

ELEVENTH SUNDAY AFTER PENTECOST
ELEVENTH SUNDAY OF MATTHEW



Icon of the Merciless Servant



August 24, 2014

ELEVENTH SUNDAY AFTER PENTECOST

*THE HOLY HIEROMARTYR EUTYCHES, DISCIPLE OF ST. JOHN THE THEOLOGIAN;
PIDHORETS'K ICON OF THE MOTHER OF GOD (1772)*

SCHEDULE OF SERVICES FOR THE WEEK OF AUGUST 25 – AUGUST 31

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

SUNDAY, AUGUST 31 – *TWELFTH SUNDAY AFTER PENTECOST; DEPOSITION OF THE PRECIOUS CINCTURE OF THE
MOST HOLY THEOTOKOS AT CHALKOPRATEIA*

9:30 AM – Divine Liturgy

For All Parishioners

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

The ALS Ice Bucket Challenge

We've all probably seen or heard about the ALS Ice Bucket challenge. Some may have even been challenged to do it. You all know it; either donate money to ALS research, or take a video of someone dumping a bucket of ice water on your head while you challenge someone else to either donate or do the bucket thing.

Unfortunately, the ALS researchers use embryonic stem cells in their research, sacrificing unborn children, and as a Catholic Christian we cannot support this effort.

However, there is an alternative: the Ellie Reynolds Foundation (<http://www.livingwithals.com/>), devoted to helping those living with ALS, and THAT we can get behind. I encourage everyone who is Christian, and everyone who is pro-life, to get behind the Ellie Reynolds Foundation, and let the ALS researchers know that if they want our support, they must research in a way that does not kill unborn children.

(Thanks to Mark Hartman and his brother Kip for the information about the Elie Reynolds Foundation)

Next Open House Saturday, October 4th



I encourage all of you to come to our upcoming open house - and - to **bring a guest!** Invite your neighbors, family, friends. **We also need volunteers to help with the various displays.** We only have 5 weeks to prepare so time is of the essence.

There will be a church tour every hour informational display in the church hall covering topics such as: *Liturgical items, Music, Iconography, Parish Life*, and, of course, food.

Patriarch Sviatoslav, echoing the desire of our Lord Himself reminds us that, as Christians, we have the responsibility to *believe, live, serve, and share* the witness of our faith in Christ, not just among our family members, but with our neighbors, wherever we may live.

Let us all take to opportunity to put the words of the Gospel into action and to show all that we are a **"Vibrant Parish"** - a place to encounter the Living Christ!"

**Letter from His Beatitude SVIATOSLAV (Shevchuk),
Head of the Ukrainian Greek Catholic Church,
on the very difficult situation in Ukraine**

Thursday, 21 August 2014

**To the Catholic Episcopal conferences
To the World's Religious and Political Leaders
To All People of Good Will**

For nine months Ukrainians, have been on an arduous pilgrimage from post-Soviet fear to freedom and God-given dignity. Traumatized by twentieth century World Wars, brown and red totalitarianism and genocide, they seek a just society and a democratic, European future. With patience, endurance, and great human sacrifice they overcame in February the brutal regime of Viktor Yanukovych. This moral triumph was answered in March by Russia's territorial annexation of Crimea. Now, for months the country endures foreign supported destabilization, separatism, and terrorist activity in the Donetsk and Luhansk Regions, in one word: war. Tragically, as became manifest in the criminal shootdown of Malasian Airlines Flight 17, the Ukrainian trial affects the global community.

All of the Churches and religious organizations of Ukraine stood together against the violence of the Yanukovych regime, the annexation of Crimea, and the division of the country. On the Maydan-Square for months, every day, and hourly in the night, in common prayer they insisted on respect of civil rights, non-violence, unity of the country, and dialogue. This civic ecumenical and inter-religious harmony and cooperation has been an important source of moral inspiration and social cohesion in Ukraine.

In annexed Crimea and in the Eastern war zone some of the Churches and religious communities have been targeted for discrimination, enduring outright violence. In Crimea the most exposed have been the Muslim Tatars. The Tatar community as a whole is in daily danger. Some of its leadership has been exiled, barred from their homeland. The existence of Greek and Roman Catholics ministries, Orthodox parishes of the Kyivan Patriarchate, and the Jewish community in Crimea has been variously menaced.

