

EIGHTH SUNDAY AFTER PENTECOST
EIGHTH SUNDAY OF MATTHEW



Icon of the Transfiguration of Our Lord -- August 6th



August 3, 2014

EIGHTH SUNDAY AFTER PENTECOST



OUR VENERABLE FATHERS ISAAC, DALMATUS AND FAUSTUS
SCHEDULE OF SERVICES FOR THE WEEK OF AUGUST 4 – AUGUST 10

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

SUNDAY, AUGUST 10 – *NINTH SUNDAY AFTER PENTECOST; POSTFEAST OF TRANSFIGURATION. OUR HOLY MARTYR AND ARCHDEACON LAWRENCE*

9:30 AM – Typica Service with Communion

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

Fr. James will be away...

Fr. James will be out of town from 8/4/14 through 8/21/14. In case of an emergency please contact either Fr. Matthew Alejo of Holy Angels Byzantine Catholic Church at (858) 277-2511 or (661) 800-8383, or Fr. James Babcock at (714) 600-3660.

During Fr. James' absence there will be a Typica Service with distribution of Holy Eucharist. This will be at the normal time of 9:30 AM on Sunday 8/10 and 8/17 and on the Feast of Dormition (8/15).

There will be **NO** Divine Liturgy for the Transfiguration (8/6) but you are encouraged to attend either Holy Angels at 10:00 AM, or St. Jacob Melkite parish at 7:00 PM (location is at Holy Angels).

August Birthdays

Olga Miller	–	August 6
Frank Avant	–	August 17
Edwin Robinson	–	August 24
Genevieve Hartman	–	August 29

Fr. Myron update

As most of you know, Fr. Myron Mykyta in Los Angeles was taken ill two Sundays ago. He is recovering and is grateful for our prayers for a speedy recovery.

C.S. Lewis on Reasoning to Atheism

“Supposing there was no intelligence behind the universe, no creative mind. In that case, nobody designed my brain for the purpose of thinking. It is merely that when the atoms inside my skull happen, for physical or chemical reasons, to arrange themselves in a certain way, this gives me, as a by-product, the sensation I call thought. But, if so, how can I trust my own thinking to be true? It's like upsetting a milk jug and hoping that the way it splashes itself will give you a map of London. But if I can't trust my own thinking, of course I can't trust the arguments leading to Atheism, and therefore have no reason to be an Atheist, or anything else. Unless I believe in God, I cannot believe in thought: so I can never use thought to disbelieve in God.”

– C.S. Lewis

The Case for Christianity, p. 32.

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.”



“The one who lives in truth will be the victor,”

His Beatitude Sviatoslav to youth in Zarvanytsia

Saturday, 19 July 2014, 15:23

How to fight with evil, to raise oneself from one's knees, to overcome corruption and mobilize oneself during war, the Head of the Church, His Beatitude Sviatoslav, taught young participants of this year's All-Ukrainian Youth Pilgrimage to Zarvanytsia. The meeting with youth took place on July 19th on the square near the parish church.

His Beatitude Sviatoslav noted that today in our country there is a strongly felt mobilization of all powers, all resources, but the pilgrimage is the mobilization of the spirit of our Church and our people. “A person is a being who unites in oneself the seen and the unseen worlds. The fight with evil, the fight for a better future, has two forms. On the one hand, it is seen, where it even becomes necessary to give up one's life for one's country, but it is also unseen – a spiritual struggle. Never in its history were the Ukrainian people ever able to overcome the enemy, unless they first overcame him spiritually. And therefore, during this pilgrimage, we want to gather together into one all the spiritual forces of our people and beseech the Lord God, through the intercession of the Immaculate Virgin Mary, for blessings, help, strength, peace and tranquility for our land. It is the prayer for peace itself -- that is the goal of this pilgrimage,” explained the Head of the Church.

