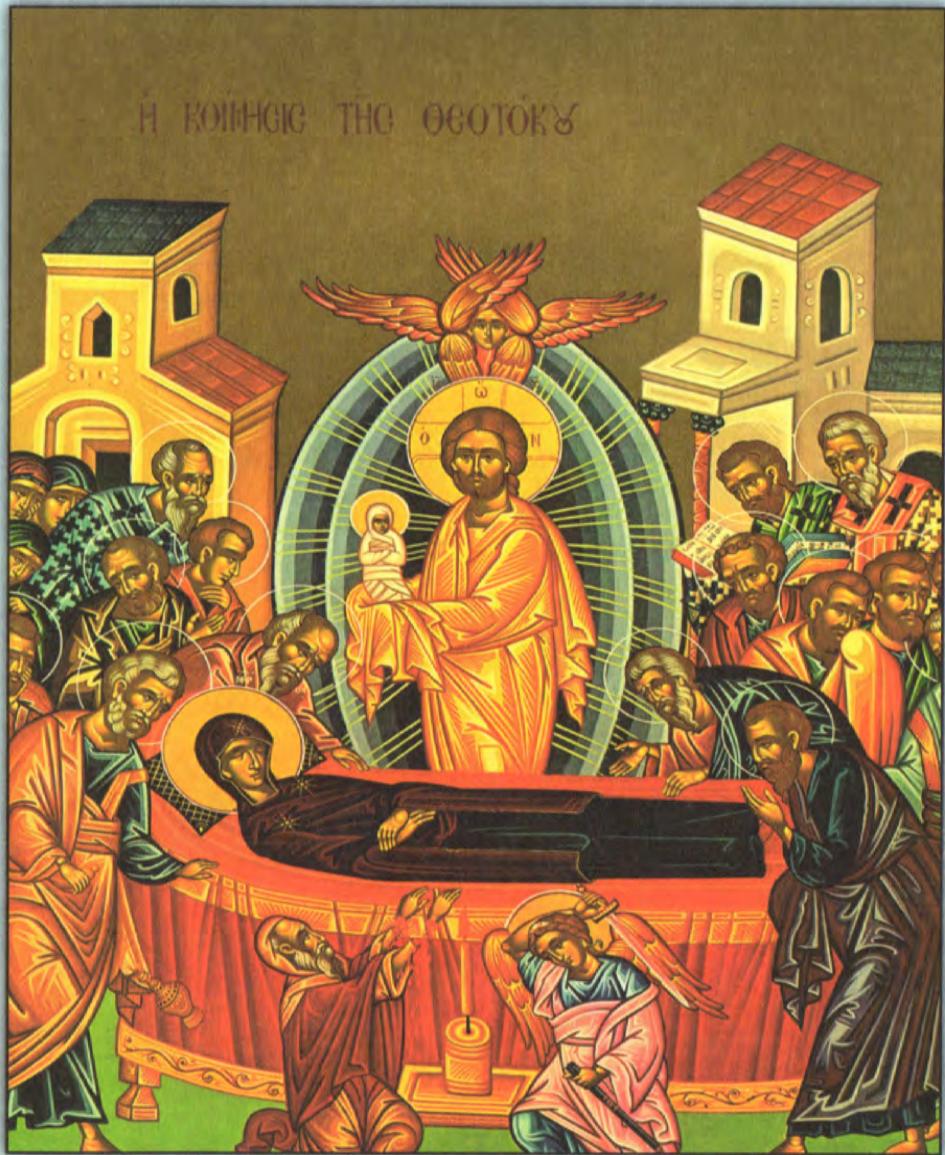


THIRTEENTH SUNDAY AFTER PENTECOST



Icon of the Dormition -- August 15th



August 14, 2016

13TH SUNDAY AFTER PENTECOST - TONE 4

PREFEAST OF DORMITION

*THE HOLY PROPHET MICAH; TRANSLATION OF THE RELICS OF OUR VENERABLE FATHER
THEODOSIUS, HEGUMEN OF THE MONASTERY OF KIEV CAVES*

SCHEDULE OF SERVICES FOR THE WEEK OF AUGUST 14 – AUGUST 21

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

SUNDAY, AUGUST 14

4:00 PM – Great Vespers for the Feast of Dormition (satisfies obligation)

MONDAY, AUGUST 15 – THE DORMITION OF THE MOST HOLY THEOTOKOS (OBLIGATORY FEAST)

10:00 AM – DIVINE LITURGY (NOTE TIME CHANGE) FOR ALL PARISHIONERS

SUNDAY, AUGUST 21 – 14TH SUNDAY AFTER PENTECOST; POSTFEAST OF DORMITION; THE HOLY APOSTLE THADDEUS;
THE HOLY MARTYR BASSA AND HER SONS THEOGONIUS, AGAPIUS AND PISTUS

9:30 AM – Divine Liturgy For All Parishioners

Our Ladder from Earth to Heaven

The Feast of the Dormition (or Falling Asleep) of the Theotokos is celebrated each year on August 15th.

