

EIGHTH SUNDAY AFTER PENTECOST



Icon of Saints of the 45 Martyrs of Nicopolis



July 10, 2016

8TH SUNDAY AFTER PENTECOST - TONE 7

**OUR VENERABLE FATHER ANTHONY OF THE KIEV CAVES
THE FORTY-FIVE HOLY MARTYRS OF NICOPOLIS IN ARMENIA**

SCHEDULE OF SERVICES FOR THE WEEK OF JUNE 11 – JULY 17

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

SUNDAY, JULY 17 – 9TH SUNDAY AFTER PENTECOST; SUNDAY OF THE HOLY FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS; THE HOLY GREAT MARTYR MARINA

9:30 AM – Divine Liturgy For All Parishioners

The History and Meaning of Incense

Posted by John Martin on July 09, 2015

For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of hosts." (Malachi 1:11)

The liturgical services of the Holy Orthodox Church engage body as well as soul. We see and touch the icons, hear the beautiful chanting, and, in partaking of the Holy Eucharist, we "taste and see that the Lord is good" (Psalm 33:8 LXX). Among these impressions, one of the strongest is that of the fragrant smoke of incense.

The burning of incense, i.e. of plant resin and other materials in order to produce pleasant fragrances, is a universal practice. Incense was widespread in the ancient world; archaeologists have determined that there was an extensive trade in frankincense as far back as 3000 BC. One of the characters of the Mesopotamian Epic of Gilgamesh (ca. 2100 BC) burns incense in order to appease a god, and the Chinese began using incense for religious purposes around the same time.

The Old Testament records that God commanded the Hebrews to burn incense to Him, and to not offer "strange incense" characteristic of the pagan peoples surrounding them (Exodus 30:9). Rather, the incense was to be of a specific mix of certain ingredients (Exodus 30:34). Incense was burnt along with animal sacrifices, as well as on its own on a special altar, where it was offered twice a day (Exodus 30:7)

In the New Testament, we have several references to incense, particularly in the Book of Revelation, in which angels hold golden bowls of incense, the smoke of which rises along with the prayers of the saints (Revelation 8:4).

Despite this reference to incense, and the aforementioned prophecy of Malachi that the Gentiles would offer incense to the Lord, incense was not used in the early church in liturgical services, and was in fact associated with pagan sacrifices. The martyrs would not even burn one grain of incense to Caesar, and instead chose to become living offerings to Christ. After St. Constantine the Great legalized Christianity in the 4th century, and the Church became a part of mainstream society, incense lost its association with pagan worship and started to become used in church services.

According to the Holy Fathers, incense represents the grace of the Holy Spirit. Just as the Holy Spirit is "everywhere present and fillest all things," the smoke of the censer fills the church with its fragrance. The architect Andrew Gould also notes that the smoke causes the light shining into the church to appear solid, and "as blinding sunbeams radiate out from the Pantocrator above, and the air itself glows opaque and gold, the entire temple is painted in light as icon of Christ transfigured on Mt. Tabor."



THREE TYPES OF THOUGHT

By the VRev. Vladimir Berzonsky

"Since the days we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of His will through all spiritual wisdom and understanding" (Colossians 1:9)

Knowledge, wisdom and understanding are the three elements of intelligence that make us human beings superior to all forms of existence on the earth. **They are not the same at all.**

Knowledge is what we know. Measured in I.Q., it sums up the facts we have learned and stored up in our memory banks. You may recall examples of those blessed with vast knowledge and the ability to learn and assimilate multitudes of facts. We consider them to be the luckiest people we know, with the greatest potential for success in any field they care to pursue; but that truism is often flawed. We all may recall friends, classmates or family members who had breezed through school, almost without studying, or else they were the types who relished learning for its own sake. They were the top of the class, the most brilliant of students, those who without fail would ace their exams. Their SAT scores propelled them into the universities of their choice. They advanced in their chosen fields, and yet in the world beyond academia they made a mess of their lives. Gifted with intelligence, somehow they found ways to flounder and fail in the real world. Spouses were helpless to lead them out of their frustration and even depression. Concerned parents stood by helpless to do much about the trauma of failure and the cycle of job loss, relocation and the same negative results. How could it happen? **Knowledge without wisdom doesn't lead to success.**

On the other hand there were those, oh so many, who passed through their school years and in later life incognito. Ten years later few classmates could point them out in the yearbook. They only sat among their peers and watched as the rewards and honors were bestowed on

the highest and brightest. They went through the grades and onto graduation without once bringing home the "Proud Parent of..." sticker to adorn the back bumper of a mother's van. A sensible parent will, however, find joy in a child who doesn't rush headlong into marriage before she feels ready, searches and finds steady solid employment and works out a sensible way of life. Such a person makes choices based not on whim or impulse, but by thinking through the implications of each life decision based on need, finances, and opportunities for the future. These types would call it basic instinct, but it's more - it's wisdom, a way of life based on choices **freed of emotions, pressure from others, and separation from the allure of advertisements and the impulses of the moment.** Such a person is in touch with the deep ground of inner self and has discovered the hidden true person beneath the **glitter and clutter** of the culture imposing itself on them.

