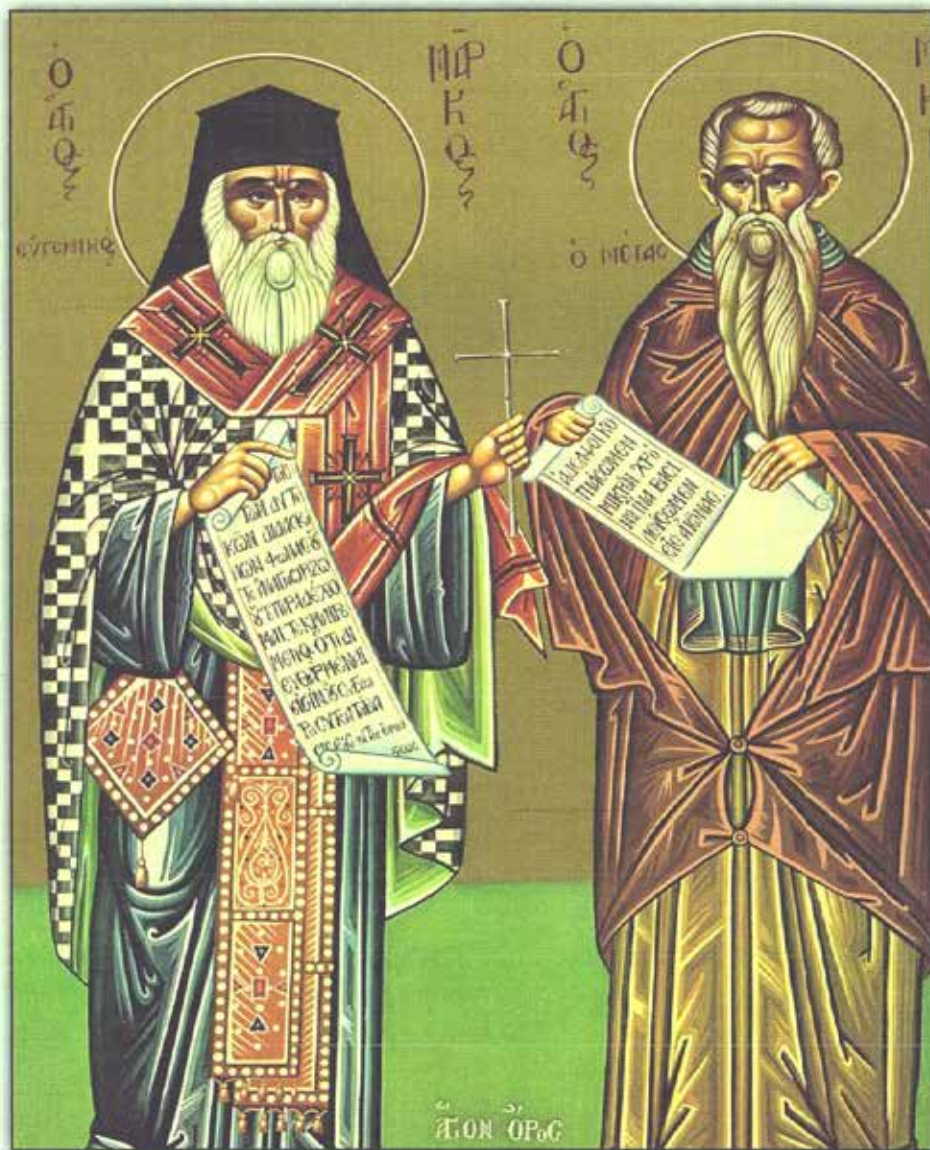


THIRTY-FIFTH SUNDAY AFTER PENTECOST
TWELFTH SUNDAY OF LUKE



Icon of Saint Macarius and Saint Mark -- January 19th

January 19, 2014

35TH SUNDAY AFTER PENTECOST: – *TONE 2*

OUR VENERABLE FATHER MACARIUS THE GREAT, THE EGYPTIAN

SCHEDULE OF SERVICES FOR THE WEEK OF JANUARY 20 – JANUARY 26

SATURDAY, JANUARY 25

9:30 AM – Divine Liturgy

+ Caryl Haverluk; Req: Bill Haverluk

6:00 PM – Great Vespers

SUNDAY, JANUARY 26 – 36TH SUNDAY AFTER PENTECOST. OUR VENERABLE FATHER XENOPHON OF CONSTANTINOPLE, MARY, HIS WIFE, AND THEIR SONS, ARCADIUS AND JOHN

9:30 AM – Divine Liturgy

for all parishioners

Delicious hand-made potato and cheese varenyky are still available for \$7.00/ dozen. Please see Olena Bankston to purchase.



