

THIRTY-FIFTH SUNDAY AFTER PENTECOST
TWELFTH SUNDAY OF LUKE



Icon of Saint Anthony the Great -- January 17th



January 15, 2017

35TH SUNDAY AFTER PENTECOST – TONE 2

OUR VENERABLE FATHERS PAUL OF THEBES AND JOHN THE HUT-DWELLER

SCHEDULE OF SERVICES FOR THE WEEK OF JANUARY 16 – JANUARY 22

SATURDAY, JANUARY 21

PLEASE NOTE: NO VESPERS THIS EVENING

SUNDAY, JANUARY 22 – 36TH AFTER PENTECOST; THE HOLY APOSTLE TIMOTHY; THE VENERABLE MARTYR ANASTASIUS THE PERSIAN

9:30 AM – Divine Liturgy For All Parishioners

House Blessings

It is our custom to have our homes blessed with the holy water sanctified on Theophany (the feast which commemorates the Baptism of the Lord in the Jordan River). If you would like your home blessed please let Fr. James know. If you have any questions about house blessings, what is involved, why we bless our homes, etc., please speak with Fr. James.

THE AGE OF CASUAL CATHOLICISM IS OVER, THE AGE OF HEROIC CATHOLICISM HAS BEGUN. WE CAN NO LONGER BE CATHOLICS BY ACCIDENT BUT INSTEAD WE MUST BE CATHOLICS BY CONVICTION.

FR. TERRENCE HENRY, TOR,
FRANCISCAN UNIVERSITY OF STEUBENVILLE

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.



**What if Church was your
New Year's Resolution?**

"Some, without fulfilling the commandments, think that they possess true faith. Others fulfill the commandments and then expect the kingdom as a reward due to them. Both are mistaken."

– St. Mark the Ascetic

Двері в душу, як і двері у будинок, треба тримати закритими. У відкриті двері дме холодний вітер, заносить всякий бруд і лізуть люди з недобрими намірами. А той, хто дійсно хоче увійти – ввічливо постукає.

The door to the soul as the doors in your house should be kept closed. If the door is left open, the cold wind blows in, all the dirt is allowed in and in climb people with evil intentions. The one who really wants to enter – politely knocks.

БАГАТИЙ ЮНАК

Сьогоднішня євангельська розповідь стосується нас усіх, щодня, особливо в ті моменти, коли ми сходимо до свого серця, аби віддати себе любові Отця, єднаючись з Ісусом і прислухаючись до Святого Духа. Ісус пропонує нам, як і тому знатному чоловікові, справжнє щастя – те, з чого починається Євангеліє і в чому міститься вся його суть – тобто перше блаженство: «Блаженні вбогі духом», або можна сказати «ті, які мають душу, вбогу в Дусі», «бо їх є» – «є» тепер! – «Царство Небесне» (Мт. 5, 3).

Застановімося найперше над питанням знатного чоловіка, і поставмо його також від власного імені: «Що мені робити, щоб успадкувати життя вічне?» (Лк. 18, 18) Чого він не знав і що ми мали б відкрити в своєму житті, – це те, що існує один-єдиний спадкоємець – Ісус, Син Бога, Який єдиний є добрим. Він – спадкоємець життя, джерелом якого є Отець, а Святий Дух – скарбом. Щоб досвідчити сопричастя любови, тобто Царства Божого, мусимо вірити, що Отець усиновив нас у своєму єдиному Сині, а отже, ми – «співспадкоємці Христа» (Рим. 8, 17). Тому Христос каже: «І визнаєте того дня, що я в моєму Отці, і що ви в мені, а я в вас» (Йо. 14, 20).

То ж, подібно до того чоловіка, але з більшою наполегливістю, запитаймо: «Що я можу робити?» Ісус відповідає, пригадуючи основні заповіді, бо справді закон необхідний, але він є лише вихователем, який провадить нас до Христа (див. Гал. 3, 23 – 25). Він не дає життя. А бракує нам саме цього життя: не чогось, а когось – Ісуса.

