

FIFTH SUNDAY AFTER PENTECOST



Icon of Saints Peter and Paul



June 28, 2015

5TH SUNDAY AFTER PENTECOST – TONE 4

TRANSLATION OF THE RELICS OF THE HOLY WONDERWORKERS AND UNMERCENARIES CYRUS AND JOHN

SCHEDULE OF SERVICES FOR THE WEEK OF JUNE 29 – JULY 5

MONDAY, JUNE 29 – *THE HOLY, GLORIOUS, ALL-PRAISEWORTHY AND PREEMINENT APOSTLES PETER AND PAUL*

9:30 AM – Divine Liturgy

SATURDAY, JULY 4

Please Note: No Vespers for the Summer - Vespers will begin again in the Fall

SUNDAY, JULY 5 – 6TH SUNDAY AFTER PENTECOST; OUR VENERABLE FATHER ATHANASIOS OF ATHOS

8:45 AM – Divine Praises

9:30 AM – Divine Liturgy

For All Parishioners

*If you are reading the bulletin during the Liturgy (including the homily),
please **stop** and be attentive – будьмо уважні!*

Especially important is pure prayer - prayer which is unceasing and uninterrupted. Such prayer is a safe fortress, a sheltered harbor, a protector of virtues, a destroyer of passions. It brings vigor to the soul, purifies the intellect, gives rest to those who suffer, consoles those who mourn. Prayer is converse with God, contemplation of the invisible, the angelic mode of life, a stimulus towards the divine, the assurance of things longed for, 'making real the things for which we hope' (Heb. 11:1). As an ascetic you must embrace this queen of the virtues with all your strength. Pray day and night. Pray at times of rejection and at times of exhilaration. Pray with fear and trembling, with a watchful and vigilant mind, so that your prayer may be accepted by the Lord. For, as the psalmist says: 'The eyes of the Lord are on the righteous, and His ears are open to their prayer' (Ps. 34:15).

– St. Theodoros the Great Ascetic

St. John Paul II

“Where homosexual unions have been legally recognized or have been given the legal status and rights belonging to marriage. ***clear and emphatic opposition is a duty.***”

One must refrain from any kind of formal cooperation in the enactment or application of such gravely unjust laws and, as far as possible, from material cooperation on the level of their application. In this area, ***everyone can exercise the right to conscientious objection.***”

Considerations Regarding Proposals to give Legal Recognition to Unions Between Homosexual Persons. June 2003

“Love has three and only three intimacies: speech, vision, and touch. These three intimacies God has chosen to make his love intelligible to our poor hearts. God has spoken He told us that he loves us: that is Revelation. God has been seen: That is Incarnation. God has touched us by his grace: That is Redemption. Well indeed, therefore, may he say: “What more could I do for my vineyard than I have done? What other proof could I give of my love than to exhaust myself in the intimacies of love? What else could I do to show that my own Heart is not less generous than your own? If we answer these questions aright, then we will begin to repay love with love. Then we will return speech with speech which will be our prayer; vision with vision which will be our faith; touch with touch which will be our communion.”

– Archbishop Fulton Sheen
(The Eternal Galilean)

Supreme Court Decision On Marriage “A Tragic Error” Says President Of Catholic Bishops’ Conference

June 26, 2015

WASHINGTON—The U.S. Supreme Court decision, June 26, interpreting the U.S. Constitution to require all states to license and recognize same-sex “marriage” “is a tragic error that harms the common good and most vulnerable among us,” said Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops (USCCB).

The full statement follows:

Regardless of what a narrow majority of the Supreme Court may declare at this moment in history, the nature of the human person and marriage remains unchanged and unchangeable. Just as *Roe v. Wade* did not settle the question of abortion over forty years ago, *Obergefell v. Hodges* does not settle the question of marriage today. Neither decision is rooted in the truth, and as a result, both will eventually fail. Today the Court is wrong again. It is profoundly immoral and unjust for the government to declare that two people of the same sex can constitute a marriage.

