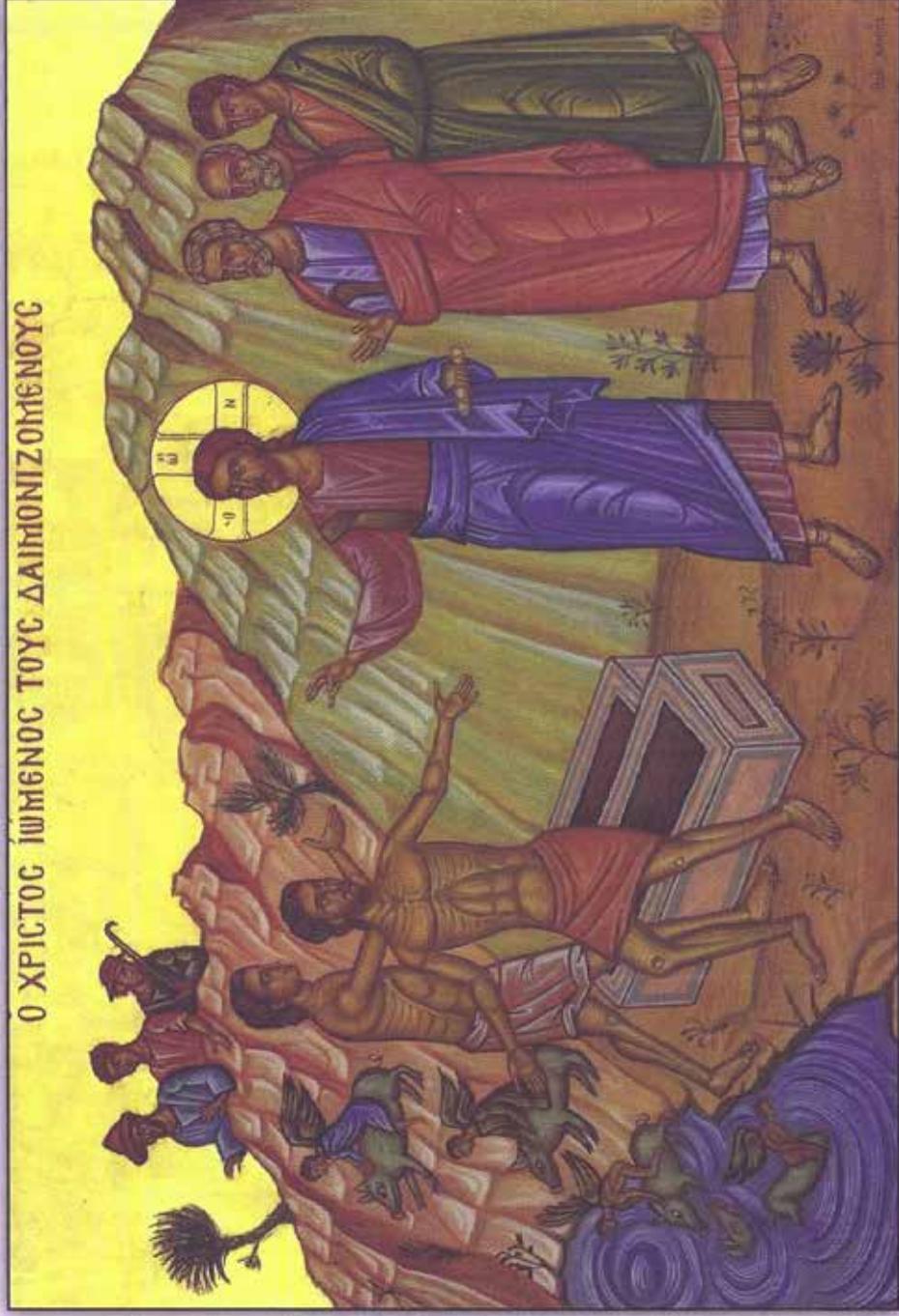


FIFTH SUNDAY AFTER PENTECOST

Ο ΧΡΙΣΤΟΣ ΙΩΗΓΕΝΟΣ ΤΟΥΣ ΔΑΙΜΟΝΙΖΟΜΕΝΟΥΣ



Icon of the Gadarene Demoniacs

June 23, 2013

5TH SUNDAY AFTER PENTECOST – TONE 4
NATIVITY OF ST. JOHN THE BAPTIZER (OBSERVED)
THE HOLY MARTYR AGRIPPINA OF ROME

SCHEDULE OF SERVICES FOR THE WEEK OF JUNE 16– JUNE 23

FRIDAY, JUNE 28 – TRANSLATION OF THE RELICS OF THE HOLY WONDERWORKERS AND UNMERCENARIES
CYRUS AND JOHN

6:00 PM – Great Vespers with Lytia for Peter and Paul (*satisfies for Feast day obligation*)

SATURDAY, JUNE 29 – THE HOLY, GLORIOUS, ALL-PRAISEWORTHY AND PREEMINENT APOSTLES PETER AND PAUL
(*OBLIGATORY FEAST*); PASSING INTO ETERNAL LIFE (1941) OF BLESSED YAKYM (JOACHIM)
(SENKIVSKY), BASILIAN PROTOHEGOUEN AND MARTYR OF DROHOBYCH, WHERE HIS BODY
WAS BOILED

10:00 AM – Divine Liturgy ✚ John Pasichny (2nd Anniversary); Req: Maria Hughes

Please Note: NO VESPERS THIS EVENING

SUNDAY, JUNE 30 – 6TH SUNDAY AFTER PENTECOST; APODOSIS OF STS. PETER AND PAUL. SYNAXIS OF THE
