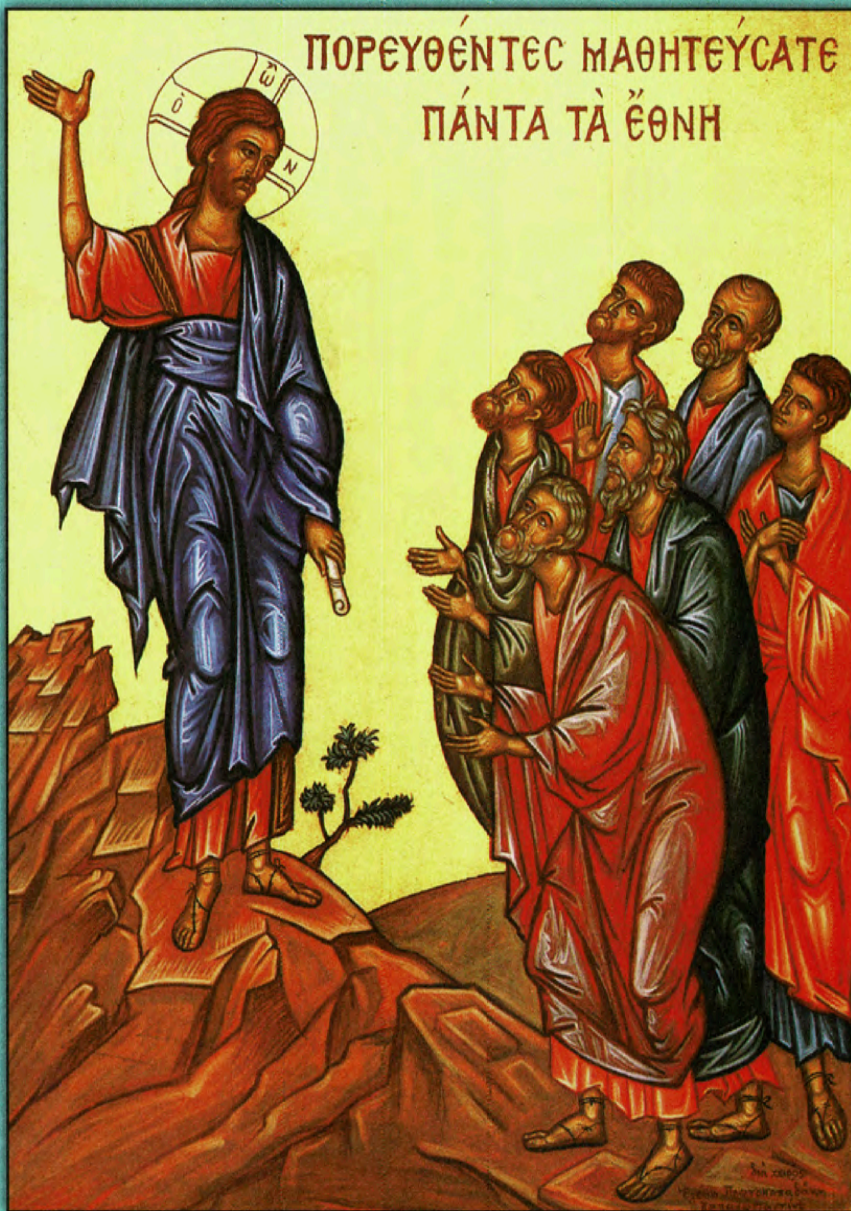


THIRD SUNDAY AFTER PENTECOST



Icon of Christ Teaching on the Mount



June 10, 2018

THIRD SUNDAY AFTER PENTECOST

THE HOLY HIEROMARTYR TIMOTHY, BISHOP OF PRUSA

SCHEDULE OF SERVICES FOR JUNE 11 – JUNE 17

SATURDAY, JUNE 16 – NO Vespers this evening
SUNDAY, JUNE 17 – FOURTH SUNDAY AFTER PENTECOST; SUNDAY OF ALL SAINTS OF RUS' -UKRAINE
THE HOLY MARTYRS MANUEL, SABEL AND ISHMAEL OF PERSIA
9:30 AM – Divine Liturgy For All Parishioners



Looking ahead:

PLEASE NOTE: Due to the relocation meeting that has been scheduled, our annual rummage sale will now take place on **Saturday, June 30th**. We will be accepting donations beginning in June.

