

SUNDAY AFTER THE
EXALTATION OF THE HOLY CROSS



Icon of the Exaltation of the Holy Cross



September 21, 2014
SUNDAY AFTER THE EXALTATION OF THE CROSS
THE HOLY APOSTLE QUADRATUS OF MAGNESIA
SCHEDULE OF SERVICES FOR THE WEEK OF SEPTEMBER 22– SEPTEMBER 28

SATURDAY, SEPTEMBER 27 – SATURDAY AFTER THE EXALTATION OF THE CROSS; THE HOLY GREAT MARTYR
EUSTACE, HIS WIFE THEOPISTES, AND THEIR CHILDREN AGAPIUS AND THEOPISTUSN
6:00 PM – GREAT VESPERS

SUNDAY, SEPTEMBER 28 – *SIXTEENTH SUNDAY AFTER PENTECOST; OUR VENERABLE FATHER AND CONFESSOR
CHARITON*

9:30 AM – Divine Liturgy

For All Parishioners

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

Open House Saturday, October 4th

11AM - 3:30 PM

I encourage all of you to come to our open house on Saturday, October 4 - and - to bring a guest!

Invite your neighbors, family, friends. There will be a church tour every hour informational display in the church hall covering topics such as: Liturgical items, Music, Iconography, Parish Life, and, of course, food.

Patriarch Sviatoslav, echoing the desire of our Lord Himself reminds us that, as Christians, we have the responsibility to believe, live, serve, and share the witness of our faith in Christ, not just among our family members, but with our neighbors, wherever we may live.

Let us all take to opportunity to put the words of the Gospel into action and to show all that we are a “Vibrant Parish - a place to encounter the Living Christ!

If you would like to volunteer to help, please contact Fr. James or a member of the Pastoral Council.

Pastoral Visits

As a new deacon serving our parish I would like to take the opportunity to meet and visit with everyone in order to get to know you better and to understand how I might best serve you and our community. I will be contacting everyone to set up a convenient time to meet.

– Fr. Deacon Frank

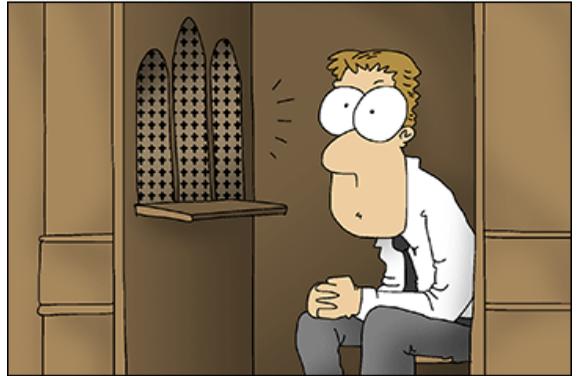
Iconography Workshop

Oleh Skoropadsky, an Iconographer from Ukraine has offered to teach a course in iconography at our church. It would be a 1 week course held during the weekday evenings in the first half of October. The cost is \$450.00 and includes all materials including gold leaf. If you are interested please let Fr. James or Olena Bankston know as soon as possible so that the schedule can be finalized.

HOW WELL DO YOU KNOW THE SCRIPTURES?

- 1) It is impossible to please God without _____.
 - a) good works
 - b) love
 - c) charity
 - d) faith
- 2) What is the fourth Commandment?
 - a) Thou shalt not make any graven image
 - b) Thou shalt not commit adultery
 - c) Remember the Sabbath day, to keep it holy
 - d) Thou shalt have no other gods before Me
- 3) Why was Abraham counted righteous?
 - a) for his good works
 - b) he followed the law
 - c) for his faith
 - d) all of the above
- 4) It is ok to seek the guidance of a psychic.
 - a) true
 - b) false
- 5) For where your _____ is, there will your heart be also.
 - a) reward
 - b) riches
 - c) mind
 - d) treasure
- 6) Who asked Herod for the head of John the Baptist?
 - a) Herodias
 - b) the daughter of Herodias
 - c) Athaliah
 - d) Candace
- 7) There are 200 Psalms in the Bible?
 - a) true
 - b) false
- 8) The Cross was made of the following types of wood:
 - a) cedar, oak, cypress
 - b) cedar, cypress, pine
 - c) olive, cypress, pine
 - d) olive, oak, pine
- 9) According to the Gospels, Christ was transfigured in glory before Peter, James, and John on Mount _____.
 - a) Herman
 - b) Zion
 - c) Tabor
 - d) none of the above
- 10) What does Emmanuel mean?
 - a) Jesus
 - b) Savior
 - c) Man of God
 - d) God with us

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09-19-2014

CHANGE OF PLANS ... DROP AND GIVE ME FIFTY!

