

SIXTH SUNDAY AFTER PENTECOST
SIXTH SUNDAY OF MATTHEW



Icon of Saint Elias -- July 20th

July 20, 2014
SIXTH SUNDAY AFTER PENTECOST
THE HOLY AND GLORIOUS PROPHET ELIAS

SCHEDULE OF SERVICES FOR THE WEEK OF JULY 21 – JULY 27

PLEASE NOTE: There will be **NO** vespers during the Summer months unless noted in the bulletin.

SUNDAY, JULY 27 – SEVENTH SUNDAY AFTER PENTECOST; THE HOLY GREAT MARTYR AND HEALER PANTELEIMON
9:30 AM – Divine Liturgy All Parishioners

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



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 vehicles 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 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.

*Next Sunday is “**Soup’s On**” Sunday. On the last Sunday of each month we will have a soup lunch available. A freewill offering is asked with the proceeds going to help pay the mortgage. We need a volunteer to provide the soup for next Sunday. If you would like to prepare the soup please talk to Olga Miller or Olena Bankston.*



Cheap grace is
the preaching of forgiveness
without requiring repentance,
baptism without church discipline,
Communion without confession,
absolution without personal confession.

Cheap grace is
grace without discipleship,
grace without the cross,
grace without Jesus Christ.

*Dietrich
Bonhoeffer*

THE HOLY PROPHET ELIAS

From the Prologue by St. Nikolai Velimirovich

Saint Elias, one who saw God, a miracle-worker and a zealot for faith in God, was born of the tribe of Aaron from the town Tishba for which he was called the Tishbite. When St. Elias was born, his father Savah saw an angel of God hovering around the child, wrapping the child in fire and giving him a flame to eat. That was a foreshadowing of Elias's



fiery character and his God-given fiery power. He spent his entire youth in godly thoughts and prayers withdrawing frequently into the wilderness to contemplate and to pray in solitude. At that time the Jewish kingdom was divided into two unequal parts: the kingdom of Judah consisting of only two tribes, the tribes of Judah and Benjamin with their capital in Jerusalem and the kingdom of Israel consisting of the remaining ten tribes with their capital in Samaria. The first kingdom was governed by the descendants of Solomon and the second kingdom was governed by the descendants of Jeroboam, the servants of Solomon. The greatest confrontation that the prophet Elias had was with the Israelite King Ahab and his evil wife Jezebel. For they, Ahab and Jezebel, worshipped idols and were turning the people away from serving the One and Living God. Before this, however, Jezebel, a Syrian, persuaded her husband to erect a temple to the Syrian god Baal and ordered many priests to the service of this false god. Through great miracles Elias displayed the power and authority of God: he closed up the heavens, so that there was not any rain for three years and six months; he lowered a fire from heaven and burned the sacrifice to his God which the pagan priests of Baal were unable to do; he brought down rain from heaven by his prayer; miraculously multiplied flour and oil in the home of the widow in Zerepath, and resurrected her son; he prophesied to Ahab that the dogs will lick up his blood and to Jezebel that the dogs will consume her flesh, all of which happened as well as many other miracles did he perform and prophesy. On Mount Horeb, he spoke with God and heard the voice of God in the calm of a gentle breeze. Before his death he took Elisha and designated him as his successor in the prophetic calling; by his mantle he divided the waters of the Jordan river; finally he was taken up into the heavens in a fiery chariot by flaming horses. He appeared on Mount Tabor to our Lord Jesus Christ together with Moses. Before the end of the world St. Elias will appear again to put an end to the power of the anti-Christ (Revelation, Chapter 11).

ATTRIBUTES OF THE PERFECT CHURCH

By VRev. Vladimir Berzonsky

"One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, 'Come, I will show you the bride of the wife of the Lamb'" (Revelation 21:9)

Here we are near the end of the Bible in the Revelation experience. Is it not odd that one of the angels with the seven bowls with the seven last plagues is here inviting us to witness the glorious marriage of the Lamb whom we know to be our Lord, God and Savior Jesus Christ as the bride-groom? Also to recognize that the bride is none other than the holy Church all dressed in radiant white, symbol of purity and innocence? It tells us about angels. They are as their name implies, "sent" as messengers by the Holy Trinity to humanity. An angel like this brought the reader to the vision of the destruction of the great harlot, Babylon. Here the angel is announcing the glorious wedding of the Lamb of God and the Bride, the holy Church that the Lord bought with the great price of His Cross. The Bride-Church is a symbol of all who have the following attributes of unblemished flawless virtues radiating from their souls.



St. Paul set forth the attributes of the perfect Church. In Revelation those who dwell in such a Church are among those in the New Jerusalem coming down from heaven to belong to Christ the Lamb of God who comes to claim His bride. From the apostle to the gentiles, we find characteristics:

They are people who are **devoted to one another**: "Be devoted to one another in brotherly love." [Romans 21:10] When we read this, how does it resonate on the conscience of each member of the community we call Church?