Volunteers are needed.

Please contact Olena Bankston at
(619) 905-5279.

There seems to be an insane dread of using moral terms, or even condemning anything on moral grounds. Psychological terms, the lingo of sociology, even medical terms such as ‘complexes’ are invoked with an air of scientific certitude, but bad or good, right or wrong seem to be scrupulously avoided. About the only time the word “good” is used is when the mother of a bad boy, ... , is quoted in the press as saying of her son who has just committed murder, “He was a good boy.”

– Venerable Fulton Sheen
(*On Being Human*)

Tour our new property:

Starting today and continuing every Sunday following the Divine Liturgy, there will be tours of the new property led by a member of our relocation committee. For those who do not wish to drive on their own to the new property, transportation will be provided.

For those of use who may wish to drive past the property at another time, the address is:

9308 Carlton Oaks Drive
Santee, CA 92071

Warm Welcome!

We warmly welcome all of our visitors! It's good to have you with us!

Let nothing disturb you,
Let nothing frighten you,
All things are passing away:
God never changes.
Patience obtains all things
Whoever has God lacks nothing;
God alone suffices.

– St. Teresa of Avila

БОЖЕ ПРОВІДІННЯ

На перших сторінках Святого Письма розповідається про те, як Бог створив світ і упорядкував його. Все сотворене має своє призначення. Зокрема найважливіше призначення має людина - зберегти душу свою від гріхів і повернути її до Творця. З навчання катехизму знаємо, що наша душа живе особливим, надприродним життям. Важкі гріхи можуть вбити її, позбавити надприродного життя і тоді людина не зможе виконати свого призначення і осягнути Щастя Вічне. Ісус Христос каже нам: „Не бійтеся тих, що вбивають тіло, душі ж убити не можуть; а бійтеся радше того хто може погубити душу й тіло в пеклі” (Мт. 10, 28).

Господь, створивши світ, постійно опікується ним і світ, щоб існувати, потребує постійної Божої творчої сили. Якби Господь Бог хоч на одну хвилину перестав думати про світ, то всі планети, зорі, ангели, люди, звірі, рослини - одним словом вся Вселенна, перестала б існувати. Господь рядить і опікується світом, від найменшого, до найвищого Його сотворіння - людини - усе під Його ласкавою турботою. І цю опіку ми називаємо Божим Провідінням. Правду про Боже Провідіння часто пригадає нам Святе Письмо: „Владика створив великого і малого і однаково піклується усіма” - читаємо в книзі Мудрості (Мдр. 6,7).

Сьогоднішнє Святе Євангеліє черговий раз нагадає нам про вищість духовного життя, про швидкоплинність усього матеріального, земного. „Яка користь людині, як цілий світ здобуде, а занапаститься його душа? Або, що може людина дати взамін за свою душу?” (Мт. 16, 26). Звичайно, певні матеріальні блага потрібні кожній людині, щоб забезпечити життя собі і своїй родині, давати пожертви, милостиню. Але, треба вважати, щоб надмірності матеріальних благ не давали нагоди до гріху. Люди забагато журяться і то не раз дрібницями. Нам треба мати довір'я до Бога, життя без довір'я - немислиме. Ісус Христос глибоко переконливими словами запевняє нас: „Не журіться, кажучи, що будемо їсти, що будемо пити, або в що одягнемось. Адже знає Отець ваш небесний, що все це вам потрібно, шукайте перше Царство Боже, а все це вам додасться!”. У Своему, Божому Провідінні, Господь пам'ятає про кожного із нас. Амінь..

GOD'S PROVIDENCE

The first few pages of the Holy Gospel describe how God created the world and set it in order. All His creations had their own place in this order. People have the most important assignment - to protect their soul from sin and return it to the Creator. From our Catechism lessons we know that our soul lives a special, supernatural life. Serious sins can kill it, deprive it of supernatural life and, then, a person cannot fulfill his obligation and attain eternal happiness. Jesus Christ tells us: “Do not fear those who deprive the body of life but cannot destroy the soul. Rather, fear him who can destroy both body and soul in Hell” (Mt. 10, 28).