The unique meaning of marriage as the union of one man and one woman is inscribed in our bodies as male and female. The protection of this meaning is a critical dimension of the “integral ecology” that Pope Francis has called us to promote. Mandating marriage redefinition across the country is a tragic error that harms the common good and most vulnerable among us, especially children. The law has a duty to support every child’s basic right to be raised, where possible, by his or her married mother and father in a stable home.

Jesus Christ, with great love, taught unambiguously that from the beginning marriage is the lifelong union of one man and one woman. As Catholic bishops, we follow our Lord and will continue to teach and to act according to this truth.

I encourage Catholics to move forward with faith, hope, and love: faith in the unchanging truth about marriage, rooted in the immutable nature of the human person and confirmed by divine revelation; hope that these truths will once again prevail in our society, not only by their logic, but by their great beauty and manifest service to the common good; and love for all our neighbors, even those who hate us or would punish us for our faith and moral convictions.

Lastly, I call upon all people of good will to join us in proclaiming the goodness, truth, and beauty of marriage as rightly understood for millennia, and I ask all in positions of power and authority to respect the God-given freedom to seek, live by, and bear witness to the truth.

What is the Most Effective Way to Preserve Marriage When Society Falls Apart?

by Philip Kosloski 06/26/2015

While the recent decision by the U.S. Supreme Court to legalize same-sex marriage is not surprising, it does reveal how far our society has gone and how much work needs to be done. It shows that our society does not know the purpose of marriage and confuses it with companionship and pleasure instead of a love that reflects the mystery of God.

Then again, it shouldn't be surprising with the rise of divorce over the past 50 years. The institution of marriage has been crumbling before our eyes for decades and so this decision by the U.S. Supreme Court only confirms this truth.

So what can we do? How can we turn the tide and bring marriage up from the ashes?

It is very simple: we need more married saints!

If our children do not grow up in an environment where they see a shining example of marital love, they will buy into the lies of the world. Marriage is the bedrock of the family and if husband and wife do not lead lives of holiness, love and respect, the entire family will collapse.

We need to dig deep and heal the wounds that are in our marriages before we can heal the wounds in society.

Enter: (Saints) Louis and Zélie Martin



It is no coincidence that Blessed Louis and Zélie Martin will be the first married couple to be canonized (*note: in the Western Church*) in October, overlapping with the Synod on the Family. Louis and Zélie Martin were the parents of nine children, five

of whom were called to the religious life, including the beloved Saint Thérèse of Lisieux and four were called home to God in their first years of life. Their example of holiness was so strong that it is very likely many of their children will be raised to the altars for public veneration (for example, Léonie's cause for canonization is in its initial stages).

Their example of sanctity could not have come at a better time.

The best part of their example of marital love is that it they were human like us and had many struggles to endure to become saints. It was not easy for them.

Not only did they have to witness child after child die in their arms, Zélie in particular experienced much stress in trying to raise Leonie, the "problem child." The situation proved to be such a great cross that Zélie would write, "Well, I have no longer any hope of changing her nature save by a miracle." The fact that Leonie's cause for canonization has begun shows that even amidst the trials of disciplining an obstinate child, Louis and Zélie succeeded in training a household of saints.

As a result, Louis and Zélie Martin are great intercessors and examples for all families. We need them in our fallen world to be beacons of light, showing us what true marriage is all about. We need their example to give us hope that we can save marriage from the ash heap and teach our children, however obstinate they may be, the truth about marriage.

We need married saints. That is the most effective way to preserve the sanctity of marriage when society falls apart.

Read more: <http://www.ncregister.com/blog/philip-kosloski/what-is-the-most-effective-way-to-preserve-marriage-when-society-falls-apor/#ixzz3eI3LsRBN>

Orthodox Prayers for Husband and Wife

Traditional prayer for a married couple

O Merciful God, we beseech Thee ever to remind us that the married state is holy, and that we must keep it so; Grant us Thy grace, that we may continue in faithfulness and love; Increase in us the spirit of mutual understanding and trust, that no quarrel or strife may come between us; Grant us Thy blessings, that we may stand before our fellows and in Thy sight as an ideal family; And finally, by Thy mercy, account us worthy of everlasting life: For Thou art our sanctification, and to Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of ages. Amen.