UGCC Prelate recognized the bravery of the Ukrainian youth and thanked them for the struggle which they are carrying out because “today all of us need great bravery in order to get up from our knees and to build, to struggle for a better future for our nation.” UGCC Prelate emphasized the spiritual struggle specifically saying: “Look over the last half a year's struggle which is being fought by the Ukrainian people – it is the struggle between good and evil, the struggle of truth over falsehood, the struggle of dignity over the baseness of slavery, the struggle in which good always becomes victorious.”

His Beatitude Sviatoslav stressed that the front of this spiritual battle pierces the heart of each one of us. “We are called upon to be victorious

in this battle through the power and graces of the Holy Spirit, which was solicited for us and will be given to us by the Immaculate Virgin Mary. Every day we, the young people, need to use everything in order to overcome the evil in our own heart. All of us are susceptible to various attacks of evil. Many talk about the informational war which is waged against Ukraine today. Thus, let us speak the truth – and we will overcome the falsehood,” urged the preacher.

The Patriarch named corruption as a form of evil which corrodes and paralyzes our people and does not permit them to mobilize totally. “One of the demands of the young people who stood on the Maidans of Ukraine was the fight against corruption. However, corruption is not only the bribability of these or those officials or people in authority. Corruption is a moral defect in society, in each one of us.”

UGCC Head presented an example from a conversation with a student, a participant of Maidan, who conscientiously was preparing for the session and wanted to honestly pass the exams. This girl noticed that there was corruption among the students; they were purchasing grades. His Beatitude Sviatoslav, in quoting her words, emphasized that not all students want to exert the effort needed in order to pass exams in given subjects.

“And the question which emerged: ‘For what did the Heavenly Hundred die, if the students themselves, the young people in their personal choices begin to betray those ideals which they pronounced?’ Be assured, that if there are among us those who are ready to give a bribe, always someone will be found who will take it. If a student does not struggle to gain knowledge and does not want to work on gaining a quality education, then he will find a way in which to buy it. Therefore God in the Gospel says: ‘Do not search for an easy path, because wide gates and wide paths lead to hell.’ ‘A narrow path and a narrow door lead to the Heavenly Kingdom and not all will find them,’” stated His Beatitude Sviatoslav.

He explained that sin always presents us

with the path of least resistance, the least effort, proposing easy ways in which to gain an upper hand or quick satisfaction without any personal effort, and this is the path that leads to doom. The preacher emphasized that one cannot make compromises with evil; we should overcome evil in our heart and then we will overcome everywhere where God sends us: whether it is to the front or any other forms of battles.

“The one who lives in truth will always be the winner. And this should be inscribed in our memory. Today, Christ’s Church, even during this pilgrimage, speaks to us with hopeful words. Why? Because God leads all of us on the path of truth and the one who lives in truth is strong. And truth always wins. Therefore, be certain, that as long as we do not succumb to moral destruction, moral corruption, we will remain an unconquered Christian and God’s people,” explained UGCC Prelate.

“And therefore, do not be afraid to say ‘NO!’ to all invitations to avoid responsibility or even sacrifice for which you should be ready every day. Therefore, today – as never before – youth is the healthy nucleus of our society from which Ukraine resursects. I thank you, young women and men, for everything that you have already done for your people and your country. I am convinced that the renewal of our people, our nation, our government – is in your hands in the future – as long as you accomplish this act with clean hands and with a clean Christian conscience,” stated the Head of the Church.

His Beatitude Sviatoslav also talked about the figure of the Blessed Priest Martyr Vasyl Velychkovskyj who tomorrow, on July 20th, will be proclaimed the patron of prison chaplains. “He was sentenced to death and spent time in a cell from which they led people to their executions every day. It was there that he gave hope to those sentenced to death and opened for them the doors of life. It is impossible to find a better example of a holy person who would be an exemplary priest who serves prisoners and provides hope for the hopeless,” noted UGCC Prelate.

