

SEVENTH SUNDAY AFTER PENTECOST
SEVENTH SUNDAY OF MATTHEW



Icon of the Dormition of Saint Ann -- July 25th



July 23, 2017

SEVENTH SUNDAY AFTER PENTECOST

TONE 6

THE HOLY MARTYRS TROPHIMUS, THEOPHILUS AND THEIR COMPANIONS;
MIRACLE OF THE POCHAIV ICON OF THE MOTHER OF GOD AGAINST THE INVADERS (1675)

SCHEDULE OF SERVICES FOR JULY 24 – JULY 30

PLEASE NOTE: THERE WILL BE NO VESPERS DURING THE SUMMER MONTHS UNLESS NOTED IN THE BULLETIN.

FRIDAY, JULY 28 – THE HOLY APOSTLES AND DEACONS PROCHORUS, NICANOR, TIMON AND PARMENAS

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

SUNDAY, JULY 30 – EIGHTH SUNDAY AFTER PENTECOST; THE HOLY APOSTLES SILAS AND SILVANUS, AND THEIR
COMPANIONS: CRESCENS, EPHENETUS, AND ANDRONICUS

9:30 AM – Divine Liturgy For All Parishioners

Blessing of Automobiles today

It is a custom of Eastern Christians to have their cars blessed both when newly acquired and on or near the feast of the Prophet Elias (July 20th), as he ascended into heaven on a fiery chariot. The blessing will take place immediately after the Divine Liturgy today.



Blessing of Automobiles

O Lord our God, Who makes the clouds Thy chariot and Who walks on the wings of the wind, Who has sent to Your servant, the Prophet Elias, a chariot of fire, Who has guided man to invent these vehicles which are as fast as the wind. We thank You for You have provided Your servants with these vehicle to serve their various needs.

Therefore, O Master, pour out now upon it Your heavenly blessings; assign to it a guardian angel to preserve it from all evil. And as You granted faith and grace by Your deacon Philip to the man from Ethiopia who was sitting in his chariot and reading holy Scripture, show the way of salvation to Your servants. So that helped by Your grace and always intent on doing good works, they may after all the trials of their pilgrimage on earth, attain to everlasting joys, through the intercessions of our Most-pure Lady, the Theotokos and Ever-Virgin Mary, by the power of the precious and lifegiving Cross; through the prayers of the holy Angels; of St. Nicholas the Wonderworker and of all the Saints: For You are the Provider and Sanctifier of all things and to You do we ascribe glory, and to Your Only-begotten Son, and Your All-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

This vehicle is blessed by the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Richard John Neuhaus, in reviewing the Diaries of Father Alexander Schmemmann, wrote the following:

Another afternoon in the confessional: “Students’ confessions. Always sex. I am beginning to think that this sin is useful; otherwise they would consider themselves saintly and plunge into guruism. As it is, they are half convinced [of their spiritual achievements]. So this sting in the flesh is useful. It cuts us down to size.” He could not work up in himself the outrage against homosexuality that some thought appropriate, but it seemed to him very sad. “The question is not at all whether it is natural or unnatural, since this question is generally inapplicable to fallen nature, in which—and this is the point—everything is distorted, everything, in a sense, has become unnatural. . . . Homosexuality is a manifestation of the ‘thorn in the flesh’ which tortures in various ways, but tortures every one. In the fallen world nothing can be ‘normalized,’ but everything can be saved.” He reads Proust, Gide, Julien Green, and reflects on “the frightening burden of homosexuality.” “I think what matters most is the sense of a dead end, of insatiable thirst which cannot be transformed into life. At the end, there is not only a wall but a mirror. In the fallen world, everything strictly sexual is ugly, distorted, base. In a ‘normal’ human being, there is at least the possibility of transforming the ugliness and thus eliminating it. For homosexuals, this possibility, this promise, this appeal, this door—do not exist.”

