

NINTH SUNDAY AFTER PENTECOST



Icon of Saint Mary Magdalene -- July 22nd



July 22, 2018

NINTH SUNDAY AFTER PENTECOST

*THE HOLY MYRRH-BEARER AND EQUAL TO THE APOSTLES MARY MAGDALENE;
RETURN OF THE RELICS OF THE HOLY HIEROMARTYR PHOCAS OF SYNOPE*

SCHEDULE OF SERVICES FOR JULY 23 – JULY 29

SUNDAY, JULY 29 – TENTH SUNDAY AFTER PENTECOST
THE HOLY MARTYR CALLINICUS OF GANGRA
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 the 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.

A CHALLENGE - ВИКЛИК!

Bohdan Kniahynyckyj has generously stepped up with a pledge for the Building Fund of \$10,000! He has also issued a challenge to all of us to match his pledge. Are you up to the challenge?

Богдан Княгницький щедро пообіцяв \$10,000 на фонд будівництва! Він також виніс виклик усім нам, щоб дорівняти.

Ви до виклику?

BUILDING FUND DONATIONS:

Fr. Frank and Susan Avant	\$5,000.00
Steven Hojsan	\$5,000.00
Mary Hills	\$1,557.00
Anonymous	\$1,000.00
Anonymous	\$1,000.00
Lubomyra Yoldas	\$500.00
Anonymous	\$250.00
Anonymous	\$100.00
Anonymous	\$100.00
Total Donated:	\$14,507.00

PLEDGES:

Bohdan Kniahynyckyj	\$10,000.00
Total Pledged:	\$10,000.00

FACE TO FACE – WITHOUT SHAME OR FEAR

July 16, 2018 · Fr. Stephen Freeman

We are apparently living in the age of the face, and I don't think it's necessarily bad. I know all the complaints about our culture of "selfies," and there are certainly many things in that to make us wonder, but our fascination with our faces long predates the technology of our phones. In the usage of the early Church, the word for face (*prosopon*) is also the word for person. It is the face that most truly reveals our identity, emotions, interests and a host of other things. Our ability to read the faces of others is sometimes highly developed. In the Scriptures, the most intimate possible union of man and God is contained in the phrase "face-to-face." St. Paul equates beholding Christ face-to-face as the fulfillment of salvation itself.

I find our present fascination with the face (selfie's) to be a symptom of our search for meaning, place, and identity. That search, of course, can be healthy and salvific just as it can be morbid and selfish. In a mass culture of consumption, those things that most properly pertain to the true self are constantly homogenized and blended into a sea of commonality.

This is a very strange thing to be happening in a civilization that celebrates, even exalts, individuality. The cult of the individual is contradicted by the culture of consumption. The very things we purchase in order to display our uniqueness often come off a rack of similar items. We have traded the group (or tribe) for individuality.

Individuality is extremely fragile. In that it is singular and unique, everything around it tends to want to absorb it. That absorption is its destruction and disappearance. Within the tribe, faces become interchangeable and lose their meaning. There is very little distance between the tribe and the mob.

Part of the emptiness of social media is its constant loss of the individual. Faces are replaced by names (or just "likes"). Who we are is quickly absorbed by the opinions we hold that

take their place in a sea of other opinions. It is a formula that presses for the extreme, for only the extreme can be heard or seen.

Within the modern American tragedy of mass shootings, I wonder if there is not a perverse drive for individuality. Victims are often just that – victims – not individuals, persons, unique and unrepeatable. They become one of five, or twelve, or eight-six. The shooter can imagine that his name will be remembered and his face never forgotten. "Better to rule in hell than to serve in heaven." Of course, this perverted tragedy is a failure. Within weeks, the name of the shooter is forgotten, as well as their face. They simply join the ranks of a new tribe: "shooters."

Our face, our unique and true identity, can never exist in isolation: it must be seen by someone. Ironically, in our constant posting of our own image, our face becomes something mostly seen by ourselves. It is a solipsistic representation of self, truly ironic in that the image portrayed by the camera, like that in a mirror, is actually reversed when compared to what others see.

It is in this need to be rightly seen that the nature of our relationship with God becomes clear. Unlike the many things and people around us, God has no interest in absorbing us. Indeed, His relationship with us is utterly opposed to absorption. He means to establish us as His *equals* (yes, I know that sounds shocking).