The Lord, having created the world, constantly cares for it, and the world, in order to exist, needs the constant creative strength of the Lord. If the Lord God, even for a moment, stops thinking about the world, then all the planets, the stars, the angels, people, animals, plants - in a word, all of Creation - would cease to exist. The Lord controls and takes care of the world, from the smallest to the highest of His creations. All is in His merciful care. We call this caring God's Providence. The truth of God's Providence is often repeated in the Holy Gospel: “Because He Himself made the great as well as the small, He provides for all alike” - we read in the Book of Wisdom (Wisdom 6, 7).

Today's Holy Gospel again reminds us of the priority of spiritual life, of the transience of all that is material, of this world. “What profit would a man show if he were to gain the whole world and destroy himself in the process? What can a man offer in exchange for his very self?” (Mt. 16, 26). Of course, man needs essential material means in order to support himself and his family, to give donations and alms. But we have to be careful that too much material riches do not lead us to sin. People worry too much, often about small things. We must trust in God, for life without trust is unthinkable. Jesus Christ assures us in deeply convincing words: “Do not worry what we will eat, what we will drink or how will we clothe ourselves. Our Heavenly Father knows what we need; seek first the Kingdom of God, and the rest will follow!” In His Providence, the Lord remembers each of us. Amen.

WALKING IN A LOST WORLD

June 6, 2018 · Fr. Stephen Freeman

I have been engaged in an interesting reading project. The first part started with the travel accounts of Patrick Leigh Fermor, who made a walking journey from Holland to Constantinople (as he always called it) in 1933. His work (3 volumes) is considered one of the best of its genre in our times. He was only 19 when he started and was far from being settled and mature. However, he had a deep interest in culture, history, language, and people. His curiosity flows across every page of the journey. As such, his work is more than the story of a very long walk: it is a fascinating description of a Europe that would shortly explode. Many of the people whom he met would not only not survive the war, but their communities and way of life would disappear. I recently finished my second reading of his volumes.

The second part of this project (as I'm calling it) has been to read about another hiker (Nick Hunt), writing in 2011-2012, who followed Fermor's path across a very changed Europe. To say things had changed is an absurd understatement. Very little was the same or even comparable. The Danube had flowed freely during Fermor's time, while today a series of hydroelectric dams has changed its very character. As Fermor crossed Germany, he had ominous encounters with the growing Nazi presence. The war that followed in the next decade left many of the things he described in ruins. For the lands East of Austria, the war was followed by the brutal changes of Soviet communism, destroying a way of life and leaving a strange detritus in its wake.

Fermor's Europe was almost devoid of cars. Outside the cities, they received little notice and were encountered as rare and exotic things. Nick Hunt, on the other hand, struggled to find a path for walking. Highways and paved roads were everywhere, automobiles, like a new species of animal, dominated everything. The clash of these two accounts is the heart

of my reading project. They represent hikes across the twentieth century and into our own time. Equally incongruent are the hikers themselves. Fermor is only 19, yet to attend college. You would be hard put to find a 19-year old of our time with anything like his general knowledge and grasp of history. His facility with languages was remarkable, even for its time (after three weeks, his Greek was becoming passable – he made conversation with Russian monks on Mt. Athos by using the bits of Bulgarian he had acquired hiking). His later counterpart is little like him. There is little need for language skill, as English is now nearly ubiquitous. Fermor reads like a hike through culture itself, with constant observations about ethnic history, architecture, art, food, clothing. He not only describes a world that has disappeared – he is a world that has disappeared. His successor's story reads more prosaic: I came, I saw, We drank. Parenthetically, there was something new in the landscape that was missing in the 30's: plastic trash. It somehow seems a proper metaphor for our time.

As I have read, another image comes to me. The richness and depth of the earlier account has been replaced by a very thin one. It is not simply a difference in writers: it is a difference in everything. As the century has gone by, the world and the people in it have been attenuated – stretched and blended into a world culture that is marked less by diversity than by sameness. Global markets require global people. With it, humanity itself seems to have diminished.

Fermor is not particularly religious, though he doesn't seem a stranger to the monasteries and Churches he visits. His successor barely notices religion (even when he's at a monastery). A night in the woods of Austria, however, offered an image that stood out for me. Hiking through a bit of a blizzard, Hunt comes close to being lost in the woods:

...this night would plunge to minus fifteen, and I needed shelter. My anxiety grew when the path tilted uphill, drawing me deeper into the woods. The familiar thrill of wildness tipped towards real fear.