TWELVE HOLY, GLORIOUS AND ALL-PRAISEWORTHY APOSTLES; PASSING INTO ETERNAL
LIFE OF BLESSED VASYL VELYCHKOVSKY, REDEMPTORIST CONFESSOR OF THE FAITH, WHOSE
RELICS LIE AT SAINT JOSEPH CHURCH, WINNIPEG

9:30 AM – Divine Liturgy For All Parishioners

FORGIVENESS DOESN'T EXCUSE THEIR BEHAVIOR.
FORGIVENESS PREVENTS THEIR BEHAVIOR FROM
DESTROYING YOUR HEART.

Consistent Togetherness

The success of any athletic team is due not only to the talent of the players and coaches but also to a powerful sense of “togetherness” formed by consistently being with one another. The same is true in the Church. Spending the Lord’s Day in communion with Him and one another will not only strengthen our Mission but it will also bring us closer to the Kingdom where consistent togetherness is what it is all about.

**RESPECT YOUR ELDERS –
THEY GRADUATED WITHOUT
GOOGLE.**

Sunday offering for June 16

Amount	Number
\$5.00	2
\$10.00	2
\$15.00	1
\$20.00	2
\$40.00	3
\$45.00	1
\$50.00	5
\$75.00	2
\$100.00	4
\$120.00	1
\$150.00	1
<hr/>	
\$1320.00	

