

NINTH SUNDAY AFTER PENTECOST
NINTH SUNDAY OF MATTHEW



Icon of the Dormition of the Theotokos -- August 15th



August 10, 2014

NINTH SUNDAY AFTER PENTECOST

POSTFEAST OF TRANSFIGURATION. OUR HOLY MARTYR AND ARCHDEACON LAWRENCE

SCHEDULE OF SERVICES FOR THE WEEK OF AUGUST 11 – AUGUST 17

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

FRIDAY, AUGUST 15 – *THE DORMITION OF THE MOST HOLY THEOTOKOS*

9:30 AM – Typica Service with Communion

SUNDAY, AUGUST 17 – *TENTH SUNDAY AFTER PENTECOST; POSTFEAST OF DORMITION; THE HOLY MARTYR MYRON OF CYZICUS, PRESBYTER*

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!*

This is a translation of the article below that arrived a few days ago pleading for help for Ukrainian Forces.

I have friends in the Dnipro 1 Battalion and have been able to help them obtain various supplies. They are now in the middle of a hellacious battle only a few kilometers from Donetsk. During the day they are in a hail of gunfire and at night they keep watch. They can only dream of having night vision glasses in order to see the enemy from 1000 meters away. While night vision glasses are a necessity, they also are a very expensive item for our army and cost \$5000.00 each. I have received donations totaling \$2000 and continue to ask for more.

If you have friends who would like to help the Ukrainian army could you please help raise funds for this very important military apparatus which will save the lives of hundreds of warriors.

Every cent counts. Working together we will be victorious.

All the best,

Fr. Bohdan Tymoshenko

Dear Friends,

Thanks to your generosity we raised \$375.00 this past weekend for this cause.

If you can still help with any kind of a donation of \$25.00, \$50.00 \$100.00 \$1000.00 or more, your donations will be greatly appreciated.

Please write a check payable to:
SMOLOSKYP
4272 Merritt Blvd.
La Mesa, Ca 91941

All contributions to Smoloskyp a 501(c3) organization are tax deductible.

Thank you,

Bohdan Knianicky

Warm Welcome!

We warmly welcome all of our visitors!
It's good to have you with us!

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 8/17 and on the Feast of Dormition (8/15).

I saw all the devil's traps set upon the earth, and I groaned and said: "Who do you think can pass through them?" And I heard a voice saying "Humility."

— Anthony of Egypt

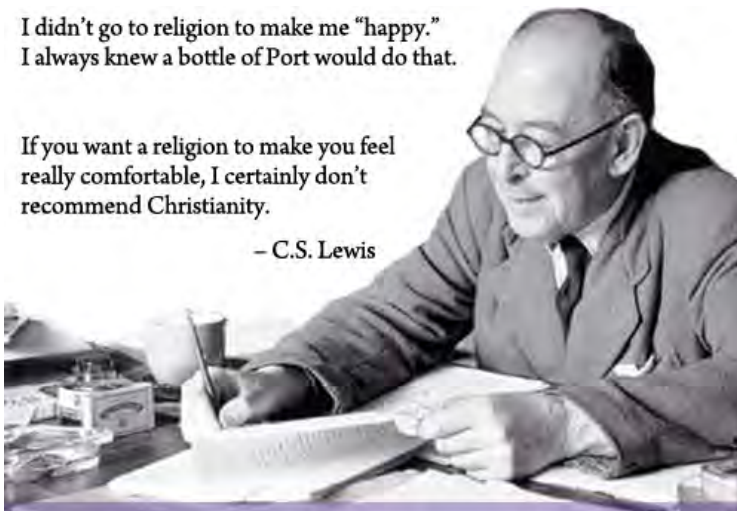
A Catholic who does not strive to spread his Faith is a ***parasite*** on the life of the Church.

— Venerable Servant of God Fulton Sheen

I didn't go to religion to make me "happy."
I always knew a bottle of Port would do that.

If you want a religion to make you feel really comfortable, I certainly don't recommend Christianity.

— C.S. Lewis



How many precepts you ignore, since your ears are plugged with avarice! How much gratitude you ought to have shown to your Benefactor, how joyful and radiant you ought to have been that you are not one of those who crowd in at others doors, but rather others are knocking at your door. But now you lower your eyes and quicken your step, muttering hasty responses, lest anyone pry some small coin from your grasp. You know how to say only one thing: "I do not have, I cannot give, I myself am poor." You are poor indeed and bereft of all goodness: poor in love, poor in kindness, poor in faith towards God, poor in eternal hope. Make your brothers and sisters sharers of your grain; give to the needy today what rots away tomorrow. Truly, this is the worst kind of avarice: not even to share perishable goods with those in need. (Saint Basil, "On Social Justice", p.68-69)

Please Note:

When you go on vacation, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. The summer months are most difficult due to the decrease in attendance. Your absence on any Sunday does not negate your obligation to support your home parish.