Це Він – ворота, вузькі ворота, це Він – дорога і Він – спадкоємець. Тому Він додає: «Продай усе, що маєш, і роздай бідним, і будеш мати скарб на небі; тоді прийди і йди слідом за мною» (Лк. 18, 18–22). Саме Він, улюблений Син Божий, перший зрікся усього, щоб віддати себе нам. Він справді убогий настільки, наскільки ніхто не зможе бути. Він віддає себе нам, аби стати нашим життям.

У ньому ми можемо збагнути, що убогість не полягає в тому, аби нічого не мати, а в тому, щоб давати, ділитися. Добре відомо, що найохочіше діляться найбідніші люди. Убогість – це певна стала риса серця, чеснота, яка набирає сенсу через любов до ближніх. Тут ідеться вже не про закон, а про любов. Тому Ісус каже: «Прийди і йди слідом за мною» (Лк. 18, 22). Ми навчимося Його убогости серця, і вона увійде в нас.

Чому знатний чоловік «засмутився вельми» (Лк. 18, 23)? Бо зрозумів заклик Ісуса як ще один закон, тоді як ідеться про любов. Любов нічого не коштує, убогість також. Але він «дуже багатий» (Лк. 18, 23), він покладається на свої здібності, відмовляється визнати себе слабким, позбутися безпеки. Той самий смуток багатой людини охоплює нас у наших розчаруваннях, тривогах, зрадах, бо «неможливо в людей» (Лк. 18, 27) пройти через вузькі двері. Але серце вбогой людини не сумує. Вона щаслива, що не може власними силами любити так, як Ісус заповідає. Ісус каже, що «без Нього ж ми нічого чинити не можемо» (див. Йо. 15, 5), але «ми можемо все в тому, хто укріплює нас» (див. Флп. 4, 13). Лише Святий Дух може чинити неможливе в нас.

Просімо Його, Отця убогих, Духа любови і милосердя, допомогти нам прийняти свою неміч, і відкритися таким чином для надії. Все можливо, якщо серце вбоге настільки, що здатне «без надії сподіватися» (див. Рим. 4, 18). В Євангелії «бути вбогим» (див. Мт. 5, 3; 11, 5; 26, 11) і «бути малим» (див. Мт. 10, 42; 18, 6; 18, 10; 18, 14) – це одне і те ж поняття. Безпосередньо перед тим, як багатий чоловік поставив запитання, Ісус сказав: «Хто Царства Божого не прийме як дитина, той не увійде до нього» (Лк. 18, 17).

Жан Корбон, *Це називається світанком*,
Львів, Свічадо 2007

WHAT YOUR PASTOR WON'T TELL YOU ABOUT PARISH GIVING

Our parishes are getting by on too little from too few, but it wouldn't take much to change that

Joanne McPortland – January 9, 2017

It's that time of year. Your new set of Sunday offering envelopes arrives in the mail, or you pick up the box after Mass. Maybe you're still hearing echoes of last fall's pleas for a renewed commitment to weekly parish giving. Or your parish is beginning the pledge process for the annual diocesan collection. Registration opens for next fall's Catholic school classes.

You might catch yourself grumbling, "Money! Money! Money! That's all Father ever talks about!"

Here's a secret: **Father dreads this even more than you do.** And another secret: Whether it's once or twice a year (which is standard) or more frequently (when driven by dire necessity), chances are that if Father has to mention money at all, he's not talking about it nearly often enough.

Think about that first part. Your pastor is living out his priestly vocation to preach the Gospel, minister the sacraments, and bring people to Christ. Unless his was a late-in-life calling from the business world, it's unlikely that he was ever trained in the branch management of a good-sized non-profit corporation, which is the equivalent of the pastor's secular responsibilities. Your average diocesan priest hates talking about money even more than you hate hearing about it.

