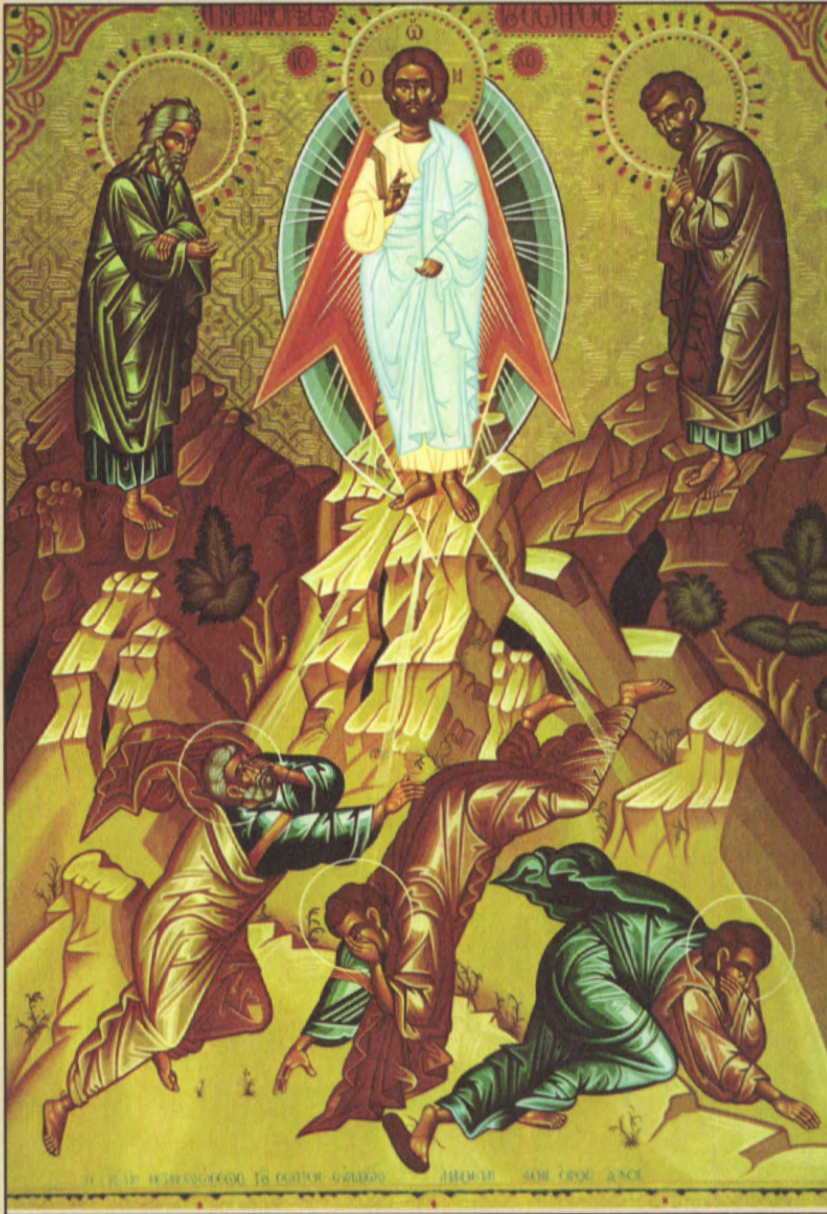


HOLY TRANSFIGURATION



Icon of the Holy Transfiguration -- August 6th



August 6, 2017

THE HOLY TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR JESUS CHRIST

FESTAL TONE

SCHEDULE OF SERVICES FOR AUGUST 7 – AUGUST 13

THURSDAY, AUGUST 10 – POSTFEAST OF TRANSFIGURATION. THE HOLY MARTYR AND ARCHDEACON LAWRENCE

9:30 AM – Divine Liturgy & Panakhyda ☩ Maria, Myroslava, Justina; Req: Olga Fedunyak

SUNDAY, AUGUST 13 – TENTH SUNDAY AFTER PENTECOST; LEAVE-TAKING OF THE TRANSFIGURATION;

TRANSLATION OF THE RELICS OF OUR VENERABLE FATHER MAXIMUS THE CONFESSOR

9:30 AM – Divine Liturgy

For All Parishioners

August Birthdays

Olga Miller	–	August 6
Frank Avant	–	August 17
Edwin Robinson	–	August 24
Genevieve Hartman	–	August 29

Many blessed years!