House Blessings

It is our custom to have our homes blessed with the holy water sanctified on Theophany (the feast which commemorates the Baptism of the Lord in the Jordan River). If you would like your home blessed please let Fr. James know. If you have any questions about house blessings, what is involved, why we bless our homes, etc., please speak with Fr. James.

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.

"It is not the sanctuary that is in danger; it is civilization.
It is not infallibility that may go down; it is personal rights.
It is not the Eucharist that may pass away; it is freedom of conscience.
It is not divine justice that may evaporate; it is the courts of human justice.
It is not that God may be driven from His throne;
it is that men may lose the meaning of home;

For peace on earth will come only to those who give glory to God! It is not the Church that is in danger, it is the world!"

*Venerable Fulton Sheen
(Seven Pillars of Peace)*

"Upon men of good will now falls the burden of preserving the moral law in the political order. If the moral law is rejected the nation falls: for unless the electorate votes from an informed conscience, rather than from propaganda, a democracy can vote itself right out of democracy – as Germany did."

*– The Servant of God, Abp. Fulton J. Sheen,
Catholic Hour Radio, 1944*

To You Who Bring Small Children to Church

<http://veritasvenator.com/>

There you are sitting in worship or Bible study. Your child, or toddler, is restless. Perhaps they're even a little



boisterous. You try to silence them, and nothing. You try to pacify them with food or toys, and nothing. Eventually, you resort to the last thing you wanted to do: you pick them up, and before a watching audience, you make the march out of the auditorium. All the while, you're a little embarrassed. Maybe you're a little frustrated too. You might even think to yourself, "There's no point in coming to church. I get nothing out of it because I have to constantly care for my kid."

I want you — you mothers and/or fathers — to know just how encouraging you are to so many. The little elderly woman who often feels alone beams with a smile at the sight of you wrestling with your little one. She's been there before. She knows how hard it can be, but she smiles because to hear that brings back precious memories. To see young parents and their small children brighten her day, and she may have just received bad news this week about her health, but seeing the vitality of young ones removes — if but for a moment — her fears.

The older man who always seems to be grouchy notices you too. He's always talking about how children in this day have no respect or sense of good. But, he sees you — a young family — in church, and you don't miss any gathering. Like clockwork, he can depend on the sight of you and your young family. You give him hope that maybe the church isn't doomed after all, because there are still young parents who love God enough

to bring their restless children to worship.

Then there's everybody else. Some people will honestly become

frustrated by noisy children in church. ***They have this warped idea that reverence includes absolute silence.*** It doesn't. When parents brought their children to Jesus, the disciples rebuked them (Matt. 19.13-15), but Jesus rebuked His disciples. He said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven." The term translated "children" in Matthew and Mark is *paidon*. The root of the word "pedagogue" is from this word. It defined children of either an infant state, or more particularly, it was with reference to those who were half-grown and could be either males or females.

When Luke wrote his account of this narrative, he used the word *brephos*; which means "infants." Luke wasn't contradicting Matthew and Mark's account, because Luke wrote that they brought the infants "also" (Luke 18.15-17). They would have squirmed, maybe even cried. This was likely why the disciples rebuked the parents; as well as that they might have thought that the children were too young to understand the blessing Christ pronounced over them.

Bring your children to church. ***If you don't hear crying, the church is dying.*** As hard as it might be for you as a parent who's half-asleep, keep on doing what you're doing. You are an encouragement, and you're starting off your children's lives as you should.

GIVING THANKS IS CENTRAL TO OUR RELATIONSHIP WITH GOD

By VRev. Steven Kostoff

In reading the account in Saint Luke's Gospel, in which Christ healed ten lepers, we learn how only one leper - and a Samaritan at that - returned to Him to offer thanks: "Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan." This prompted Jesus to ask out loud, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" [Luke 17:11-19]. Therefore, in addition to the healing of the ten lepers that occurred instantaneously—"And as they went they were cleansed"—and which demonstrated that Jesus was not made unclean by close proximity to these lepers; we encounter what is perhaps an even deeper meaning to this narrative: the centrality of thanksgiving in one's relationship with God. The nine lepers who were healed, but who failed to return before Christ to praise God and offer thanksgiving for their healing, may have rejoiced in their new-found good health. But perhaps they remained in a self-absorbed preoccupation that blinded them to the real nature of their healing, and thus made that healing not as complete, and "holistic" as it was meant to be.