"Face to face" is an impossible encounter between two non-equals. That one is greater than the other precludes the ability of the lesser to see them properly. The direction of the Incarnation is God's own movement making possible our meeting with Him face-to-face. It is echoed in this remarkable verse:

For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, (Heb. 2:11)

Christ elevates the disciples to this position when He says:

No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. (Jn. 15:15)

We also hear it spoken eschatologically in the extreme saying from Revelation:

He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on his throne. (Rev. 3:21)

This is the condescension of God in His love for man!

This meeting as equals also means the respect of *boundaries*: there is *communion* but no *absorption*. The primary aspect of our personal boundary is freedom. There can be no coercion in the communion of persons, only love. What is given to us in beholding the face of God is purely the gift of God. What we return to Him can only be the same. A gift can only proceed from freedom.

Sadly, our fascination with our own face is not truly an act of love. We don't actually *like* our face. Our many selfies represent just so many efforts "to pose." Like the sound of our voice, we often wince at the first glimpse of ourselves.

We never look quite like we imagine. Make-up and lighting help, but they represent our constant drive to change how we appear. Indeed, the discomfort we feel with details of our own face are symptoms of shame. The primary physical elements of shame are experienced in the face. Blood rushes to the face, our eyes look down, and, most often, we turn our faces away. Shame hides.

To behold God face-to-face necessarily means that we behold Him without shame. Thus, this experience holds within it the promise of complete forgiveness and healing from the damage of sin. The icons of saints are normatively painted full face (except when turned slightly towards the figure of Christ in prayer). Their faces, like that of Christ, bear witness to their glorification. They look towards us in the gift of pure freedom with friendship and love. It is an invitation to unite with them in their face-to-face encounter with Christ. It establishes and completes them as persons. It is for this same reason that they are not only depicted in full face but are always identified with their names written on the icon. It betokens that they have fully become who they were created to be.

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ІСУС ІДЕ ПО МОРЮ

Заспокойтесь, – це я!

Матей 14, 22 – 34

Зараз ми переживаємо нелегкі часи, і в тій неспокійній ночі, про яку розповідає сьогоденне Євангеліє, Ісус показав нам, як переживати їх разом з Ним. Слід пам'ятати про це, коли знову настане спокій. Тиверіядське озеро подібне на кожного з нас. Воно досить мале – щонайбільше завдовжки 20 км та завширшки 12 км – і не дуже глибоке – приблизно 48 м. Це, звичайно, не безкрає море..., проте, коли на ньому бушують зустрічні вітри, воно немов зривається з ланцюга, нагадує розлючений океан.

Не думаймо лише про ті бурі, які нападають на нас зусібіч, але також про ті бурі, ще небезпечніші, які, коли за бортом неспокійно, хитають нас ізсередини та, здається, ось-ось перекинуть. Хвилі накочуються на нас, ми боремося із зустрічними вітрами – пригніченням, внутрішнім заціпенінням, жорсткістю, образами, – а ті несподівані, нездоланні підводні течії, через які часом уже не знаємо, куди пливемо: ми виснажені, не маємо сили веслувати, а ніч темна.

Здається, настає крах, а де в той час Ісус? Він недалеко від нас, Він ближче, ніж будь-коли, у ще

тіснішій єдності з нами, ніж раніше: Він зійшов на гору, осторонь, щоб помолитися, і коли настав вечір, Він тут, на самоті. У ці божевільні часи, коли наше місто атакує руйнація всякого життя, Ісус найперше просить нас про те, щоб ми зійшли на гору (а це завжди нелегко!) – на гору молитви, і стояли там разом з Ним перед лицем Отця. Нам треба лише розчинитися в Його молитві. Зараз ми менше, ніж зазвичай, уміємо молитися «як слід»; але коли перебуваємо в Ньому перед лицем Отця, то навіть, опинившись «самі» посеред бурі, будемо з усіма Його стомленими братами: разом з Ним будемо для них правдивою Церквою.

О четвертій сторожі ночі, тобто після третьої години, Господь іде до нас, «ступаючи морем» (Мт. 14, 25). Якщо ми тільки те й робили, що веслували проти розлюченого вітру, нам важко впізнати його, бо нашим єдиним горизонтом є наша стривожена уява. Але якщо ми молилися, поки веслували, в тиші серця та серед галасу смерти чуємо голос того, хто «розстелив землю над водами» (Пс. 136, 6): «Заспокойтесь, – це я, не страхайтесь!» (Мт. 14, 27).

Можливо, – це залежить від нас – що, як Петро, вагаючись між довірою та сумнівом, ми захочемо піти далі..., щоби бути з Господом. Але знаймо, що ми зможемо піти назустріч бурі лише за умови, що не дивитимемося на себе самих, ані на загрозливі хвилі, ні на свою слабкість, а лише на Нього, на Ісуса.