A priest is walking down a lonely road on a hot day when suddenly out of the bushes jumps a wild looking man with a gun. The man says to the priest, 'I have killed 99 men, and you will be the 100th.' The priest says to the him, 'I am ready to die; but please before you shoot me, give me a little water to drink. I am so thirsty.' The murderer is confused for a moment, and then directs the priest at gun point to his hovel in the bushes where he gives the priest a cup of water to drink. As the priest is drinking the water, the murderer dies of a heart attack. The angels from heaven come to escort the soul of this murderer to heaven, but the demons contest with them. 'This man murdered 99 men and committed many other smaller sins. His soul belongs to us.' But the angels answer the demons, 'But he also did two great deeds for the Gospel of Christ which outweigh all his sins. First he confessed his 99 murders to a priest and second he gave water to the thirsty.' No sin, no matter how many times repeated, is greater than the mercy of God.

– St. Nikolai Velimirovich

Dormition Fast – August 1-14th

Each year the Church observes a 2 week fast from August 1st through 14th, the Dormition (or "Falling Asleep") of the Mother of God. This great feast is called the "Summer Pascha" as it commemorates the death, burial, resurrection, and ascension of the Mother of God. As with all the fasting periods, we should take stock of our lives through serious reflection and we should also avail ourselves of the Holy Mystery of Confession.

***Our work is not in persuasion, for
Christianity is most powerful when
it is hated by the world.***

***– St. Ignatius of Antioch
(AD 35-108)***

***Make no mistake, my brothers, if anyone
joins a schismatic he will not inherit
God's Kingdom. If anyone walks in the
way of heresy, he is out of sympathy with
the Passion. Be careful, then, to observe
a single Eucharist. For there is one flesh
of our Lord, Jesus Christ, and one cup
of his blood that makes us one, and one
altar, just as there is one bishop along
with the presbytery and the deacons, my
fellow slaves. In that way whatever you
do is in line with God's will.***

– St. Ignatius of Antioch



УКРАЇНЬКА КАТОЛИЦЬКА ЕПАРХІЯ СВЯТОГО МИКОЛАЯ
ST. NICHOLAS UKRAINIAN CATHOLIC EPARCHY

2245 WEST RICE STREET
CHICAGO, ILLINOIS 60622-4858

CHANCERY: 773-276-5080

FAX: 773-276-6799

№ _____

(У відповіді подайте повніше число.)
(In reply use the above number.)

August 2, 2017

To the Pastor and all Parish Member of St. John the Baptizer Ukrainian Catholic Church:

Слава Ісусу Христу! Glory to Jesus Christ!

As you know, soon one year will have passed since the sale of the church property, leaving only one year left before a new parish home is found.

Bishop Benedict is very aware of the situation and challenges facing your parish and is hoping, praying and willing to work towards any changes or improvements that will benefit St. John the Baptizer Church. He asks your help in this regard, and he would like to hear your thoughts and ideas on the problems your church is facing as well as your suggestions about how to improve the life and health of the parish.

Bishop Benedict is unable to visit the San Diego area at this time, but he has appointed a commission to come and hear what you have to say. The commission members are the Very Rev. Richard Janowicz (Protosyncellus), Rev. Ihor Koshyk (Pastor of the Nativity of the Blessed Virgin Mary Church, Los Angeles), and Mr. Volodymyr Rozumny (lay representative, Nativity of the Blessed Virgin Mary, Los Angeles.)

A **meeting** with this commission, Father James Bankston, and the members of St. John's Parish is set for **Wednesday, August 16th, 6:30 p.m. at the parish hall**. We will be present to hear what you have to say about parish life and future plans at this general meeting. You will also be able to speak privately with any member of the commission after the general meeting.

We hope you will come to this meeting, and we are eager to hear your comments and suggestions. And thank you for your continued support of St. John the Baptizer Parish.

In Christ,

Very Reverend Richard Janowicz
Protosyncellus, St. Nicholas Ukrainian Catholic Eparchy of Chicago

ЛІТУРГІЙНЕ ЖИТТЯ НА ПАРОХІЇ

Літургійна молитва — джерело та ісповідування життя Церкви

Преосвященний владика Венедикт (Алексійчук)

Сучасне літургійне життя (продовження)

Умови для належного молитовного життя на парохіях

Зразкове богослужбове життя парохії залежить від багатьох чинників. Воно не з'являється само собою. Як у кожному духовному подвигу, над ним необхідно довго і завзято працювати, перш ніж можна буде скуштувати його плодів.

