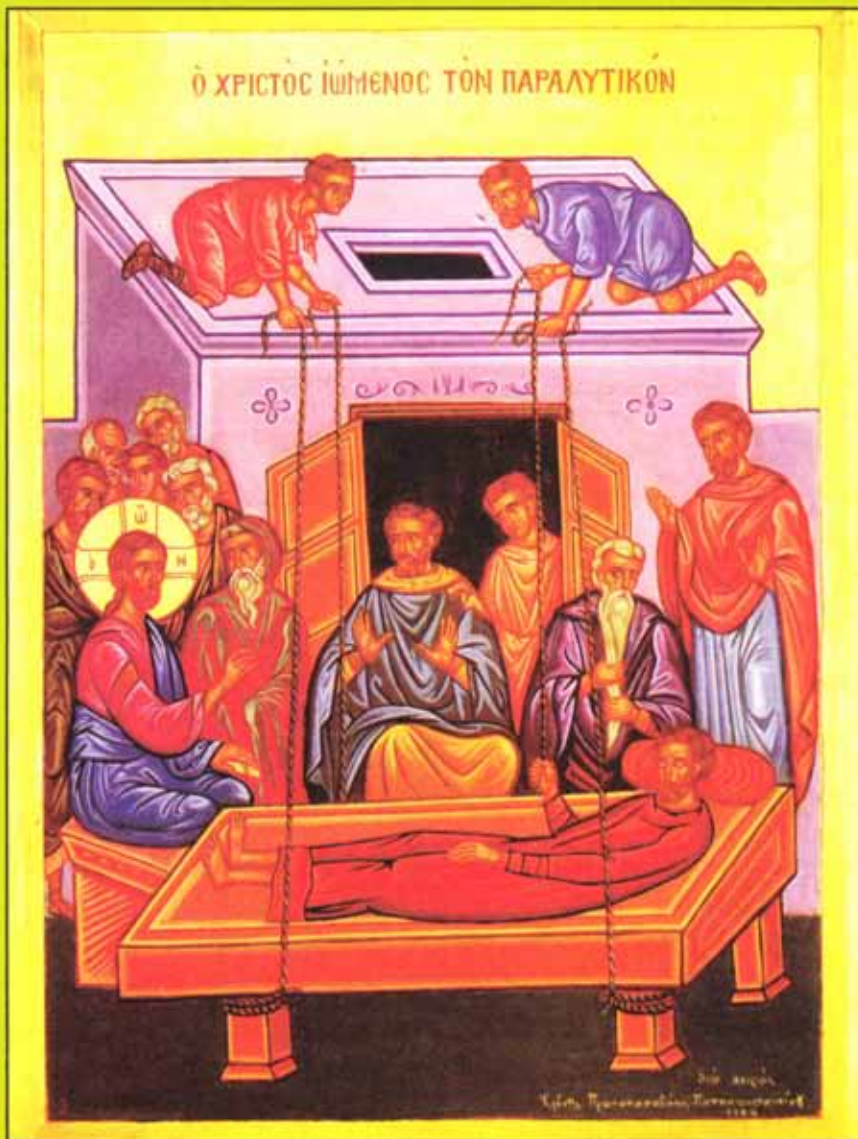


SIXTH SUNDAY AFTER PENTECOST  
SIXTH SUNDAY OF MATTHEW



*Icon of Healing the Paralytic*

July 24, 2011

**6<sup>TH</sup> SUNDAY AFTER PENTECOST - FEAST OF BORYS & HLIB, MARTYRS**

Tone 5

SCHEDULE OF SERVICES FOR THE WEEK OF JULY 25 - JULY 31

SUNDAY, JULY 31 – 7<sup>TH</sup> SUNDAY AFTER PENTECOST

12:00 Noon– Divine Liturgy

For All Parishioners

**Please Note:** Next week's Divine Liturgy will be at 12:00 NOON. Fr. Robert Pipta, pastor of Holy Angels Byzantine Catholic Church will celebrate the Divine Liturgy that day.

Fr. James will be away from July 29 - August 6. In case of an emergency please contact either Fr. Robert Pipta of Holy Angels Byzantine Catholic Church at (858) 277-2511 or Fr. Sabba Shofany of St. Jacob Melkite Catholic Mission at (619) 410-7868.

