

SEVENTH SUNDAY AFTER PENTECOST  
SEVENTH SUNDAY OF MATTHEW



*Icon of the Holy and Great Martyr Panteleimon -- July 27th*





**Condolence letter of the UGCC Head to the Ambassadors of foreign countries whose citizens suffered tragic loss of lives due to alleged terrorist attack on July 17, 2014**

*<http://news.ugcc.ua>*

Your Excellency,

It is with great sadness that we have learned about the shooting down of a Malaysian airliner allegedly by terrorists with 298 people on board over eastern Ukraine. Hundreds of victims of military aggression against Ukraine were joined by the innocent lives of the citizens of other nations, including from your country. This tragedy has revealed that evil, which has been severing the body of our nation in recent months, is a real threat to the peace and security of the whole world.

Deeply saddened by this crime, we would like to convey our deepest condolences to the relatives and friends of the lost ones. Please be assured of our prayers and our closeness in this grief which became also our grief. “All Merciful Lord, embrace with Your loving care the souls of the innocently killed, and place them in the heavenly home of the righteous ones, granting them eternal peace and blessedness!”

Our entire Church prays for the eternal repose of the souls of the innocently killed. We remain united in our prayers with the families of the deceased and with all those suffering due to this tragedy.

We call upon the international community to employ all possible means to stop military aggression against Ukraine, to restore peace, and to prevent similar tragedy in the future. Let us pray to Almighty God to grant the gift of lasting peace for Ukraine and for the entire world.

**+ SVIATOSLAV (Shevchuk)**  
Major Archbishop of Kyiv-Halych,  
Head of the Ukrainian Greek Catholic Church



**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, You accepted Your Passion on account of our sins; grant me also 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.

## STEWARDSHIP: IN LIGHT OF THE GOSPEL AND CHRISTIAN TRADITION

By Archbishop DMITRI (Royster) of Dallas (OCA)

It may be startling to hear that the giving of money is an integral part of worship and can in no way be divorced from the spiritual life. But such is the case, for there is no worship without giving or offering. The Christian's life demands a total consecration to God, and this means that every aspect of his life must be sanctified. No one part of his life can be reserved and kept as a purely material, this-worldly concern, for when one refuses to let his wealth be sanctified, then it can become the root of all evils, and stand between him and God. In commenting on 1 Timothy 6:10, St. John Chrysostom says, "but this root is from us, and not from the nature of the things. The young man thought he was just, because he kept all the commandments, but went away sad when he learned that the one thing needful for him was to part with his wealth (Matthew 19:22)."

The 8th and 9th chapters of St. Paul's Second Epistle to the Corinthians contain the whole theology of Christian giving. Although he is speaking about a collection of the relief of the Christians at Jerusalem, he reveals a number of universal truths about giving. "Giving represents the degree of a Christian's devotion, and is a means of grace (8:1 and 8:8). It is part of the Christian life and even proof of one's love (8:24 and 8:7). Christian giving is sacrificial (Mark 12:43-44), and our Lord's emptying Himself and becoming poor for our sakes is the basis for the call to Christians to sacrifice (8:9). Giving must be in proportion to what one has, though

the Macedonians had given even more than they were able (8:3). It must be voluntary (8:12) and cheerful (9:7). Giving provides a good example to others and is the occasion for thanksgiving (9:11-12). Truly, if each Christian followed the principles of giving as outlined by St. Paul, there would be no need for any kind of fund-raising events or (special) assessments.

In light of the clear teaching of the Gospel, each Christian must give according to his means. This implies that he must dedicate regularly a part of his income to God's work (ideally a tithe, or even more if he is especially blessed, materially). When real Christian giving becomes general in our Churches then so much of the energy and time that is expended in parishes (in other pursuits) can be given over to knowing the saving faith of Christ, to preaching the Gospel, and to deepening the spiritual life. In light of the Gospel and Christian Tradition, it is appropriate for the Church to be a real item in the budget of each family and each individual.

Finally, it should be understood that there is a close relationship between the spiritual life and one's financial commitment to the Church. Over and over again in the Bible, it is made clear that one's willingness to give of his possessions to God's work is the measure of his willingness to give himself, and one's self if the only acceptable offering. "For where your treasure is, there will your heart be also" [Lk 12:34].

## God's Extended Hand

FOCUS (Fellowship of Orthodox Christians United to Serve) has provided us with a special bin for collecting donations of clothing, toiletries, etc. to be distributed at GEH. It is located near the door of the church hall.

### Sunday offering for July 20

Amount	Number
\$10.00	1
\$11.00	1 (loose)
\$15.00	2
\$20.00	2
\$40.00	2
\$50.00	3
\$60.00	1
\$75.00	2
\$80.00	1
\$300.00	1
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\$911.00	

Parishioner Total: \$816.00  
Guest Total: \$20.00  
Other pledge: \$75.00

Average / parish household (42): \$19.43  
Weekly Stewardship Goal: \$2125.00  
Deficit: **(\$1309.00)**

### **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.

## 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  
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### **Social Committee Chairpersons:**

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Bohdan Knianicky: (619) 303-9698  
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**Українська Греко-Католицька Церква  
Святого Йоана Хрестителя  
St. John the Baptizer  
Ukrainian Greco-Catholic Church**

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***How Our Light Shines***

Martyrdom means bearing witness to God. Every soul that seeks in pureness of heart to know God and obeys the commandments of God is a martyr, bearing witness by life or by words.

In fact even if it is not a matter of shedding blood, the soul is pouring out its faith because it is by faith that the soul will be separated from the body before a person dies.

That is why, in the Gospel, the Lord praises the person “who has left house or brothers or sisters or mother or father or children or lands for my sake and for the

Gospel.” That person is blessed because he too is going to meet martyrdom simply by living in a way that is different from the crowd, because he is following the rule of the Gospel for love of his Lord.

The truly righteous are set apart from the world because they produce the fruits of grace in their actions. They do this because they have been able to become a friend of God and to obtain a place at the right hand of the Father, as the Apostles have done.

*St. Clement of Alexandria*