

FOURTEENTH SUNDAY AFTER PENTECOST



Icon of Saint Thaddeus -- August 21st



August 21, 2016

14TH SUNDAY AFTER PENTECOST - TONE 5

POSTFEAST OF DORMITION

THE HOLY APOSTLE THADDEUS;

THE HOLY MARTYR BASSA AND HER SONS THEOGONIUS, AGAPIUS AND PISTUS

SCHEDULE OF SERVICES FOR THE WEEK OF AUGUST 22 – AUGUST 28

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

FRIDAY, AUGUST 26 – THE HOLY MARTYRS ADRIAN, NATALIA, HIS WIFE AND 23 OTHERS WITH THEM; VYSHHOROD
ICON OF THE MOTHER OF GOD (“OUR LADY OF VLADIMIR”)

10:30 AM – DIVINE LITURGY AT ST. PAUL’S SENIOR HOMES, 328 MAPLE STREET, SAN DIEGO

SATURDAY, AUGUST 27 – OUR VENERABLE FATHER POEMEN THE GREAT

9:30 AM – PARASTAS FOR THE SOUL OF THE NEWLY DEPARTED +BISHOP RICHARD

SUNDAY, AUGUST 28 – 15TH SUNDAY AFTER PENTECOST; OUR VENERABLE FATHER MOSES THE ETHIOPIAN; PASSING INTO
ETERNAL LIFE (1952) OF SISTER LAVRENTIA (HARASYMIV) OF THE SISTERS OF ST. JOSEPH OF
KHYRIV AND CONFESSOR OF THE TOMS’K REGION

9:30 AM – Divine Liturgy For All Parishioners

FR. JAMES WILL BE AWAY...

Fr. James will be out of town through 8/24/16 for the funeral of Bishop Richard. In case of an emergency please contact either Fr. Brian Escobedo of Holy Angels Byzantine Catholic Church at (858) 277-2511, or Fr. James Babcock at (714) 600-3660, or Fr. Ihor Koshyk at (323) 663-6307.

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In memory of +Bishop RICHARD (Seminack), who died August 16th, *New Star*, our eparchial newspaper, will publish your prayerful wishes. For those making a donation of \$100.00, a 3” x 5” space will include your message. A business card-size space is available for \$50.00. Other contributions will be acknowledged by publishing your name, city and state, (and parish, if indicated) in a list to be included. Checks may be made out to “Eparchy of St Nicholas” memo line: “Bishop’s Memorial” forward to Eparchy of St Nicholas; 2245 W Rice St; Chicago, IL 60622. **Thank you.** May his memory be eternal!

Live Streaming of Funeral Services for +Bishop Richard on YouTube through esnucc.org

Monday, August 22

7:00 pm (5:00 pm Pacific)

Parastas for a Hierarch

Tuesday, August 23

10:00 am (8:00 am Pacific time)

Divine Liturgy and Funeral Service

*It is not an external enemy
we dread. Our foe is shut
up within ourselves. An
internal warfare is daily
waged by us.*

– St. John Cassian

BISHOP RICHARD STEVEN (SEMINACK) PASSED AWAY AT THE AGE OF 74



Most Reverend Richard S. Seminack

3 March 1942 - 16 August 2016

ETERNAL MEMORY! ВІЧНА ПАМ'ЯТЬ!

The Bishop of the Saint Nicholas Ukrainian Catholic Eparchy Richard Steven (Seminack) passed away at the age of 74, after a protracted battle with cancer. He died peacefully at Alden Poplar Creek Rehabilitation Center in Hoffman Estates, IL on August 16 at 3:33 PM (Central Time).

Most Reverend Bishop Richard Stephen Seminack was born on March 3, 1942 to Raymond and Anna Cwiek Seminack in Philadelphia, Pennsylvania. His paternal grandparents emigrated from Ternopil, Ukraine while his maternal grandparents came from Peremshil, Ukraine. The oldest of seven children, Richard attended St. Martin of Tours Catholic Elementary School and Father Judge Catholic High School in Philadelphia.