Understanding is the awareness of the difference between knowledge and wisdom, or rather applying known facts to memory and instinct. Those who search for meaning by piling up knowledge whether in research libraries or book stores with shelves stocked with "how to," "Dummies," and escapist fiction may never discover the wisdom deep within, hidden in the soul. Those who live by inner instinct shrug and say it's nothing more than common sense. Understanding in St. Paul's epistle implies so much more. **It captures the gifts of both knowledge and wisdom, making use of them for the greater glory of God.** We sense this in his prayer that the Colossians and we also will discover and enhance both those kinds of truth and offer them up to the loving Lord who blessed us with all three forms of thought.

„Я — ХЛІБ ЖИТТЯ!”

Сьогоднішнє Святиє Євангеліє розповідає нам, що Ісус Христос п'ятьма хлібами і двома рибами чудесним способом нагодував п'ять тисяч людей. Він це вчинив із двох причин. Перше, щоб вгамувати фізичний голод людей, що прийшли звідусіль слухати науку Ісуса Христа і оздоровити своїх хворих. Чудесним помноженням хліба і риби Ісус показав, що Він є Бог-Творець. Він установив закони природи і може їх змінити. Але „Не хлібом єдиним живе людина!” Тому друга причина — це приготування людей до ще більшого чуда — Пресвятої Євхаристії і Святого Причастя..

На Тайній вечері Ісус Христос сповнив Свою обітницю. Він узяв хліб, поблагословив, розламав і дав учням, кажучи: „Беріть, їжте, це Моє тіло”. Потім узяв чашу, воздав хвалу і подав їм, кажучи: „Пийте з неї всі, бо це кров Моя Нового Завіту, яка за багатьох проливається на відпущення гріхів” (Мат. 26, 26-28). Цими словами Христос установив небесний корм для наших душ, і мільйони вірних християн на Святій Літургії отримують поживу для своїх душ у Святому Причасті.

Є ще одне повчання для нас у цьому Святому Євангелії. Це співпраця кожної людини з Богом. Ісус з Своїми апостолами переплив човном на другий бік Галилейського озера для

відпочинку і усамітнення. Але народ і тут знайшов Його, чекаючи відповіді на життєві питання, особисті проблеми, та оздоровлення хворих. Учні були незадоволені. Крім цього наближався вечір, люди були голодні, а Ісус відмовився відпустити людей, щоб купили собі їсти. Він сказав апостолам нагодувати народ і ті настрашилися, стали безпомічними. Тоді Ісус чудесним способом помножив хліб і рибу, апостоли роздали людям і всі наситилися. Як це сталося? Це сталося не тільки завдяки чудові, що вчинив Христос, але й завдяки співпраці Учителя з учнями, які роздавали їжу людям. Отже, Христос і апостоли працювали разом! Так сповняються всі діла.

Як часто ми забуваємо про це. Як часто ми схильні весь тягар життя брати на себе самих і виключати Божу поміч. Це бязраз є причиною наших неудач і розчарувань. Ми напружуємо всі свої сили, а в результаті успіх невеликий, або й ніякий. Христос навчає нас: робити все, що до нас належить, і то так, якби тільки все від нас залежало. Зробивши все, що в наших силах, решту своїх турбот за успіх здати в довір'я на Господа. Бо Господь укладає плян нашого життя, а ми його виконуємо. І якщо виконуємо ревно і з надією на Божу допомогу — наше життя є повновартісним.

“I AM THE BREAD OF LIFE!”

Today's Holy Gospel tells us how Jesus Christ fed 5,000 people with 5 loaves of bread and 2 fishes. Jesus performed this miracle for two reasons. One, in order to satisfy the physical hunger of the people who had come from far and wide to hear His teachings and to bring their sick for Him to heal. In the wondrous act of multiplying the bread and fishes, Jesus showed that He is God-Creator. He created the laws of nature and He could change them. But “Man does not live by bread alone!” Therefore, the second reason was to prepare the people for an even greater miracle — Holy Eucharist and Holy Communion.