Perhaps we should add that in no way was Jesus being petulant, or even petty, in demanding thanksgiving from those who He had helped (unlike us when we are offended when we do not receive our "deserved" thanksgiving when we render someone a favor or good deed). To state the obvious, Jesus does not need such a response to satisfy any interior motivations or hidden agendas! The Lord's sole concern is that His Father be glorified for His great mercy and acknowledged as the source of all that is "good." *Christ wants us to manifest our "eucharistic" nature, so often obscured by a self-generated sinfulness that leaves us "missing the mark"* (the meaning of the Greek word for sin - *amartia*).

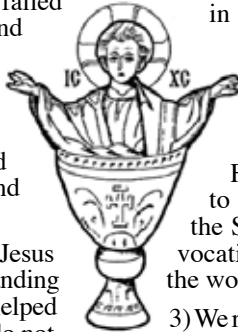
To be thankful (from the Greek *eucharistia* or thanksgiving) is a profound biblical reality and practice: "O give thanks unto the Lord for He is good..." This is just as dominant a theme in the New Testament as in the Old: "I thank you, Father, Lord of heaven and earth..." This brings to mind just how thoroughly we stress the role of thanksgiving in our lives as Christians. I would stress three inter-related themes that characterize our lives and of which we are conscious.

1) We are "Eucharistic beings." Created according to the image and likeness of God, we receive our lives and all that is in the world around us as a gift from our Creator. ***We are not self-sufficient beings, but dependent upon God for all things.*** We are fully human when we are eucharistic, when we offer thanksgiving to God in a spirit of humility and gratitude. Thus, it belongs to our deepest human nature—our very interior structure—to be eucharistic. A non-eucharistic person is dehumanized in the process.

2) We belong to a "Eucharistic society." This is one more way of describing the Church. ***It is as members of the Body of Christ that we fulfill our role as eucharistic beings by a constant sense of thanksgiving and gratitude.*** The Church supports the world and is the "place" within the world in which the eucharistic dimension of our humanity is expressed on behalf of the entire world and creation: "Thine own of Thine own we offer unto Thee on behalf of all, and for all." And that offering is made with a deep sense of thanksgiving. For within the Church we respond with faith to the ultimate Gift of God—Jesus Christ, the Savior of the world. If the world fails in its vocation to be eucharistic, we continue to uphold the world precisely by being eucharistic.

3) We receive the Eucharist. Here, the term Eucharist refers to the very Body and Blood of Christ, or Holy Communion, as we also call it. The Divine Liturgy can be called the Eucharistic service of the Church, in and during which we receive the Eucharist after we thank God for the entire economy of our salvation: "And we thank Thee for this Liturgy which Thou hast deigned to accept at our hands..." ***Ideally, at least, we want to arrive at church for the Liturgy not with a sense of fulfilling a "religious obligation," but imbued with a deep sense of thanksgiving before our "awesome God" Who has done everything possible to endow us with His Kingdom which is to come.*** Unworthy though we may be, God has made us worthy to receive the Eucharist as a foretaste of the heavenly banquet in His eternal Kingdom.

We have a common vocation as "Eucharistic beings," that belong to a "Eucharistic society," and who receive as a free gift of grace the Eucharist. And for this we are profoundly thankful to God!



Statement of the Ukrainian Catholic University on the Further Deterioration of the Sociopolitical Situation in Ukraine

17 January 2014

Not everyone in Ukraine celebrated Christmas: the authorities used this time to prepare a package of laws that will transform Ukraine into a police state. The authorities took the next step that will lead to a further escalation of political opposition and tension in society.

The deputies from the pro-government party must have known that the demonstrative violation of regulations in passing law # 3879 makes it illegitimate and unacceptable in the eyes of the people. Their blatant disrespect for the thoughts of their opponents and the forceful enactment of their position is an unacceptable disregard for parliamentary principles and democracy. It is difficult to expect citizens to respect any law if the deputies themselves so openly and cynically violate the principles of the rule of law.