ЛІТУРГІЙНЕ ЖИТТЯ НА ПАРОХІЇ

Літургійна молитва — джерело та ісповідування життя Церкви

Преосвященний владика Венедикт (Алексійчук)

(продовження)

Сучасне літургійне життя

Богослужіння добового кола

У катехитичному пораднику, який готує до публікації катехитична комісія, стверджується: “Богослужіння добового кола — це найслабша ланка сучасного молитовного життя парохії. Якщо це не парохія, яку провадять монахи, то спільне богослужіння вечірні, повечер’я, полунощниці, утрени та часів все ще залишається мрією”. На жаль, це правда. Богослужіння добового кола можуть оживати тут і там, якщо на парохії є особливі молитовні групи — Матері молитви, Апостольство молитви чи інші спільноти і товариства. На парохіях в містах у суботу ввечері і перед святом, як правило, є вечірня, по деяких — в неділю. Також є утренья, але служать її не на всіх міських парохіях в неділю і свята. Хоч є деякі парохії, на яких вечірню та утренью моляться щодня. По селах досить рідко буває в суботу ввечері і перед святом вечірня, а ще рідше — в неділю і свята утренья. Загалом утренья відправляється не більше як в 25 відсотків сіл.

На абсолютній більшості парохій Божественна Літургія просто витісняє інші богослужіння. Не заперечуючи центрального значення і важливості Літургії в житті парохії, нам потрібно наголошувати на благодатному впливі богослужінь добового кола, а зокрема вечірні та утрени. Вище вже було цитовано 7 розділ Конституції про Святу Літургію, у якому наголошується на центральності досвіду дієвої і життєдайної присутності Христа у богослужіннях добового кола. Читання Святого Писання, псалми, різноманіття літургійних піснеспівів та літургійні символи, які є невід’ємною частиною цих богослужінь, доносять до вірних багатство християнської віри, а також висловлюють різні грані християнської молитви — прославу, хваління, подяку, покаяння. Таким чином ці богослужіння є справжньою школою молитви для вірних, на чому завжди наголошували Отці Церкви і зокрема митрополит Андрей Шептицький. Таким його бачить теж Інструкція застосування літургійних приписів Кодексу Канонів для Східних Церков: Багата і чудово розвинена гимнографія і евхологія є, мабуть, найбільш оригінальною частиною

східних літургійних відправ. Численні впливи, переважно сирійські та елліністичні, взаємно утверджуючись та збагачуючись, ведуть до споглядання християнської містерії, згідно зі всеохоплюючим баченням Отців Церкви. Зібрані численними авторами, зокрема монахами, які впродовж століть повністю присвячували своє життя молитві, тексти церковного правила дійшли до нас як джерело багатой і цілісної спадщини духовного життя. Ці тексти відповідають власному генію кожної зі Східних Церков, і вони по сьогодні глибоко закорінені. Подібно до Святого Письма, ці тексти заслуговують на те, щоб їх глибоко вивчати і передумувати, виявити ті дорогоцінні перлини, які містяться в них. Тому церковне правило є сприятливим місцем для вивчення християнської духовності, яка починається з молитви Церкви.¹

Насмілюсь сказати декілька слів, які будуть краще відкриті в іншій доповіді, а саме — проблема харизматичного руху в тому, що він будується за римо-католицьким типом духовності, або за протестантськими зразками. Харизматичний рух, на мою думку, є наслідком неспроможності вірних побачити у дії харизми Святого Духа у контексті сучасного богослужіння.

Час богослужінь

Проблемою також є час для молитви богослужінь добового кола. Воскресна утрєня у неділю в 6.45 чи навіть в 7.45 вимагає глибокої віри та любові вірних, щоб взяти у ній участь, а відсутність достатньої кількості літургійних текстів для вірних цьому не сприяє. Нам треба відродити добру практику східних церков, засвідчену у Кодексі Канонів Східних Церков Кан. 881–§1. Вірні зобов'язані в неділі і приписані свята брати участь у Божественній Літургії або у відслуженні церковного правила, відповідно до приписів або законного звичаю власної Церкви свого права. §2. Щоб вірні могли легше виконувати цей обов'язок, встановляється корисний час, починаючи від вечірні попереднього дня аж до кінця неділі або приписаного свята. Інакше на нас чекає криза т.зв. “євхаристійної монокультури” та паралітургізму, від якої вже довший час намагається позбавитись західна церква.

(продовження буде)



¹ Конгрегація у справах Східних Церков. Інструкція застосування літургійних приписів Кодексу Канонів Східних Церков, 97 (Львів 1998, с. 86).