A hymn of the feast tells us that Mary, after dying as we all do, had the unique experience of being “translated to life by the One who dwelt in her virginal womb.” Mary was taken to paradise by her Son. She immediately entered the eternal life that has been prepared for the future of everyone who follows her example of faithful obedience to God.

Having lived as a human being like us, the Mother of God now shows us the way to everlasting life with God. The festal hymns also tell us that as heaven receives her, the angels join the apostles in gazing at her with awe.

A different view of angels is depicted in a 1987 German movie entitled “Wings of Desire.” The recently-deceased actor Peter Falk, probably best known as the TV detective Columbo, was featured in the movie, and obituaries have included discussion of its content and meaning.

The movie’s lead character is Damiel, an angel who (invisibly) watches with loving care over the human inhabitants of Berlin. He helps and comforts people when he can, and pays close attention to the things they do and feel. But Damiel is not happy. He tells another angel that he has become dissatisfied with his inability to share in human life, to physically feel the weight of an object in his hand, or to bleed from a cut.

The dissatisfaction grows after a conversation with Falk, whose unnamed character can see Damiel as others cannot because he himself is a former angel. Falk’s character tells him how good it feels to rub one’s hands together to warm them, or to enjoy a cup of coffee with another person. He encourages Damiel to make the change from angel to human. Damiel does so, and finds love with a trapeze artist to whom he has always been attracted while keeping watch over her life.

“Wings of Desire” seems to be making the point that a **purely spiritual life, the life of angels, could never be as satisfying as human life with all its “real” problems and joys.** But the Church is telling us something quite different in the Feast of the Dormition of the Theotokos.

We will never be angels, and should refrain from telling children that a person who has died is now an angel; that is not the Church’s teaching. Rather, we are called to life in its fullness. Having completed our life on earth, with all the pleasures the movie describes, we are offered the greater gift of eternal life with our Creator.

It’s not for us to speculate that angels are dissatisfied with their lives. But we needn’t be dissatisfied with ours. **The Theotokos did what God asked her to do, as we all can.** And for doing that she is called “more honorable than the cherubim and beyond compare more glorious than the seraphim”—the highest angels of all.

PSYCHOLOGIST: MODERN LIFE IS NOT GOOD FOR MENTAL HEALTH
Published on Intellectual Takeout (<http://www.intellectualtakeout.org>)

The subtitle of Dr. Jean Twenge's book may say it all: "Why Today's Young Americans Are More Confident, Assertive, Entitled—and More Miserable Than Ever Before."

As Jesse Singal explains in a piece for *NY Mag*, Twenge—a social psychologist at San Diego State University—has spent many years examining why "ever since the 1930s, young people in America have reported feeling increasingly anxious and depressed."

So what's the reason for the uptick in youth depression over the past 80-plus years? According to Twenge: "I think the research tells us that modern life is not good for mental health."

She explains:

"Obviously there's a lot of good things about societal and technological progress," she said, "and in a lot of ways our lives are much easier than, say, our grandparents' or great-grandparents' lives. But there's a paradox here that we seem to have so much ease and relative economic prosperity compared to previous centuries, yet there's this dissatisfaction, there's this unhappiness, there are these mental health issues in terms of depression and anxiety."

Twenge believes the primary problem is that "modern life doesn't give us as many opportunities to spend time with people and connect with them, at least in person, compared to, say, 80 years ago or 100 years ago. Families are smaller, the divorce rate is higher, people get married much later in life... from a mental health perspective being surrounded by people is a good thing."

In addition, there's been a shift in values:

"There's clear evidence that the focus on money, fame, and image has gone up... and there's also clear evidence that people who focus on money, fame, and image are more likely to be depressed and anxious."

The author of the *NY Mag* piece seems to agree with the conclusions of Twenge's research, but is quick to imply that we should try to recapture the "goods" of the past only while retaining all the "goods" of the present. But is that entirely possible? I wonder if context matters more than many tend to think. Can people really rid themselves of anxiety while remaining highly "connected"? Can people really recapture a vibrant family and community life with their current, busy schedules and in the modern urban and suburban environments? Can people really shun a focus on money, fame, and image while keeping a foot in the media culture of today?

Are we going to have to give up some things in order to regain others?