These are people who can say of their fellow parishioners that they: "**Honor one another above themselves.**" [Romans 12:10] It means that each member in good standing holds all others in the congregation above themselves. They feel it an honor to be part of such a community of believers. Does this really happen?

It's mandatory to dwell in harmony with one another: "**Live in harmony with one another.**" [Romans 12:16] It means that nothing is as important as to preserve peace among the family

of Christ. Of course there are differences of opinion in the parish – everybody understands that – but they also realize that without the peace of God that passes all understanding, their Eucharist is hollow because their relations are shallow and worldly, not godly.

Love one another: "Let no debt remain outstanding except the debt to love one another." [Romans 13:8] Until we can realize the order from the Divine Liturgy: "Let us love one another that with one accord we may confess...Father, Son and Holy Spirit..." as Jesus said, we are talking nonsense when we say we love God. Here the expectation is that by the time we approach heaven, we have made love a way of life.

Accept one another: "Accept then one another, just as Jesus accepted you." [Romans 15:7] To accept is to realize there are differences, and yet they do not prevent us from forgiving. The French say: To understand is to forgive. Acceptance is not approval – not even tolerance. It is compassion.

Serve one another: "You, my brothers, were called to be free. But do not use your freedom to indulge in sinful nature. Rather serve one another in love." [Galatians 5:13] Is this not the meaning of foot washing? What more powerful an example can there be than the Son of God washing the feet of fishermen? Are we above the Master?

Forgive one another: "Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you." [Colossians 3:13] You will be stopped and forbidden entry into heaven if you come with a grudge defiling your soul.

Encourage one another: "Therefore encourage one another and build each other up, just as in fact you are doing." [I Thessalonians 5:11] We are ordered to build up the confidence and to reinforce the positive images of all your sisters and brothers in Christ. There's no place for a downer or defeatist in Paradise.

TAKE GOOD CARE OF YOUR EYES

By an Anonymous Author

There was a blind girl who hated herself because she was blind. She hated everyone, except her loving boyfriend. He was always there for her. She told her boyfriend, 'If I could only see the world, I will marry you.'

One day, someone donated a pair of eyes to her. When the bandages came off, she was able to see everything, including her boyfriend.

He asked her, 'Now that you can see the world, will you marry me?' The girl looked at her boyfriend and saw that he was blind. The sight of his closed eyelids shocked her. She hadn't expected that. The thought of looking at them the rest of her life led her to refuse to marry him.

Her boyfriend left in tears and days later wrote a note to her saying: 'Take good care of your eyes, my dear, for before they were yours, they were mine.'

This is how the human mind often works when our status changes. Only a very few remember what life was like before, and who was always by their side in the most painful situations.

Life Is a Gift

Today before you say an unkind word - Think of someone who can't speak. Before you complain about the taste of your food - Think of someone who has nothing to eat. Before you complain about your husband or wife - Think of someone who's crying out to God for a companion. Today before you complain about life - Think of someone who went too early to heaven. Before whining about the distance you drive Think of someone who walks the same distance with their feet. And when you are tired and complain about your job - Think of the unemployed, the disabled, and those who wish they had your job. And when depressing thoughts seem to get you down - Put a smile on your face and think: you're alive and still around.

FROM THE LIVES OF THE DESERT FATHERS

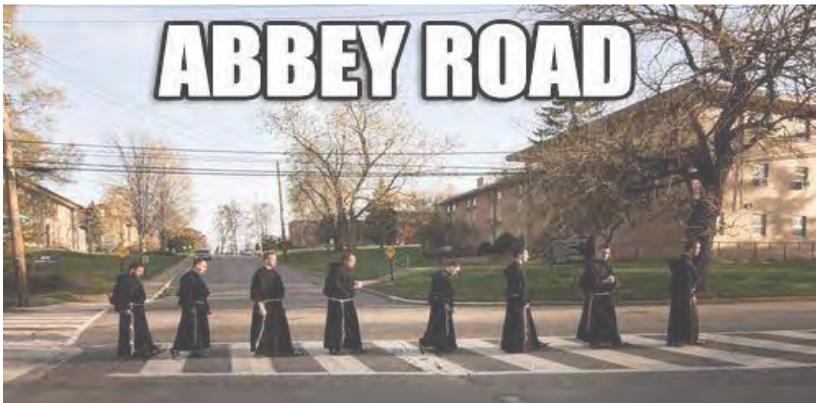
The following story is from the life of St. Macarius. The lives of the ancient Desert Fathers are filled with examples of great men and women who fasted, practiced feats of asceticism, and rejected all worldly things. The following story, though, demonstrates how these practices were manifested in even small ways and how they served to teach others then and now by their example.

At one time St. Macarius was sent some fresh grapes. He desired to eat them, but showing self-control, he sent them to a certain brother who was ill and who was himself fond of grapes. When the brother received them he was delighted, but wishing to conceal his self-mastery, he sent them to another brother, pretending that he had no appetite for any food. When the next brother received the grapes, he did the same in turn, although he too had a great desire to eat them.

