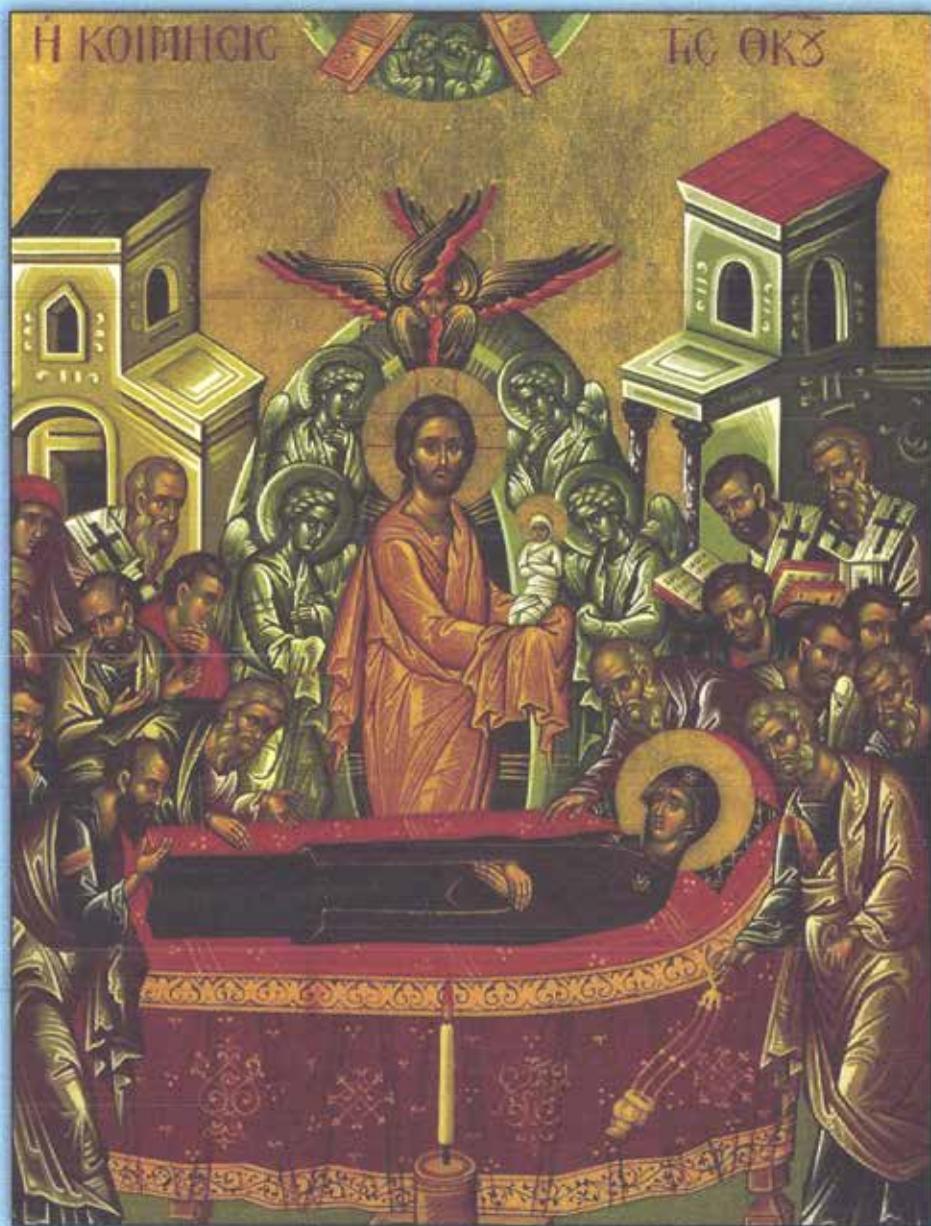


TWELFTH SUNDAY AFTER PENTECOST



Icon of the Dormition of the Theotokos -- August 15th

August 11, 2013

12TH SUNDAY AFTER PENTECOST – *TONE 3*

POSTFEAST OF TRANSFIGURATION; THE HOLY MARTYR AND ARCHDEACON EUPLUS OF CATANIA

SCHEDULE OF SERVICES FOR THE WEEK OF AUGUST 12 – AUGUST 18

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

WEDNESDAY, AUGUST 14 – PREFEAST OF DORMITION; THE HOLY PROPHET MICAH; TRANSLATION OF THE RELICS OF

OUR VENERABLE FATHER THEODOSIUS, HEGUMEN OF THE MONASTERY OF KIEV CAVES

6:00 PM – Great Vespers & Lytia (satisfies for Feastday obligation)