ВІД КАТЕХИЗМУ “ХРИСТОС НАША ПАСХА”

4. Читання в сім'ї Святого Письма та духовної літератури

- 664 Щоденне читання в сім'ї Святого Письма, особливо Нового Завіту, має органічно поєднуватися з проказуванням щоденних молитов. Адже в молитві ми звертаємось до Бога, а в Святому Письмі Бог промовляє до нас. Слово Боже допомагає батькам виховувати своїх дітей, а дітям - шанувати батьків. Зрозумівши це, сім'я горнутиметься до Святого Письма як до найкращого свого порадника.
- 665 Духовна література, до якої належать Життя Святих, твори Отців Церкви та аскетичні твори, сприяє становленню й розвитку особистості в благодаті Святого Духа. Читаючи духовну літературу (наприклад, Києво-Печерський Патерик чи «Сповідь» святого Августина), можна пізнати досвід покаяння і навернення. У процесі духовного зростання людина простуватиме непростим шляхом аскези - подолання гріховних звичок і спокус, боротьби з пристрастями. Цей шлях людини описували духовні подвижники (наприклад, святий Йоан Ліствичник у «Ліствиці духовній»).
- 666 Найдоступнішим і найкориснішим твором для сімейного читання протягом століть були й залишаються Життя Святих. У Життях постаті святих показано в усьому багатоманітті життєвих ситуацій, успішно розв'язаних завдяки святості життя цих людей. Зростання кожного члена сім'ї у святості, подібно до святих, є головною метою сімейної спільноти.
- 667 Крім читання релігійної літератури, духовному життю домашньої Церкви сприяє також перегляд релігійних відеофільмів і телепередач, релігійних сторінок інтернету, прослуховування радіопередач та аудіо- записів на євангельські теми, читання християнських часописів. Усе це допоможе сучасній сім'ї знаходити духовні вічні скарби й відповідально та корисно черпати зі справжніх духовних і культурних джерел, запобігати спрощеному й вульгарному розумінню сім'ї, особи, суспільства та навколишнього світу. Таким чином усе те, що священне й величне в храмі, матиме своє місце і в сім'ї як «домашній церкві».

FROM THE CATHECHISM “CHRIST OUR PASCHA”

4. Reading Holy Scripture and Spiritual Literature in the Family

- 664 Daily reading of Scripture, especially the New Testament, should be joined organically to the practice of daily prayers. For in prayer we address God and in Holy Scripture God speaks to us. The Word of God helps parents to raise their children and helps children to respect their parents. Having understood this, the family will turn to Holy Scripture as to their best counsellor.
- 665 Spiritual literature, which includes the Lives of the Saints, the works of the Fathers of the Church, and ascetical literature, favours the establishment and development of one’s personality in the grace of the Holy Spirit. As one reads spiritual literature (e.g., the *Patericon* of the Kyivan-Caves Monastery, or the *Confessions* of Saint Augustine), one learns the experience of repentance and conversion. In the process of spiritual growth, a person must walk along the difficult path of asceticism—overcoming sinful habits and temptations, and struggling with passions. This path was described by the ascetics in their works (e.g., Saint John of the Ladder in his *Ladder of Divine Ascent*).
- 666 Through the centuries, the most accessible and beneficial work for family reading was and remains the Lives of the Saints. In their lives, the saints are shown in a variety of situations of life that they resolve because of the sanctity of their lives—a sanctity derived from cooperation with God’s grace. Every family member’s growth in sanctity, similar to the saints, is the principal aim of the family community.
- 667 Besides the reading of religious literature, the spiritual life of the domestic church is fostered by the viewing of religious films, television programs, religious sites on the internet, and by listening to religious radio programs and recordings on evangelical themes, as well as by reading Christian magazines. All this will help the contemporary family to find eternal spiritual treasures. It will also help them to draw responsibly and constructively from authentic spiritual and cultural springs, to react against a simplistic and coarse understanding of the family, as well as erroneous views of the human person, society, and the natural environment. Thus all that is sacred and magnificent in the church building will also have its place in the *domestic church*.

Stewardship Prayer

Christ our True God, Lover of mankind,
You call us to be Your disciples and good
stewards of all Your many gifts.

Open our minds and hearts to a greater
awareness and deeper appreciation of
Your countless blessings.

Transform us through the power of the
Most Holy Spirit to nurture a stewardship
way of life marked by faith-filled prayer,
service to our neighbor and generous
sharing.

Teach us to be faithful servants of Your
gifts. With Mary, your Mother's help, may
we return ten-fold the gifts entrusted to
us.

Bless our Parish with a deepening
devotion to liturgy, a growing
commitment for service, and increasing
levels of generosity as we work to
advance the mission of both our parish
and eparchy.

For if not us, who? If not here, where?
If not now, when? If not for Your Kingdom,
why?

O Lord, Jesus Christ, the only-begotten
Son of the eternal Father, You have said
that without You we can accomplish
nothing. How true are Your words, O
Lord. Thus we pray, good and loving
Lord: if it be Your will, help us to complete
this work. May it glorify You with Your
Father who has no beginning and Your
all-holy Spirit. Amen.

