroud before Pascha. Parastas, especially for a priest, is quite similar to the Jerusalem Matins on Great and Holy Saturday and the Funeral Liturgy gives the faithful a chance to unite with the resurrected Christ, to take leave of their brother or sister for eternity.

Our tradition attempts in such a way to signify our crossing over from death to life through Christ’s own Pascha. When we are in Christ, every moment of our lives and especially, the most important moment, the time of our death, happens with the constant thought of life and death “of the most perfect example” of human life, Jesus Christ. His desire to completely do the will of the Father is the salvific example which reminds us of our constant need to live and die for God, because “whether we live or die, we are the Lord’s.” (Rm 14:8)

Our burial service includes various forms of spiritual “uplifting.” For example, Psalm 90; various verses of Psalm 118; segments from the letters of St. Paul. Another goal of the service is to awaken “in those who have no hope” an awareness of the true goal of human life.

The funeral verses and hymns show a deep understanding of the human psyche. Every grieving person needs to express their pain, sorrow and love. Otherwise, these repressed feelings remain for a long time in the soul and depress it. That is why the church tells us to sing “I cry and lament when thinking about death.” Or, “what parting, O brethren, what wailing in the present moment.” Either way, the person in Christ eventually recognizes the comfort of the Living God and thus “with lamenting at the grave side” sing the hymn “Alleluia, alleluia, alleluia.”

Funeral Homily from “Priidite Poklonynsia”



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

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Nowhere in Israel Have I Found as Much Faith

The Lord Jesus agreed to go to the centurion's house to cure his servant, but he replied: *I am not worthy to have you under my roof; only say the word and my servant will be healed.* In protesting his unworthiness the centurion showed himself worthy to have Christ enter not his house but his heart. Yet he could not have said this with such faith and humility unless he already bore within his heart the One he was too overawed to have within his house. In any case, there would have been no great happiness at the entry of the Lord Jesus within his walls if he were not present in his heart.

But what emboldened the centurion to act as he did? *I am under authority myself,* he said, *and have soldiers under me; and I say to one man, Go,*

and he goes; to another, Come here, and he comes; to my servant, Do this, and he does it.

Now the man who said this was a Gentile as well as a centurion. He was a professional soldier and, as a centurion, acted according to his rank: subject to authority and exercise in authority, obeying as a subordinate and giving orders to those subordinate to him. As for the Lord, though living among the Jewish people, He was already beginning to make it known that His Church would extend throughout the whole world into which He was about to send His apostles. Although the Gentiles would not see him they would believe in him, whereas the Jewish leaders who saw him would put him to death.

St. Augustine of Hippo