**Mark your calendars:** On Sunday, August 28 following the Divine Liturgy, there will be a parish meeting. Please plan to attend.

**Why I never wash**

- I was forced to as a child.
- People who wash are hypocrites - they think they are cleaner than everybody else.
- There are so many different kinds of soap; I can't decide which one is best.
- I used to wash, but I got bored and stopped.
- I wash only on special occasions, like Christmas and Easter.
- None of my friends wash.
- I'll start washing when I get older and dirtier.
- I can't spare the time.
- The bathroom is never warm enough in the winter or cool enough in the summer.
- People who make soap are only after your money.
- I don't like the songs people sing in the bathroom.
- I can clean myself perfectly well whenever I pass a sink, so I don't need a bathtub.
- I know how to stay clean without washing.
- The last time I washed, someone was rude to me.
- What I do doesn't affect anybody but me.
- I know someone who washes every day and still smells bad.

- I don't believe in soap. I sat beside a whole case of it for an hour once, and nothing happened.
- Washing was invented by people who knew nothing about science.
- If people saw me without my makeup, they would laugh at me.
- I'm so dirty now that if I washed, the drain would clog.
- Cats, dogs, and chickens never wash, and they are happy all the time.
- Prehistoric humans were happy all the time until the first soap salesman made them feel guilty.
- If I start washing again, my friends will think I am trying to conform to middle-class standards.
- Washing is for women and children.
- Washing is for people much dirtier than I am.
- I will wash when I find the bathroom that is exactly right for me.
- I only believe in things I can see, and I can't see bacteria.
- Children need to see that it is OK to be different.
- Children need to see a few bad examples.
- Washing may have been OK in my grandfather's day, but it's not practical in today's world. I need to look dirty, talk dirty, and fight dirty to survive.
- I watch other people washing on TV.
- There are lots of clean people who never wash.
- We've just moved here six years ago and haven't had a chance.
- I bought a bad bar of soap once, so I swore I would never wash again!
- I feel as close to washing on the golf course as I do in the bathroom.
- I never wash when I have company.
- Washday is the only day I have to sleep in.
- My wife washes enough for the whole family
- I know people who wash but don't act very clean.
- Washing is the opiate of the masses.

**PRINCES BORYS AND HLIB**  
**PROTO-MARTYRS AND PASSION-BEARERS OF KYIVAN-RUS'**

Commemorated on July 24

Borys and Hlib were the younger and much beloved sons of Grand Prince Volodymyr, the ruler of Kyivan-Rus', who in 988 brought his subjects to the waters of Holy Baptism. The two brothers were also baptized at which time they received the Christian names Romanus and David. The older of the two, Borys, was very gifted and learned to read and write. He shared with his brother his knowledge of the Scriptures and the lives of the Saints whom they strove to emulate. Indeed, by the time they came of age to rule their respective patrimonies, the territories of Ryazan and Murom, they had already cultivated in their hearts Christian virtues of mercy, compassion and kindness, traits still rare in a land freshly converted from barbarous paganism.

Borys was particularly esteemed among the people and the soldiery. His popularity provoked bitter jealousy in his eldest brother Sviatopolk (known to history as "the Accursed") who scorned the laws of the newly adopted Christian religion, so dear to his younger brothers, in favor of satisfying his unbridled ambition. He saw Borys as a rival for the position of Grand Prince, and when Volodymyr died Sviatopolk wasted no time in plotting his brother's murder.

Borys had been sent by his father to fend off an anticipated raid by the Pechenegs. He was returning to Kyiv when he was met by emissaries sent by Sviatopolk, from whom he learned of his father's death and his brother's self-willed accession to the throne. The latter knowing that the people would rather have Borys as ruler and desiring to forestall any opposition that this news might stir up, bade his messengers assure Borys of his fraternal goodwill and his intent to increase Borys' domain.

Borys was well aware of his brother's long-standing hatred for him and recognized in this message the kiss of Judas. The young prince knew that his life was threatened. His immediate concern, however, was not the adoption of some military strategy-- whether offensive or defensive--but how to act in such circumstances as befits a Christian. Reflecting upon the words of the Gospel: "If any man say, I love God, and hates his brother, he is a liar," and "Love your enemies," he firmly rejected the advice of his father's retainers who urged Borys to oust the unpopular Sviatopolk, pledging their support to such a plan, "Be it not for me," he replied, "to raise my hand against my brother. Now that my father has passed away, let him take the place of my father in my heart."