Ісус каже кожному з нас: «Підійди!» (Мт. 14, 29), але ми ризикуємо втопитися, поки не покладемо всю свою довіру виключно на Господа. Саме про це мусимо пам'ятати у майбутньому. За першим діалогом: «Господи, рятуй мене!»... – «Маловіре, чому засумнівався?» (Мт. 14, 30 – 31), для нас мав би пролунати діалог люблячої довіри: «Підійди!» (Мт. 14, 29); «Люблю Тебе, Господи, моя сило! Моя скеле..., мій визвольнику!» (Пс. 18, 2 – 3).

Найчудеснішою в тій євангельській ситуації є Господня рука. Вона дивовижна. Він уже простягав її тещі Петра, дочці Яіра. Ця рука торкалася прокаженого, Він розкрив її, проколену на дереві хреста, і нею Він вивів на волю тих, що були ув'язнені в смерті, коли зійшов до аду. Саме вона опускається до нас в Його вознесенні, яке триває постійно, благословляє нас, щедро зсилаючи животворного Духа. У Твоїй руці, Господи, наша сила, в ній є Твоя любов до нас.

Якщо для того, щоб розквітла любов, потрібна віра, як нам триматися у стосунках з Господом, Який так любить людей? Як би ми поводитися зараз стосовно дорогих нам людей? Розкривали б перед ними свої побоювання, хитання? Так, якщо вони можуть допомогти нам полегшити цю ношу, але в іншому випадку – ні, бо хочемо радше додавати їм відваги та надії. Перед Ісусом нам нічого приховувати, ми можемо і повинні відкрити перед ним свою слабкість..., але вміймо також подарувати Йому трохи усмішок, усмішок серця. Він знає наше страждання і знає страждання всіх невинно замордованих: Він знає його зсередини, бо вповні пережив та поніс його. Йому нема потреби нагадувати про нього, хіба що, подібно, як у молитвах заступництва на Божественній літургії, з подякою за все та з довірою. Такою мала би бути наша усмішка серця до того, хто промовляє до нас уже не через бурю, як до Йова, а з трону свого хреста, в любові.

І тоді вітер вщухає. Богородиця співстраждання навчить нас тієї лагідної любови, яка проганяє всякий страх зі серця. То ж ми будемо Церквою співстраждання для багатьох тих, які серед бурі ще не знають свого Спасителя.

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

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.

BUILDING FUND

Donations		
sub-total	\$14,507.00	
Kitt's Kitchen		
sub-total	\$2,105.10	(corrected)
Total Donations	\$15,762.10	
Interest dividends	\$1.31	
Expenses		
AEI	\$3,900.00	<i>Environmental Study</i>
Bell Tower	\$2,500.00	<i>Due Diligence</i>
Wire Fee	\$25.00	
Total Expenses	\$6,425.00	
Current Balance	\$10,338.41	

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

Sunday offering for July 15

Amount	Number
\$5.00	1
\$6.00	1
\$17.00	1 (loose)
\$20.00	2
\$22.00	1
\$25.00	1
\$40.00	1
\$50.00	5
\$105.00	2
\$120.00	1
\$150.00	1
<hr/>	
\$685.00	

Parishioner Total: \$685.00
Average / parish household (43): \$22.22
Weekly Stewardship Goal: \$2200.00

Deficit: <\$1515.00>



**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

Baptism

As Christ, its giver, is called by many and diverse names, so also is His gift. Because of the great joy we experience either in regard to it ... or because of its many forms of benefit, we have many names for it as well. We call it gift, grace, baptism, illumination, anointing, robe of incorruption, washing of rebirth, seal, everything honorable. It is gift because it is conferred on those who bring nothing of their own; grace since it is given even to the guilty; baptism because sin is buried in the water; anointing for it is priestly and royal as are those who are anointed; illumination because it radiates light; robe since it covers our shame; bath because it washes; and seal as it is our safe-

guard and sign of God's Lordship. In this the heavens rejoice together, this the angels glorify because it is like their great radiance. This is an image of the blessedness to come. We desire to sing forth its praises, but we are unable to do so worthily.

Since we are twofold, I mean body and soul, and our nature is visible yet also invisible, the purification is also twofold, through water and Spirit. The one is received in a way that can be seen and is bodily, as the other joins with it spiritually and in a way that cannot be seen. And the one is symbolic while the other is true and purifies the depths.

St. Gregory the Theologian