

SECOND SUNDAY AFTER PENTECOST  
SECOND SUNDAY OF MATTHEW



*Icon of Saints Peter and Andrew, the First Called*



# *June 18, 2017*

## *SECOND SUNDAY AFTER PENTECOST*

### *TONE 1*

*THE HOLY MARTYR LEONTIUS*

### *SCHEDULE OF SERVICES FOR JUNE 19 – JUNE 25*

FRIDAY, JUNE 23 – THE HOLY MARTYR AGRIPPINA OF ROME

10:30 AM – Divine Liturgy at **St. Paul Senior Home**, 328 Maple Street, San Diego

6:00 PM – Great Vespers (satisfies Patronal Feastday obligation)

SATURDAY, JUNE 24 – NATIVITY OF THE GLORIOUS PROPHET, FORERUNNER AND BAPTIZER JOHN (OBLIGATORY FEAST FOR OUR PARISH)

9:30 AM – Divine Liturgy For All Parishioners

6:00 PM – Great Vespers (satisfies Sunday obligation)

SUNDAY, JUNE 25 – THIRD SUNDAY AFTER PENTECOST; LEAVE-TAKING OF THE NATIVITY OF THE FORERUNNER; THE HOLY VENERABLE MARTYR FEBRONIA OF NISIBIS

9:30 AM – Divine Liturgy For All Parishioners

### *Fathers Day*

*May God bless all of you Fathers, Grandfathers, Step-Fathers and God-Fathers on this day set aside to honor you! May you always show forth the love, compassion, wisdom and faithfulness that is found in our Heavenly Father. Многая Лета! God grant you many blessed years!*



### *A Father's Day Prayer*

*Mender of toys, leader of boys,  
Changer of fuses, kisser of bruises,  
Bless him, O Lord.*

*Mover of couches, soother of ouches,  
Pounder of nails, teller of tales,  
Reward him, O Lord.*

*Hanger of screens, counselor of teens,  
Fixer of bikes, chastiser of tykes,  
Help him, O Lord.*

*Raker of leaves, cleaner of eaves,  
Dryer of dishes, fulfiller of wishes,  
Bless him, O Lord.*

### **SAYING OF MOTHER GAVRILLA (+1992)**

- Relationships become difficult when the "I" stands above the "You".
- God loves your enemies as much as He loves you.
- We are all vessels, sometimes of Light and sometimes of Darkness.
- You must not talk about people who are absent.
- We should ask God everyday to break our will and make it His, so that we may become as He wants us to be.
- We must not just "surrender" to His Will. This is what soldiers do. We, who are His children, must offer Him our own will along with all our being - in whatever pitiful state we may be - and tell Him: "Lord, take all my faults and imperfections and set them right."
- The Lord said, "Whoever wants something, believing, he will receive" - as long as the request is in accordance with God's Commandments, that is to say, with Love.

## Неділя покликання апостолів

Відповісти «так» і слідувати за Ісусом  
Матей 4, 18 – 23

Ісус кличе своїх перших чотирьох учнів слідувати за Ним. Цей поклик є фундаментальним для Церкви і залишається фундаментальним для нас. Мусимо відповісти на той поклик, з яким Ісус звернувся до перших учнів і з яким звертається сьогодні до своєї Церкви.

Якими не були б наші сіті і де не були б наші човни, Ісус промовляє до нас. Його Слово є фундаментом нашого життя. Промовляючи до нас, Ісус не починає з викладу певних ідей стосовно того, ким Він є чи ким є ми; від часів Авраама Його Слово насамперед є покликом. Ісус кличе нас, щоб привернути наш погляд. Він не дає нам науки в безособовій формі, а звертається до кожного з нас особисто. Даруючи своє життя, Він запрошує нас вийти за межі нашого смертного «я», залишити те, що тримає нас далеко від Нього і встати, аби йти з Ним і наслідувати Його. Так, Його Слово звертається до нашого розуму, але найперше воно йде вглиб нашого серця, де міститься наша свобода, де ми зможемо вибрати Його.