Fortunately, your pastor probably has more support to draw on now than pastors had in your parents' or grandparents' day. Diocesan stewardship offices provide guidance and resources, and many parishes have finance committees or parish councils with members who have business and finance backgrounds. Pastors have more help making wise financial decisions.

But here's something that *hasn't* changed in generations – and it's the reason Father

can't talk about money enough. The average share of our income that we U.S. Catholics give to our Church (including not just weekly parish giving, but special collections and other Church-related charities) is a mere **1%** – the same as it's been as long as anyone's been counting.

That's the lowest percentage of giving of any major religious denomination in the United States.

The truth is that **fewer than 1 in 3 Americans who identify themselves as Catholic** attend Mass on a "regular" basis (defined as at least once a month). And of those regular attendees, **only 30%** give to the support of their parish. Of *those*, many are likely to toss the same 2 or 3 crumpled dollar bills into the collection basket as their parents did before them.

And this in a time when just keeping the lights on, the boiler heated up, the organ in tune, and the parking lot free of potholes costs more than ever.

Nobody wants to talk about the basic operating costs of a parish, **but if they aren't met there is no place for the community to worship**, no support for the many ministries and outreach efforts that make a parish so much more than a building.

Father hates having to nickel-and-dime the congregation from the pulpit. But when so few of us have any real notion of or commitment to real parish stewardship, he often has no choice. That term, *stewardship*, has become more familiar in recent years, as Catholics are called to a more integrated, conscious discipleship. In parishes where real attitudes and practices of stewardship have taken hold, there's a relatively seamless and widely shared commitment of time, talent,

and treasure. It shows up in higher attendance levels, successful evangelization, and well-funded parish ministries. It also shows up in Father not having to talk about money all the time.

Too often, though, pastors get such blowback from parishioners about pushing the “treasure” element of stewardship that parishes settle for commitments of time and talent by the same small group of people who always volunteered them anyway. And because time and talent do not substitute for treasure, poor Father is back to nickel-and-diming. It makes parish giving, which should be a grateful response to God’s gifts and a regular part of Catholic discipleship, feel like being hounded to pay an overdue cable bill. That’s not pleasant for anyone!

So the hard truth is that our parishes are getting by on too little from too few. (That’s especially a problem, paradoxically enough, in our largest parishes, maybe because everybody figures everyone else must be giving.) The good news is that it wouldn’t take much from each of us to change that. Here are some things to consider as the new year begins.

Give consciously. Write your parish into your family budget. Whether it’s on a yearly, monthly, or weekly basis, make your parish offering a line item. Planning ahead will keep you from resorting to digging in your pockets for spare change as the collection basket comes by. Using weekly offering envelopes or participating in an online giving program, if your parish offers one, are two good ways to make your giving conscious.

Give off the top. When determining how much to give our parish, many of us look to what’s left over after other obligations have been met. We give out of scarcity and fear, rather than gratitude. Try (at least for a few weeks or months) putting your relationship with God and his people first. Whatever we have we owe to God’s generosity.

Give more than you think you can.

People sometimes ask about whether there’s a biblical standard. The tithe, or one-tenth of one’s wealth or income, is often mentioned in the Bible, and many Christians today aim for a 10% level of annual giving divided among church and charities. (Parish giving, though tax-deductible, is not charity for Catholics. It’s a precept, a joyful obligation.) But Jesus told his rich follower to sell all that he had and give it to the poor – 100%! He praised the poor widow who gave her last two coins to the Temple. In your prayerful consideration, strike a balance between 1% and 100% — pledge to give what you really can and maybe a little more, and to give it gladly and regularly. Don’t compare yourself to others; your giving is a covenant between you and your family and God, and God is never outdone in generosity.

Give yourself. Consider ways to be more involved in the life of your parish this year. See your gifts at work in the various ministries. Explore new ways to use your time and talents in the service of others, not as a substitute for financial support, but as a way of living what that support symbolizes.