ON THE FEAST OF TRANSFIGURATION

By St. Anastasius the Sinaite

St. Anastasius was a priest and abbot of Mt. Sinai. His zeal for true faith led him to travel through Egypt, Arabia, and Syria to combat the errors of the Acephalites and Eutychians. His writings show not only a thorough command of Holy Scripture and a wide knowledge of the writing of the Church Fathers and other Christian writers, but also classical erudition and a solid grounding in Aristotelian philosophy. Of his prolific output the most important works are Guide Against the Acephalites and Answers to Questions.

Upon Mount Tabor, Jesus revealed to his disciples a heavenly mystery. While living among them he had spoken of the kingdom and of his second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, he gave them on Mount Tabor a wonderful vision of his glory, a foreshadowing of the kingdom of heaven. It was as if he said to them: "As time goes by you may be in danger of losing your faith. To save you from this I tell you now that some standing here listening to me will not taste death until they have seen the Son of Man coming in the glory of his Father. "Moreover, in order to assure us that Christ could command such power when he wished, the

evangelist continues: Six days later, Jesus took with him Peter, James and John, and led them up a high mountain where they were alone. There, before their eyes, he was transfigured. His face shone like the sun, and his clothes became as white as light. Then the disciples saw Moses and Elijah appear, and they were talking to Jesus.

These are the divine wonders we celebrate today; this is the saving revelation given us upon the mountain; this is the festival of Christ that has drawn us here. Let us listen, then, to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with the Lord's chosen disciples we may penetrate

the deep meaning of these holy mysteries, so far beyond our capacity to express. Jesus goes before us to show us the way, both up the mountain and into heaven, and – I speak boldly – it is for us now to follow him with all speed, yearning for the heavenly vision that will give us a share in his radiance, renew our spiritual nature and transform us into his own likeness, making us for ever sharers in his Godhead and raising us to heights as yet undreamed of.

Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John. Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the creator, to whom Peter in ecstasy exclaimed: Lord, it is good for us to be here.

It is indeed good to be here, as you have said, Peter. It is good to be with Jesus and to remain here for ever. What greater happiness or higher honor could we have than to be with God, to be made like him and to live in his light?

Therefore, since each of us possesses God in his heart and is being transformed into his divine image, we also should cry out with joy: It is good for us to be here – here where all things shine with divine radiance, where there is joy and gladness and exultation; where there is nothing in our hearts but peace, serenity and stillness; where God is seen. For here, in our hearts, Christ takes up his abode together with the Father, saying as he enters: Today salvation has come to this house. With Christ, our hearts receive all the wealth of his eternal blessings, and there where they are stored up for us in him, we see reflected as in a mirror both the first fruits and the whole of the world to come.



THE DORMITION (FALLING ASLEEP) OF THE VIRGIN MARY

From the Prologue of Ochrid –August 15th

The Lord who, on Sinai, gave the Fifth Commandment: 'Honor thy father and thy mother', showed by His own example how one must reverence one's parents. Hanging in agony on the Cross, He remembered His mother, and, indicating the Apostle John, said to her: 'Woman, behold thy son!', and to John: 'Behold thy mother!' And, with this concern for His mother, He breathed His last. John had a home on Zion in Jerusalem, where he settled the Mother of God and left her to pass her remaining days on earth. By her prayers, her kindly advice, her meekness and patience, she was of immense help to her Son's apostles. She spent virtually the rest of her life in Jerusalem, often going round the places that reminded her of the great events and the great works associated with and performed by her Son. She especially visited Golgotha, Bethlehem and the Mount of Olives. Of her journeys farther afield, her visit to St Ignatius the God-Bearer is recorded, as are those to St Lazarus the Four-days-dead, Bishop of Cyprus, to the Holy Mountain, to which she gave her blessing, and her stay in Ephesus with John during a fierce persecution of Christians in Jerusalem. In old age, she often prayed to her Lord and God on the Mount of Olives, on the spot from which He ascended, to take her from this world. One day, the Archangel Gabriel appeared to her and revealed that she would enter into rest in three days' time, and the angel gave her a palm-branch to be carried in her funeral procession. She returned home with great joy, with the

heartfelt hope that she would see Christ's apostles once more in this life. The Lord fulfilled her desire and all the apostles, brought by angels and clouds, gathered together at John's house on Zion. It was with great joy that she saw the holy apostles, and she encouraged, advised and upheld them, then peacefully gave her soul into God's hands without the slightest