The call to the priesthood motivated his transfer to St. Basil's Seminary Preparatory High School, Stamford, Connecticut in his senior year. Upon graduation from St. Basil's College in 1963, he attended the Catholic University

of America, Washington, D.C for Theology. Bishop Seminack's major was Eastern and Western Canon law. He was ordained by Metropolitan Archbishop Ambrose (Senyshyn) for the Archeparchy of Philadelphia on May 25, 1967.

After an interim assignment at St. Josaphat Church, Philadelphia, he was sent to Rome, Italy to study at the Oriental Institute, from which he earned a degree in Eastern Canon Law in June, 1968.

Upon returning to the United States, he was assigned to Holy Ghost Church, Chester, Pennsylvania. as parochial vicar with duties as the religious studies teacher and Youth Minister to the large parish community. On July 1, 1971, Msgr. Seminack was transferred to Presentation Church, Lansdale, Pennsylvania, a newly-organized parish that needed land, he was then transferred to St. Anne Church, Warrington, Pennsylvania on July 18, 1972. Fr. Seminack experienced a variety of ministerial activity in this suburban parish that had an active catechetical program. A fire in the Church hall, the

major fund raising site, challenged both pastor and people to further rally together to build a new, more modern facility that was dedicated in June, 1977.

On September 19, 1977, he followed Fr. Lubachiwsky, later to become Cardinal Major Archbishop Myroslaw Ivan (Lubachiwsky), as chaplain for the Sisters of St. Basil the Great. Besides being chaplain at the Motherhouse, in Fox Chase, Fr. Seminack was also chaplain and religion teacher at St. Basil Academy, Campus Minister at Manor College, in Jenkintown, Pennsylvania as well as administrator of Sacred Heart Mission, Fox Chase. This collage of pastoral ministries was rigorous enough, however, it was during this time that he trained and became a commissioned officer (Lieutenant) in the United States Navy Chaplain Corps in August, 1979. He was transferred to Assumption of the BVM Church, Miami, Florida on June 22, 1982, Bishop Seminack encountered a bilingual transient parish community that had various substitute retired pastors. The parishioners bonded with their new young pastor and restored the neglected church building and community in the name Christ. Much of his time was caring for the needs of the elderly sick or infirm members of the congregation.

While on assignment in Florida, part of the territory of the Archeparchy became the Eparchy of St Josaphat, in Parma, Ohio. Msgr. Seminack was soon appointed by Bishop Robert (Moskal) Pastor to Holy Trinity Church, Carnegie, Pennsylvania on June 8, 1984. Here he worked until his announced nomination to the episcopal see of Chicago, as eparch.

Offices and positions he held in St Josaphat Eparchy are: Eparchial Director of Religious Education; Eparchial Consultor; Executive Board Member of the Priests' Pension Program,; Chairman of the Eparchial Presbyteral Council; and member of the Examiners for Junior Clergy. Other duties and assignments included being Protopresbyter of the Southern Deanery; member of the Archeparchial Administrative Council, Spiritual Director of the Philadelphia Council of the League of Ukrainian Catholics, regional Spiritual Director of the League of Ukrainian Catholics; Vice-dean of the Philadelphia Deanery; Executive Board Member of Ascension Manor 11.

As Director of Religious Education, he implemented a Catechist Certificate Program, helped develop and also taught in the Diaconal Training Program and coordinated various projects that produced catechetical tools for the Eparchy, including "Life in the Trinity: An Introduction to the Mysteries of Christian Initiation".

Upon his enthronement as fourth Eparch of St Nicholas Eparchy in Chicago June 4, 2003 by His Beatitude Lubomyr, Bishop Richard relied upon his earlier experiences in church life to help him exemplify the motto of his episcopal coat of arms. Insofar as the episcopal state is an embodiment of Christ—as Teacher, Shepherd, King, Priest, and even sacrificial Lamb, Bishop Richard plunged fully into the life of the Eparchy of St Nicholas.

YOU WILL HAVE TO PRY OUR BIBLES OUT OF OUR COLD, DEAD FINGERS.

Both Catholic social teaching and the U.S. Constitution put religious freedom first.