THURSDAY, AUGUST 15 – THE DORMITION OF THE MOST HOLY THEOTOKOS (*DAY OF OBLIGATION*)

9:30 AM – Divine Liturgy For All Parishioners

SUNDAY, AUGUST 18 – 13TH SUNDAY AFTER PENTECOST; POSTFEAST OF DORMITION; THE HOLY MARTYRS FLORUS

AND LAURUS OF ILLYRIA

9:30 AM – Divine Liturgy For All Parishioners

ON CHRISTIANS

From the Epistle to Diognetus/ Written before the 4th century

Christians are not distinguished from other men by country, language, nor by the customs which they observe. They do not inhabit cities of their own, use a particular way of speaking, nor lead an eccentric form of life... They live in their own countries, but they do so as those who are just passing through. As citizens they participate in everything with others, yet they endure everything as if they were foreigners... They marry, like everyone else, and they have children... They share a common table, but not a common bed. They exist in the flesh, but they do not live by the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, all the while surpassing the laws by their lives. They love all men and are persecuted by all. They are unknown and condemned. They are put to death and restored to life. They are poor, yet make many rich. They lack everything, yet they overflow in everything. They are dishonored, and yet in their very dishonor they are glorified; they are spoken ill of and yet are justified; they are reviled but bless; they are insulted and repay the insult with honor; they do good, yet are punished as evildoers; when punished, they rejoice as if raised from the dead. They are assailed by the Jews as barbarians; they are persecuted by the Greeks; yet those who hate them are unable to give any reason for their hatred. To sum it all up in one word, what the soul is in the body, that is what Christians are in the world. The soul is dispersed through all the parts of the body, and Christians are scattered through all the cities of the world. The soul lives in the body, yet is not of the body; Christians live in the world, yet are not of the world.