In its very essence this brutally enacted legislation violates the democratic rights and constitutional freedoms of the citizens of Ukraine, in particular freedom of conscience, view point, speech, information, assembly, association, communication, movement, and the rights to property and privacy. We want to recall: the government is not the source of human rights. Human dignity is. And so the government cannot take away that which is given to the people not by it but by God.

We also want to recall that in accord with Article 22 of the Constitution of Ukraine “Constitutional rights and freedoms are guaranteed and shall not be abolished. The content and scope of existing rights and freedoms shall not be diminished in the adoption of new laws or in the amendment of laws that are in force.”

The law in question also contradicts international agreements, for example, the UN’s International Covenant on Civil and Political Rights and the Convention for the Protection of Human Rights and Fundamental Freedoms, which, according to Article 9 of the Constitution, is part of the national legislation of Ukraine.

The shining memory of students and teachers of the Lviv Theological Academy – the historical predecessor of our university – Fathers Mykola Konrad, Andrii Ishchak, Roman Lysko, Oleksii Zarytskyi and other martyrs and confessors who gave their lives, defending God-given human dignity in the dark times of Nazi and Communist totalitarianism on Ukrainian lands, do not give us the right to be silent when an offense is committed against the citizens of Ukraine today.

We urge the national deputies from the pro-government parties to be aware that by their votes they have encroached on the Constitution of Ukraine. [And we urge them] immediately to restore constitutional order in the state.

They want to convince us that this is the end of democracy in Ukraine. The birth of the Son of God reminds us powerfully and joyfully that, as the repressions of Herod become stronger, so the time of Truth becomes closer. This is the start of our new struggle for truth, our new pilgrimage to our own, God-given dignity. Truth and dignity are inseparable, truth and dignity will overcome!

The Rector’s Office

Both Lungs: Bodily Worship

by Brent Kostyniuk
royaldoors.org

Both Lungs is about East and West. It is about diversity and unity in the universal Catholic Church. However, it is also about the diversity which exists in the East. That diversity leads to richness. Such diversity exists in one of the most basic aspects of Christian life – prayer. This time, *Both Lungs* looks at the varying gestures Eastern Christians use when praying – bodily worship.

Eastern worship is a very sensual thing. Incense is burned and with it our sense of smell reminds us our prayers are meant to rise to heaven. Icons cover the interior of our churches, so our eyes might have a glimpse of heaven. So too, we pray with our bodies, taking different postures depending on the season and intent of our prayer.

Blessed Pope John Paul II expressed this beautifully in the Apostolic Letter *Oriente Lumen*, written in 1995. “*Within this framework, liturgical prayer in the East shows a great aptitude for involving the human person in his or her totality: the mystery is sung in the loftiness of its content, but also in the warmth of the sentiments it awakens in the heart of redeemed humanity. In the sacred act, even bodiliness is summoned to praise, and beauty, which in the East is one of the best loved names expressing the divine harmony and the model of humanity transfigured, appears everywhere: in the shape of the church, in the sounds, in the colors, in the lights, in the scents.*”

“*Christianity does not reject matter. Rather, bodiliness is considered in all its value in the liturgical act, whereby the human body is disclosed in its inner nature as a temple of the Spirit and is united with the Lord Jesus, who himself took a body for the world’s salvation.*”

Before continuing, there is a cautionary note. “Be wary of anything that says never,” a wise priest once told me when we were discussing prescriptions for bodily worship. It reminded me of a meteorology class at university. Students were required to present a forecast once a week. Part of the fun was counting how many times the words such as “chance, possibility, maybe, or likely”

were used. So it is with bodily worship.

The most basic form of bodily worship, and one over which there can be no dispute, is the sign of the cross. As discussed last time, it is made with the thumb and first two fingers held together, a constant reminder of the Trinity. The remaining two fingers are tucked against the palm, a remembrance of Jesus’ two natures and, some would say, the descent of the Word into our world. After touching the forehead, the right shoulder is touched first, another reminder of Christ, Who sits at the Right Hand of God.

