

NINTH SUNDAY AFTER PENTECOST



*Icon of Saint Panteleimon -- July 27th*



**July 26, 2015**

**9<sup>TH</sup> SUNDAY AFTER PENTECOST – TONE 8**

OUR VENERABLE MOTHER MACRINA, SISTER OF ST. BASIL THE GREAT;  
OUR VENERABLE FATHER DIUS

**SCHEDULE OF SERVICES FOR THE WEEK OF JULY 27 – AUGUST**

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

SUNDAY, AUGUST 2 – 10<sup>TH</sup> SUNDAY AFTER PENTECOST; TRANSLATION OF THE RELICS OF THE HOLY PROTOMARTYR  
AND ARCHDEACON STEPHEN

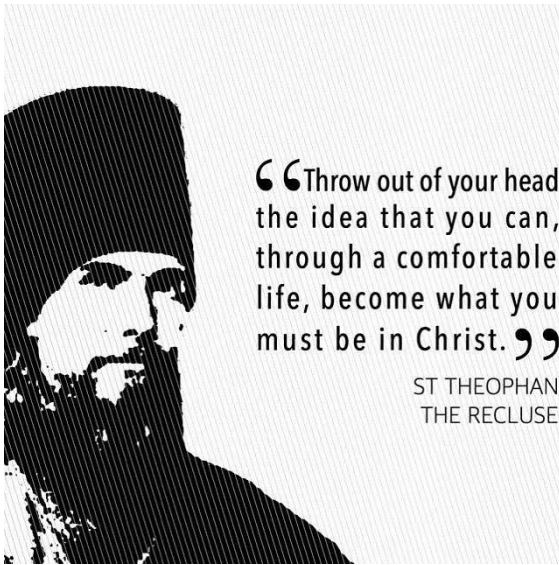
12:00 NOON – Divine Liturgy

For All Parishioners

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*If you are reading the bulletin during the Liturgy (including the homily),  
please **stop** and be attentive – будьмо уважні!*

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***Refinancing of the Church***

As discussed at the parish meeting last week, the process of refinancing the church is underway. A very important aspect of the application is demonstrating to the lender that the parish community have committed adequate financial support. **Please fill out your pledge form as soon as possible.**

**Fr. James will be away...**

Fr. James will be out of town through 8/14/15. In case of an emergency please contact either Fr. Brian Escobedo of Holy Angels Byzantine Catholic Church at (858) 277-2511 or (661) 800-8383, Fr. James Babcock at (714) 600-3660, or Fr. Ihor Koshyk at (323) 663-6307.

During Fr. James' absence Divine Liturgy will be at 12:00 Noon and will be served by Fr. Brian Escobedo, pastor of Holy Angels.

There will be **NO** Divine Liturgy for the Transfiguration (8/6) but you are encouraged to attend Holy Angels at 7:00 PM on August 5th (Vespertal Liturgy) or 9:00 AM on August 6th. Fruit will be blessed at both services at Holy Angels.

**Last Sunday's Bulletin**

If you haven't yet picked up last Sunday's bulletin, it is available in the church hall, or on our website, [stjohnthebaptizer.org](http://stjohnthebaptizer.org).

***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.



## THE DORMITION FAST

*Adapted from OrthoChristian.com*

The Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks—from August 1-14.

The Dormition fast comes down to us from the early days of Christianity. We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D. “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast—the Forty Days[Great Lent; for summer there is the summer fast... [the Apostles’ fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast].”

St. Symeon of Thessalonica writes that, “The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, fore-knowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us.

Some, by the way, say that this fast was instituted on the occasion of two feasts—the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts—one which gives us light, and the other which is merciful to us and intercedes for us.”

The Dormition fast is not as strict as the Great Fast, but it is stricter than the Apostle’s and Nativity fasts.

On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. We also partake of the new harvest of fruits which are blessed on Transfiguration. On the feast of Dormition there is also a blessing of flowers and herbs.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one

living human being. Therefore, in fasting bodily we must at the same time fast spiritually: “Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness,” the Holy Church enjoins us.

