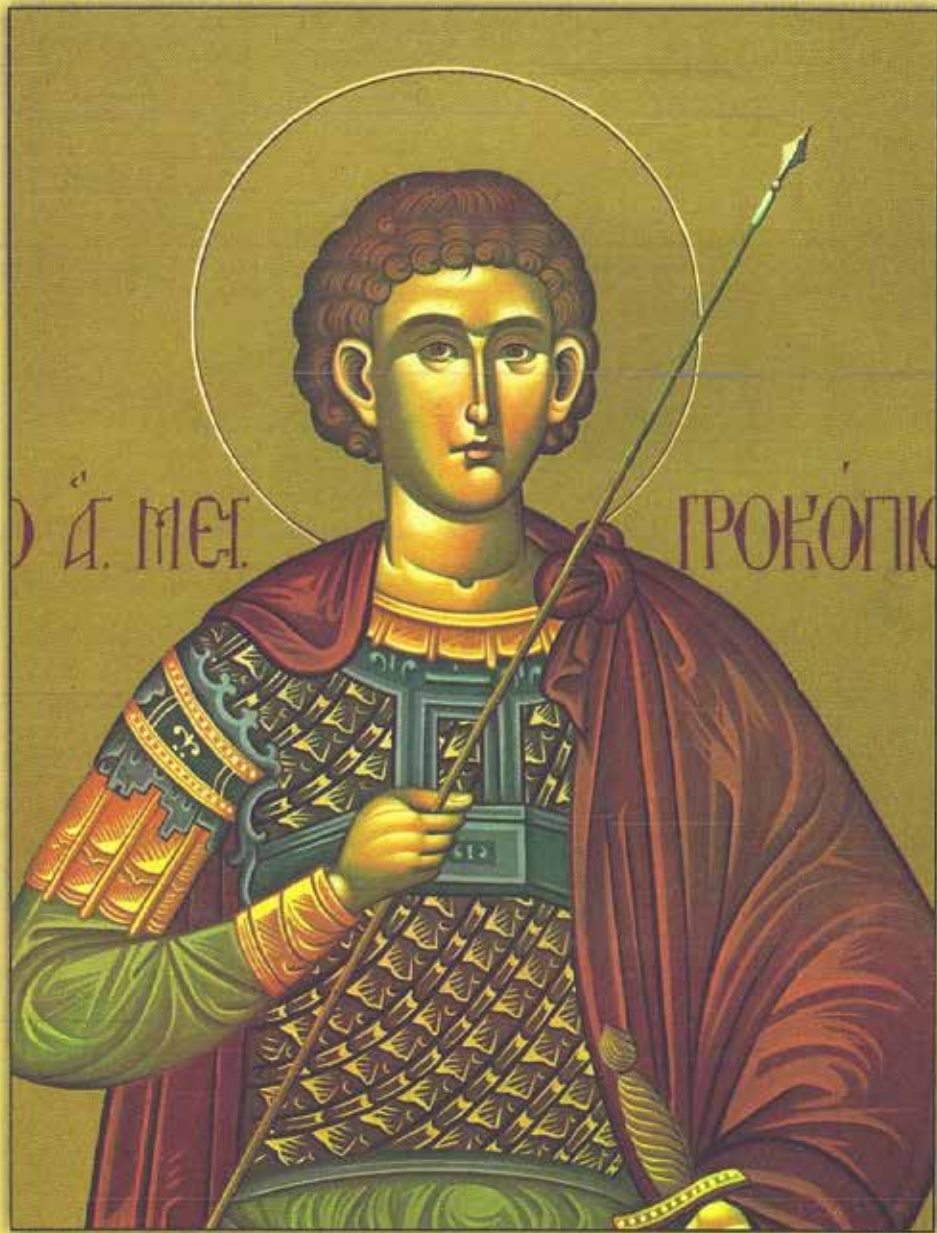


SEVENTH SUNDAY AFTER PENTECOST



*Icon of Saint Procopius -- July 8th*

# July 7, 2013

## 7TH SUNDAY AFTER PENTECOST – TONE 6

OUR VENERABLE FATHERS THOMAS OF MOUNT MALEUM, AND ACACIUS, WHO IS MENTIONED IN “THE LADDER.”