The sign of the cross, sometimes called a reverence, is done in three, increasingly reverent forms. The most basic is the gesture itself, often accompanied by bowing the head. Others, however, will reach down to touch the ground with their right hand as part of this reverence. Even in this, there is diversity. One priest told me he reaches to the ground first, then raises his hand up to make the sign of the cross, as his personal remembrance that he is lifting up Jesus’ Holy Cross and taking it upon himself. Others say the ground should be touched afterwards, as an act of humility. Sometimes referred to as a small reverence, the sign of the cross may be accompanied by a bow from the waist, in a single motion.

In making a prostration, or full reverence, the faithful make the sign of the cross, drop on their knees and lower their forehead to touch the ground. This action is used frequently during Great Lent and on feasts of great solemnity such as the Exaltation of the Holy Cross.

The sign of the cross can be not only a liturgical gesture, but a prayer and show of praise as well. Thus, Eastern Christians may use it in times of great joy, distress, or simply as a show of adoration. The start of a journey, the moment one receives a particular blessing such as success in a difficult undertaking, or when receiving news of an unfortunate occurrence are all occasions when the sign of the cross is made. Even today, many will make a sign of the cross whenever they pass a church.

The position of our bodies as we pray has much significance. One posture is standing upright with arms reaching upwards. Origen (died c. 254) considered it to be essential in shaping our prayers. “Before a man stretches out his hands to heaven he must lift up his soul heavenward. Before he raises up his eyes he must lift up his spirit to God. For there can be no doubt that among the thousand possible positions of the body, outstretched hands and uplifted eyes are to be preferred above all others, so imagining forth in the body those directions of the soul which are fitting in the prayer.”

Then there is the question of kneeling. Although some Eastern Christians kneel at several points during the Divine Liturgy on

Sunday, many consider this unacceptable. This theology of kneeling is based on ancient tradition, as expressed by Ireneus (died c. 202) *“We kneel six days of the week in token of our frequent falls into sin; but on Sunday we remain standing as if to show that Christ has raised us again, and that by His grace He has delivered us from sin and death.”* Regarding the Paschal season from Easter to Pentecost, Origen states, “Standing was the general observance of the whole Church on the Lord’s day, and the fifty days between Easter and Pentecost, in memory of our Saviour’s resurrection.”

So now you know all about Eastern bodily worship... *maybe.*



“Now the Lord has spoken who formed me as his servant from the womb...” Isaiah 49:5

God has formed each of us as His servants from the womb. He blessed us with unique gifts and He provided us with the talents and skills we would need to do His work. If we do not fulfill the unique vision that God had for us alone, who will do it?

Sunday offering for January 12

Amount	Number
\$10.00	1
\$15.00	1
\$20.00	2
\$40.00	3
\$50.00	3
\$55.00	1 (loose)
\$75.00	1
\$80.00	1
\$100.00	2
\$300.00	2
<hr/>	
\$1345.00	

Parishioner Total: \$1345.00

Average / parish household (42): \$32.80

Weekly Stewardship Goal: \$2125.00

Deficit: **(\$780.00)**

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

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:

Olga & Michael Miller:

(858) 483-3294

Finance Committee:

Bohdan Knianicky: (619) 303-9698

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
Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com

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

From Smuggler to Saint

Saint Macarius the Great was born in Upper Egypt. A later tradition places his birthplace in the village of Shabsheer (Shanshour), in Al Minufiyah Governorate, Egypt around 300 A.D. At some point before his pursuit of asceticism, it is said that Macarius made his living smuggling potassium nitrate in the vicinity of Nitria, a life which taught him how to survive in and travel across the wasteland in that area. At a young age, Macarius was forced to get married against his will. Thus, he pretended to be sick and ask for his parents' permission to go to the wilderness to recoup. At his return, he found that his wife had died, and shortly after, his parents departed as well. Macarius subsequently distributed all his money among the poor and needy.

Seeing his virtues, the people of his village brought him to the bishop of Ashmoun who ordained him priest. Falsely accused of defiling a woman, the woman recanted and confessed Macarius' innocence. A multitude of people then came asking for his forgiveness, but he fled to the Nitrian Desert to escape all mundane glory. While at the desert, he visited St. Anthony the Great and learned from him the laws and rules of monasticism. When he returned to the Scetic Desert at the age of forty, he presided over its monastic community for the rest of his life. Macarius died in the year 391. Today, the body of Saint Macarius is found in his monastery, the Monastery of Saint Macarius the Great in Scetes, Egypt.