Parishioner Total: \$1320.00

Average / parish household (42): \$31.43

Weekly Stewardship Goal: \$2125.00

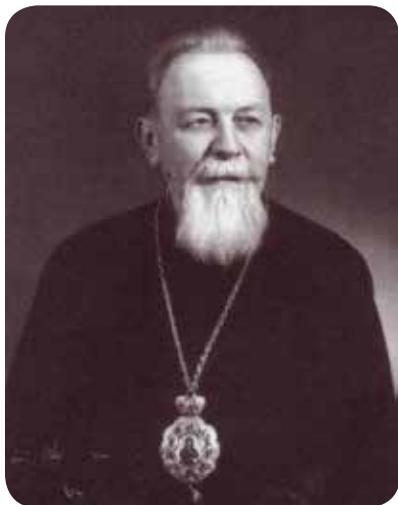
Shortfall: **-\$805.00**

Light in the catacombs

Stalin's death in March 1953 and Khrushchev's "thaw" began a new period in the way of the cross of the UGCC: the catacombs. The main protagonists of this period of the Church's life were the bishops, priests, monks, nuns and faithful who had returned home from the camps and exile. Having survived unspeakable physical and moral tortures, they encountered a different western Ukraine: bloodless, frightened by the terror, deceived by the atheist-communist ideology, but in spite of all that it was still alive and waiting for the Resurrection. These people who knew how to preserve in their hearts faith in Christ and faithfulness to their Church became little islands around which the gradual renewal of church structures began. Thanks to the unbending character of the martyr bishops, the perseverance of the clergy and the faithfulness of the laity, the UGCC survived the period of official "liquidation," organized the underground and gave birth to a new generation of church leaders. For almost half a century it was the largest illegal Christian community in the world and at the same time the largest organism of social opposition to the totalitarian system of the USSR.

"And so take up every divine weapon so that you can stand fast during the storms and, overcoming everything, survive. Stand up, therefore, girding your thigh with truth and clothing yourself with the armor of justice ... But above all take in your hands the shield of faith, with which you will be able to defeat the fiery arrows of the Evil One. And take up the helmet of salvation and the spiritual sword, which is the word of God." -- From a letter of Metropolitan Josyf Slipyj, written in exile, 17 February 1961

Worthy Acting Head – Feast day, June 30



Bishop and Martyr **Vasyl (Velychkovsky)** was born 1 June 1903 in Ivano-Frankivsk. In 1920 he entered the seminary in Lviv. In 1925 in Holosko, near Lviv, he took his first religious vows in the Order of the Most Holy Redeemer and was ordained a priest. Fr. Basil became a missionary in Volyn. In 1942 he became the hegumen (prior) of the monastery in Ternopil, where he was arrested in 1945. He was then taken to Kyiv. His death sentence was soon commuted to ten years of imprisonment and hard labor. He returned to Lviv in 1955, where he continued his pastoral work. In 1963 he was secretly ordained an archbishop in a Moscow hotel by Metropolitan Josyf Slipyj, who, on his way to exile in Rome, passed Bishop Vasyl the responsibility for the catacomb Church. Predicting his own possible arrest, he ordained new underground bishops in 1964, among whom was his successor, Archbishop Volodymyr Sterniuk, who eventually led the Church out of the underground. In 1969 Bishop Vasyl was arrested a second time but after three years of imprisonment he was deported outside the USSR. He died in Winnipeg, Canada on 30 June 1973 as a consequence of serious heart disease which began when he was in prison.

"After many years spent in prisons and labor camps, how pleasant it is to be free with my fellow Ukrainians. What joy to go to pray freely in a Ukrainian church, where no one will send you to the camps or prison because of your prayers ... The prisons and camps ruined my health and my strength, but this was my fate, the Lord God placed this cross on my shoulders."

– From the last speech of Bishop Vasyl to the faithful in Canada, 17 June 1973

Professor and pastor – Feast day, June 26



Priest and Martyr **Father Andriy Ishchak** was born on September 20, 1887 in Mykolayiv, in the Lviv District. He finished his theological studies at the universities in Lviv and Innsbruck (Austria). In 1914 he received his Ph.D. in Theology and was ordained. Beginning in 1928, he taught Dogmatic Theology and Canon Law at the Lviv Theological Academy. He was able to combine his professorial duties with his pastoral work in the village of Sykhiv near Lviv, where he met his death. Even under the threat of great danger he did not leave his parishioners without spiritual guidance. He was faithful to the end. In 26 June 1941, he died a martyr for the faith at the hands of soldiers of the retreating Soviet Army.