### SCHEDULE OF SERVICES FOR THE WEEK OF JULY 8– JULY 14

**Please Note:** There will be NO Vespers during the Summer months unless noted in the bulletin.

SUNDAY, JULY 14 – SUNDAY OF THE FATHERS OF THE SIX ECUMENICAL COUNCILS; THE HOLY APOSTLE AQUILA  
9:30 AM – Divine Liturgy For All Parishioners

#### ON THE SAINTS

*St. Symeon the New Theologian*

The Church is the body of Christ, His bride, the world to come, and the temple of God. The members of His body are all the saints. However, not all of the saints who will please God have yet appeared, nor yet is thus complete, nor the world to come yet filled. I say this about God's Church. There are, though, many unbelievers in the world today who will believe in Christ; many sinners and debauched who will repent and change their lives; many undecided who will be persuaded. There are many, a great many, up to the sound of the last trumpet, who will prove well-pleasing to God and who have not yet been born. All those who are foreknown by God must be born, come into being, before the world beyond our world, the world of the Church, of the first-born, of the heavenly Jerusalem, is filled up. Then shall the end come and the fullness of the body of Christ be complete.

#### WHAT IS POSSIBLE WITH GOD'S GUIDANCE AND MAN'S GOODWILL

*From the Writings of St. Augustine of Hippo*

From the experience of his passionate youth, Blessed Augustine recognized the need for the soul to free itself from the enticements of the world before it could hope to grasp the things of the spirit. Much of his writing is devoted to exhorting his readers not to be conformed to the ways of the world: “With God's guidance a man of good will can turn the troubles of this present life to the advantage of courage. Among abounding pleasures and temporal prosperity, he may prove and strengthen temperance. In temptations he may sharpen his prudence that he may not only be led into them, but may also become more vigilant and more eager in his love of truth which alone never deceives”.

*“Being Christian means allowing oneself to be renewed by Jesus in this new life. ‘I am a good Christian, I go to Mass every Sunday from 11 til noon, I do this, I do that’ . . . as if it were a collection. But the Christian life is not a collage of things. It is a harmonious whole, harmonious, and the Holy Spirit does it! He renews all things: He renews our heart, our life, and makes us live differently, but in a way that takes up the whole of our life. You cannot be a Christian of pieces, a part time Christian. Being a part-time Christian simply doesn't work! The whole, everything, full-time. The Spirit accomplishes this renewal. Being Christian ultimately means, not doing things, but allowing oneself to be renewed by the Holy Spirit – or, to use the words of Jesus, becoming new wine.”*

*– Pope Francis in his July 6th homily*

#### Sunday offering for June 30

Amount	Number
\$10.00	2
\$20.00	4
\$25.00	1 (loose)
\$40.00	5
\$50.00	1
\$60.00	1
\$75.00	2
\$100.00	1
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\$685.00	

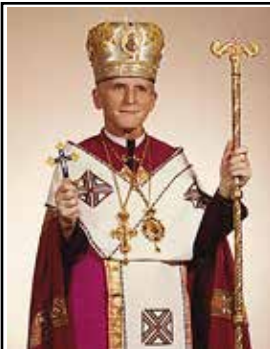
Parishioner Total: \$585.00

Guest Totla: \$100.00

Average / parish household (42): \$13.93

Weekly Stewardship Goal: \$2125.00

Shortfall: **-\$1540.00**



*"Give rest to the soul of your servant, +Bishop INNOCENT, O God and establish him in paradise, where the choirs of the saints and of the just, O Lord, shine like the stars of heaven. Give rest to your servant, +Bishop INNOCENT who has fallen asleep, overlooking his transgressions." (from the order of burial)*

It is with great sadness and heaviness of heart that we inform you of the death of +Bishop-emeritus INNOCENT (Lotocky) OSBM, of Saint Nicholas Ukrainian Catholic Eparchy in Chicago. +Bishop INNOCENT was 97 at the time of his passing. On Saturday, June 29, +Bishop INNOCENT was taken to hospital after having difficulty breathing. His condition deteriorated and he died peacefully in Presence St. Mary Medical Center in Chicago, IL on July 4 at 11:09 am (Central Time).