Ісус кличе нас частіше, ніж ми думаємо. І не лише в ті моменти, коли слухаємо Слово Боже або коли читаємо його у Святому Письмі. Посеред наших занять, наших турбот і радощів Ісус вірно йде поряд з нами і, не нав'язуючи себе, тихенько стукає до дверей нашого серця. Коли трапляється, що ми звертаємо увагу на Нього, як відповідаємо? Якщо залишити всі наші відмовки і наше лінивство, єдиною правдивою відповіддю для нас мала би бути відповідь тих чотирьох учнів: «Негайно» (Мт. 4, 20). Віра напрочуд прудка!

Зрозуміймо, що це безмовне «так» не перериває нашої роботи чи нашого спілкування з іншими, просто ми «залишаємо» своє «я» і линемо до Ісуса, щоб іти за Ним і більше не залишати Його. Цей крок до Ісуса є першою відповіддю на Його поклик. Молитва серця не є заняттям поряд з іншими заняттями. Вона є прагненням віри і любови, яке оживляє зсередини все, що ми переживаємо.

Христос кличе нас для того, щоб послати нас у світ. Щоразу, коли відповідаємо Йому щирим серцем, Він тісніше єднає нас зі собою і робить нас активними членами свого Тіла, яким є Церква. Тоді ми насправду є учасниками Його «апостольської» Церкви. Залишити самих себе, аби слідувати за Ісусом та йти разом із Ним до інших – означає переживати у своєму житті ту незбагненну місію Церкви у світі.

Справді, Церква, яку ми становимо, існує не сама для себе; вона послана до людей, щоби вони пізнали любов Христа і жили нею. Ми – Церква, покликана для того, щоб бути посланою. Перші учні починають розуміти цю місію, коли воскреслий Господь каже до них: «Як мене послав Отець, так я посилаю вас» (Йо. 20, 21). То ж наша місія, сенс існування нашої Церкви походить від Отця! Нехай цей поклик проникне глибоко в наше серце, щоб ми були переконані, що через Ісуса нас посилає на цю місію сам Отець. Те переконання попровадить нас, щоб ми «негайно» реалізували на ділі ті слова, в яких ми виражаємо Його бажання, щоби воно стало нашим бажанням: «Нехай прийде Царство Твоє!».

У цій першій події в історії Церкви, як і в багатьох інших, за покликом Ісуса отримуємо обітницю: «Я вас зроблю рибалками людей» (Мт. 4, 19). Ця обітниця – більше, ніж слова. Вона дарує нам когось – Святого Духа, Який перебуває з нами. Саме Він притягує всіх людей до Христа, промовляючи в тайні до їх свідомости. Він діє далеко за видимими межами Церкви, бо, будучи невидимим серцем Церкви, Він є любов'ю, джерелом усіх благ. Саме до цього джерела Ісус кличе нас і посилає нас для того, щоб роздавати воду цього джерела, а нас супроводжуватиме та дивовижна вірність Святого Духа, Який, незважаючи на всі наші відступи, робить Церкву «апостольською».

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



# COMMUNITY: LITURGY AND RADICAL INDIVIDUALISM

by Jessica Archuleta, catholicexchange.com – June 8, 2017

Lingering incense from liturgy the night before mixed with the smell of fresh flowers that decorate the empty tomb; bright lights filling the small chapel; the sanctuary veil swept aside, the holy doors flung wide open. These are the first things I experience when arriving for Agape Vespers on Pascha evening. Everyone in the chapel is that tired-to-your-bones exhausted after midnight services and all-night feasting, the kind of tired that reminds us: you are alive and life is full of joy because Christ is risen!

The highlight of this Vespers service is the Gospel reading which is the story of Jesus' first appearance to the disciples after His resurrection. It is read in as many languages that can be spoken by the people present. The readers can be non-ordained laity (the only time this is allowed), and they read from different areas of the church to emphasize the Good News of the Resurrection being spread throughout the world.

After hearing the Gospel in Greek, Latin, Gaelic, Spanish, **Ukrainian**, and English, the symbolic meaning of this hit me once we sat down for dinner. There with my husband, the monks, and a few visitors, I looked around the room and I was struck by just what a motley crew we were.

The small community of believers I belong to truly is a microcosm of the Church. It isn't uncommon to have people of all the vocations (including a large number of children!) praying and enjoying a meal together. People of different traditions: East and West, Catholic, Orthodox, sometimes Protestant, all come to visit. The regular members are from various countries around the world and different states of the U.S. which means we also have quite a mix of personalities in a room even when we are a small crowd.