Роль єпископа

Відповідно до літургійного богослов'я та еклезіології, єпископ є головним служителем місцевої церковної спільноти, а тому його служіння має бути іконічним, це значить взірцевим, для кожного священика та вірного, який належить до його єпархії. Важливе завдання єпископа бути іконою Христа, який постійно діє у своїй церкві для освячення вірних та на спасіння світу. Поряд із проповідуванням Слова, переважливим “творінням” єпископа має бути благоговійне богослужіння. Його життя у Христі полягає у першу чергу у живій та автентичній Літургії. Єпископ для своєї місцевої церкви є символом єдності молитви, віри і християнського життя. Проповідь через богослужіння є найкращою проповіддю Христа і нашої віри. У яких інших обставинах, як не у присутності благоговійного молитовного спілкування з небесним Отцем, Слово Христа,

яке проповідує архиєрей, стане дієвим для вірних, які прийшли, щоб його прийняти? Служіння єпископа — вислів віри і Христа, а тому єпископ у першу чергу має бути тим, який зберігає рубрики всюди. Його служіння має бути сопричасним (однозгідним) із служінням інших його співбратів-єпископів. Єдність ісповідування віри перед лицем Господа має віддзеркалюватись передусім у єпископському служінні, а тому єпископ в часі Літургії не може придумувати чи впроваджувати чогось нового, не узгодженого із цілістю помісної церкви. Єпископ має бути певний, що вірні автентично розуміють богослужіння. Єпископські літургійні богослужіння добового та річного кола у катедральних храмах мають бути взірцевими, особливо утрєня та вечірня у свята за участю єпископа є більш ніж бажаною. Де інше, як не в катедральному храмі, священик та вірні можуть побачити яким має бути богослужіння його церкви?

Літургійне виховання

Існує потреба серйозної літургійної формації в семінарії. Конституція про Святу Літургію вимагає це у 16 пункті наступним чином: Навчання святої Літургії в семінаріях і чернечих домах студій треба ставити між найнеобхіднішими й найголовнішими, а на богословських факультетах — поміж найпершими предметами, та й викладати їх так під оглядом богословським й історичним, як і під духовним, душпастирським та правничим. Крім цього, вчителі інших предметів, перш

усього догматичної богословії, Святого Письма, богословії духовної і душпастирської, враховуючи внутрішні вимоги, властиві кожному предметові, нехай стараються так викладати таїнство Христове й історію спасіння, щоб явно виходила їхня пов'язаність з Літургією, а й одність священничого виховання ясніше проявлялася. (КСЛ, 16). Цей заклик соборових отців, здається, все ще є викликом для наших семінарій.

В семінаріях повинен відбуватися належний, добре продуманий літургійний вишкіл. Протягом навчання в семінарії кандидат до священства з року в рік має поглиблювати розуміння богослужіння, вчитися звершувати богослужіння, виробляти навик в співі та літургійних обрядах. Для цього настоятелям семінарій потрібно подбати про достатню кількість навчальних годин, відведених для літургійної практики, церковного співу та уставу богослужінь. При цьому у семінаріях необхідно дбати як про ідеальне богослужіння, так і про конкретні можливості його впровадження у різноманітні пасторальних ситуацій та обставин, у які молодий душпастир потрапляє після ієрейських свячень.

Літургійна катехиза

Необхідними є допоміжні матеріали для ознайомлення та поглиблення знань літургійного життя парохії. Священники і вірні повинні читати богослужбові тексти для того, щоб добре їх розуміти і вміти користати із багатовікового досвіду літургійного життя Церкви. Лише тоді богослужіння будуть формувати осіб. Знання літургійної традиції та намагання благоговійно слідувати її законам дасть священникам та вірним унікальну можливість тісніше єднатися з Христом

«у не вечірній день Його Царства», як це гарно висловлює у пасхальному каноні св. Йоан Дамаскин. З життя священномученика Йосафата дізнаємось, що він черпав для себе знання богословія з читання богослужбових текстів. Саме тоді, коли насамоті переречитував октоїх і мінею, годинами розважав над ними. Повчальними тут можуть бути також слова іншого святого, а саме Івана Кронштадського, який закінчив семінарію і академію, однак вказує на те, що богослов'я (більш точніше сказати – Бога) пізнав, читаючи богослужбові мінеї. В нашій ситуації добрим форматом для літургійної катехизи вірних у парохіях є журнал “Дорогою молитви”, який вже чотири роки поспіль видають з благословення вл. Ігоря (Возняка) у Львівській архієпархії і який, за загальним одобренням голів єпархіальних літургійних комісій, сподіваємось, буде поширюватись також і в інших єпархіях.

Надіємось, з Божою допомогою, відновити видання Квартальника Патріаршої Літургійної Комісії, оскільки чуємо від голів єпархіальних комісій про потребу такого видання для формування літургійної свідомості, зокрема серед предстоятелів літургійних спільнот.