THE DORMITION (FALLING ASLEEP) OF THE VIRGIN MARY *From the Prologue of Ochrid –August 15th*

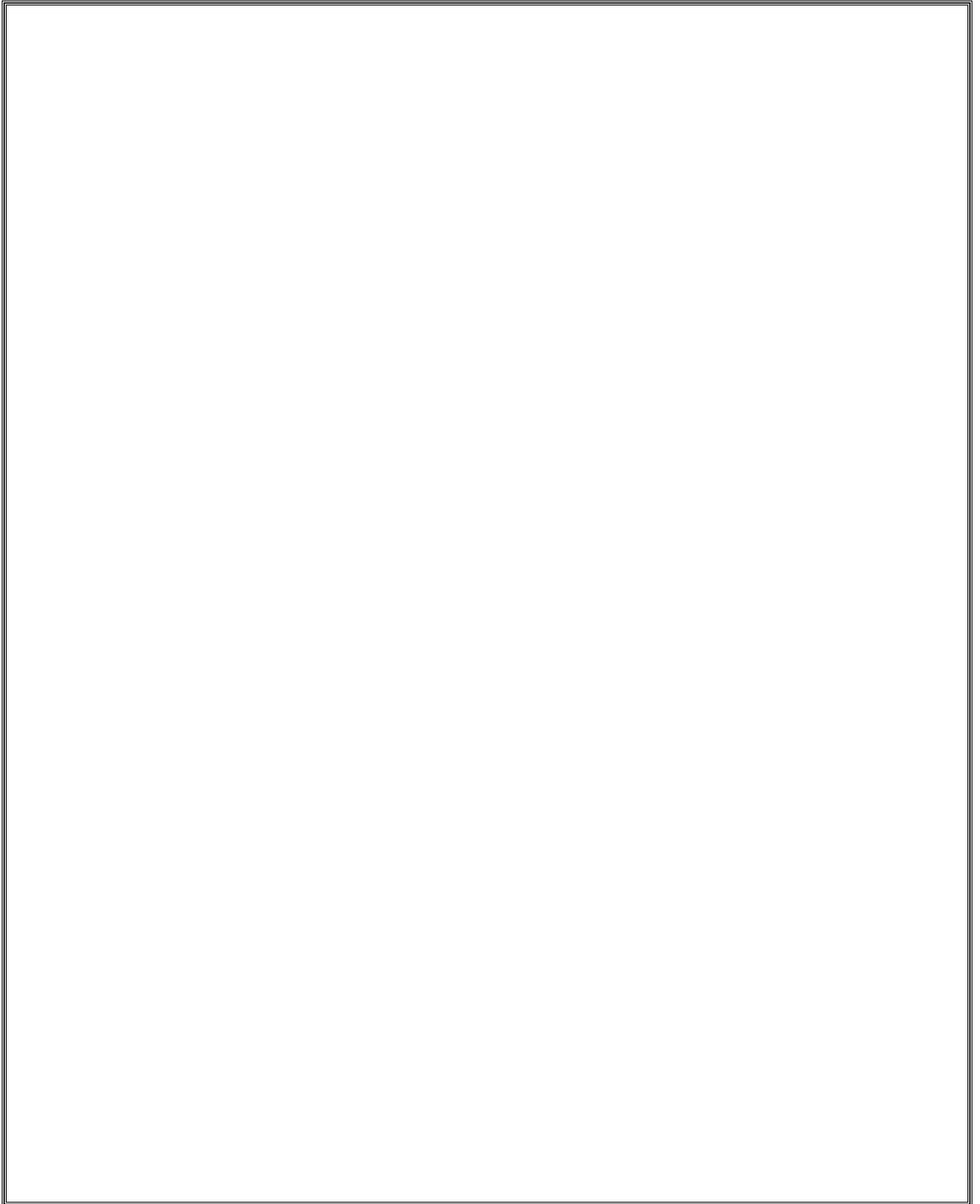
The Lord who, on Sinai, gave the Fifth Commandment: 'Honor thy father and thy mother', showed by His own example how one must reverence one's parents. Hanging in agony on the Cross, He remembered His mother, and, indicating the Apostle John, said to her: 'Woman, behold thy son!', and to John: 'Behold thy mother!' And, with this concern for His mother, He breathed His last. John had a home on Zion in Jerusalem, where he settled the Mother of God and left her to pass her remaining days on earth. By her prayers, her kindly advice, her meekness and patience, she was of immense help to her Son's apostles. She spent virtually the rest of her life in Jerusalem, often going round the places that reminded her of the great events and the great works associated with and performed by her Son. She especially visited Golgotha, Bethlehem and the Mount of Olives. Of her journeys farther afield, her visit to St Ignatius the God-Bearer is recorded, as are those to St Lazarus the Four-days-dead, Bishop of Cyprus, to the Holy Mountain, to which she gave her blessing, and her stay in Ephesus with John during a fierce persecution of Christians in Jerusalem. In old age, she often prayed to her Lord and God on the Mount of Olives, on the spot from which He ascended, to take her from this world. One day, the Archangel Gabriel appeared to her and revealed that she would enter into rest in three days' time, and the angel gave her a palm-branch to be carried in her funeral procession. She returned home with great joy, with the

