

TENTH SUNDAY AFTER PENTECOST



Icon of the Dormition of the Mother of God -- August 15

Feast of the Dormition of the Mother of God – Holy Day of Obligation

Saturday, August 15th is the Feast of the Dormition of the Mother of God. It is a Holy Day of Obligation. For those who cannot attend the Divine Liturgy at 9:00AM, there will be Great Vespers & Lytia Friday evening at 6:00 PM. According to the Canons of our church, attendance at Vespers satisfies the obligation.

Holydays

Article 467 of the particular law of the Ukrainian Catholic Church states that:

In accordance with the decision of the Synod of Bishops of the Ukrainian Church (September 14-20, 1997) and can. 880 CCEO (*Code of Canons of the Eastern Churches*), the clergy and the faithful are bound to observe these holydays under a serious obligation:

1. All Sundays of the year.
2. The Nativity of Our Lord God and Savior Jesus Christ (Dec 25)
3. Theophany of Our Lord God and Savior Jesus Christ (January 6)
4. Ascension of Our Logd God and Savior Jesus Christ (40th Day of Pascha)
5. Annunciation of the Most Holy Theotokos (March 25)
6. Dormition of the Most Holy Theotokos (August 15)
7. The Prime Apostles Peter and Paul (June 29)

Sunday Collection: August 2, 2009

9:00 AM Liturgy:

\$1282.00

Summer Liturgical Schedule (July – September) (unless otherwise noted in the bulletin):

Sundays 9:00 AM (Bi-Lingual)

Holyday Vigil: 6:00 PM

Holyday Liturgy: 9:00 AM

Other Services as announced in Bulletin

The Holy Mystery of Reconciliation

(Confession): Sundays from 7:30 to 7:45 AM and 9:30 to 9:45 AM and also by appointment.

The Holy Mysteries of Initiation (Baptism, Chrismation and Holy Eucharist): Parents must make arrangements with the Pastor at least 3 months prior to Initiation. Adults seeking to be initiated must undergo a period of instruction (Catechumenate.)

The Holy Mystery of Crowning (Marriage): The couple must contact the Pastor at least 6 months prior to the desired date of marriage and **before** scheduling anything related to the crowning (including the reception.) Couples must participate in pre-marriage catechesis.

The Holy Mystery of Anointing of the Sick: Please inform the Pastor of anyone in need of anointing or anyone homebound and unable to attend Liturgy or receive Holy Eucharist.

Catechesis: Contact the Pastor.

Cantors: Vladimir Bachynsky, Luke Miller and Olena Bankston

“WE ARE A BELIEVING PEOPLE...”

The time of suffering and death of Jesus Christ were fast approaching. The apostles were sad and confused. In order to give them courage and faith, Jesus is transfigured before them on the Mount of Tabor, showing Himself in the light of God’s glory.

At the same time, at the foot of the mountain, panic reigned. The apostles could not cure a young man afflicted with epilepsy. Jesus, coming down from the mountain, cured him. Later, the apostles asked Jesus in private why they could not cure the young man. Jesus answered them: *“Because you have so little trust.”* Jesus then continued: *“What an unbelieving and perverse lot you are! How long must I remain with you?”* Jesus explained faith in words that echo to us through the ages: *“I assure you, if you had faith the size of a mustard seed, you would be able to say to this mountain, ‘Move from here to there,’ and it would move. Nothing would be impossible for you.”* Jesus spoke in this manner because He saw the lack of faith in the apostles.

The question arises: “What is our faith like? What does it mean to believe?” Christian catechism teaches us: “To believe means to accept as truth all which the Lord God has revealed and the Holy Church teaches.” The truths of Christian faith are revealed by God. Some truths an individual cannot understand even when God explains them. Therefore, simply, we must accept them AS DOGMA, on faith. Let us remember that Jesus Christ did not stress any other truth as much as faith. He did not praise any other truth as much as faith and He condemned nothing as much as faithlessness.

Faith is a point at which the individual aligns with God or rejects Him, depending on whether he or she believes or does not believe. Living faith is a life lived in accordance with the truths of faith. The manner in which you believe determines the manner in which you strive to live your life!

The holy apostle Paul writes: *“In times past, God spoke in fragmentary and varied ways to our fathers through the prophets; in this, the final age, He has spoken to us through His Son.”* (Hebrews 1, 1). And now He speaks to us in churches through the Holy Gospels. The Lord God will never stop speaking to His people, to each individually. Think, WHAT IS CONSCIENCE in each of our souls? It is the VOICE OF GOD telling us what is right and what is wrong; advising and warning; praising and reproaching. What more do we need IN ORDER TO BELIEVE???

Those who reject God’s truths do so to free themselves from the responsibilities which faith brings. This is convenient for them. But, what will be the final result of this “convenient” life, lived for oneself and according to one’s own commandments? There has not been one person, laying on their deathbed, who regrets living a Christian life. But, there are many who regret that, in life, they did not serve God, as they face His final judgment. Amen.