When at length the grapes had been passed round a large number of the brethren without any of them deciding to eat them, the last one to receive them sent them again to Macarius, thinking that he was giving him a rich gift. Macarius recognized them and after inquiring closely into what had happened, marveled, giving thanks to the Lord for such self-control among the brethren. And in the end not even he partook of the grapes.

10 COMMANDMENTS FOR DRIVERS

- I. Always begin a trip with prayer, making the Sign of the Cross and entrusting yourself to the Lord.
- II. Never drink and drive or text and drive.
- III. Never try to shorten the time of a trip. If you started out late, you will arrive late. Do not speed.
- IV. Apologize to a driver whom you have interfered with, even when you did not intend to. After all, when we are walking, and bump someone, we apologize without thinking. So why should there be a different ethic behind the wheel?
- V. Always yield way to someone who is in a great hurry, or is driving aggressively. If you do not yield, he will still pass you, but the situation will be more dangerous.
- VI. Give a wave of thanks to a driver who makes way for you.
- VII. Drive in such a way that you won't fear seeing a police car. Remember that God is watching, even if the police are not.
- VIII. Stay as far away as possible from cars that have dents or show signs of accidents. But be careful not to judge, or you may share in their misfortune.
- IX. Never speed up when another driver tries to pass you, or to get into your lane. Do not treat your neighbor in a way you do not want to be treated.
- X. After every trip, thank God for its safe completion. Be thankful after any trip, and not just a successful one. After all, almost always it could have been worse!



Sunday offering for July 13

Amount	Number
\$5.00	1
\$15.00	2
\$20.00	2
\$27.00	1 (loose)
\$40.00	2
\$50.00	1
\$75.00	1
<u>\$300.00</u>	<u>1</u>
\$607.00	

Parishioner Total: \$602.00
Guest Total: \$5.00

Average / parish household (42): \$14.68
Weekly Stewardship Goal: \$2125.00
Deficit: **(\$1523.00)**

DIFFICULTIES AND TRIALS

All is sent down by You

When we hear the words, “all is sent down by you” this does not mean that God wills anything evil to happen but only that we always need to be open to God’s presence, grace and mercy, no matter what. God allows difficulties to come our way as a means of purifying us and drawing us toward Him in a deeper and more profound way. Difficulties and trials come that we may turn toward God in total surrender, with nothing distracting us from our destiny, which is eternity with God.

Love in Christ,
Abbot Tryphon

All-Merciful Saviour
Orthodox Christian Monastery

Share 2014

We do not doubt the Resurrection of Christ, His gift of salvation to us all. How are we prepared to reciprocate for this most wondrous of gifts? Let us help our eparchy bring Christ’s salvation to others by making a contribution to **Share 2014 – Annual Eparchial Appeal.**

Ми не сумніваємося у Воскресінні Христа і Його дару для нашого спасіння. Як ми готові віддячити Йому за цей найчудовіший із всіх дарів? То ж допоможемо нашій єпархії принести Христове спасіння до інших внесок в **Share 2014 – Єпархіальний Заклик.**

Goal:
\$120000

2014

Stewardship Pledges

Pledges received: 18

Pledges:
\$39116

It is impossible to plan any sort of budget until all pledge forms are turned in. If you haven't returned your pledge, please do so.

Pastor:

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Pastoral Council:

Fr. Deacon Frank Avant: (760) 805-1667

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Jeanine Soucie: (718) 674-4529

Social Committee Chairpersons:

Vacant:

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Bohdan Knianicky: (619) 303-9698

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Ukrainian Greco-Catholic Church**

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Elijah's (Elias') Journey

When the LORD was about to take Elijah up to heaven in a whirlwind, he and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here, please. The LORD has sent me on to Bethel." Elisha replied, "As the LORD lives, and as you yourself live, I will not leave you." So they went down to Bethel. The guild prophets who were in Bethel went out to Elisha and asked him, "Do you know that today the LORD will take your master from you?" He replied, "Yes, I know that. Be still."

Elijah said to him, "Stay here, please. The LORD has sent me on to the Jordan." Elisha replied, "As the LORD lives, and as you yourself live, I will not leave you." So the two went on together. Fifty of the guild prophets followed and stood facing them at a distance, while the two of them stood next to the Jordan.

Elijah took his mantle, rolled it up and struck the water: it divided, and the two of them crossed over on dry ground. When they had

crossed over, Elijah said to Elisha, "Request whatever I might do for you, before I am taken from you." Elisha answered, "May I receive a double portion of your spirit." He replied, "You have asked something that is not easy. Still, if you see me taken up from you, your wish will be granted; otherwise not." As they walked on still conversing, a fiery chariot and fiery horses came between the two of them, and Elijah went up to heaven in a whirlwind, and Elisha saw it happen.

He cried out, "My father! my father! Israel's chariot and steeds!" Then he saw him no longer. He gripped his own garment, tore it into two pieces, and picked up the mantle which had fallen from Elijah. Then he went back and stood at the bank of the Jordan. Wielding the mantle which had fallen from Elijah, he struck the water and said, "The LORD, the God of Elijah - where is he now?" He struck the water: it divided, and he crossed over. (2 Kings 2:1-15)