Knowing that armed resistance would only provoke needless bloodshed, Borys sent away his soldiers and remained alone where they had encamped on the bank of the Alta, together with a few servants, it was Saturday evening and he retired to his tent to recite the vigil service. As he read the Six Psalms, the cry of the Psalmist echoed in his heart: "O Lord, why are they multiplied that afflict me, Many rise up against me..." (Ps. 3:1). Informed that his murderers were approaching, the Prince turned to an icon of the Savior and prayed beseechingly: "Lord Jesus Christ, Thou didst accept Thy Passion on account of our sins;

grant me al so the strength to accept my passion. I receive it not from my enemies but from my brother, Lord, lay not this sin to his charge."

As the murderers burst into the tent, Borys' faithful servant George, a young Hungarian, placed himself between the prince and his attackers in an attempt to save his master's life. The servant was killed at once, while the Prince, grievously wounded by the thrust of a lance, was bound up in the tent canvas and taken on a cart to Kyiv. But he never reached the city. When Sviatopolk learned that his brother was still alive, he sent two Varangians to consummate the bloody deed, which was accomplished when one of them plunged his sword into Borys' heart.

Sviatopolk's next victim was Hlib. He sent word to the guileless prince that his father was very ill and was calling for him. Always obedient to his father, Hlib set off at once with a small retinue. Near Smolensk, where his route took him by boat down the river Smydyn, he was met by emissaries from his brother Yaropolk bearing a letter of warning from their sister Predislava: "Do not come," she wrote. "Your father has died and Sviatopolk has killed your brother." But the warning had come too late. The murderers hired by Sviatopolk caught up with Hlib on the river. He knew that he alone was the object of the pursuit and, like his brother, Hlib urged his company not to offer armed resistance, as they were outnumbered and all would perish. After a momentary weakness in which he begged his assassins to spare his young life, he calmly accepted his fate in the understanding that the voluntary suffering of the innocent is a direct imitation of Christ. Hlib was killed by his own cook who, terrified into compliance by Sviatopolk's henchmen, seized the head of the prince and cut his throat. His body was thrown onto the shore and covered with brush.

Five years later, when Yaroslav finally succeeded in overthrowing the treacherous Sviatopolk, the bodies of the two royal martyrs, discovered to be incorrupt, were laid to rest together in the church of St. Basil in Vyshhorod, Yaroslav's residence near Kyiv. Their tomb immediately became a place of pilgrimage, and the many miracles which took place before their relics persuaded Church authorities to consent to Yaroslav's request and canonize the two brother-princes.

Although Borys and Hlib were not martyred for their faith (they are properly called 'passion-bearers' rather than martyrs), their voluntary and meek sacrifice for the sake of averting the suffering of others and preserving the Christian ideal, had a profound effect on the subsequent development of Christianity in Kyivan-Rus'. Whereas in Byzantine Christianity God was often depicted as Pantocrator – stern and all-powerful, in Ukraine the emphasis was on Christ as the sacrificial Lamb Who 'opened not his mouth before his shearer'. Slavic piety came to be characterized by a tender humility and an acceptance of suffering following the example of Christ. In this century Ukraine's New Martyrs offer a supreme testimony to the enduring influence of this otherworldly orientation which that country first witnessed in the exploit of the youthful brother princes and passion-bearers, Borys and Hlib.

## **Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches**

*The liturgical heritage in the Eastern Catholic  
Churches as a source of identity*

The Eastern Catholic Churches, although having been influenced by the weight of Western tradition, have maintained in the field of liturgy a more faithful conformity to their true traditions. It is precisely their liturgies, restored to greater authenticity and vitality by eliminating that which has altered them, that could be the best starting point for a growth of their specific identity, from which could be drawn words and gestures capable of touching the hearts and illuminating the minds of their faithful in the present time.