„МИ, РІД ВІРНИЙ...”

Приближалися часи терпінь і смерті Ісуса Христа. постולי були засмучені і розгублені. Щоб додати їм відваги і віри, Ісус переображується перед ними на Горі Тавор, показавши Себе в світлі Божественної слави.

А тим часом внизу, під горою, панувало занепокоєння. Апостоли не могли оздоровити юнакаепілептика. Ісус, зійшовши з гори, оздоровив його. На запитання апостолів, чому вони не могли його оздоровити, Ісус відповів їм: *„Через вашу малу віру.”* При цьому Він хвилювався і дорікав: *„Роде невірний і розбещений, доки Я маю бути з вами?”* Ісус характеризує віру такими словами, які звучать для нас неймовірно: *„Істинно кажу вам, коли матимете віру, як зерно гірчиці, скажете цій горі перенестися звідси туди — і вона перенесеться, і нічого не буде для вас неможливого.”* Так сказав Ісус, бо бачив недовіру апостолів.

Виникає запитання: *„Якою є наша віра? Що значить вірити?”* ристиянський катехизм навчає нас: *„Вірити, значить, приймати за правду все те, що Господь Бог об’явив і Свята Церква навчає”.* Правди християнської віри є Богом об’явлені. Деяких правд людина не в змозі зрозуміти навіть після їх відкриття Богом. Тому їх просто треба приймати ЯК ДОГМУ, на віру. Пригадаймо, що Ісус Христос ніякої іншої чесноти не домагався так, як віри, ніякої іншої чесноти не хвалив так, як віру і за ніяку іншу хибу не дорікав так, як за невірство.

Віра — це точка, у якій людина зустрічається з Богом, або розходиться, залежно від того, чи вона вірить, чи не вірить. Жива віра — це життя вповні узгоджене з правдами віри; як віриш — так і стараєшся жити!

Святий апостол Павло пише: *„Багато разів і різними способами говорив Бог, давно через пророків до отців, а в ці останні дні говорив до нас через Сина.”* (Євр. 1, 1). І тепер промовляє до нас у святих храмах через Святе Євангеліє. Господь Бог ніколи не перестає говорити до людей, до кожного зокрема. Бо, ЧИМ Є СУМЛІННЯ в душі кожного із нас? БОЖИМ ГОЛОСОМ, який каже, що є добре, а що зле; радить і застерігає; хвалить і докоряє. Що ще нам потрібно, щоб ВІРИТИ???

Хто відкидає Божі правди, робить це для того, щоб звільнити себе від обов’язків, які накладає віра. В житті — це вигідно йому. Але яким буде кінцевий результат з такого „вигідного” життя, прожитого для себе і за своїми законами? Ще не було такої людини, яка закінчуючи життя, шкодувала б про те, що жила по-християнськи. А скільки було таких, які відходячи — гірко каюлися, що вони в житті не служили Богові, на суд до якого відходять. Амінь.

Українська Католицька Парафія Матері Божої Неустаючої Помочі

Церква Святого Пророка й Предтечи Йоана Хрестителя
Святиня Святого Миколая, Ахиепископа Мір Лікійського, Чудотворця

Ukrainian Catholic Parish of Our Lady of Perpetual Help

Church of the Holy Prophet, Forerunner and Baptizer John
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Rejoice Today!

Today the holy Virgin of Virgins is presented in the heavenly temple. Today the sacred and living ark of the living God, who conceived her Creator Himself, takes up her abode in the temple of God, not made by hands. David, her forefather, rejoices. Angels and Archangels are in jubilation, Powers exult, Principalities and Dominations, Virtues and Thrones are in gladness. Cherubim and Seraphim magnify God. Not the least of their Praise is it to refer praise to the Mother of glory. Today the holy dove, the pure and guileless soul, sanctified by the Holy Spirit, putting off the ark of her body, the life-giving receptacle of Our Lord, found rest to the soles of her feet, taking her flight to the spiritual world, and dwelling securely in the sinless country above. Today the spotless Virgin, untouched by earthly affections, and all heavenly in her thoughts, was not dissolved in earth, but truly entering heaven, dwells in the heavenly tabernacles.

Today the living ladder, through whom the Most High descended and was seen on earth, and conversed with men, was assumed into heaven by death. Today the heavenly table, she, who contained the bread of life, the fire of the Godhead, without knowing man, was assumed from earth to heaven, and the gates of heaven opened wide to receive the gate of God from the East. Today the living city of God is transferred from the earthly to the heavenly Jerusalem, and she, who, conceived her first-born and only Son, the first-born of all creation, the only begotten of the Father, rests in the Church of the first-born: the true and living Ark of the Lord is taken to the peace of her Son.

Saint John of Damascus