“As the war began, the priest was taken at Persenkivka, the neighboring station. Sometime in the afternoon they took him, detained him until the evening, then they let him go. My dad, because they knew each other well, told him: “Father, when they let you go, I would advise you to hide for a few days.” Because it was already clear that the Germans were coming and the Bolsheviks would be fleeing. “Hide yourself and we’ll survive.” But the priest said: “Ivan, the shepherd doesn’t abandon his flock. And I can’t leave my parishioners and conceal myself.” In two days the military came and took him from his home. It was overgrown there with bushes, some distance from the parish, maybe a half-kilometer. They brought him there and killed him. They shot him in the stomach, and it looked like they also stabbed him with a knife.”-- From the testimony of Ivan Kulchytskyi

Benevolent prior – Feast day, June 27

Priest and Martyr **Father Severian (Baranyk)** was born on July 18, 1889, place of birth unknown. On 24 September 1904 he entered the monastery of the Basilian Fathers in Krekhiv. He was ordained to the priesthood on 14 February 1915. In 1932 he became the hegumen (prior) of the monastery in Drohobych. In life he was noted for his special kindnesses to youth and orphans. He inspired all with his joy and was famous for his preaching. On 26 June 1941 the NKVD (KGB) arrested him. They brought him to a prison in Drohobych, after which he was never seen alive again. His body, mutilated by tortures, was found among other dead prisoners.



He died a martyr for the faith at the end of June 1941.

“Behind the prison I saw a big hole which had been covered up, filled with sand. When the Bolsheviks retreated the Germans came and people rushed to the prison to find their relatives. The Germans allowed people into the area of the prison in small groups to claim their murdered relatives, but most people stood by the gates. I was a little boy and didn’t see anything from the gates, so I went to the side and climbed a tree. There was a terrible stink ... I saw how the Germans sent people to uncover the hole which was filled with sand. The hole was new, because the people uncovered it with their hands. They dragged out the murdered bodies. There was a little covering near the hole, and under it I saw the dead body of Father Severian Baranyk, Basilian, with visible marks of his prison tortures; his body had unnaturally swelled, black, his face terrible. Dad later said that on his chest the sign of the cross had been slashed.” -- From the testimony of Yosyf Lastoviak

Loving monk – Feast day, June 29



Priest and Martyr **Father Yakym (Senkivskyi)** was born on 2 May 1896 in the village of Haji Velyki, Ternopil District. After completing his theological studies in Lviv, he was ordained as a priest on 4 December 1921. He received a Ph.D. in Theology in Innsbruck (Austria). In 1923 he became a novice in the Basilian order in Krekhiv. After professing his first vows he was assigned to serve in the village of Krasnopushcha, and later to the village of Lavriv, in the area of Starosambir. From 1931 to 1938 at St. Onufry monastery in Lviv he was chaplain of the Marian Society, he ministered to children and youth and organized a Eucharistic Society. In 1939, he was appointed proto-hegumen (abbot) at the monastery in Drohobych. He was arrested by the Bolsheviks on 26 June 1941. According to the testimony of various prisoners, he was boiled to death in a cauldron in the Drohobych prison on June 29. Because of his righteous life the faithful held him up as a model of service to Church and nation.

He died a martyr for the faith.

“From the first days of his time in Drohobych he became the favorite of the whole town. He gained the affection of the population with his remarkable talent, his ability to speak to the scholar and the laborer, young and old, and even to the little child. He was always polite and with a warm smile on his face. In your soul you felt that this person had no malice, and in addition to the impression of humility and dignity, a true servant of Christ was evident.” -- From the memories of Fr. Orest Kupranets

Fearless preacher – Feast day, June 27

Priest and Martyr **Father Zenoviy (Kovalyk)** was born on August 18, 1903 in the village of Ivakhiv near Ternopil. He entered the Congregation of the Redemptorists and on 28 August 1926 he made his religious vows. His philosophical and theological education was received in Belgium. He returned to Ukraine and on 4 September 1937 was ordained to the priesthood. He served as a missionary in Volyn. On 20 December 1940 he was arrested in church while giving a homily. After terrible tortures he was murdered by the Communists in a mock crucifixion against a wall in a prison on Zamarstynivska Street, in Lviv in June 1941.