Because of my experience among such Christians, I want to share with you the insight I have gained over the past twenty years of striving to live a Christ-centered and community-centered life. Thanks to Rod Dreher and his book *The Benedict Option*, there is a lot of discussion about the need for Christians

to live more community-centered lives. I don't belong to an intentional community, though we certainly live with intention as Christians. I live in a small, Midwestern village where I regularly worship at a humble monastery from the Romanian Eastern-Catholic diocese having its seat in Canton, Ohio. The East is where the birth of Christian monasticism happened and where Saint Benedict, the founder of monasticism in the West, drew his inspiration. It's the cenobitic monasteries people are looking to for direction as they discuss community life; a

hot topic even outside of the Church as people are feeling the effects of **losing the "front porch" connection**. The breaking down of the family has left no one unharmed. As Christians, we have ancient wisdom on our side to these modern dilemmas



## The Answer to Radical Individualism

My American-grown, individualistic take on the world was turned upside down when I became a wife, mother, and practicing Catholic; even more so when I started regularly attending liturgy at Holy Resurrection Monastery. Before this, my Christianity was only about "me and Jesus." I did not understand what it meant that I was a part of the "Body of Christ." I did not know the depth of our interconnectedness.

We were not meant to travel through this world alone, and we are not even capable of doing so. We need community; we need communion; we need one another whether we like it or not—we cannot survive this world alone.

**Community defines us because the Holy Trinity is a community**—a communion of three persons making one God. We are made in the image and likeness of God. We are called to live in community (or communion) with one another. We are one and united by stronger bonds than our sinfulness or desire for individual "freedom" could ever break: It is Christ who unites us.

Adam, Eve, and their children were the first community. The effects of sin within the first relationships were felt early on, and we have repeated the same sinful cycle. The struggle to live in communion with one another is the struggle humans have had since the Garden of Eden! So this conversation isn't new it is just resurfacing as we are facing persecution across the world, a radical change in morality, and the breaking down of the family in modern times.

The fact that we have struggled with communion since Adam and Eve should not make us despair. It is true that broken families, friendships, communities, and broken hearts are proof of how often we fail at communion with each other. This understandably leads us to think 'Why bother trying?' So instead, we build walls to keep people out, **we fulfill our obligations and go home, we keep people at a safe distance, and all the while we feel lonely, depressed, suffer from anxiety** and can't understand why. Our hope, however, lies in Christ alone and the union we already have with each other.

In my struggles of understanding these things, I am often surprised at how all this communion and grace works. Most of the graces come quietly, slowly over the years, and where least expected. Many of the graces come from years of growth together which means years of annoyances and conflict at times. After all, **in a community we work out our salvation**, so you better believe it is not always pretty.

When you are among a group of Christians who are striving after holiness, the evil one and his demons will be there trying to wreak havoc in any way possible. Of course, it is our sin that will cause the most trouble because living in community is a lot like family life: It is a mirror. Interacting with the same people year after year in normal life will show you your sins. You will know your brokenness, and you will not be able to run from it or get comfortable where you are. **Community is the mirror we all need to shatter our egos and the false image of ourselves we've created. The good news is, a healthy community is also a refuge;** a place to be loved and accepted while wrestling with your own demons. It is the path to true freedom if we commit to doing the hard work.

The actions of the Church over and over again emphasize that we are not primarily individuals. We are connected to each other—past, present, and future in the sacramental life of the Church. We need to understand these truths in our souls (not only our intellects), so we can arrange our lives according to the reality we are already living.

When we are baptized, we do not come to the door alone asking for entrance. We have sponsors. If we are a baby, it is the faith of our parents and godparents that allow us to pass through the waters. In Confession, the priest represents Christ and the rest of the members of the Church. Why? Because when we sin we are most definitely not harming only ourselves but the entire body. If you break your foot, your entire body will feel pain and be affected by the break. So it is with our "individual" sins. We do nothing alone in this world.

**Holy Communion is the family meal, it is not received alone** and is the same Eucharist that has been received and will be received by anyone who will ever partake of the Eucharist! Perfect communion is the relationship of the Father, Son, and Holy Spirit. The eternal dance of agape. We must remember we are made in the image and likeness of the Holy Trinity.