He also reminded all that this pilgrimage is a time during which faithful thank God for 25 years of freedom of our Church. A Church which had such saint bishops, as Bishop Velychkovskyj. “When Patriarch Josyf was

deported from the former Soviet Union, after being freed from the camps, he called Reverend Velychkovskyj to Moscow, met with him very briefly in a hotel room. Imagine, right there -- under the watchful eyes of the KGB -- he consecrated him as a bishop in a Moscow hotel! And he passed on the leadership of the Underground Church. Being forced against his will to leave his Church in Ukraine, Patriarch Josyf appointed for his Church. And this was Bishop Velychkovskyj who upon returning to Lviv, consecrated bishops, priests – in this way the Church survived. It could, in a dignified manner, as the Resurrected Body of Christ, 25 years ago be officially legalized in that very same Soviet Union which very soon afterwards fell apart,” related His Beatitude Sviatoslav the history to the youth.

He reminded all that exactly 25 years after the legalization of UGCC, our Church once again received a threat that the legal status would be taken away, that they will take away the permission to freely confess one’s faith. “Do you remember when it happened?” - the Prelate asked the audience. I received this letter from the government of Yanukovych on January 6th, as a Christmas gift. However, this government is no more. That president is no longer. And our Church is and will continue to be. And while there still are you, the faithful, especially the young faithful, these people and this nation have a future.”

Then His Beatitude Sviatoslav answered questions from young people. They asked him how a Christian should act during war and whether he has a right to kill; about what today is the bigger expression of love: to fight and die for Ukraine or to live and work for the family?

At the end, the group “Gloria” presented UGCC Head with the gift of a song and from the youth His Beatitude Sviatoslav received a T-shirt. Before his meeting with youth, His Beatitude Sviatoslav prayed for Ukraine in front of the miraculous icon of the Blessed Mother of Zarvanytsia. He was ceremonially greeted by the faithful in front of the Church, where the icon is displayed.

Rev. Oleh Kharyshyn
*Manager, Press Service of
Ternopil-Zboriv Archeparchy*

A Christian Genocide Symbolized by One Letter

As jihadists expel Christians from Mosul, the international community responds.

By Christine Sisto

There is a mass exodus of Christians from the Iraqi city of Mosul, the second largest city in Iraq. The Muslim fanatics who have taken over the city, calling themselves the Islamic State, issued an ultimatum to the city's Christians earlier this month, saying that if they did not leave by Saturday, July 19, they "must convert to Islam, pay a fine, or face 'death by the sword.'" As of Tuesday, most of the city's estimated 3,000 Christians had fled.

Further, the Islamic State, formerly known as ISIS, had marked homes and businesses owned by Christians with a red, painted ن (pronounced "noon"), the 14th letter of the Arabic alphabet and the equivalent to the Roman letter N. The ن stands for Nasara or Nazarenes, a pejorative Arabic word for Christians.

The ن is now being shared on social media as a symbol of solidarity with the Iraqi Christians forced to flee their homes. The Catholic blog *Rorate Caeli* has wrote, the Islamists "mean it as a mark of shame, we must then wear it as a mark of hope... You may kill our brethren and expel them but we Christians will never go away."

The hashtag #WeAreN is also trending, along with pictures of people of all religions drawing the ن in red ink on their bodies.

When asked why he changed his profile picture to the ن, political consultant Ryan Girdusky said, "I changed it because of the lack of response by our media and our

president . . . We feel like the Christian community is being persecuted at the same time the Palestinians are being given constant attention. There is a Christian genocide and no one is paying attention."

The mass exodus has incited international criticism, even from Muslim scholars. Al Jazeera quoted Iyad Ameen Madani, the secretary general of the Organization of Islamic Cooperation (OIC) as saying, "This forced displacement is a crime that cannot

be tolerated." Yesterday, the United Nations' secretary general, Ban Ki Moon, said that the treatment of Iraqi Christians "may constitute a crime against humanity." He also "condemned" ISIS's actions "in the strongest terms."