Prayer by Archimandrite Nicodim (Mandita)

O Lord Jesus Christ our God, our Sweet Savior, Who taught us to pray always for each other, so that by thus fulfilling the holy law we will be made worthy of Thy mercy: look down with compassion on our married life and keep from all perilous falls, from enemies both visible and invisible, my husband/wife whom Thou hast granted me, that we may pass our time together until the end with oneness of mind. Grant him/her health, strength, and fullness of wisdom enlightened from above, so that he/she may be able to fulfill his/her duties all the days of this life according to Thy will and commandments. Protect and keep him/her from temptations, and may he/she be able to bear and conquer those temptations that come upon him/her. Strengthen him/her in right faith, strong hope, and perfect love, so that together we may do good deeds and that we may order all our life according to Thy divine ordinances and commandments.

O Greatly-Merciful Lord, hear us who humbly pray to Thee, and send Thy divine blessing in truth on our married life and on all our good deeds, for it is Thine to hear and have mercy on us, O our God, and to Thee we ascribe glory: to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages.

Amen.

A Prayer for Vision

Disturb us, Lord, when we are too well pleased with ourselves; when our dreams have come true because we have dreamed too little; when we arrived safely because we have sailed too close to shore. Disturb us, Lord, when with the abundance of the things we possess, we have lost our thirst for the water of life. Stir us, Lord, to dare more boldly, to venture on wider seas, where storms will show your mastery; where losing sight of land, we shall find the stars. We ask you to push back the horizons of our hopes and to push us into the future in strength, courage, hope and love. Amen.



Things Are Going to Get Very Tough, Very Quickly, for the Church and Her Allies

by Msgr. Charles Pope, ncregister.com

Most were not surprised by the Supreme Court decision today. Court watchers who had attended the hearings earlier this year were rather certain that the mood of the court was to find a constitutional right to marriage and extend it to those with same-sex attraction.

I am not a lawyer and will not therefore speak to the legal demerits of this decision. Others, including the minority on the Court, can speak to that.

But as a citizen I wonder how we have come to a place in our legal and legislative system where unelected judges for life, who in effect answer to no one, can make such increasingly common and sweeping decisions regarding basic human institutions.

Increasingly in our nation, many are beginning to feel quite powerless over the most basic aspects of their life. Governmental decisions in both the executive and judicial branches of government are eclipsing and overruling plebiscites and laws crafted by and enacted by elected legislators, who are answerable to the American people. Judges are imposing, often at brisk speed, sweeping changes with little opportunity for appeal or redress. The wide use of executive power by presidents has also become wide and sweeping in the same matters.

The balance of power has shifted dramatically toward the judicial branch and judges who “know better” than the American people or their elected legislators.

Clearly there is a place for judicial review of laws and policies. But it is increasingly evident that the judicial activism of recent decades is way out of balance.

Sadly, both conservatives and liberals have often had recourse to courts for matters that really should have been handled in the give-and-take of the legislative process. Too many people have preferred to gamble with judicial fiat, rather than building political consensus. Too many legislators, and even the

American people, have ceded this authority to nine individuals who answer to no one. This is not healthy.

It remains to be seen how this new constitutional right (never before known until now) will affect our religious liberties. Judge Kennedy’s assurances notwithstanding, I am not optimistic that within short order, large numbers of legal challenges to the Church’s right to refuse recognition and celebration of such unions will be eroded steadily, and at some point made illegal altogether. If you think I am alarmist, I ask only that you consider how many businesses and “wedding chapels” have already been fined for rejecting on religious grounds the demand to cooperate with the celebration of same-sex unions.