Answer to Scriptural Questions

1. d, Hebrews 11:6
2. c, Exodus 20:8-11
3. c, Romans 4:1-3
4. b, Deuteronomy 18:10-14
5. d, Matthew 6:21
6. b, Mark 6:21-25
7. b, 150
8. b, Isaiah 60:13
9. d, Although early church tradition holds that the place of the Transfiguration was Mt. Tabor, none of the Gospel accounts mention it by name.
10. d, Matthew 1:23

A Church with verve is at risk in Ukraine

By John L. Allen Jr.

<http://www.cruxnow.com/church/2014/09/13/a-church-with-verve-is-at-risk-in-ukraine/>

No one should need persuading that what's happening in Ukraine right now is alarming. A fragile cease-fire between Russian-backed separatists and Ukrainian forces could unravel at any moment, and even more lives may be at risk this winter as the country scrambles to make up for lost Russian gas.

Most basically, if one nation can slice off a piece of another with impunity, it's hard to know what international law means.

Yet if Catholics require an additional reason for concern, it's this: What's at stake in Ukraine isn't just geopolitics or the military balance of power, but also one of the most remarkable Catholic communities anywhere in the world.

The Greek Catholic Church in Ukraine is the largest of the 22 "Eastern churches" in the Catholic fold. Mostly located in Eastern Europe and the Middle East, these churches follow Eastern Orthodox rituals and spirituality, but acknowledge the pope as their leader. There are roughly 3 million Greek Catholics in Ukraine, around 7 percent of the population, and 6 to 10 million worldwide.

Though little known in the West, the church's recent history is the stuff of Hollywood drama.

In the Soviet era, the Greek Catholic Church was the largest illegal religious body in the world, and suffered mightily for it. In percentage terms, no church produced more 20th century martyrs. Pope John Paul II beatified more than two dozen victims during a trip to the country in 2001, and

most experts believe the total number of Greek Catholics who perished in that era of violent oppression is in the thousands.

After Communism, the church experienced a rebirth that has flowered in some extraordinary creative energy. One example is the Ukrainian Catholic University in L'viv, founded in 1994. It's the only Catholic university in the former Soviet sphere; as they like to say, it's the only Catholic university "between Poland and Japan."

Its bold aim is nothing less than to rethink what a Christian university can be in the 21st century. During a reflection process in the early 1990s, planners identified two challenges:

- **Building on the legacy of the martyrs.** The idea, according to Bishop Borys Gudziak, the founding rector, is to pioneer "a new social, intellectual, and theological synthesis" of that experience – a theology of the catacombs.
- **Repairing social trust.** Gudziak said "the Ukrainian soul and psyche were profoundly damaged" by the Soviet period, because they were taught from early childhood "to think one thing, say another and do a third," and to never fully trust anyone, even family and friends.

To address that deficit, the university turned to the insights of Catholic luminaries Henri Nouwen and Jean Vanier, the founder of L'Arche, a movement that emphasizes

building friendships with disabled persons.

Gudziak's idea was that because people with mental disabilities tend to trust others instinctively, having them around could produce an emotional haven. The university invited them to join the community, not as charity cases but as "professors of human relations." Residences include apartments for the disabled to live among the students, becoming part of the daily fabric of their lives.

Greek Catholics have also become prominent players in national affairs. They were major proponents of Ukraine's Orange Revolution in 2004/2005, and helped lead the Maidan protests earlier this year that swept pro-Moscow President Viktor Yanukovich from power.

The Catholic cathedral of Kiev was converted into a makeshift field hospital during the uprising, which saw at least 100 people killed by security personnel. At times, emergency operations were performed on the church's main altar.

Archbishop Sviatoslav Shevchuk, the charismatic 44-year-old leader of the Greek Catholic church, emerged as a forceful advocate for the Maidan protestors, insisting they weren't "nationalist extremists" but rather supporters of a "free, democratic, and European" Ukraine.

At the moment, Shevchuk and other church officials are leading the charge against Russia's intervention and calling on the international community to stiffen its resolve.

Meeting this week in L'viv, the Greek Catholic bishops put out a statement titled "Ukraine is bleeding," which included this warning about Russian aggression: "Whoever kills people in Ukraine will not

hesitate to turn their weapons to attack any country in the world tomorrow."

Given that track record, it's no surprise that whenever a pro-Moscow regime takes over, tightening the screws on Catholics tends to be high on the to-do list.

Under Yanukovich, Gudziak got chilling visits from Ukrainian security agents. Rather than kowtowing, he published a memo outlining the campaign of harassment, which included tapping his phones.

More recently a Greek Catholic priest was briefly kidnapped in eastern Ukraine, and most clergy and bishops have been driven from the region. The Russian Orthodox Church in Moscow has issued worrying statements blaming "uniates" and "schismatics" for fomenting the violence — both are pejorative terms for Greek Catholics.

What all this means is that when Greek Catholics speak out, they know they may pay a price.

In their statement on Wednesday, the bishops called for "coordinated efforts ... to stop the bloodshed, to defend human dignity, and to restore life-giving peace," warning that war isn't just the fault of those waging it, but also those who could have stopped it but did nothing.