In April violence was instigated in eastern Ukraine. According to Ukrainian authorities some 1000 people, including international journalist and peace monitors, were kidnapped or detained; dozens were tortured or killed. The anti-terror operation launched by the Ukrainian government faces a foreign aggression that co-opts local rebels and local and

international criminal delinquents. As a result today there are over thousand civilian casualties in the densely populated cities, with the number rising by 50 deaths or more daily, not to mention the 298 victims of MA Flight 17. The infrastructure of the cities including roads and bridges, electric substations, coal mines, and industrial installations are being destroyed to cripple the economy and future reconstruction that will become the responsibility of the Ukrainian state. Hundreds of thousands of people have been forced to flee the warfare that has been brought into the heart of the cities by the so-called separatists.

Amidst the horrors of war the tiny Ukrainian Greek and Roman Catholic minority experience oppression on the territories controlled by the “separatists.” Three Catholic priests were kidnapped: Pawel Witek and Wiktor Wąsowicz (Roman Catholic), Tykhon Kulbaka (Greek Catholic). The latter was kept in captivity for 10 days and deprived of medicine he needed. The episcopal residence of the Greek Catholic bishop in Donetsk was robbed and sealed, depriving him of his chancery and all documentation. The Cathedral yard was hit by “separatist” rocket fire damaging the building and windows with shrapnel. The bishop and almost all Greek Catholic priests were forced to leave the environs of Donetsk. Armed representatives of separatist regime entered the church and desecrated the sanctuary. They “allowed” priests to stay and conduct services but put them on travel restrictions. Terrorists blackmail the clergy by threatening to harm their parishioners.

Most recently, on Saturday, August 16, the small monastery of the Sisters Servants of Mary Immaculate in Donetsk was seized and violated. The sisters who generously and humbly served the community and who were on a summer retreat or at summer camps for children outside of Donetsk cannot now return to their home now being used by the “separatists.”

Protestants are targeted by pro-Russian terrorist groups and have suffered the gravest violence: two sons of the pastor of the Evangelical Church “Metamorphosis” Alexander Pavlenko and two deacons of that church, Victor Brodarsky and Vladimir Velichko were taken from a church service, tortured, and killed by the terrorists. Their bodies were exhumed from a mass grave in Sloviansk.

Unfortunately, the beleaguered Ukrainian Catholics, Greek and Roman, faithful of the Ukrainian Orthodox Church of the Kyivan Patriarchate and Protestants in the east of Ukraine are further endangered by the rhetoric of the Orthodox leadership in Russia, which is becoming increasingly similar to the propaganda of Russian political authorities and media.

In recent documents issued in Moscow at the highest level of the Russian Orthodox Church, particularly in a letter to the Primates of the Orthodox Churches, Greek Catholics and the Ukrainian Orthodox of the Kyivan Patriarchate, disrespectfully called “Uniates” and “schismatics”, are defamed. They are held responsible for the military conflict in Eastern Ukraine and are accused of generating the warfare, especially the violence against Orthodox clergy and faithful endured as a result of military operations. Russian Orthodox leaders spread libelous information about Greek Catholics and other confessions thereby putting them in danger from the separatist militants who identify themselves as warriors for Russian Orthodoxy.

We strongly reject these claims and accusations. The Ukrainian military is not structured as a denominational entity. Therefore, chaplains of various denominations serve in the zone of the Antiterrorist Operation. Chaplains are not permitted to interfere in the life of local religious communities. Accusations that chaplains of the Ukrainian Greek Catholic Church have committed acts of violence against members of other churches and religious groups are not true.

The tragedy that Ukraine is experiencing today, due to military aggression, is a tragedy for all peoples, believers of all faiths, and all social groups. Buildings, churches and monasteries of all religious and ethnic groups are being damaged or destroyed. Clergy of all faiths who exercise their pastoral ministry in the Donetsk and Luhansk oblasts and Crimea have suffered, some risking their own lives. Two Orthodox priests who were killed in the region are among more than a thousand civilians killed during the conflict and their terrible deaths are not connected with their religious beliefs. They were accidental victims of shelling.

We pray for all the innocent victims and for peace in Ukraine. And our Church is doing everything to bring peace and alleviate the suffering of those affected by this terrible conflict.

Ukraine needs the effective support of the global Christian community and support of all people of good will. In a media context rife with propaganda we ask you to evaluate information critically. We need your prayer, your discernment, your good words and effective deeds. Silence and inaction will lead to further tragedy. The fate of MA Flight 17 is an example of what may happen if the terrorist activity is allowed to continue.

+ SVIATOSLAV
Major Archbishop of Kyiv-Halych
Primate of Ukrainian Greek-Catholic Church

Prayer for Students at the beginning of the school year

After the Ambo Prayer and the announcements, all of the school-age children come to the front of the church, where the priest reads the following prayer over them.

Deacon: Let us pray to the Lord.

All: Lord, have mercy.