The main thing In fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices.

The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn: “If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat.”



## ANCIENT CHRISTIAN SYMBOLS

**THE PELICAN:** According to ancient belief, the pelican, which has the greatest love of all creatures for its offspring, pierces its breast to feed them with its own blood: It is on this basis that the pelican came to symbolize Christ's sacrifice on the Cross, because of His love for all mankind. In this sense, it also symbolizes the Eucharistic Sacrament, which fills us with life and helps to immunize us from sin through the grace of Christ. This interpretation is supported by Psalm 101:7: "I am like a pelican of the wilderness," which is an accepted allusion to Christ. Because of the strong connection with the Crucifixion, the pelican is sometimes shown nesting on the top of the Cross.



**THE ICHTHYS:** (ikh-thoos) or ichthys is the Greek word simply meaning "fish". The Greek spelling for ichthys is -- Iota, Chi, Theta, Upsilon, and Sigma. The English translation is IXOYE. The five Greek letters stand for the words meaning, "Jesus Christ, Son of God, Savior." The Greek rendering is, "Iesous Christos, Theou Uios, Soter". This symbol was used primarily amongst Christians of the early church

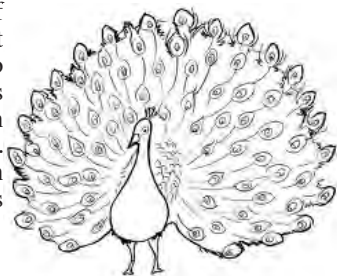
years (1st and 2nd century A.D.) The symbol was introduced from Alexandria, Egypt; which at the time was a very heavily populated seaport. It was the port in which many goods were brought over from the European continent. Because of this, it was first used by the peoples of the sea as a symbol of a familiar deity, in this case, Jesus Christ.

**THE CHI RHO** is one of the earliest cruciform symbols used by Christians. It is formed by superimposing the first two letters of the word "Christ" in Greek, chi = ch and rho = r. Although not technically a cross, the Chi Rho invokes the crucifixion of Jesus as well as symbolizing his status as the Christ. The earliest evidence of the Chi Rho symbol is Constantine's use of it on the labarum, the imperial standard, in the early 4th century CE. Lactantius, a 4th century Christian apologist, reports that on the eve of the Battle of the Milvian Bridge in 312 CE, Constantine had a vision of God in which he was commanded to mark his men's shields with the Chi Rho symbol. After Constantine's success at the Milvian Bridge, the Chi Rho became the official imperial insignia. Archaeologists have uncovered evidence demonstrating that the Chi Rho was emblazoned on the helmet and shield of Constantine as well as those of all of his soldiers. Coins and medallions minted during Constantine's reign also bore the Chi Rho. By the year 350 CE, the Chi Rho began to be used on Christian sarcophagi and frescoes.



**THE HORN:** This Christian symbol represents God's power. Being the principal means of defense as well as attack that most animals are endowed with, the horn is symbolic of dominion, power, triumph, fierceness, strength, intelligence, dignity, prosperity and glory. A horn with oil is representative of David being anointed as the King and the seven horns of the Ram stand for the conquering of Jericho (Joshua) by the Israelites. The word is also used in several popular expressions whose meanings have religious connotations. For instance, the phrase 'horn of plenty' denotes the Almighty's generosity; and 'horn of salvation' refers to Jesus Christ and is representative of a strong savior.

**THE PEACOCK:** In Christian art the peacock is used as the symbol of immortality or everlasting life. This symbolism is derived from an ancient belief that the flesh of the peacock does not decay. The peacock is also associated with the resurrection of Christ because it sheds its old feathers every year and grows, newer, brighter ones each year. The 'hundred eyes' in the peacock's tail are sometimes used to symbolize the 'all seeing' Church. If the peacock is portrayed drinking from a vase it symbolizes a Christian drinking the waters of eternal life. In Christian iconography the peacock is often depicted next to the Tree of Life.