He died a martyr for the faith.

“[His] sermons made an incredible impression on the listeners. But in the prevailing system of denunciations and terror this was very dangerous for a preacher. So I often tried to convince Father Kovalyk ... that he needed to be more careful about the content of his sermons, that he shouldn't provoke the Bolsheviks, because here was a question of his own safety. But it was all in vain. Father Kovalyk only had one answer: 'If that is God's will, I will gladly accept death, but as a preacher I will never act against my conscience.'”-- From the memories of Yaroslav Levytskyi

THE SEED OF THE WORD IN THE GENTILES

IN MUCH OF THE WORLD TODAY multi-cultural communities abound. There are cities whose residents trace their lineage to every part of the globe, where a host of languages, religions, foods and music abound. At the same time we know that there are also more homogeneous communities – usually smaller or more isolated – where a different ethnic, religious or even regional background would set people apart as being outsiders. In these traditional societies uniformity is more valued than diversity.

Israel during its formative period was such a society. In many respects it was similar to its neighbors in the Middle East with one exception that set them apart from others: Israel held strongly to monotheism, belief in only one God, and to a moral system believed to be given by Him. Neighboring peoples – such as the Assyrians, Babylonians, Canaanites – each revered a host of gods and goddesses which the Israelites held to be no gods at all. The Israelites classed all these peoples as goyim, a word which first referred to a horde of pests, such as locusts. Our Bibles translate goyim as “Gentiles.”

Jewish identity was to a great extent defined by their monotheism, which was always threatened when they mingled with Gentiles. Their identity – and their purity before God – suffered when “they mingled with the Gentiles and learned their works” (Psalm 106:35). There were numerous occasions during the first millennium bc when the political elite fostered alliances with goyim and adopted some of their ways.

By the time of Christ permissible contact between religious Jews and Gentiles was severely restricted. Thus Jesus sent His disciples to proclaim the Kingdom of God first among Jews: “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans but go rather to the lost sheep of the house of Israel” (Matthew 10:5-6).

The Jews considered themselves the people of God, the nation through whom He worked in the world. The Lord Jesus was referring to this conviction when He told the Samaritan woman, “You worship what you do not know; we know what we worship, for salvation is of the Jews” (John 4:22). This did not mean that their place as God’s chosen people was given to them as a privilege but as a responsibility. God would work through Israel for the sake of all who would believe in Him. Gentiles, too, would take their place in God’s People.

St Paul saw Christ as the One who fulfilled Israel’s role in God’s plan by bringing together Jews and Gentiles: “Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers, and that the Gentiles might glorify God for His mercy, as ...Isaiah says: ‘There shall be a root of Jesse; and He who shall rise to reign over the Gentiles, in Him the Gentiles shall hope’ (Romans 15:8-9,12).

By the time of Christ Jewish territory was part of the Roman Empire, a multi-cultural society. The ancient Greek and Roman gods and goddesses were still worshipped but Greek philosophy had a greater moral authority. Socrates, Plato, Aristotle, and other philosophers had more influence over the leaders of the empire than did the traditional Roman deities.

St Paul, whose travels took him to numerous cities in the Roman Empire, knew the ethical dimension of Greek philosophy. He recognized that, even without direct revelation from God, people could arrive at an ethical stance that in many respects paralleled what God had revealed to His people Israel. Thus St Paul wrote, “when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts” (Rom

2:14-15). Through reason people can discover the basic principles of a godly life – what has come to be known as the “natural law.”

Thus the first generation of Christians, who had been led by God to see faith rather than ethnic heritage as the key for membership in God’s people, came to value the highest aspirations of philosophy as compatible with and even fulfilled in the Gospel.