Anyone with eyes can see how urgent the appeal is. Catholics inspired by the verve of this courageous Ukrainian flock, however, have a special motive for paying heed.



THE SOCIETY OF ST. JOHN CHRYSOSTOM

~ Western Region ~ presents

State of the Christian Church in Ukraine



Sat., Sept. 27, 2014

10:00 a.m.-1:00 p.m.

St. John the Baptizer Ukrainian Catholic Church

4400 Palm Avenue, La Mesa, CA 91941

619-697-5085 (Office) pastor@stjohnthebaptizer.org

Presenter: Fr. James Bankston

Pastor. St. John the Baptizer

Moderator: V. Rev. George Morelli, Ph.D

Asst. pastor St. George Antiochian Orthodox Church, San Diego; Pres. SSJC-WR.

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A freewill offering will be taken.

Business meeting of The Society of St. John Chrysostom-Western Region during lunch (approx. 1 p.m.).

All welcome. Coffee and tea provided. If attending the meeting, please bring a sack lunch.

Contact: Bob Greenwell: 619.644.3600 or Fr. George Morelli: (760) 920 6530

#### **Directions to St. John the Baptizer**

US 8Fwy E. or W. Exit: "Spring St." S. on Spring St. ( approx. 1 mile) to Palm Ave.; Left on Palm to 4400 . Left into Church parking lot. US 94/125 Exit Spring St. N. to Palm Ave. and to church.

**For interesting news articles related to this topic see:**

<http://stjohnthebaptizer.org/news.php>

*The Society of St. John Chrysostom-Western Region, is an ecumenical organization of laity and clergy of the Eastern and Oriental Orthodox Churches and the Eastern Catholic and Roman Catholic Churches which was established to make known the history, worship, spirituality, discipline and theology of Eastern Christianity, and to work for the fullness of unity desired by Jesus Christ.*

## Sunday offering for September 14

| Amount          | Number   |
|-----------------|----------|
| \$3.00          | 1        |
| \$7.00          | 1        |
| \$10.00         | 2        |
| \$15.00         | 2        |
| \$20.00         | 2        |
| \$40.00         | 3        |
| \$50.00         | 2        |
| \$100.00        | 1        |
| \$135.00        | 1        |
| <u>\$300.00</u> | <u>1</u> |
| \$855.00        |          |

Parishioner Total: \$842.00  
 Guest: \$13.00

Average / parish household (42): \$20.25  
 Weekly Stewardship Goal: \$2125.00  
 Deficit: (\$1283.00)

### **Please Note:**

When you are away, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. Your absence on any Sunday does not negate your obligation to support your home parish.

### **Cards for sale**

Various Greeting Cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

### **Going to the Hospital?**

Please let your Father James know, so that he can add you to the prayer list, or, if you like, pay you a visit. If you know someone else is in the hospital please let Fr. James know.

## 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:**

Fr. James Bankston: (619) 905-5278

### **Pastoral Council:**

Fr. Deacon Frank Avant: (760) 805-1667  
 Vladimir Bachynsky: (619) 865-1279  
 Mark Hartman: (619) 446-6357  
 Luke Miller: (858) 354-2008  
 Jeanine Soucie: (718) 674-4529

### **Social Committee Chairpersons:**

Vacant: Please consider volunteering as chairperson.

### **Finance Committee:**

Bohdan Knianicky: (619) 303-9698  
 Fr. Deacon Frank Avant: (760) 805-1667



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

4400 Palm Avenue  
La Mesa, CA 91941  
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**Website:** [stjohnthebaptizer.org](http://stjohnthebaptizer.org)

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

**Deacon:** Fr. Deacon Frank Avant

[fhavant@mac.com](mailto:fhavant@mac.com)

Fr. Dcn Frank's cell phone: (760) 805-1667

***Exalting the Cross***

For each of us, salvation means no more and no less than taking up daily the same cross of Christ, accepting each day what it brings as the will of God, offering back to God each morning all the joys, works, and sufferings of that day. But those are abstract words. What it means, in practice, is spelled out as always by the poor old body. It means getting up each morning and going to bed exhausted. It means the routine, not the spectacular. It can mean drudgery, pain, putting aside pleasures, happiness, or the love the human heart craves until another time, so that what is necessary at the moment can be done.

It means working for others, touching the lives of others, through the medium of the body. How many times, tired and worn

out and near collapse from the slave labor conditions of the camps, did I think I could not ask another step of the body, did I think in pain and irony of those words "The spirit indeed is willing but the flesh is weak"? Truly, man is a creature composed of body and soul, and we work out our salvation in this vale of tears through the medium of the flesh.

It is the first gift God and our parents fashion for us; it sustains and supports us through a long life and makes possible both joys and sorrows; and when at last we are parted from it in death, it surely deserves whatever rest it can get before it rises to be glorified at the last judgment.

*Father Walter J. Ciszek, S.J.*