By Jason Scott Jones Published on August 14, 2016

In my last piece, I called out those who use “Catholic social teaching” as a meaningless leftist mantra, the “abracadabra” for a sleight of hand switching the real demands of the Gospel for some secular socialist wish list. Now let’s get down to the real thing.

The first claim that St. Paul and the Apostles made on the Roman state was the freedom to preach the Gospel. Both logically and chronologically, this freedom must come first. I don’t think it’s any accident that the U.S. founders put this essential human freedom first in our Constitution. The Anglo-American classical liberal tradition was deeply infused by the Christian respect for the human person — whose first duty, of course, is to try to get to heaven, and to do so by following the honest dictates of his conscience.

I’m relieved that by the time I looked into joining the Catholic Church, it had at Vatican II followed the logic of its own deepest teachings to extend this crucial principle not only to the Faith it preaches as true, but to every other honest exercise of human conscience — even when it leads someone to embrace some other religion. The ugliest wounds within the Body of Christ are those which Christians inflicted on each other, and also on Jews and others, when we placed the State in a role it never deserved: as the arbiter of men’s souls.

I have seen firsthand, among personal friends of mine, the brutal price people pay when they are shouted down by the lies of persecutors with power — backed up by the guns and jails of the state, or the terror of

vigilantes — when all that they wish to do is obey the still small voice that whispers in their soul, “But this is true!”

As part of the mission of *I Am Whole Life*, the pro-life non-profit I founded nine years ago, we made it our business to help on the front lines of religious persecution, in Sudan and Iraq, to try to put protection between violence and the vulnerable. We’ve heard the anguished stories of Sudanese civilians, Iraqi priests, and Yezidi families, whose lives were upended and families threatened with death or abduction to “rape camps,” by young men whose pride, anger, and lust were inflamed by a false kind of faith that lets them use the name of “God” as a pretext to act like beasts.

We have raised money for front line relief for such refugees, helped dig wells and deliver medical supplies, and worked to warn the world about these forgotten victims. I served as executive producer of the powerful short film “Sing a Little Louder” that uses a potent historical anecdote from the Holocaust to awaken our sleeping consciences about the genocides that are taking place today. We used connections with the Ted Cruz campaign to put Iraqi Christians in touch with a candidate who wanted to hear their urgent concerns. Senator Cruz invited Rev. Simon Esshaki to one of the GOP debates, where he could hand each of the candidates a letter from his embattled bishop in Iraq.

Even as a million mostly economic migrants throng Europe and threaten its civil peace, the real religious refugees are

being left out in the cold, excluded even from UN-run camps that are dominated by intolerant Sunni Muslims.

But Americans aren't safe either. Readers of *The Stream* will have seen Maggie Gallagher's sobering account of the Democratic party's almost total neglect of religious freedom for Christians, which it warns us will not be allowed to include "the misuse of religion to discriminate." Of course, the robust "free exercise of religion" is made impossible if we cannot "discriminate" between beliefs and activities that match what our consciences tell us, and those that are sinful and false. If our colleges cannot prefer to hire those who accept and live out our faith, then they cannot be really Christian in any meaningful sense.

The left knows this fact perfectly well, which is why Democrats in power are using "freedom of worship" instead of the actual text of the U.S. Constitution ("*free exercise of religion*"). A bare, narrow freedom of worship is what oppressed, dhimmi Christians are sometimes granted by nations that practice sharia law. Do we really need to ask ourselves why the Left seems more sympathetic to Muslims who hold to sharia than it is toward practicing, orthodox Christians? Islamists and leftists agree on one crucial principle: **preventing faithful Christians from living out our beliefs**. They have made a tacit pact to sort out their other differences later.

Faithful American Christians have felt the heavy hand of an intolerant secular state, which is constantly grabbing more power, pressing down on their freedom of faith. I wrote in *The Race to Save Our Century* about Mary Anne and Christopher Yep, the owners

of Chicago-based Triune Health Group, which they founded in 1990, and which employs almost a hundred full-time workers. As Crain's Chicago Business reported, "The couple raised eight children and simultaneously built their business, starting from the basement of their home."