At the Last Supper, Jesus Christ fulfilled His promise. He took bread, blessed it and gave it to each of His disciples, saying: “Take this and eat it; this is My body.” Then He took a cup, gave thanks and gave it to them, saying: “All of you must drink from it for this is My blood of the New Testament, to be poured out in behalf of many for the forgiveness of sin.” (Mt. 26, 26-28). With these words, Christ gave heavenly food for our souls. Millions of Christians receive this sustenance for their soul at the Holy Liturgy in the Sacrament of Holy Communion.

There is yet another important lesson for us in this Holy Gospel reading. This is the cooperative effort between people and God. Jesus, with His apostles, crossed to the other side of the Sea of Galilee in order

to rest and share a few private moments. But the people had found out that He would be there and were already waiting for Him. They had questions that needed to be answered, personal problems that needed to be solved and sick people who needed to be cured. Nightfall was approaching and the people were hungry, but Jesus would not let them go to buy food. He told His apostles to feed the people. The apostles felt helpless and confused. Then, Jesus worked His miracle by multiplying the bread and fishes. The apostles distributed the food among the people and all had enough to eat. How did this happen? It happened not only because of the miracle, but because of the cooperation between the Teacher and His disciples, who passed out the food among the people. Christ and the apostles worked together! That is how all things are resolved.

We often forget about this. How often do we carry the whole weight of life on our own shoulders, not asking for God's help? This is the reason for our failures and disappointments. We expend all this energy with little, if any, success. Christ teaches us: do all you can do on your own. When you have done all you can, then put the rest in God's hands. The Lord has a plan for our lives, which we are to fulfill. If we do so honestly and with faith in the Lord's help, our lives will be more fulfilled.

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

A Prayer for Vision

Disturb us, Lord, when we are too well pleased with ourselves; when our dreams have come true because we have dreamed too little; when we arrived safely because we have sailed too close to shore. Disturb us, Lord, when with the abundance of the things we possess, we have lost our thirst for the water of life. Stir us, Lord, to dare more boldly, to venture on wider seas, where storms will show your mastery; where losing sight of land, we shall find the stars. We ask you to push back the horizons of our hopes and to push us into the future in strength, courage, hope and love. Amen.

Sunday offering for June 26

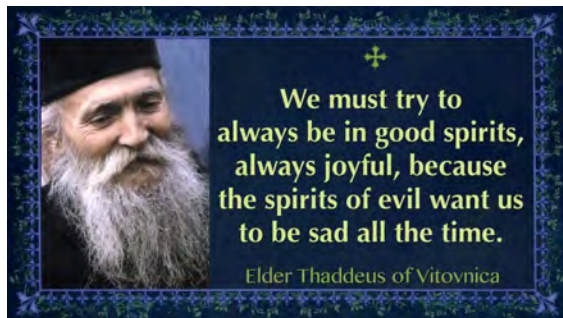
Amount	Number
\$5.00	1
\$15.00	1
\$20.00	1
\$22.00	1 (loose)
\$30.00	1
\$40.00	2
\$50.00	3
\$85.00	1
\$300.00	2
<hr/>	
\$1022.00	

Parishioner Total: \$967.00
Visitors: \$55.00

Average / parish household (42): \$12.40
Weekly Stewardship Goal: \$2200.00

Deficit: (\$1233.00)
Year-to-date deficit: (\$28,011.00)

Net proceeds from Rummage Sale: 416.42



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.



**LORD JESUS CHRIST.
SON OF GOD.
SAVOR**

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**

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Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

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

Let Us Show Everyone God's Generosity

Recognize to whom you owe the fact that you exist, that you breathe, that you understand, that you are wise, and, above all, that you know God and hope for the kingdom of heaven. ... You have been made a son of God, coheir with Christ. Where did you get all this, and from whom? Who has endowed you with all that makes mankind superior to all other living creatures?

Is it not God who asks you now in your turn to show yourself generous above all other creatures and for the sake of all other creatures? Because we have received from Him so many wonderful gifts, will we not be ashamed to refuse Him this one thing only, our generosity? If we do, we shall hear

Saint Peter say: "Be ashamed of yourselves for holding on to what belongs to someone else. Resolve to imitate God's justice, and no one will be poor."

Let us not labor to heap up and hoard riches while others remain in need. He has given abundantly to all the basic needs of life, not as a private possession, ... but as common to all. ... His gifts are not deficient in any way, because He wanted to give equality of blessing to equality of worth, and to show the abundance of His generosity.

St. Gregory the Theologian

**For more information on Eastern spirituality, visit
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