And then came a moment of magic so pure I was back in the realm of legends. In the middle of the darkening forest appeared a little wooden hut; no hunting hide this, but a miniature house with curtains behind glass windows. The snow on its stoop was undisturbed and the door unlocked. I lifted the latch and peered inside, half expecting to see three bowls of porridge with three wooden spoons.

What lay within was just as good. There was a bed covered in duvets, piled high with pillows. The walls and ceiling were carpeted, and on the windowsill lay a first-aid kit, a few nibbled biscuits and a bottle of frozen lemonade. There was even a pair of slippers waiting by the door. I hesitated only a moment before pulling off my boots and burrowing beneath the mousey blankets, unable to believe my luck. The next day, I was to learn that the forest path was part of the Jakobsweg, the pilgrimage route that winds through Europe to Spain's Santiago de Compostela, and this perfect little house had been built to give shelter to wanderers like me, lost in the woods on snowy nights. The world felt impossibly kind.

It is perhaps the most civilized moment in the whole of his journey. What he cannot see, however, is that the “perfect little house” was there because there is a heart that recognizes that everyone who wanders is a pilgrim whether he knows it or not. The prayers of St. James (Santiago) had left him a timely shelter from the storm. It could also be a cabin from Narnia or Middle Earth. Certainly, it was a cabin built by Christian Europe, a reality not lost, but hidden beneath the thin crust of modernity.

The change in architecture and landscape, as well as the change in people demonstrates that the “modern” world, though only a set of ideas, has become the creator of our infrastructure. Those who choose to live in any other manner will be “swimming upstream.” In Fermor’s books, there is an encounter with an elderly gentleman in Austria, complete with a prophecy:

‘Everything is going to vanish! They talk of building power-dams across the Danube and I tremble whenever I think of it! They’ll make the wildest river in Europe as tame as a municipal waterworks. All those fish from the East – they would never come back. Never, never, never!’

The fate of the Danube was the fate of Europe. The Christians swimming upstream will encounter seemingly insurmountable walls.

That said, we have to be aware of where and when we live. The suburbanized life of the modern automobile (and everything that comes with it) is not going to disappear. The new urbanism among many millennials (in which they prefer city life to any other) is, strangely, its own rebellion against the modern suburban world.

I remind myself in the services of the Church that what I am privileged to experience once had a place outside the walls, that the life of the Church was once the life of a larger civilization. Today, it is not a relic of the past but a visitation in the present of the Kingdom of God, of which everything in this world can only be a shadow, some more precise than others. It is in the clearer light of day that shines within the sacramental life that we see the true patterning of the world. That the landscape of Europe once thought such a pattern to be a worthy model is a reminder that such a thing is possible, even if it increases our grief for its loss.

God, give us more cabins.

OUR CHURCH COSTS TOO MUCH

A certain Catholic once said to a friend, "Our church costs too much. They are always asking for money."

"Some time ago a little boy was born in our home," replied her friend. "He cost me a lot of money from the very beginning: he had a big appetite, he needed clothes, medicine, toys and even a puppy. Then he went to school, and that cost a lot more; later he went to college, then he began dating, and that cost a small fortune! But in his senior year at college he died, and since the funeral he hasn't cost me a penny. Now which situation do you think I would rather have?"

After a significant pause she continued: "As long as this church lives it will cost. When it dies for want of support, it won't cost us anything. A living church has the most vital message for all the world today, therefore I am going to give and pray with everything I have to keep our church alive."

Prayer for the Beginning of the Day

O Lord, grant me to greet the coming day in peace. Help me in all things to rely upon Your holy will. In every hour of the day reveal Your will to me. Bless my dealings with all who surround me. Teach me to treat all that comes to me throughout the day with peace of soul and with firm conviction that Your will governs all. In all my deeds and words, guide my thoughts and feelings. In unforeseen events, let me not forget that all are sent by You. Teach me to act firmly and wisely, without embittering and embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray, and, Yourself, pray in me. Amen.