In 2012, the Yeps were informed along with thousands of other business owners that they would have to provide medical insurance that covered contraception, sterilization, and the abortifacient "morning-after pill." With their own limited resources, they decided to sue the federal government.

It took four long years, and millions of dollars in resources, before the Supreme Court ruled narrowly in favor of the Yeps, Hobby Lobby, and the Little Sisters of the Poor, exempting people of faith from being forced to subsidize the killing of unborn children.

How will the Supreme Court rule in the next such case, and the next, once Hillary Clinton has packed the court with appointees like Mark Tushnet, the Harvard Law professor who argues that Christians, as "losers" in the Culture Wars, should be treated like the defeated Nazis and Imperial Japanese? When our fellow citizens see us as the moral equivalent of war criminals, we had better look to our liberties.

Since God comes first for us, the freedom to serve Him must come first, too. It's the first freedom which those who hate us will come for, and the very last one we will ever surrender.

EPARCHIAL SOBOR

On September 24, there will be an Eparchial Sobor (gathering) held in Chicago at the Cenacle Retreat House. Bishop Bohdan Danylo from Parma will be presiding. The subject will be the "Vibrant Parish" program established by Patriarch Sviatoslav for the entire Church. Each parish must send at least 2 lay representatives along with the pastor. Cost includes airfare and a 1 night stay (\$105.00/person) at the Cenacle

Between now and Mid-September there will be a special collection taken at each Sunday Liturgy to raise funds for this very important event. Please be generous!

Sunday offering for August 14

Amount	Number
\$1.00	1 (loose)
\$15.00	2
\$20.00	6
\$25.00	1
\$40.00	2
\$50.00	2
\$70.00	1
\$80.00	1
\$85.00	1
\$400.00	1
<hr/>	
\$991.00	

Parishioner Total: \$951.00

Visitor Total: \$40.00

Average / parish household (42): \$12.19

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1249.00)

Year-to-date deficit: (\$33,791.00)

Special Collection for Sobor Total to date: \$296.00

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.

PARISH COMMITTEES

FINANCE COMMITTEE:

Myra Heltsley
Stephen Hojsan
Maria Hughes
Bohdan Kniahynckyj

PASTORAL COUNCIL:

Vladimir Bachynsky
Olena Bankston
Gabriel Espedal
Mark Hartman
Luke Miller

STEWARDSHIP (FUNDRAISING) COMMITTEE:

Bohdan Knianynckyj
Susan Avant
John Heltsley (*fundraising consultant*)

SOCIAL COMMITTEE

Olena Bankston
Olga Fedunyak
Michael Miller
Olga Miller
Lubomyra Yoldas



**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
St. John the Baptizer
Ukrainian Greco-Catholic Church**

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Website: stjohnthebaptizer.org

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

You Are the Light of the World

The Lord called His disciples the salt of the earth because they seasoned with heavenly wisdom the hearts of men, rendered insipid by the devil. Now He calls them the light of the world as well, because they have been enlightened by Him, the true and everlasting light, and have themselves become a light in the darkness.

Since He is the Sun of Justice, He fittingly calls His disciples the light of the world. The reason for this is that through them, as through shining rays, He has poured out the light of the knowledge of Himself upon the entire world. For by manifesting the light of truth, they have dispelled the darkness of error from the hearts of men.

Moreover, we too have been enlightened by them. We have been made light out of darkness as the Apostle says: For once you were darkness,

but now you are light in the Lord; walk as children of light. He says another time: For you are not sons of the night and of darkness, but you are all sons of light and of the day.

Saint John also rightly asserts in his letter: God is light. ... This is why the Apostle says: Among them you shine as lights in the world, holding fast to the word of life.

If we fail to live in the light, we shall, to our condemnation and that of others, be veiling over and obscuring by our infidelity the light men so desperately need. As we know from Scripture, the man who received the talent should have made it produce a heavenly profit, but instead he preferred to hide it away rather than put it to work and was punished as he deserved.

St. Chromatius

**For more information on Eastern spirituality, visit
www.ecpubs.com**