Priest: O Lord, our God and Creator, You have honored us with Your own image, and You taught Your chosen disciples that the fear of You is the beginning of true wisdom. You revealed Your wisdom to children and taught Your law to Solomon and to all who have sought You in purity of heart. Open the hearts, the minds, and the lips of these students. Enable them to receive the power of Your law, and to comprehend the useful things which will be taught them. Help them understand Your perfect will and contribute to the building up of Your holy Church. Deliver them from every snare of the enemy, preserve them in the true faith, and in righteousness and purity all the days of their lives. May they grow in wisdom and in the observance of Your commandments. May they be revealed as worshippers of Your name and heirs of Your Kingdom. Bless also their teachers; grant that their words be free from every worldly deceit and vanity, and that they always clearly proclaim the word of Your truth. For You are God, the Author of Truth and the Fountain of Wisdom, and to You we render glory: to the Father, and to the Son, and to the Holy Spirit, now and always and for ever and ever.

All: Amen.

After the prayer, we conclude the Divine Liturgy with "The blessing of the Lord be upon you..." After the final "Amen," all of the school-age children approach the priest who sprinkles each one of them with holy water, saying: The fear of the Lord is the beginning of wisdom: May you be preserved from all evil and falsehood, in the name of the Father, and of the Son and of the Holy Spirit. Amen.

STANDING IN WORSHIP

The Orthodox practice of standing for worship
Abbot Tryphon

Standing before God has been the only acceptable posture for Orthodox Christians from the earliest of times. We recognize that a faithful servant would never sit before his master, for the faithful are all servants of the Lord, whom we worship as we stand in our temples. The Holy Apostle Paul tells us, "Watch ye, stand fast in the faith" (I Cor. 16:13); "Stand, therefore, having your loins girt about with truth (Ephesians 6:14).

As Christians we must always be on guard spiritually, ever more so then when attending the divine services. By standing we subject our bodies to the attention needed to properly and fully worship God with all our mind and soul. We subject ourselves before the Master as His humble servants, being attentive to our God. When we become fatigued during long services we symbolically become offerings to the very God we worship. Saint Paul says: "Present you bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

Going to the Hospital?

Please let your priest know, so that he can add you to the prayer list, or, if you like, pay you a visit. If you know someone else is in the hospital please let Fr. James know.

Looking Ahead

- Monday, 9/1: Church New Year

Did You Know We're on Facebook?

"Like" us to receive our posts, and so that your friends can get to know your church a little. Who knows who else may "Like" us too? <https://www.facebook.com/pages/St-John-the-Baptizer-Ukrainian-Catholic-Church/137098752989860>

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.

A DEAD THING CAN GO
WITH THE STREAM, BUT
ONLY A LIVING THING
CAN GO AGAINST IT.

— G.K. CHESTERTON,
THE EVERLASTING MAN, 1925

FAMILY BIBLE

A little boy opened the big family bible. He was fascinated as he fingered through the old pages. Suddenly, something fell out of the Bible. He picked up the object and looked at it. What he saw was an old leaf that had been pressed in between the pages. "Mama, look what I found", the boy called out." What have you got there, dear?" With astonishment he answered, "I think it's Adam's underwear!"

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**

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I Will Pay You

And so our sins become greater, and not only from this but also from the benefits and honor which we enjoy from them. If you want to learn how our sins against God are like ten thousand talents, or more in fact, and even much more, I will try to show you briefly. But I fear, lest to those who are inclined to wickedness and love continually to sin, I should appear to provide them with still greater security; or that I might drive the meeker sort to despair, and that they should repeat the despairing question of the disciples: "Who then can be saved?"

... But nevertheless I will continue on in the hope that I may make those who pay attention more secure and more amenable. For those who suffer an incurable disease and feel no pain are untouched by these words and do not change from their natural wickedness and inertia. And even if in the future they derive from my words greater occasion for contempt, that should be attributed not to this kind of argument but to

their own insensibility. What I will say ought to be able to arouse them if only they attend to it and let it prick their hearts.

And so it is necessary that I speak. In speaking of our sins, I will distinguish between those we commit against God and against other persons. I will set forth not each person's own but what are common. But then I will ask individuals to add their own sins according to an examination of their conscience. I will do this, having first set forth the good deeds of God to us. What then are God's good deeds? He created us from nothing; he made the whole visible world for us, the heaven, the sea, the earth, animals, plants and seeds.... He gave us a helpmate and set us over all the brute species, and He crowned us with glory and honor.

And yet after all this, when humanity turned out ungrateful toward its benefactor, He thought us worthy of an even greater gift – forgiveness.

St. John Chrysostom