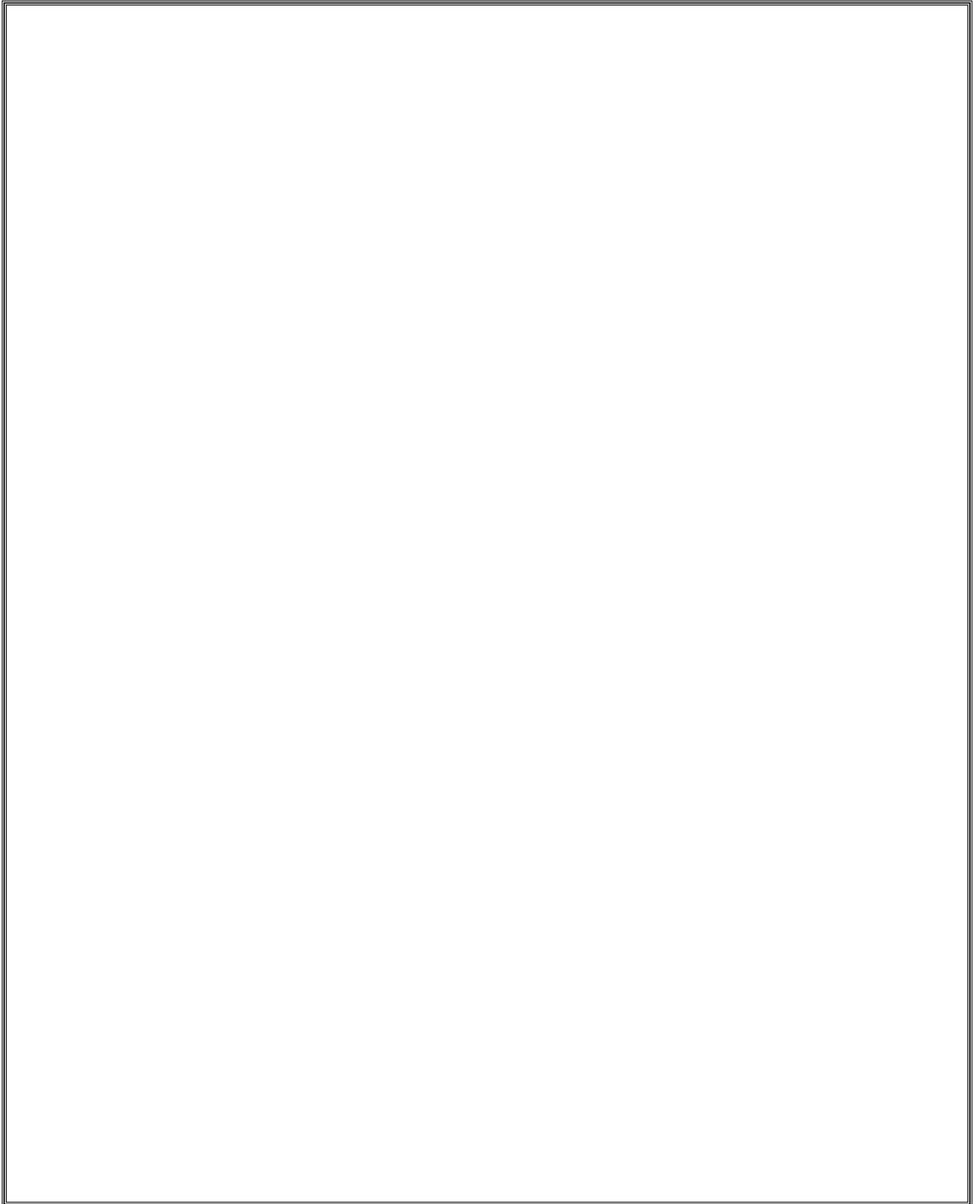


heartfelt hope that she would see Christ's apostles once more in this life. The Lord fulfilled her desire and all the apostles, brought by angels and clouds, gathered together at John's house on Zion. It was with great joy that she saw the holy apostles, and she encouraged, advised and upheld them, then peacefully gave her soul into God's hands without the slightest

physical pain or struggle. The apostles took the coffin containing her body, from which an aromatic fragrance arose, and, accompanied by many Christians, took it to the Garden of Gethsemane, to the grave of Ss Joachim and Anna. By God's providence, they were hidden from the wicked Jews by a cloud. A Jewish priest, Antony, touched the coffin with his hand, intending to overturn it, but at that moment an angel of God cut off both his hands. He cried out with the pain, begging the apostles' help, and was healed in confessing his faith in the Lord Jesus Christ. It was left to the Apostle Thomas, who was delayed, again by God's providence, to reveal a new and glorious mystery about the holy Mother of God. He arrived on the third day, and desired

to embrace the body of the holy and most pure. When the apostles opened her grave, he found only the winding-sheet - the body was not in the grave. That evening, she appeared to the apostles, surrounded by a multitude of angels, and said to them: 'Rejoice; I will be with you always!' It is not known exactly how old the Mother of God was at the time of her falling-asleep, but the prevailing belief is that she had reached the age of sixty.







**Українська Греко-Католицька Церква
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Celebrate with the Most Exalted Praises

Now Mary has her proper habitation in Heaven, into which today she is translated from earth, for Heaven is a most fitting place for her. She stands at the right side of the Almighty "adorned in golden robes, arrayed in diverse colors" (Ps. 44 [45]: 9-10), as the Prophet-King David said of her. Beneath the golden robes, her divinely radiant body is arrayed with the diverse colors of all virtues. She alone, in her body glorified by God, enjoys the celestial habitations with her Son. The earth, the grave and death could not hold forever her life-originating and God-receiving body - a dwelling place more radiant than Heaven and the habitation of the heavens.

Therefore, the body which gave birth, is glorified together with the One Who is born, with glory befitting God, and it is raised together. The "Ark of Holiness" (Ps. 131 [132]: 8) is resurrected together with Christ, Who arose on the third day, as expressed in prophetic song. There

was, moreover, the evidence for the Apostles of her resurrection from the dead: the shroud and burial cloths, which remained in the grave, and which alone were found there by those who came to look things over: just as it had been with her Son and Lord.

It was unnecessary that she should wait a certain while upon the earth, as had her Son and God; and therefore, she was taken directly from the grave into a celestial habitation, from whence she shines with a resplendent radiance, illuminating all the earth. For the faithful, this is something worthy of veneration, worthy of praise and of song. ... In this way, she was at the start, "a little lower than the angels" (Ps. 8:6) in her mortality, but this only served to the increase the majesty of the Mother of God. Therefore, it is entirely proper that everyone gather today and commune for the present Feast.

St. Gregory Palamas