The preservation of the liturgical riches will be more fruitful the more they are determined not only by normative intervention by the Hierarchy, but also by the spontaneous and faithful adhesion of the Christian people, so educated by their pastors. It is important to recall that in these times pastors should be, also in this field, true models of the flock, so that its traditional fidelity may be maintained. Also of great significance will be the desirable presence of monastic communities, alive and attentive to relish and present the unfathomable riches of the heritage received from the traditions of their respective Churches: "In fact, in the East an intrinsic link exists between liturgical prayer, spiritual tradition and monastic life. For this reason precisely, a well-trained and motivated renewal of monastic life could mean true ecclesial fruitfulness for them as well. Nor should it be thought that this would diminish the effectiveness of the pastoral ministry which in fact will be strengthened by such a vigorous spirituality, and thus will find once more its ideal place."

*The Vatican - 1996*

***Feast of Transfiguration:*** August 6 is the feast of Transfiguration. There will be no Liturgy here due to Fr. James' absence. You are encouraged to attend the Divine Liturgy at 9:00 AM at Holy Angels Byzantine Catholic Church at 2235 Galahad Road, San Diego, CA 92123. Fruit will be blessed after the Liturgy.

*On Sunday, August 7, we, too, will bless fruits after the Divine Liturgy.*

## **Інструкція застосування літургійних приписів Кодексу канонів Східних Церков**

*Літургійна спадщина у Східних Католицьких  
Церквах як джерело їхньої тотожності*

Хоч Східні Католицькі Церкви були під впливом західної традиції, у сфері літургії вони зберегли більшу відданість власним правдивим традиціям. Саме їхні літургії, відновлені з більшою автентичністю і життєздатністю, усуваючи те, що їх спотворювало, могли би бути найкращою вихідною точкою для зростання їхньої специфічності, з якої можна було б черпати слова і жести, здатні хвилювати серця та освітлювати розум сучасних вірних.

Збереження літургійного багатства буде настільки плідним, наскільки не тільки нормативні втручання ієрархії будуть ним керувати, але також і вірні, навчені своїми душпастирями, будуть самі спонтанно і вірно сприяти йому. Треба наголосити на важливості того, щоб сьогодні пастирі також були у цій сфері правдивими взірцями для пастви, аби вона зберегла свою традиційну вірність. Також важливе значення матиме бажана присутність динамічних монаших спільнот, які самі жили б та й іншим показували неосяжні багатства спадщини, отриманої з традицій їхніх Церков... „Справді, на Сході існує внутрішній зв'язок між літургійною молитвою, духовною традицією і монашим життям. З цієї причини, відповідно підготоване і мотивоване оновлення монашого життя може означати для них також і правдиве духовне церковне процвітання. Не треба думати, що це зменшувало б ефективність душпастирства, яке насправді тільки зміцниться такою сильною духовністю, і тому ще раз віднайде своє ідеальне місце”.

*Видано Ватиканом - 1996р.*

### ***Please Note:***

When you go on vacation, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. The summer months are most difficult due to the decrease in attendance. Your absence on any Sunday does not negate your obligation to support your home parish.



**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      **Папox:** о. Яків Бенкстон  
[frjames@mac.com](mailto:frjames@mac.com)

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

*They Marvelled and Glorified God*

Do you see how He is shown to be Creator of both souls and bodies? He heals the paralysis in both soul and body. The healing of the soul is made evident through the healing of the body, even while the body still remains a creature crawling on the ground. The crowds were slow to recognize who He was: "When the crowds saw it, they were afraid, and they glorified God, who had given such authority to humans." ... He proceeded by His daily actions to arouse them and lift up their thinking. It would have been no small thing for Him to be thought greater than all others, as having come from God. If they had established this adequately in their own minds, they would have known in due order that He was indeed the Son of God.

But they did not grasp these things clearly. Because of this they did not come close to recognizing who He was. For again they were saying, "This man is not from God! How can this man be from God?" Their minds churned over these statements continuously. Which thing many now also do; and thinking to avenge God, fulfill their own passions, when they ought to go about all with moderation. For even the God of all, having power to launch His thunderbolt against them that blaspheme Him, makes the sun to rise, and sends forth the showers, and affords them all other things in abundance; whom we ought to imitate, and so to entreat, advise, admonish, with meekness, not angry, not making ourselves wild beasts.

*St. John Chrysostom*