Bishop RICHARD (Seminack), Priests, Deacons and the staff of the Saint Nicholas Eparchy extend heartfelt condolences to his family, friends, parishioners and all whose life he touched with his gentle heart! Please remember +Bishop INNOCENT in your prayers.

In lieu of flowers we encourage you to direct your donations to the Eparchial Share 2013 program in +Bishop INNOCENT's memory.

**Вічна Пам'ять**

**Eternal Memory!**

***Most Reverend INNOCENT (Lotocky), OSBM***

*1915 – 2013*

November 3, 1915 born to Stefan and Maria Tytyn in Petrykivci Stari, Buchach region, Ukraine, the youngest among two brothers and two sisters.

In 1928 entered the Gymnasium of the Basilian Fathers in Buchach where his religious vocation was affirmed. In 1932 completed the Gymnasium of the Basilian Fathers in Buchach and entered the novitiate of the Order of St. Basil in Krechiv, Ukraine. From 1934 to 1942 studied at Lavriv, Dobromyl, Krystynopil, Ukraine, Omolouce, Czech Republic and Vienna, Austria.

August 8, 1937 pronounced solemn vows of poverty, chastity, and obedience. November 24, 1940 ordained to the Holy Priesthood by the Most Reverend PAUL (Goydich), OSBM, New Martyr, in Omolouce, Czech Republic. In 1941 did pastoral work in Vienna, Austria and completed Doctoral Dissertation on the Holy Spirit in the Liturgy.

In 1946 completed pastoral work in Belgium and came to the United States where served as Superior and Master of Novices in Dawson, PA. In 1951 served as Provincial Superior of the Basilian Province in America. In 1953 served as Pastor of St. George Ukrainian Catholic

Church in New York, NY. In 1958 appointed as Novice Master in Glen Cove, Long Island, NY. In 1960 Superior of St. Nicholas Ukrainian Catholic Church in Chicago, IL. In 1961 Pastor of St. Nicholas Ukrainian Catholic Church in Chicago, IL. From 1962 to 1981 Pastor and Superior of Immaculate Conception Ukrainian Catholic Church in Hamtramck, MI. In 1963 assigned as a Delegate to General Chapter of Basilian Fathers in Rome. From 1962 to 1980 Member of Provincial Council of Basilian Fathers in the USA.

March 1, 1981 consecrated Bishop in Rome by Patriarch JOSEPH (Slipyj). April 2, 1981 solemnly installed as the second Bishop of the St. Nicholas Eparchy at St. Nicholas Ukrainian Catholic Cathedral in Chicago, IL. From 1981 to 1993 Eparch of St. Nicholas Ukrainian Catholic Eparchy in Chicago, IL.

September 28, 1993 retired and was replaced by Most Reverend MICHAEL (Wiwchar), CSSR, the third bishop of St. Nicholas Eparchy.

In 1997 he became a Chaplain of the Senior Citizen Club at St. Nicholas Ukrainian Catholic Cathedral in Chicago, IL.

**Homily of His Beatitude SVIATOSLAV,  
at the 50th International Eucharistic Congress in Dublin, Ireland  
Holy Cross Church, Clonliffe College, 16 June 2012**

*I am the living bread that came down from heaven;  
whoever eats this bread will live forever (Jn 6, 51)*

*Most Reverend Bishops, Reverend Fathers, Dear  
Participants of the 50th International Eucharistic  
Congress in Dublin,*

Glory to Jesus Christ!

We, the children of the Catholic Church from different countries and continents, rites and cultures, are gathered in this ancient city to celebrate, meditate and take part in the greatest gift, which our Saviour has given his Church – the mystery of the Holy Eucharist.

It is providential that the closing days of the Eucharistic Congress coincide with the Feast of the Holy Eucharist according to the Julian calendar followed by many Churches of the Eastern tradition. As representatives of the Churches of the Christian East we wish to contribute to the congress events and share with you our understanding and celebration of this great mystery of the Church.

*Take, eat, this is my body.*

In John's gospel which we have just listened to, Christ describes himself as the bread of life that came down from heaven. He will give himself in this bread so that the apostles may be nourished at the Last Supper. He gives to them—and for them—his divine life which came down from heaven and which has been revealed in the mystery of the Incarnation.

