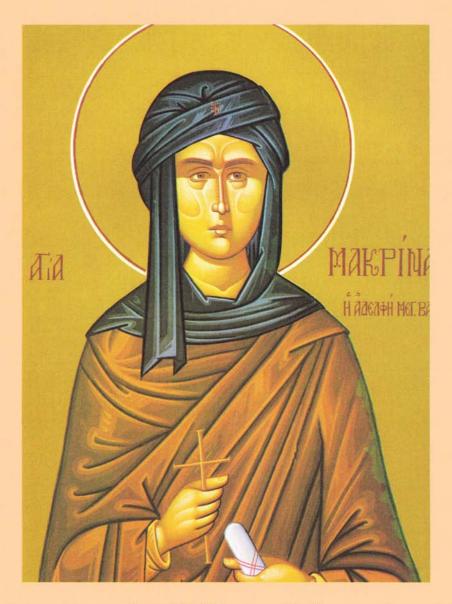
SEVENTH SUNDAY AFTER PENTECOST



Icon of Saint Macrina -- July 19

7^{TH} SUNDAY AFTER PENTECOST SUNDAY OF THE FATHERS OF THE SIX ECUMENICAL COUNCILS $_{TONE\,6}$

SCHEDULE OF SERVICES FOR WEEK OF JULY 20 - JULY 26

Sunday, July 19 -8th Sunday after Pentecost

9:00 AM Divine Liturgy

For All Parishioners

かかかかか Remember in your prayers やややや

Please remember in your prayers those people of our parish who are ailing, are in hospitals, nursing homes and those who are not able to join us actively in our community. Remember especially the following: Katherine Andrus, Walter & Isabella Bachynsky, Susie Boyko, Sonya Cronin, Helen Davis, Bohdanchik James, Lesya Loznycky, Ken McDonald, Sophia Skop. Please let Fr. James know if there is anyone who should be remembered.



Prayers For Those Serving In The Military



Let us especially remember in our prayers those family members and friends who are actively serving our country in the Armed Forces: Luke and Slavamira Haywas, Elizabeth Heltsley, Oksanna Hirniak, Michael Lopes, Paul Richelmi and Brian Tuthill. Please give any names of those you would like remembered in the Liturgies to Fr. James.

Orthodox Parish Rummage Sale

St. Mary Protectress Ukrainian Orthodox Parish will hold a rummage sale *next* Saturday July 25th to benefit their parish. If you wish to donate any articles please contact Natalie Gebet at 619-447-1252.

Birthday Brunch - August 2nd

To celebrate the *96th* birthday of Halyna Bujdoso Davis there will be a birthday Brunch following the Divine Liturgy on August 2nd. All are invited!

Summer Schedule

During the Summer months there will be one Divine Liturgy on Sundays at 9:00 AM. There will be no Vespers on Saturday evenings. This schedule will continue through September. Any changes to this schedule will be announced in the bulletin.

Ukrainian Parish Festival!

Note the date change: We are tentatively planning a Parish Festival for Saturday, November 7th. We will need many volunteers. Luke Miller is the coordinator for this event.

"БОЖЕСТВЕННИЙ ЛІКАР"

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. Євангелист 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 жахливій 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 відповість 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 Λ ікаря?

"THE DIVINE PHYSICIAN"

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?

Українська Католицька Парафія Матері Божої Неустаючої Помочі

Церква Святого Пророка й Предтечи Йоана Хрестителя Святиня Святого Миколая, Ахиєпископа Мір Лікійського, Чудотворця

Ukrainian Catholic Parish of Our Lady of Perpetual Help

Church of the Holy Prophet, Forerunner and Baptizer John Shrine of St. Nicholas the Wonderworker, Archbishop of Myra in Lycea

> 4400 Palm Avenue La Mesa, CA 91941 Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Парох: о. Яків Бенькстон **Pastor:** Fr. James Bankston friames@mac.com

Fr. James' cell phone: (619) 905-5278

Quite a Big Sister

Saint Macrina was born in the year 330. She was the eldest child of Basil and Elder Emmelia, the granddaugher of St. Macrina the Elder, and the sister of the Cappadocian Fathers, Saints Basil the Great and Gregory of Nyssa. She received an excellent education, based more on the study of Scripture than on that of profane literature. When she was twelve years old, her father had already arranged a marriage for her. But when her fiancé died, Macrina resolved to devote herself to a life of perpetual virginity and the pursuit of Christian perfection. She exercised great influence over the religious training of her younger brothers, especially St. Peter of Sebaste, and through her St. Gregory received the greatest intellectual stimulation. On the death of their father, Basil took her, with their mother, to a family estate on the River Iris, in Pontus. Here, with their servants and other companions, they led a life of consecration to God. The community devoted themselves to strict asceticism, zealous meditation on the truths of Christanity, and prayer. Not only the brothers of St. Macrina but also St. Gregory the Theologian and Eustathius of Sebaste were associated with this pious circle and made advances towards Christian perfection. After the death of her mother Emmelia, Macrina became the head of this community. Towards the end of 379, Gregory of Nyssa visited his deeply venerated sister, and found her grievously ill. The brother and sister spoke of the life beyond and of the meeting in heaven. Soon afterwards Macrina fell asleep in the Lord. Gregory composed a "Dialogue on the Soul and Resurrection" (peri psyches kai anastaseos), treating his pious discourse with his dying sister.