ST JUSTIN THE PHILOSOPHER

Over the next few centuries in the Roman Empire a number of people trained in classical philosophy became Christians. Many would become the intellectual leaders of the Church, the great Fathers to whom we still look for inspiration. One of the first pagan philosophers to embrace Christianity was Justin, born in Nablus into a pagan Roman family who had settled in Palestine in the first century. Justin tells that he was given the classical Roman education and explored the various philosophical currents of his time, ultimately adopting Platonism. In his Dialogue with Trypho 8, Justin writes of encountering an old man – a Palestinian or Syrian Christian – who encouraged him to explore the Biblical prophets who, he said, were more trustworthy than pagan philosophers. Then, as Justin would recall, “Straightway a flame was kindled in my soul; and a love of the prophets, and of those men who are friends of Christ, possessed me; and while turning over His words in my mind, I found this philosophy alone to be safe and profitable.”

Justin lived the life of a traveling lecturer promoting his newly-adopted philosophy, Christianity. Arriving in Rome he established a philosophical school advancing his faith by his lectures and writings, several of which have survived. He taught that the writings of the Old Testament prophets were fulfilled in what he called “the memoirs of the apostles” (the Gospels).

Like St Paul, Justin came to see that the most exalted pagan philosophers had “the law written in their hearts.” He called Socrates and Heraclitus “seminal Christians.” They possessed the seed of the Gospel; the mature fruit would be revealed only in Christ.

Justin was also deeply impressed by the fearless witness of the Christian martyrs in the face of persecution. He writes, “For I myself, too, when I was delighting in the doctrines of Plato, and heard the Christians slandered, and saw them fearless of death ...perceived that it was impossible that they could be living in wickedness and pleasure. For what sensual or intemperate man ... would not rather continue always the present life” (Second Apology, 12).

Justin was subjected to the same fate in ad 165, denounced by a pagan philosopher, Crescens, whom he had debated. According to his pupil Tatian, Justin was tried with six others by the prefect of the city and was beheaded. The holy martyr Justin the Philosopher is commemorated in the Church on June 1.

Justin’s view of classical philosophers as “seminal Christians” may be seen in the frescos of Plato, Socrates and the rest who often adorn the outer porches of Greek churches. During the Ottoman period the only schools allowed to the Christians were often conducted on these porches under the watchful gaze of these philosophers.

You emptied the cup of the wisdom of the Greeks, yet still remained thirsty until you came to the well where you found water springing up to eternal life. Having drunk deeply of it, you also drank the cup which Christ gave to His disciples. Wherefore, O Justin, we praise you as a philosopher and martyr of Christ.

– Troparion, June 1



**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

Asking Jesus to Leave

Of all the miracle stories of Jesus, the one recorded in today's Gospel reading stands out as unique. In most other occasions when Jesus healed or cured, the result was that more people came and asked to be cured. However, in the case of Jesus expelling demons from the man in the Gadarene territory, the result was that the whole village came out and asked Jesus to leave that area! (Matthew 8:34)

Ingratitude is certainly not the reaction we would expect the townsfolk to have since a member of their community restored to his right mind by the command of Jesus. Previously, he was prone to fits of madness and the source of his madness was understood to be demonic possession. Jesus commanded the demons to leave the man and restored the man to his right mind. Had this been the end

of the story, perhaps the people would have been filled with gratitude. However, Jesus sent the demons into a herd of swine, which then jumped over a cliff and drowned.

Why did Jesus send the demons into the swine? According to Jewish law, pork is considered to be an unclean product. Jews were to have no contact with pork. Because of this, the Jews of that town were breaking their own religious law.

By expelling the demons into the swine, Jesus not only healed a man, but also reestablished a forgotten value system in a town. Unfortunately, the inhabitants were not ready to receive this lesson. It is no surprise, then, why they met Jesus with such ingratitude and asked Him to leave their district.