physical pain or struggle. The apostles took the coffin containing her body, from which an aromatic fragrance arose, and, accompanied by many Christians, took it to the Garden of Gethsemane, to the grave of Ss Joachim and Anna. By God's providence, they were hidden from the wicked Jews by a cloud. A Jewish priest, Antony, touched the coffin with his hand, intending to overturn it, but at that moment an angel of God cut off both his hands. He cried out with the pain, begging the apostles' help, and was healed in confessing his faith in the Lord Jesus Christ. It was left to the Apostle Thomas, who was delayed, again by God's providence, to reveal a new and glorious mystery about the holy Mother of God. He arrived on the third day, and desired

to embrace the body of the holy and most pure. When the apostles opened her grave, he found only the winding-sheet - the body was not in the grave. That evening, she appeared to the apostles, surrounded by a multitude of angels, and said to them: 'Rejoice; I will be with you always!' It is not known exactly how old the Mother of God was at the time of her falling-asleep, but the prevailing belief is that she had reached the age of sixty.



ON CHRISTIANS

From the Epistle to Diognetus/ Written before the 4th century

Christians are not distinguished from other men by country, language, nor by the customs which they observe. They do not inhabit cities of their own, use a particular way of speaking, nor lead an eccentric form of life... They live in their own countries, but they do so as those who are just passing through. As citizens they participate in everything with others, yet they endure everything as if they were foreigners... They marry, like everyone else, and they have children... They share a common table, but not a common bed. They exist in the flesh, but they do not live by the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, all the while surpassing the laws by their lives.



They love all men and are persecuted by all. They are unknown and condemned. They are put to death and restored to life. They are poor, yet make many rich. They lack everything, yet they overflow in everything. They are dishonored, and yet in their very dishonor they are glorified; they are spoken ill of and yet are justified; they are reviled but bless; they are insulted and repay the insult with honor; they do good, yet are punished as evildoers; when punished, they rejoice as if raised from the dead. They are assailed by the Jews as barbarians; they are persecuted by the Greeks; yet those who hate them are unable to give any reason for their hatred. To sum it all up in one word, what the soul is in the body, that is what Christians are in the world. The soul is dispersed through all the parts of the body, and Christians are scattered through all the cities of the world. The soul lives in the body, yet is not of the body; Christians live in the world, yet are not of the world.

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

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 August 3

| Amount | Number |
|-----------|-----------|
| \$2.00 | 1 (loose) |
| \$10.00 | 1 |
| \$15.00 | 1 |
| \$20.00 | 2 |
| \$22.00 | 1 |
| \$25.00 | 1 |
| \$40.00 | 2 |
| \$50.00 | 2 |
| \$100.00 | 1 |
| \$135.00 | 1 |
| \$300.00 | 1 |
| \$400.00 | 1 |
| <hr/> | |
| \$1229.00 | |

Parishioner Total: \$1107.00

Guest Total: \$122.00

Average / parish household (42): \$26.36

Weekly Stewardship Goal: \$2125.00

Deficit: **(\$1018.00)**

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:

Fr. Deacon Frank Avant: (760) 805-1667

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Jeanine Soucie: (718) 674-4529

Social Committee Chairpersons:

Vacant: Please consider volunteering as chairperson.

Finance Committee:

Bohdan Knianicky: (619) 303-9698

Fr. Deacon Frank Avant: (760) 805-1667



**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

Pastor: Fr. James Bankston
frjames@mac.com

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

The Dormition

O most holy Mother of God, after heaven and earth were honored by your presence, how is it possible to accept that your departure has left men deprived of your protection? Let it never occur to us to think in this way. For just as you, when living in this world, never felt estranged from a heavenly life, even so, after your departure, you are not spiritually separated from the [earthly] existence of men. If, on the one hand, you were consecrated as the heavenly tabernacle of God, because you held the Son of the Most High within you, your womb being capable of carrying His weight; on the other hand, you have been called the spiritual earth, because you received His body within you. Thus it is right to think that, since you were intimately united with God during all of your earthly sojourn, you never abandoned those who continue to live in this world, when you left this world's life.

We however, accustomed to venerate you

faithfully, uselessly say: Why were we not considered worthy to have you stay with us in your bodily presence? Therefore we call thrice blessed those who delighted in the contemplation of your earthly existence, those who helped you, O Mother of life, as your companions in life. In any case, still desiring that you might dwell bodily in our midst, the eyes of our souls are compelled to look toward you daily.

Indeed, as you were a fellow citizen of our ancestors, even so you dwell with us spiritually, and your ample protection in our regard is like a sign that you are with us. We all hear your voice, and all our voices reach your ears. Through the protection you offer us, we are known by you. We, in our turn, recognize your ever-wonderful assistance. Nothing, not even death, can come between you and your servants.

St. Germanus of Constantinople