PARISH COMMITTEES

FINANCE COMMITTEE:

Myra Heltsley
Stephen Hojsan
Maria Hughes
Bohdan Kniahynyckyj

PASTORAL COUNCIL:

Vladimir Bachynsky
Olena Bankston
Gabriel Espedal
Mark Hartman
Luke Miller

STEWARDSHIP (FUNDRAISING) COMMITTEE:

Bohdan Knianynyckyj
Susan Avant
John Heltsley (fundraising consultant)

SOCIAL COMMITTEE

Olena Bankston
Olga Fedunyak
Michael Miller
Olga Miller
Lubomyra Yoldas

PARISHIONERS THAT ARE HOME BOUND



If you or a loved one cannot
make it to Church, Fr.
James would be more than
pleased visit at your home,
in the hospital, at a nursing
home, or any other place. It
is no inconvenience at all.

Please be sure to schedule a visit.

Every day the world will drag you by the hand yelling: "This is important! And this is important! And this is important! You need to worry about this - and this - and this!" An each day it is up to you to yank your hand back, put it on your heart and say "No! This is what's important!"

Do you want true intelligence? Then book learning isn't enough; you must also have spiritual knowledge. This includes being able to tell the difference between what is good and what is evil. Then you must avoid what is sinful and harmful to your soul and, with thanks to God, carefully keep what is good and what benefits your soul. If you do that, you are truly intelligent.

Saint Anthony the Great

EPARCHIAL SOBOR

On September 24, there will be an Eparchial Sobor (gathering) held in Chicago at the Cenacle Retreat House. Bishop Bohdan Danylo from Parma will be presiding. The subject will be the "Vibrant Parish" program established by Patriarch Sviatoslav for the entire Church. Each parish must send at least 2 lay representatives along with the pastor. Cost includes airfare and a 1 night stay (\$105.00/person) at the Cenacle

Between now and Mid-September there will be a special collection taken at each Sunday Liturgy to raise funds for this very important event. Please be generous!

Sunday offering for August 7

Amount	Number
\$15.00	2
\$20.00	2
\$25.00	1
\$36.00	1 (loose)
\$40.00	3
\$50.00	2
\$85.00	1
\$100.00	1
\$160.00	1
\$300.00	1
\$400.00	1
<hr/>	
\$1396.00	

Parishioner Total: \$1326.00
 Visitor Total: \$70.00

Average / parish household (42): \$17.00

Weekly Stewardship Goal: \$2200.00

Deficit: (\$874.00)

Year-to-date deficit: (\$32,542.00)

Special Collection for Sobor Total to date: \$189.00

Please consider adding "donate blood" to your "to-do" list – you'll save 3 lives! Today the demand for blood is increasing while blood donation levels are decreasing. The GIFT OF LIFE is a present that cannot be bought and wrapped. An hour of your time can give someone a LIFETIME.

Did You Know??

- A donation is one unit. The average person has 10-12 units.
- The body begins replenishing the lost fluid and red cells at once after donating.
- Blood has a shelf life of 42 days and donors can give only every 56 days. As a result, there is a critical lapse between the time when blood expires and donors can donate again.



**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
St. John the Baptizer
Ukrainian Greco-Catholic Church**

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La Mesa, CA 91941
Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com
Fr. James' cell phone: (619) 905-5278

On the Dormition

O how did heaven receive her who is greater than heaven? How did she, who had received God, descend into the grave? This truly happened, and she was held by the tomb. It was not after bodily wise that she surpassed heaven. For how can a body measuring three cubits, and continually losing flesh, be compared with the dimensions of heaven? It was rather by grace that she surpassed all height and depth, for that which is divine is incomparable. O sacred and wonderful, holy and worshipful body, ministered to now by angels, standing by in lowly reverence. Demons tremble: men approach with faith, honoring and worshipping her, greeting her with eyes and lips, and drawing down upon themselves abundant blessings. Just as a rich scent sprinkled upon clothes or places, leaves its fragrance even after it has been withdrawn,

so now that holy, undefiled, and divine body, filled with heavenly fragrance, the rich source of grace, is laid in the tomb that it may be translated to a higher and better place. Nor did she leave the grave empty; her body imparted to it a divine fragrance, a source of healing, and of all good for those who approach it with faith.

Watch over us, O Queen, the dwelling-place of our Lord. Lead and govern all our ways as you will. Save us from our sins. Lead us into the calm harbor of the divine will. Make us worthy of future happiness through the sweet and face-to-face vision of the Word made flesh through you. With Him, glory, praise, power, and majesty be to the Father and to the holy and life-giving Spirit, now and forever. Amen.

St. John of Damascus

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