If you visit the beautiful little chapel where I go for Liturgy, you will see the motley crew I mentioned. If you hang out long enough, you will understand things are not perfect around there because we are all sinful people. I know if you can see past our faults, you will also see a deep love and commitment to one another. The foundation of this love is the liturgical life of the monastery, the life of prayer and asceticism.

Through the liturgical life of the Church, we learn how to love as God has called us. We learn we must forgive before we receive the Eucharist. We get glimpses of how our Father sees each one of us so that we can see our brother in the same light. We see the work of the Holy Spirit moving among us. If anyone wants to seriously undertake the calling to build close community, they must begin with the liturgy.

**The perfect antidote to radical individualism is worshipping together at Divine Liturgy where we pray as the one body of Christ** and receive Him in communion. From our prayers and actions, we can learn what it means that we are one. It is from Divine Liturgy that we learn how to live as Christians in the world. We are sent out to the world, not to hide our light, but sent forth to live the truths we just participated in. All of life finds meaning in the worship of God during Divine Liturgy. Or as a friend Marco da Vinha wrote, "... part of our current crisis of faith is the inability to look at things liturgically. We do not see our lives as liturgy."

SAINT NICHOLAS UKRAINIAN CATHOLIC EPARCHY  
УКРАЇНСЬКА КАТОЛИЦЬКА ЄПАРХІЯ СВЯТОГО МИКОЛАЯ

*“Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.” James 1:17*

Glory Be to Jesus Christ!

My Dear Brothers and Sisters in Christ,

We are easily tempted to think that the good we find in our lives is the result of our own efforts. But of course the truth is that every good and perfect gift is from our heavenly Father. His greatest gift to us is Christ our Lord. And the Lord's greatest gift to us, coming through His cross and resurrection, is the gift of His own divine life. That gift comes to us in baptism, it is nourished in the Holy Eucharist, healed, strengthened and consecrated through the Holy Mysteries (Sacraments) of His Church.

We naturally experience those Mysteries along with our worship in our local parishes. But Christ did not create parishes. Instead, He called the apostles and gave them, the first bishops, the power and authority to preach, teach and govern the faithful. It is the bishop who is the High Priest in every eparchy, and every priest and deacon serves in his name. It is the bishop who is the first teacher and preacher for all the churches under his care, and it is the bishop who governs and cares for all the parishes and all the faithful who are entrusted to him.

In a certain sense every church is the bishop's cathedral, every priest is his first assistant, every man, woman and child his own parishioner. The whole eparchy is his parish.

While we wait for our new bishop to be enthroned, the work of our eparchy must continue, so that he may carry on with what Bishop Richard left for him, as it has happened in a long line from Jerusalem, to Constantinople, to Kyiv and now to Chicago. For this great work, I humbly ask for your kind gift so that the Christian faith, the faith of Ukraine, our faith, may continue to thrive and flourish to the glory of God Who has blessed us beyond understanding.

Your Brother in Christ,  
Very Reverend Richard Janowicz  
Administrator of Saint Nicholas Eparchy

*«Всяке добре давання й усякий досконалий дар згори сходить від Отця світла, в якого нема ані зміни, ані тіні переміни». Якова 1:17*

Слава Ісусу Христу!

Мої Дорогі Брати і Сестри у Христі,

Ми схильні думати, що усе добре, що знаходимо в нашому житті є результатом наших власних зусиль. Але, правда в тому, що кожен добрий, або чудовий подарунок є від нашого Небесного Отця. Його найбільший дар для нас - Господь наш Христос. І найбільший дар Христа для нас, що приходить через Його хрест і воскресіння, є дар Його Божественного життя. Цей дар приходить до нас в хрещенні, і є живленням Святою Євхаристією, зцілений, укріплений і освячується Святими Тайнами Його Церкви.

Ми природно досвідчуємо ці Таїни разом з богослужінням в наших місцевих парафіях. Але Христос не створював парафії. Замість цього Він закликав апостолів і дав їм, першим єпископам, владу і авторитет, щоб проповідувати, навчати і керувати віруючими. Саме єпископ, є тим первосвященником в кожній єпархії, і кожен священик і диякон служить в його імені. Саме єпископ є першим учителем і проповідником для всіх громад під його опікою. Саме єпископ управляє і піклується про усі парафії та віруючих, які є довірені йому.