## STEWARDSHIP PRAYER

Christ our True God, Lover of mankind, You call us to be Your disciples and good stewards of all Your many gifts.

Open our minds and hearts to a greater awareness and deeper appreciation of Your countless blessings.

Transform us through the power of the Most Holy Spirit to nurture a stewardship way of life marked by faith-filled prayer, service to our neighbor and generous sharing.

Teach us to be faithful servants of Your gifts. With Mary, your Mother's help, may we return ten-fold the gifts entrusted to us.

Bless our Parish with a deepening devotion to liturgy, a growing commitment for service, and increasing levels of generosity as we work to advance the mission of both our parish and eparchy.

For if not us, who?      If not here, where?  
If not now, when?      If not for Your  
Kingdom, why?

O Lord, Jesus Christ, the only-begotten Son of the eternal Father, You have said that without You we can accomplish nothing. How true are Your words, O Lord. Thus we pray, good and loving Lord: if it be Your will, help us to complete this work. May it glorify You with Your Father who has no beginning and Your all-holy Spirit. Amen.

## Sunday offering for July 19

Amount	Number
\$5.00	1
\$10.00	2
\$15.00	1
\$30.00	1
\$31.00	1 (loose)
\$40.00	4
\$50.00	2
\$85.00	1
\$300.00	1
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\$746.00	

Parishioner Total: \$736.00

Visitor Total: \$10.00

Average / parish household (42): \$8.98

Weekly Stewardship Goal: \$2200.00

**Deficit: (\$1389.00)**

**Year-to-date deficit: \$29026.00**

## Roof Campaign



The hall roof is in dire need of repair. There are at least six separate leaks. Numerous patch jobs have failed to solve the problems. The current drought has minimized the problem but we continue to pray for rain anyway. There is good news and bad news: The good news is - we have the money; the bad news is - it's still in your pockets. We will be soliciting quotes for repairs soon. Know a roofer you would recommend?

## Roof Repair Challenge

An anonymous donor has given \$1000.00 towards the repair of the hall roof. The donor has challenged the rest of the parish to contribute to this cause so that the roof can be fully repaired rather than patched.

Roof Challenge Response: \$3110.00  
Total: \$4110.00

### Pastor:

Fr. James Bankston: (619) 905-5278

### Pastoral Council:

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Jeanine Soucie: (718) 674-4529

### Social Committee Chairperson:

Megan Hartman (619) 540-4291

### Finance Committee:

Bohdan Knianicky: (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](http://stjohnthebaptizer.org)

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

***Do Not Forget Hospitality***

Since those with whom Truth was walking couldn't be alien to charity, they invited Him, a stranger, to be their guest.

They set the table, brought food, and recognized in the breaking of the bread the God they did not know as He explained the sacred scriptures. They were not enlightened by hearing God's commandments, but by their own actions, for it is written: "It is not hearers of the law who are righteous before God, but doers of the law will be made righteous" (Rom 2:13). Let anyone who wishes to understand what he has heard be quick to fulfill in action what he has already been able to understand. The Lord was not recognized when He was speaking, but He deigned to be recognized as He was being fed.

Dearly beloved, love hospitality, love the works of charity. Paul said: "Let the charity

of the brotherhood remain, and do not forget hospitality" (Heb 13:1-2).

You know that when He comes in judgment He will say, "What you did to one of these, my least ones, you did for me" (Matt 25:40). You know that before the judgment, when He is received in His members, He is Himself searching for those who will receive Him. And yet we are disinclined to offer the gift of hospitality. Consider, my friends, how great the virtue of hospitality is. Receive Christ at your tables so that you can be received by Him at the eternal banquet. Offer hospitality now to Christ the stranger, that at the judgment you may not be a stranger, unknown to Him, but may be received into His kingdom as one of His own.

*St. Gregory the Great*

**For more information on Eastern spirituality, visit  
[www.ecpubs.com](http://www.ecpubs.com)**