Remember this too: It is not just “the Church” that has a right to religious liberty. YOU have a right to religious liberty. Rather consistently local judges and others have said that religious liberty does not prevail for individuals who own businesses or engage in commerce. In effect, you can have religious liberty, so long as you don’t own a business. Here too there are legal nuances, but the fundamental trajectory is clear: Anyone who opposes the celebration of same-sex unions and lifestyle are going to be increasingly entangled in the courts and face more and more charges.

Less than ten years ago, predictions of today’s legal landscape would have been laughed at as dubious. Those who envisioned it were called fearmongers and worse. But here we are. And pardon me for being more than a little concerned that the slope is going downhill faster and steeper than any of us care to imagine. Things are going to get very tough very quickly — not just for “the Church”, but for traditional believers and anyone who dares stand against what has become a juggernaut of judicial activism and rule from the bench.

Every American should be concerned by this. This is a sword that swings both ways.

A Note on Kneeling

Now that Pentecost has past, kneeling is no longer forbidden for weekday Liturgical Services. Kneeling is reintroduced into the **weekday** Liturgical services with the Kneeling Prayers (which technically are part of Vespers for Monday.) Kneeling is **still prohibited for all Sundays**. "Because kneeling is a sign of penance in the Eastern tradition, the faithful should be discouraged from kneeling during the Paschal Season and on **all** Sundays of the year. The faithful should be properly instructed as to the reasons why kneeling at these times is not congruent with the theology of the Eastern Churches." (Art. 464 § 1 - *Pastoral Guide of the Ukrainian Catholic Church in the USA.*)

Sunday offering for June 21

Amount	Number
\$5.00	1 (loose)
\$15.00	2
\$20.00	1
\$25.00	1
\$40.00	3
\$50.00	3
\$75.00	1
\$200.00	1
\$655.00	

Parishioner Total: \$655.00

Average / parish household (42): \$7.99

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1470.00)

Year-to-date deficit: \$25280.00

Please Note:

When you are away, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. Your absence on any Sunday does not negate your obligation to support your home parish.

Roof Campaign



The hall roof is in dire need of repair. There are at least six separate leaks. Numerous patch jobs have failed to solve the problems. The current drought has minimized the problem but we continue to pray for rain anyway. There is good news and bad news: The good news is - we have the money; the bad news is - it's still in your pockets. We will be soliciting quotes for repairs soon. Know a roofer you would recommend?

Roof Repair Challenge

An anonymous donor has given \$1000.00 towards the repair of the hall roof. The donor has challenged the rest of the parish to contribute to this cause so that the roof can be fully repaired rather than patched.

Roof Challenge Response: \$2790.00
Total: \$3790.00

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Jeanine Soucie: (718) 674-4529

Social Committee Chairperson:

Megan Hartman (619) 540-4291

Finance Committee:

Bohdan Knianicky: (619) 303-9698



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Saints Peter and Paul

The Lord showed Paul what things he would have to suffer for the sake of His name. After that He tested and trained him with hardships. It was He that tested him with chains, He that did it with beatings, He with imprisonments, He with shipwrecks. He it was that procured him his passion, He that brought him finally to this day. One day for the passion of two Apostles. But those two also were as one; although they suffered on different days, they were as one.

We are celebrating a feast day, consecrated for us by the blood of the Apostles. Let us love their faith, their lives, their labors, their sufferings, their confession of faith, their preaching. We make progress ourselves, you see, by loving them, not by celebrating these things just for worldly pleasure and enjoyment. After all, what are the martyrs look-

ing for from us? They must have very little, if they are still looking for human praises. If they're still looking for human praises, they haven't yet overcome. But if they have overcome, they are not looking for anything from us for their own sakes; but they are looking for it for our sakes. So let our way be directed toward the Lord. It was a narrow way, a thorny way, a rough way; but with the passage of so many and such wonderful feet it has become smooth. The Lord Himself went along it first, the Apostles went along it fearlessly; after them the martyrs, boys, women, girls. But who was in them? The One who said, Without me you can do nothing (Jn 15:5).

St. Augustine of Hippo

**For more information on Eastern spirituality, visit
www.theosismedia.com**