У певному сенсі кожна церква є катедрою єпископа, кожен священик є його першим помічником, а кожен чоловік, жінка і дитина його парафіянами. Уся єпархія це його парафія.

Поки ми чекаємо інтронізацію нашого єпископа, праця нашої єпархії повинна продовжуватися, щоби він міг продовжувати те, що владика Ришард залишив для нього, так як це сталося в довгій лінії з Єрусалиму, до Константинополя, до Києва, і, в даний час, до Чикаго. Для цієї великої роботи, я ласкаво прошу вас о щедрий подарунок, щоби християнська віра, віра України, наша віра, могла продовжувати розвиватися і процвітати на славу Бога, Який благословив нас за межею розуміння.

Ваш Брат у Христі,  
Всечесніший Отець Ришард Янович  
Адміністратор Єпархії Святого Миколая

## ***The Apostles Fast - Petrivka –***

### ***Peter and Paul Fast:***

*The fast before the feast of SS. Peter and Paul began the day after All Saints Sunday. As such it has a variable amount of days each year. Having rejoiced for fifty days following Pascha, the Resurrection of Jesus Christ, the Apostles began to prepare for their departure from Jerusalem to spread Christ's message. According to Sacred Tradition, as part of their preparation, they began a fast with prayer to ask God to strengthen their resolve and to be with them in their missionary undertakings. The Apostle's Fast has been kept to this day to strengthen us as well for our own missionary endeavors.*

### **2nd Collection next Sunday:**

In order to help with the expenses incurred for his diaconal studies, there will be a second collection next Sunday to help Mark Hartman with travel and housing expenses during his summer classes being held in South Carolina this July. Let us be generous in our financial and spiritual support of Mark's vocation.

### **Sunday offering for June 4**

Amount	Number
\$5.00	2
\$15.00	1
\$20.00	3
\$25.00	1
\$28.00	1 (loose)
\$30.00	1
\$40.00	2
\$50.00	1
\$75.00	2
\$80.00	1
\$90.00	1
\$100.00	1
\$105.00	1
\$150.00	1
\$160.00	1
\$400.00	1
<hr/>	
\$1533.00	

Parishioner Total: \$1533.00

Average / parish household (43): \$19.65  
Weekly Stewardship Goal: \$2200.00

**Shortfall: <\$667.00>**

## **Sunday offering for June 11**

Amount	Number
\$12.00	1 (loose)
\$15.00	1
\$20.00	2
\$40.00	3
\$50.00	1
\$105.00	1
\$120.00	1
\$500.00	1
<hr/>	
\$962.00	

Parishioner Total: \$962.00

Average / parish household (43): \$12.33

Weekly Stewardship Goal: \$2200.00

**Shortfall: <\$1238.00>**



### **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





**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](http://stjohnthebaptizer.org)

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

***Called to be Disciples***

Taking Peter with him, Andrew brought his brother to the Lord, thus making him his fellow-disciple. This was Andrew's first achievement: he increased the number of the apostles by bringing Peter to Christ, so that Christ might find in him the disciples' leader. When later on Peter won approval, it was thanks to the seed sown by Andrew. But the commendation given to the one rebounded to the other, for the virtues of each belonged to both, and each was proud of the other's merits. Indeed, when Peter promptly answered the master's question, how much joy he gave to all the disciples by breaking their embarrassed silence! Peter alone acted as the mouthpiece of those to whom the question was addressed. As though all spoke through him, he replied clearly on their behalf: You are the Christ, the Son of the

living God. In one sentence he acknowledged both the Savior and his saving plan.

Notice how these words echo Andrew's. By prompting Peter the Father endorsed from above the words Andrew used when he led Peter to Christ. Andrew had said: We have found the Messiah. The Father said, prompting Peter: You are the Christ, the Son of the living God, almost forcing these words on Peter. "Peter," he said, "when you are questioned, use Andrew's words in reply. Show yourself very prompt in answering your master. Andrew did not lie to you when he said: We have found the Messiah. Turn the Hebrew words into Greek and cry out: You are the Christ, the Son of the living God!"

*St. Basil of Seleucia*

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