LITURGICAL LIFE IN THE PARISH
LITURGICAL PRAYER -
THE SOURCE AND "PROFESSION" OF THE LIFE OF THE CHURCH

December 18, 2012
Bishop BENEDICT (Aleksiychuk)
Head of the Liturgical Commission of the Ukrainian Greco-Catholic Church

(continued)

Contemporary Liturgical Life

The Daily Cycle of Liturgical Worship Services

In the forthcoming Catechetical Directory, which is being prepared for publication by the [synodal] Catechetical Commission, it is stated, that: "The Daily Cycle of Liturgical Worship Services is the weakest link in the prayer life of a contemporary parish. If the given parish is not under monastic supervision, the communal celebration of Liturgical Worship Services, such as Vespers, Compline, Matins and the Hours, is still but a dream." Unfortunately, this is quite true. The Daily Cycle of Liturgical Worship Services may have been renewed here and there thanks to the existence of such prayer groups as "Mothers of Prayer", "Apostleship of Prayer", or other societies and associations. As a rule, we can say that in city parishes [in Ukraine] on Saturday evenings and on the eves of a Holy Day, there is a Liturgy of Vespers, some even have one on Sunday evenings. There is also the Liturgy of Matins, but - on Sundays and Holy Days - it is not served in all urban parishes, although there are some parishes where the Liturgy of Vespers and the Liturgy of Matins are being served every day. In the villages [in Ukraine], it rarely happens that the Liturgy of Vespers is served on a Saturday evening or upon the eve of a Holy Day; and even more rarely, would we find

the Liturgy of Matins being celebrated on a Sunday or Feast Day morning. Generally, the Liturgy of Matins is not being served in any more than 25 percent of our villages. In the absolute majority of our parishes, it is the Divine Liturgy which [simply put] squeezes out all other liturgical worship services. Without denying the central meaning and importance of the Divine Liturgy in the life of the parish, we do need to re-emphasize the grace-filled influence of God which is to be experienced in the daily cycle of liturgical worship services, especially the Liturgy of Vespers and the Liturgy of Matins. We already cited Section 7 of the Constitution on the Sacred Liturgy, which emphasizes the centrality of experiencing the effective and life-giving presence of Christ in the daily cycle of the Liturgical Worship Services. The Reading of the Holy Scriptures and Psalms, the great variety of [poetic] hymnography and the diversity of liturgical symbols, are altogether an integral part of these worship services, and they convey to the faithful the richness of the faith in Christ, but also express different facets of Christian prayer – glory and praise, thanksgiving, repentance [and petition]. It is in this way that the prayers of the liturgical worship services are a real school of prayer for the faithful, a fact that has always been emphasized by the Fathers of the Church and in particular by the Servant of God, Metropolitan Andrey Sheptytsky (+1944). This is also how the Vatican's 1996 "Instruction for Applying

the Liturgical Prescriptions of the Code of Canons of the Eastern Churches” views this matter: “A rich and prodigiously developed hymnody and euchology constitute probably the most original part of the Eastern liturgical celebrations. Multiple influences, predominantly Syrian and Hellenic, mutually establish and enrich each other to lead to contemplation of the Christian Mystery, according to the global vision of the Fathers of the Church. Compiled by numerous authors, especially by monks who throughout the centuries have unceasingly dedicated themselves to prayer, the texts of the Divine Praises transmit to us as inheritance the very rich and inalienable patrimony of spiritual life. They correspond to the specific features of each of the Eastern Churches, in which they are still deeply rooted. Like the Sacred Scripture, they need to be scrutinized and meditated to reveal the precious pearls they contain. The Divine Praises are, therefore, a privileged place for a study of the Christian spirituality, which begins with the prayer of the Church.”¹

I will dare at this point to say a few words on a matter that perhaps should better be taken up separately, - namely, the problem of the charismatic movement is that it is based on the Roman Catholic type of spirituality, or on Protestant examples. The charismatic movement, in my opinion, is the result of the failure of believers to see the charisms of the Holy Spirit already in action within the context of our contemporary Liturgical Worship Services.

1 Congregation for the Eastern [Catholic] Churches [at the Vatican], “Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches”, § 97 (English: Rome, 1996; Ukrainian: (L’viv: Svichado, 1998), pg. 86.