Our Saviour's words allude to Israel's journey through the desert. In those days the people of God were by God's providence deprived of food which came from the ground or through human hands. The Lord applied here a strange pedagogical method: he gives his people bread that comes from heaven — manna. He teaches them in this way that the source of human life, its well-being and happiness, does not lie in man alone. Man does not possess life by himself, he can only receive it from its source which is the Lord himself: the One Living God of Israel. That is why

Moses explaining this event says: "He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live by bread alone, but on every word that comes from the mouth of the LORD" (Deut 8:3).

Speaking of himself as the bread which came down from heaven Jesus revealed that he is the Living God of Israel, the streaming source of everlasting life — the life of his heavenly Father which becomes available through the power of the Holy Spirit. He is the life-giving Word that comes from the mouth of the Father and becomes food, the means of giving life to man through the Holy Spirit.

The apostles heard Christ's invitation to eat this heavenly bread at the Last Supper for the first time when he said, "*Take, eat, this is my body*". The everlasting life in God was revealed in the invitation to "*Drink ... this is my blood*". This gift was *foretold* in the desert by the image of the manna, *announced* by Christ as an invitation to eat his body and drink his blood, *accomplished* by him at the Last Supper, and *fulfilled* by his death and resurrection.

*Drink, this is my blood of the New Covenant.*

The Fathers of the Church often taught that the mystery of the Eucharist is the centre and the summit of Christian life, the antidote against death (*farmakon athanasias*). Jesus Christ invites us to take part in the heavenly bread and the chalice of life everlasting. By the power of the Holy Spirit he enters into our lives, fills us with divinity and makes us, communicants, members of his body which is the Church. St Cyril of Jerusalem teaches that in the mystery of the Eucharist the Lord transforms us to be "co-body and co-blood" with him (cfr *Mystagogical Homily 4,3*). Thus we may be partakers of the life of Christ's Church, her living members, only through holy communion.

By receiving in communion the body and blood of Christ we unite ourselves not only with our God – the source of all life, but also with one another. That is why the motto of our Eucharistic Congress is “Communion with Christ and with One Another”. St Paul writes, “Because there is one loaf, we, who are many, are one body, for we all share the one loaf” (1 Cor 10:17). Commenting on these words St John Chrysostom sees a similarity between the gifts consecrated during the Divine Liturgy and the transformation of the communicants. “What is this bread?—he asks. The body of Christ. What happens to those who receive holy communion? They become the body of Christ. And [that means] not many bodies, but one body” (*Homily 24 on 1 Corinthians 2*).

For the Churches of the Christian East the Divine Liturgy is the most sublime way of celebrating and worshipping the body and blood of our Saviour, the summit of our prayerful ascent, penetrating the depths of communion between God and humankind, the sweetness and joy of the presence of the triune God in the life of his Church. “Our way of thinking reflects the Eucharist and the Eucharist confirms our way of thinking” — states Saint Irenaeus (*Adversus haereses* 4,18,5).

*This is my body which is broken for you...*

*This is my blood which is poured out for you and for many...*

The mystery of the Eucharist is the highest manifestation of unity of the Church, the source of its mission, its preaching, its service to one’s neighbour and heroic witness of Christian martyrs and confessors to the faith. Of significant importance for the history of the Ukrainian Catholic Church is the fact that eighty years ago, here in Dublin, at the Eucharistic Congress of 1932, the representative of our Church was the blessed martyr bishop Mykola Charnetsky. Our Church gave the world, especially in the 20th century, many martyrs and confessors for the unity of the Church and to preserve the communion with the successor of St Peter as the visible sign and heart of universal unity of the one Mystical Body of Christ. As bishop of the persecuted Church, Mykola Charnetsky untiringly celebrated the Divine Liturgy in prison and in exile,

notwithstanding prohibitions and punishments, under extraordinary circumstances, and enlivened his faithful with the Eucharist. The Eucharist was the source of courage and perseverance of our bishops, priests, religious and laity. This witness to the faith (Charnetsky), together with his clergy and faithful, beatified by John Paul the Second on the 27th of June 2001 during the papal visit to Ukraine, attested to the Eucharistic faith of the Church: “Sine dominico non possumus” (*we cannot [live] without the Lord [= the Eucharist]*), proclaimed by the martyrs of Abitina in 304.