Sunday offering for June 3

| Amount | Number |
|----------|-----------|
| \$10.00 | 2 |
| \$20.00 | 1 |
| \$25.00 | 1 |
| \$30.00 | 1 |
| \$34.00 | 1 (loose) |
| \$40.00 | 2 |
| \$50.00 | 3 |
| \$100.00 | 1 |
| \$120.00 | 1 |
| <hr/> | |
| \$579.00 | |

Parishioner Total: \$579.00

Average / parish household (43): \$11.35

Weekly Stewardship Goal: \$2200.00

Deficit: <\$1621.00>



For the Acceptance of God's Will

O Lord, I know not what to ask of You. You alone know what are my true needs. You love me more than I myself know how to love. Help me to see my real needs which are concealed from me. I dare not ask for either a cross or blessed consolation. I only desire whatever You choose to send me. My heart is open to You. Visit and help me, for Your great mercy's sake. Chastise me and help me, cast me down and raise me up. I worship in silence Your holy will and Your inscrutable ways. I offer myself as a sacrifice to You. I put all my trust in You. I have no other desire than to fulfill Your will. Teach me how to pray, and, Yourself, pray in me. Amen.

A Prayer for the Construction of our New Church

O Lord Jesus Christ our God, Cornerstone of Your holy Church, Giver of every good gift, the One who first loved us, look down upon us Your people who desire to build a new church unto Your glory and grant us the wisdom, strength, and resources to accomplish this task in accordance with Your will. Remember the friends and benefactors of this parish who support the construction of this holy church and bless them with Your good things. And as You did proclaim that even if Your disciples were silent, the very stones would cry out, so also grant that this holy church may proclaim You and draw all who dwell in the surrounding area to worship You in spirit and in truth. In flame our hearts with love for You that we may offer to You ourselves and all You have given us to the glory of Your holy Name. For You are the true Philanthropist—the Lover of Mankind—and to You do we send up glory, together with Your eternal Father, and Your most holy, good, and life-creating Spirit, always, now and ever, and unto the ages of ages. Amen.

Молитва на Будову нашої нової Церкви

Господи Боже, Ісусе Христе наш, наріжний камінь Твоєї Церкви, Ти перший огорнув нас своєю любов'ю, Ти податель всіх земних благ, споглянь на нас, твоїх дітей, які прагнуть збудувати новий храм на Твою славу. Даруй нам мудрість, силу та ресурси для здійснення цього будівництва, якщо на це Твоя Свята воля. Благослови та підтримуй всіх жертводавців цієї парафії, які долучатимуться до будівництва цієї святині. Ти сповістив, що, навіть тоді, коли твої учні будуть мовчати, то каміння буде кричати. То ж подай, щоб ця церква, наповнена Духом Святим та Твоею правдою, наvertsала до Бога всіх тих, хто живуть в її околицях, щоб Тебе величати. Наповни наші серця любов'ю до Тебе, щоб ми віддали себе і все Тобі, на славу Твого святого імені. Бо ти справжній наш Податель – Чоловіколюбець – і Тобі возсилаємо з безначальним Твоїм Отцем, і пресвятим, і благим, і животворящим твоїм Духом, нині і повсякчас, і на віки віків. Амінь





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

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Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
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Fr. James' cell phone: (619) 905-5278

Prove Your Faith by Your Trust

'Look at the birds of the air,' says Jesus. What a splendid example for our faith to follow! If God's providence bestows an unfailing supply of food on the birds of the air who neither sow nor reap, we ought to realize that the reason for people's supply running short is human greed. The fruits of the earth were given to feed all without distinction and nobody can claim any particular rights. Instead, we have lost the sense of the communion of goods, rushing to turn these goods into private property. The birds do not know famine because they do not claim anything specially for themselves and neither do they have any envy of others. 'Consider the lilies of the field: not even Solomon in all his glory was

arrayed like one of these. If God so clothes the grass which is alive today and tomorrow is cast into the oven, how much more will he clothe one of you!' Listen to these stupendous and uplifting words. With this parable of flowers and grass the Lord urges us to hope that God will also be merciful to us. Nothing is more persuasive than a glance at unthinking creatures who have received such beautiful dress from Providence. Surely we should be all the more ready to believe that human beings, if they entrust themselves completely to God and free themselves of all their worries, will not lack anything.

St. Ambrose of Milan