The Timing of the Liturgical Worship Services

Another problem is the time designated for celebrating the daily cycle of Liturgical Worship Services. For example, the celebration of the Resurrectional-Paschal Matins Liturgy on Sunday at 6:45 am, or even 7:45, requires [rather than facilitates] a deep faith and love from the faithful in order for them to participate in it, while the [common] lack of a sufficient number of liturgical booklets [so that the faithful might participate in the service with understanding] is also not conducive. We need to revive the good practice of the Eastern Churches, certified in the Code Canons of the Eastern Churches, Can. 881 - §1. The Christian faithful are bound by the obligation to participate on Sundays and feast days in the Divine Liturgy, or according to the prescriptions or legitimate customs of their own Church *sui iuris*, in the celebration of the Divine Praises. §2. In order for the Christian faithful to fulfill this obligation more easily, the available time runs from the evening of the vigil until the end of the Sunday or feast day. [§3. The Christian faithful are strongly recommended to receive the Divine Eucharist on these days and indeed more frequently, even daily. §4. The Christian faithful should abstain from those labors or business matters which impede the worship to be rendered to God, the joy which is proper to the Lord’s day, or to the proper relaxation of mind and body.] We have observed for such a long time how the Western Church has already been trying to rid itself of the so-called “Eucharistic monoculture” and paraliturgisms. If we [in Ukraine] do not revive the good practices of the Eastern Churches, we may very well expect to have to face this same crisis [in Ukraine].

(to be continued)

Sunday offering for June 25

Amount	Number
\$5.00	1
\$11.00	1 (loose)
\$15.00	1
\$20.00	4
\$30.00	1
\$40.00	3
\$50.00	1
\$75.00	1
\$105.00	1
<u>\$5000.00</u>	<u>1 (annual pledge fulfilled)</u>
\$5491.00	

Parishioner Total: \$5491.00

Average / parish household (43): \$70.40 (anomaly)

Weekly Stewardship Goal: \$2200.00

Surplus: \$3,191.00 (anomaly due to pledge fulfillment)

Sunday offering for July 2

Amount	Number
\$10.00	1 (loose)
\$15.00	1
\$20.00	2
\$25.00	1
\$30.00	1
\$40.00	3
\$50.00	1
\$75.00	1
\$105.00	1
<u>\$160.00</u>	<u>1</u>
\$630.00	

Parishioner Total: \$630.00

Average / parish household (43): \$8.08

Weekly Stewardship Goal: \$2200.00

Shortfall: <\$1570.00>

Sunday offering for July 9

Amount	Number
\$6.00	1
\$20.00	3
\$26.00	1 (loose)
<u>\$40.00</u>	<u>3</u>
\$237.00	

Parishioner Total: \$237.00

Average / parish household (43): \$3.04

Weekly Stewardship Goal: \$2200.00

Shortfall: <\$1963.00>

Haven't Seen Someone in a While?

*Give them a call or send them an email.
See how they are doing. Let them know
that you not only miss them but also care
enough to see if everything is okay. A
kind word can go a long way.*

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

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

St. Anna (Ann)

St. Anna, the mother of the Theotokos, was the wife of St. Joachim and the daughter of Matthat, a Levi priest. Anna and Joachim were married and childless for about 50 years. This saddened them, and they vowed that should the Lord bless them with a child they would dedicate it to Him. Joachim went to the wilderness to pray, where the Archangel Gabriel told him that his prayers have been heard, and that Anna will give birth to a daughter who shall be called Mary.

The Archangel also reminded Joachim that, "according to your vow, she (Mary) shall be devoted to the Lord from her infancy, and she shall be filled with the Holy Spirit, even from her mother's womb. Mary shall not eat or drink anything unclean, nor shall her conversation or life be among the crowds of the people, but in the temple of the Lord, that it may not be possible to say, or so much as to suspect, any evil concerning her." St. Romanos chanted, "Joachim on the mountain prayed to receive fruit

from the womb of Anna; and the prayer of the holy man was received."

The same Archangel appeared to Anna and told her, "I am the angel who has presented your prayers and alms before God; and now I have been sent to you to announce that you shall bring forth a daughter, who shall be called Mary, and who shall be blessed above all women. She shall be full of the favor of the Lord, even from her birth. ... Gabriel then said, "arise, therefore, and go up to Jerusalem; and when you arrive at the gate that, because it is plated with gold, is called 'Golden,' there, for a sign, you shall meet your husband, for whose safety you have been anxious. When, therefore, you find these things accomplished, believe that all the rest which I have told you shall also undoubtedly be accomplished."

Based on the *Protoevangelium of James*

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