The communion of the body and blood of our Lord is the rule of life of the Church even today. The communion in the Lord’s love urges us to love and serve our neighbour, especially the one who most needs our help and is defenceless. It is impossible to be a participant of divine life, and at the same time refuse the service of our Saviour to man in need. When holy communion does not translate into a concrete show of love and mercy, then our Christian life is not complete. St John Chrysostom, rebuking such passive communicants, admonishes, “You tasted the blood of the Lord – and do not even recognise your brother! You disdain this table if you do not consider worthy of your food your brother who was worthy to sit at this same table with the Lord. God freed you from all your sins and invited you to his table. But even then you did not become more merciful” (*Discourse on 1 Corinthians 21,5*).

Celebrating the Feast of the Most Precious Body and Blood of our Lord Jesus Christ and strengthened during this Eucharistic Congress by the witness of the faith of the Church in various countries of the world, let us use the words of blessed Mother Teresa of Calcutta in asking our Saviour that “our hours of adoration ... be special hours of reparation for sins, and intercession for the needs of the whole world, exposing the sin-sick and suffering humanity to the healing, sustaining and transforming rays of Jesus, radiating from the Eucharist”.<sup>1</sup>

+ Sviatoslav

<sup>1</sup> Mother Teresa, 15 July 1996, Letter to the people of St. Alexandria Parish in Villa Park, Illinois.



## CONCERNING THE EFFECTS OF RECEIVING THE BODY AND BLOOD OF OUR LORD

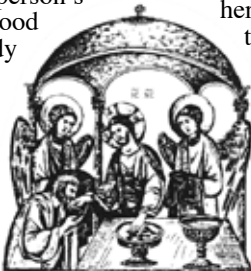
There are at least four major benefits which may be expected after partaking of Christ's Body and Blood, namely:

### 1. Intimate union with Christ through His love.

Through this union we mingle with God and share with Him. As God is love, when we partake of Him through Holy Communion we become partakers of His love. It should be added that these Gifts from God are truly free. He compels no one to accept, just as in true love there is no compulsion, but absolute freedom to either accept or reject.

### 2. Strengthening of the body and soul.

Eating ordinary food only nourishes a person's body; but eating Christ's Flesh and Blood strengthens and nourishes both the body and soul. When the soul is nourished, a person is better able to live, grow and develop spiritually. This means that the ability to resist sin is greatly increased, thus enhancing the desire and capacity to be more virtuous, righteous, compassionate and considerate. We can be sure that this is so since Christ said: "I am the bread of life, he who comes to Me shall not hunger and he who believes in Me shall never thirst" (Jn 6:35), and then: "For My Flesh is true food and My Blood is true drink" (Jn 6:55).



With these statements Christ expounded the eternal nourishment value of His Flesh and Blood. Unlike ordinary food which only temporarily strengthens the body, true Divine food strengthens the soul eternally.

The strengthening effect of these Gifts, is another indicator of Christ's great love for us. Christ gave us certain Commandments to follow if we are able to inherit the Kingdom of Heaven. Scripture teaches that evil is spread through man by various demonic powers (Eph 6:12). Without Divine intervention man does not have the strength to fight these extremely powerful, fleshless creatures – as Christ said: "... for without Me you can do nothing" (Jn 15:5). Man alone does not have the strength to become perfect. Not wishing man to be condemned to hell, Christ

nourishes us with His Body and Blood – giving us a Perfect Food with which to become perfect.

### 3. Preparation for eternal life with God.

Partaking in Communion prepares us to share with God, an eternally joyful life after the resurrection of the dead. Christ is God and therefore lives forever – by eating His Body and Blood, we are blended with Him and will likewise live forever. This is Christ's promise when He said: "He who eats My Flesh and drinks My Blood has eternal life; and I will raise him up on the last day" (Jn 6:54).

This "life" that Christ refers to is not related to the life here on earth, since it is obvious that all men "live" here, even nonChristians. Nor does He refer to "life" of the general resurrection. Rather, Christ refers to the glorious life which some Christians will inherit as a reward for righteous living. How necessary it is for us to partake in Christ's Body and Blood; by being with Him, our souls are washed and transformed – made beautiful – then, after death, we would not expect punishment and hell, but the unspeakable rewards of the Heavenly Kingdom.