Сьогодні, у більшості на Закарпатті, але у довоєнний час також і у нас на Галичині, велика кількість парохіян співають з богослужбових книг, т.зв. Ізборників. Існує потреба друку книжечок у зручному форматі та з великим шрифтом для окремих богослужінь, особливо у час Великого Посту, коли багато людей роблять постанови особливої участі у літургії церкви, як наприклад: Літургія Передшеосвячених Дарів, богослужіння Страсного та Світлого тижня та інші.

(продовження буде)

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

Contemporary Liturgical Life
(continued)

Requirements necessary for leading a proper prayer life in the parish setting.

An exemplary and life-creating cycle of parish liturgical worship services depends on many factors. It does not come about in and of itself. As in every other spiritual "*podvih*" (ascetic labor), it is necessary above all to work courageously at achieving it, and for a long time, before you can taste of any of its fruits.

The role of the Bishop

According to liturgical theology and ecclesiology, the "bishop" (in Greek: *episcopos*, meaning "overseer" and "guardian") is the chief minister of the local church community, and this is why his services should be iconic, meaning a shining example to be followed by every priest and the faithful who belong to his eparchy-diocese. It is an important task that the bishop be an icon of Christ, Who acts continuously in His Church for the sanctification of the faithful and the salvation of the world. Along with preaching the Word, the most important "creative" acts of the bishop must be liturgical worship services that manifest an attitude of "blahohoviynist'", which means more than just reverence or respect, for it is the kind of attitude that creates worship which is "full of the most sincere homage, respect and devotion as an expression of his own underlying measureless surrender to God". His Life in Christ is dependent, first of all, upon "vital" (life-giving and life-sustaining) and authentic Liturgy. For his local church, the Bishop is a symbol of unity, wherein prayer, faith and a Christian lifestyle have been integrated. Preaching in the form of liturgical worship services is the best way to proclaim Christ and our faith in Christ. In what other circumstances - if not in the presence of experiencing "reverential"

(*blahohoviynoho*) prayerful communion with the heavenly Father, can the Word of Christ (which is being proclaimed by the archpriest) become active and effective for those very same faithful who have come here precisely because they wish to receive of this? The act of celebrating a liturgical worship service by the bishop is the very expression of faith in Christ and of Christ, Himself, so much so that it is his primary responsibility that the bishop must keep to the rubrics in the most exact way. His liturgical ministry is to express his communion (be of one accord) with the liturgical ministry of his co-brothers-bishops. The unity of our profession of faith in Christ as we stand before the Lord's countenance is to be mirrored most especially in the episcopal liturgical ministry and that is why the bishop, while he is at Liturgy, is not permitted to invent or introduce anything new, which would not have been previously agreed upon, bearing in mind the integrity of the whole church *sui iuris*. The bishop must be certain that the faithful possess an understanding of liturgical worship services which is authentic. The bishop's own liturgical worship services in his cathedral parish church, whether they belong to the daily or to the annual cycle, must be exemplary, especially the Liturgy of Matins and the Liturgy of Vespers on Holy Days, when the participation of the bishop in these services is more than merely "desirable". Where else, if not in the cathedral church, ought the priest and the faithful witness their own Church's liturgical worship services being celebrated as they should be?

Training in Liturgy

There is need for serious liturgical formation in our seminaries. The Constitution on the Sacred Liturgy requires it in paragraph 16 in the following way: "The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among

the principal courses. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects. Moreover, other professors, while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects, must nevertheless do so in a way which will clearly bring out the connection between their subjects and the liturgy, as also the unity which underlies all priestly training.” (SC, 16). This call of the conciliar Fathers, it seems to me, still needs to be heard and acted upon in our seminaries.

In seminaries there should be an adequate, well-designed program of liturgical training. During their stay at the seminary the candidate for the priesthood should deepen from year to year his understanding of the liturgical worship services, his study of how to fulfill them, acquiring skills necessary for singing and liturgizing the various rituals. In order for this to happen, rectors of seminaries need to take care that a sufficient number of study hours have been allocated to mastering liturgical practices, church music and the *Ordo-Ustav-Typikon* of worship. Thus, in the seminaries, it is indispensable that ideal liturgical worship services be experienced, including concrete examples of what one needs to do when one is faced with its implementation in the vast variety of pastoral situations and circumstances to which the young pastor may get assigned following his ordination to the priesthood.