It would take very little, in practice, to move that 1% of annual income level of giving to 2%. For most people, that’s the weekly equivalent of a couple of large lattes or a gallon or two of gas. What could your parish do with twice as much financial support every week? And it wouldn’t take much to make it 2 out of 3, or even 3 out of 3, who give regularly.

You can make that difference, starting now. And then maybe you and Father can both stop dreading this time of year.

[Editor’s Note: Parishes that wish to reprint this particular piece for their bulletin are free to do so, but are asked to include attribution to the author and to Aleteia.org]

TRAVELING ICON OF OUR LADY OF POCHAIV

Why is it called the Traveling Icon?

Each week beginning next Sunday immediately following the Divine Liturgy, the Traveling Icon of Our Lady of Pochaiv will be formally passed from one family to the next. The recipient family will display the Icon throughout the week in their home and pray with it, as a family, once a day—total time about 15 minutes per day. The suggested prayers will be provided, along with scripture readings for each day.



Why are we doing this?

The purpose of the Traveling Icon is to recognize and encourage family unity. It is one element of a vibrant parish, and dovetails with the desire of our Bishops to encourage more time spent in prayer. The Icon will help bring the family together at least once each day in prayer, thus allowing the Holy Spirit to be present

daily amongst us. The goal is to encourage and enrich the daily prayer life of each parishioner and their family.

What if I'm single and/or live alone?

By all means, sign up for the Traveling Icon. Venerating the Icon is appropriate for individuals as well as families. Also, Fr. James will deliver the Traveling Icon to those parishioners who are homebound or otherwise unable to attend Liturgy.

How do I participate?

There will be a signup sheet in the back of the Church. Please sign up for a week to ensure there are no blanks. Volunteer for one or more weeks today!



Offerings to the Church:

- Your offerings: 1) help the Church fulfill her work; 2) help you grow in Christ. Offerings are a matter of faith not just finances.
- The Lord says: “Where your treasure is, there your heart will be also” (Matthew 6:21,) teaching us: 1) that what we spend our money on indicates what is important to us, and 2) offering our money to the Lord and the poor can help us change our hearts.

PARISH COMMITTEES FINANCE COMMITTEE:

Myra Heltsley
Stephen Hojsan
Maria Hughes

PASTORAL COUNCIL:

Vladimir Bachynsky
Olena Bankston
Gabriel Espedal
Mark Hartman
Luke Miller

STEWARDSHIP (FUNDRAISING) COMMITTEE:

Susan Avant
John Heltsley (*fundraising consultant*)

SOCIAL COMMITTEE

Olena Bankston
Olga Fedunyak
Mary Kitt
Michael Miller
Olga Miller
Lubomyra Yoldas

**Singing in the shower
is all fun and games
until you get shampoo
in your mouth.**

**Then it just becomes
a soap opera.**

DrLaura.com

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



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

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Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

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

Wisdom from St. Anthony the Great

“A time is coming when men will go mad, and when they see someone who is not mad, they will attack him, saying, ‘You are mad; you are not like us.’”

“Our life and our death are with our neighbor. If we gain our brother we have gained God; but if we scandalize our brother, we have sinned against Christ.”

“I no longer fear God, I love Him.”

“Do not be afraid to hear about virtue and do not be a stranger to the term. For it is not distant from us nor is it external to us; its realization lies within us and the work is easy if only we want it. The Greeks leave home and cross the seas in order to gain an education, but there is no need for

us to go away on account of the Kingdom of God nor need we cross the sea in search of virtue. For the Lord has told us, ‘The Kingdom of God is within you.’ All that is needed for goodness is that which is within, the human heart.”

“I saw all the snares that the enemy spreads over the whole world and I said, groaning, ‘What can get through such snares?’ Then I heard a voice saying to me, ‘Humility.’”

St. Anthony the Great

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