### 4. Unity through love with other Christians.

Christ has only one Body, by partaking of It, each and every one of us also becomes united into one body – the Body of Christ. Christ's love for us is made perfect in unity, since not only is it reciprocated between ourselves and Christ, but amongst ourselves as well. This is what Christ meant when He established the Church.

The Church is not a building where people pray, it is the Body of Christ – a living organism, in which we all unite in love with Him and amongst ourselves, when we partake of Holy Communion (1 Cor 10:17). Christ is the head of His Body, the Church (Col 1:18), and not some bishop, patriarch, theologian or other mortal man. The Orthodox Church is thus infallible, since Christ being God, is infallible; we can then be sure that our Divine nourishment can never be false or corrupted, even if those who perform this Sacrament are themselves imperfect or unworthy.

## ON CONTROLLING OUR THOUGHTS

*By Father Thaddeus of Vitovnica*

Our life depends on the kind of thoughts we nurture. If our thoughts are peaceful, calm, meek, and kind, then that is what our life is like. If our attention is turned to the circumstances in which we live, we are drawn into a whirlpool of thoughts and can have neither peace nor tranquility.

As soon as a desire or a worldly thought enters our mind, God immediately sends a warning. Instead of coming to our senses and blocking such thoughts and desires, we nurture them and long for them, and afterwards we wonder why bad things happen to us. These signs of warning come in the form of temptations.

In our minds we conceive everything we do, say, and plan. Without this we cannot do or say anything. Everything first receives its shape and form in the mind; all of our energy is first made manifest in our thoughts. Thoughts are the power that conceives everything in the center of our being (the heart) and when we are united with the Source of life (God), everything is revealed to us and we are open to all kinds of knowledge.

This is how we must live – controlling our thoughts. It is not good to dwell on every thought that comes to us; otherwise we lose our peace. If we learn to refuse such proposals, we are quiet. We do not fantasize or create images in our mind.

thoughts  
BECOME  
words  
WHICH  
BECOME YOUR  
actions WHICH habits  
BECOME YOUR  
character WHICH BECOME YOUR  
WHICH BECOMES YOUR destiny



### **Blessing of Automobiles Sunday, July 21st**

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 as if into heaven on a fiery chariot.

### **HOW TO PRAY WHEN YOU ARE NOT IN A GOOD MOOD**

“When our soul’s not in a good mood and we can’t make prostrations, we should just say the Jesus prayer standing, or read or pray or do whatever we find appealing. When a child has no appetite, you can’t force him to eat. You give him whatever he wants. But afterwards, when he’s feeling better, you can feed him broccoli. That’s how it is with the soul. The whole heart has to participate in prayer. Spiritual labors need to come from the heart.”

*– Elder Paisios the Athonite*



**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](http://stjohnthebaptizer.org)

**Pastor:** Fr. James Bankston  
[frjames@mac.com](mailto:frjames@mac.com)

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

*Their Death is More Like Dreaming*

We ought to honor the saints. They are Christ's friends, children and heirs of God. This is the teaching of the theologian and evangelist John: "To all who received him ... the Word gave power to become children of God." [John 1:12]

The Creator of all things is called in Scripture Lord of lords, King of kings, God of gods. The saints are precisely lords, kings and gods, not in their own nature but because they have become lords over themselves, they have ruled their passions, they have kept intact that image of God in which they were created.

Indeed, the saints of their own choice are united to God, they have welcomed Him as a guest in the hearts, and by sharing with Him have become what He is by nature. They have become God's servants, friends and children. The honor given His faithful servants of which

they are the witness is a test of our love for our Lord and theirs.

He has found in them a spotless dwelling place and has performed His promise: "I will make my abode among you ... and I will walk among you and will be your God ... ." [Lev. 26:11-12]

It is of the saints that Scripture says: "The souls of the righteous are in the hand of God and the torment of death shall not touch them." [Wis. 3:1] In fact, their death is more like dreaming than dying. God is life and light, and those who are in the hand of God are themselves life and light.

By means of the Spirit, God is dwelling in the bodies of the saints. Why then should we not honor the temple of the living God?

*St. John of Damascus*