Catechization in Liturgy

We need to publish supporting materials to be used for familiarizing and deepening our people's knowledge and understanding of what the normal liturgical life of the parish should be like. Priests and believers should read liturgical texts in order to understand them well and to learn how to benefit from the experience of many centuries of the liturgical life of the Church. Only then will liturgical worship services actually fulfill their task of shaping and forming the people. A knowledge of liturgical tradition together with attempts to reverently follow its laws will give the priests and the faithful the unique opportunity to more closely unite themselves with Christ “in the unsetting day of his kingdom,” as is so beautifully expressed in the Paschal Canon of Saint John of Damascus.

In the biography of Saint Josaphat we learn that the source of his knowledge of theology was in fact the studious reading of liturgical texts. It was precisely grounded in those times when in solitude he gave himself over to the reading and re-reading of the texts of the Book of the Eight Tones and the monthly Menaion, immersed in hours of contemplation upon them. The words of another saint can be quite instructive for us, as well. John of Kronstadt, who graduated from the seminary and the academy, indicates that he recognized theology (more accurately we should say – he recognized God) as he read the various editions of liturgical texts, the Menaia (the Menaion for each month, the Festal Menaion, the General Menaion, the Pentecostarion and Lenten Triodion, etc). In our case, a good format for liturgical catechesis of the faithful in parishes is to be found in the magazine “*Dorohoyu Molytvy-By the Way of Prayer*” published for the last four years in a row with the blessing of Bishop IHOR (Wozniak) in the L'viv Archeparchy. We expect that with the general approval of the heads of the various eparchial-diocesan liturgical commissions, this journal will begin to be disseminated also in the other dioceses.

We hope, with God's help, to resume publication of the Quarterly of the Patriarchal Liturgical Commission, insofar as we have heard from the heads of diocesan commissions that there is a great need for such a publication in order to facilitate the formation of liturgical awareness, particularly in those who are pastoring liturgical communities.

Today, in most of the Transcarpathian region, but also in the pre-war period among us in Galicia, many parishioners sing using a liturgical worship service book, known as the *Izbornyk*-Selection. There is a need to print booklets in a convenient format and in large print for the individual liturgical worship services, especially those occurring during Lent, when many people are already in the habit of making a resolution to more fully participate in the Liturgy of the church, such as: The Liturgy of the Presanctified Gifts, the liturgical worship services of the Holy and Great Week of the Passion of our Lord, the Holy and Bright Week, and others.

(to be continued)

Sunday offering for July 16

Amount	Number
\$10.00	1
\$13.00	1 (loose)
\$15.00	2
\$20.00	2
\$40.00	3
\$50.00	2
\$105.00	1
\$120.00	1
\$125.00	1
<u>\$300.00</u>	<u>1</u>
\$963.00	

Parishioner Total: \$963.00

Average / parish household (43): \$12.35

Weekly Stewardship Goal: \$2200.00

Shortfall: <\$1237.00>

Sunday offering for July 23

Amount	Number
\$15.00	2
\$20.00	2
\$30.00	1
\$40.00	3
<u>\$50.00</u>	<u>1</u>
\$190.00	

Parishioner Total: \$190.00

Average / parish household (43): \$2.44

Weekly Stewardship Goal: \$2200.00

Shortfall: <\$2010.00>

Sunday offering for July 30

Amount	Number
\$5.00	1
\$10.00	1
\$15.00	1
\$20.00	2
\$25.00	1
\$26.00	1 (loose)
\$30.00	1
\$40.00	2
\$50.00	1
\$80.00	1
\$90.00	1
<u>\$100.00</u>	<u>1</u>
\$551.00	

Parishioner Total: \$551.00

Average / parish household (43): \$7.06

Weekly Stewardship Goal: \$2200.00

Shortfall: <\$1649.00>

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**

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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

It Is Good For Us To Be Here

Upon Mount Tabor, Jesus revealed to His disciples a heavenly mystery. While living among them He had spoken of the kingdom and of His second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, He gave them on Mount Tabor a wonderful vision of His glory, a foreshadowing of the kingdom of heaven.

It was as if he said to them: "As time goes by you may be in danger of losing your faith. To save you from this I tell you now that some standing here listening to me will not taste death until they have seen the Son of Man coming in the glory of His Father." Moreover, in order to assure us that Christ could

command such power when He wished, the evangelist continues: Six days later, Jesus took with him Peter, James and John, and led them up a high mountain where they were alone. There, before their eyes, He was transfigured. His face shone like the sun, and His clothes became as white as light. Then the disciples saw Moses and Elijah appear, and they were talking to Jesus.

These are the divine wonders we celebrate today; this is the saving revelation given us upon the mountain; this is the festival of Christ that has drawn us here.

St. Anastasius of Sinai, Bishop

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