Mosul has played a role in Christian history since the first and second centuries, when the Assyrians in the city converted to Christianity. It is the home to many churches, as well as mosques and synagogues. Al Jazeera described, via an Assyrian Christian who chose to stay behind, how a statue of the Virgin Mary outside of one of Mosul's churches was destroyed and replaced with a black flag. This Christian is one of the last left in Mosul, as most others have fled, many leaving with only the clothes on their backs.

— Christine Sisto is an editorial associate at *National Review Online*.



God's Extended Hand

FOCUS (Fellowship of Orthodox Christians United to Serve) has provided us with a special bin for collecting donations of clothing, toiletries, etc. to be distributed at GEH. It is located near the door of the church hall.

Sunday offering for July 27

Amount	Number
\$10.00	1
\$11.00	1 (loose)
\$15.00	2
\$20.00	2
\$40.00	2
\$50.00	3
\$60.00	1
\$75.00	2
\$80.00	1
\$300.00	1
<hr/> \$911.00	

Parishioner Total: \$816.00
 Guest Total: \$20.00
 Other pledge: \$75.00

Average / parish household (42): \$19.43
 Weekly Stewardship Goal: \$2125.00
 Deficit: **(\$1309.00)**

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.

Share 2014

We do not doubt the Resurrection of Christ, His gift of salvation to us all. How are we prepared to reciprocate for this most wondrous of gifts? Let us help our eparchy bring Christ's salvation to others by making a contribution to **Share 2014 – Annual Eparchial Appeal.**

Ми не сумніваємося у Воскресінні Христа і Його дару для нашого спасіння. Як ми готові віддячити Йому за цей найчудовіший із всіх дарів? То ж допоможемо нашій єпархії принести Христове спасіння до інших внесок в **Share 2014 – Єпархіальний Заклик.**

Goal:

\$120000

2014

Stewardship Pledges

Pledges received: 18

Pledges:

\$39116

It is impossible to plan any sort of budget until all pledge forms are turned in. If you haven't returned your pledge, please do so.

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

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 Vladimir Bachynsky: (619) 865-1279
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 Luke Miller: (858) 354-2008
 Jeanine Soucie: (718) 674-4529

Social Committee Chairpersons:

Olga & Michael Miller:
 (858) 483-3294

Finance Committee:

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**Українська Греко-Католицька Церква
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Ukrainian Greco-Catholic Church**

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On the Mountain

He led them up to the mountain that He might also reveal to them Who this Son is, and Whose Son is He. For when He asked them: Whom do men say that the Son of man is, they said to Him: some Elias, some others Jeremias, or one of the prophets. And so He led them up into a high mountain, and showed them that He was not Elias, but the God of Elias; that neither was He Jeremias, but He that had sanctified Jeremias in his mother's womb; that neither was He one of the prophets, but the Lord of the prophets, and He that had sent them.

And He showed them also that He was the Creator of heaven and earth and the Lord of the living and the dead; for He spoke to the heavens, and they sent down Elias; He made a sign to the earth and raised Moses to life again... For God the Word dwelt in the womb of the Virgin: and the fire of His Divinity consumed not the members of the virginal body; and in that

dwelling place she kept watch over him for the space of nine months. He dwelt in the womb of the Virgin, not despising our nature; and from it God came forth clothed in human flesh, that He might redeem us.

He took them up into a high mountain apart, that He might also show them the glory of His Divinity, and that He might declare Himself the Redeemer of Israel, as He had foretold by the prophets, and so that they would not be scandalized in Him when they would see Him in the Passion He had taken upon Himself; and which for our sakes He was about to suffer in His human nature. For they knew that He was man, but they knew not that He was God. They knew Him as the Son of Mary, and as a man sharing their daily life in the world. On the mountain He revealed to them that He was the Son of God, and Himself God.

St. Ephrem the Syrian