

FOURTEENTH SUNDAY AFTER PENTECOST



Icon of Saint Alexander, Patriarch of Constantinople -- August 30th



August 30, 2015

14TH SUNDAY AFTER PENTECOST – TONE 5

APODOSIS OF BEHEADING OF JOHN THE BAPTIZER

OUR HOLY FATHERS ALEXANDER, JOHN AND PAUL THE NEW, PATRIARCHS OF CONSTANTINOPLE

SCHEDULE OF SERVICES FOR THE WEEK OF AUGUST 31 – SEPTEMBER 6

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

SUNDAY, SEPTEMBER 6 – 15TH SUNDAY AFTER PENTECOST; COMMEMORATION OF THE MIRACLE PERFORMED BY THE ARCHANGEL MICHAEL AT COLOSSAE, WHICH IS ALSO KNOWN AS CHONAE; THE HOLY MARTYR EUDOXIUS AND HIS COMPANIONS; OUR VENERABLE FATHER ARCHIPPUS

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 уважли!*

“A river must be happier than a swamp because it has banks and boundaries; a swamp is a valley of liberty that lost its shores and became liberal. Liberty is no heirloom. It requires the daily bread of self denial, the salt of law and, above all, the backbone of acknowledging responsibility for our deeds.”

– Venerable Fulton Sheen

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.

Last Sunday's Bulletin

If you haven't yet picked up last Sunday's bulletin, it is available in the church hall, or on our website, stjohnthebaptizer.org.

Haven't Seen Someone in a While?

Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

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.

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07-20-2015

FIRST OFF, I'M HAPPY TO SEE THAT SO MANY OF YOU ARE ENJOYING THE NEW STREAMING OF OUR SERVICES ONLINE ...

A TIME TO KILL

Tyler Blanski

<http://www.crisismagazine.com/2015/a-time-to-kill>

In the 1996 crime drama film *A Time to Kill*, a ten-year-old black girl named Tonya is violently raped by two white supremacists. She survives and the men are arrested, but before an all-white jury they will likely walk free. So Tonya's father, Carl Lee Hailey (Samuel L. Jackson), takes the law into his own hands and kills the rapists himself. A white lawyer, Jake Brigance (Matthew McConaughey), agrees to defend Hailey. But since the district attorney seeks the death penalty, and the presiding Judge denies Brigance a change of venue, Hailey is left to be tried before an all-white jury in rural Mississippi—he will likely not walk free. During his closing arguments, Brigance tells the jury to close their eyes and listen as he describes the rape of a young 10-year-old Tonya. “Can you see her? I want you to picture that little girl,” he says, and pauses. “Now imagine she’s white.”

Brigance wants you to see that his case rests on a *principle*. Even if you disagree with that principle, it remains a principle. It is not special pleading. If the jury would ever spare the life of a white man for avenging the brutal rape of his daughter, then they must do the same for a black man. Jake Brigance wants you to believe there is a time to kill.

The recent Planned Parenthood videos make a few things obvious. Human organs with human DNA are being harvested. Since only living organisms generate organs, these human organs are presumably being harvested from living human beings. A fetus is a living human being, at least scientifically; the natural sciences can say nothing as to whether or not a living human being is a *person*, for “personhood” is an abstract concept described and defined by other disciplines. Who decides which human beings have “personhood” and which do not? Who decides who gets to live or die based on such tenuous guesswork? Is an unwanted pregnancy a time to kill?

The Jake Brigance Test

For many pro-choice advocates, that a fetus is living and human is beside the point. “So what if abortion ends life?” says Mary Elizabeth Williams in her wildly popular 2013 article of the same name. “I believe that life starts at conception. And it’s never stopped me from being pro-choice.”

To admit that a human fetus is in fact alive—a life, human life!—and simultaneously to claim that

there is a justifiable time to kill that life is a very serious assertion. One ought not advocate such a position unless they can back it up. Does Williams’ argument pass the Jake Brigance test?

Remember, Brigance wants you to see that his case rests on a *principle*. Even if we disagree with that principle, it remains a principle. To show that his argument is not just special pleading, he substitutes the subject—“Now imagine she’s white.” This analogy works because a white girl is an example of the same type to his subject (a black girl). What happens when we substitute Williams’ subject (a fetus) with another example of the same type, say, any other living human being at all?

But is there an example of the same type that even comes close to the deliberate and legalized killing of more than 50 million unwanted human lives by abortion? The closest and most familiar parallel would be the deliberate killing of more than 11 million unwanted human lives by the Nazi regime. What happens when we substitute Williams’ subject (a fetus) with an example of the same type, say, a Jew?

The analogy is not at all offensive or ridiculous, for every Jew was once a fetus, both are living and human, and both have been legally killed as a means to some other end. “We may be inhumane, but if we rescue Germany we have achieved the greatest deed in the world,” Hitler said. “We may work injustice, but if we rescue Germany then we have removed the greatest injustice in the world. We may be immoral, but if our people is rescued we have opened the way for morality.”

Substitute “woman” for “Germany” and you pretty sum up Williams’ argument (you can read the original here). In fact, if we exchange the word “racial” for where Williams uses the word “reproductive,” “eugenics” for where she says “abortion,” “Aryan” for where she says “choice,” and “Jewish” for where she says “fetus,” it becomes at least tenable that Nazi eugenics and pro-choice ideology share a common ground: the ends justify the means. Bracketing the substitutions, here are just a few excerpts:

Of all the diabolically clever moves the [anti-Nazi] lobby has ever pulled, surely one of the greatest has been its consistent co-opting of the word “life.” Life! Who wants to argue with that? Who wants to be on the side of ... not-life? That’s

why the language of those who support [Nazism] has for so long been carefully couched in other terms.

I believe that's what a [Jew] is: a human life. And that doesn't make me one iota less solidly [Nazi].

[The Nazi Party] has taken the bold step of reframing the vernacular—moving away from the easy and easily divisive words “life” and “choice.”

[W]hen we don't look at the complexities of [race], we give far too much semantic power to those who'd try to control it.

Here's the complicated reality in which we live: All life is not equal.

[A Jew] can be a human life without having the same rights as [the German in whose country] it resides. [An Aryan] is the boss. Her life and what is right for her circumstances and her health should automatically trump the rights of the non-autonomous entity in her [country]. Always.

They believe that if we call a [Jew] a life they can go down the road of making [eugenics] murder.

I would put the life of [an Aryan] over the life of a [Jew] every single time—even if I still need to acknowledge my conviction that the [Jew] is indeed a life. A life worth sacrificing.

Williams wants you to believe that a fetus is a life worth *sacrificing*. She would put the life of an adult human over the life of an unborn human every single time—even if she acknowledges that the unborn human is in fact a life. When someone considers their own life to be more important or worthy than another's it is a time to kill, and for a woman that time is when the other life is especially unwanted. For a woman, at least, the ends justify the means.

What if there was a Jake Brigance who believed there was not a time to kill? What if he were to tell the jury to close their eyes and listen as he describes the brutal abortion of a young 19-week-old Tonya? “Can you see her? I want you to picture that little girl. Now imagine she's 19-months-old,” he would say, and pause. “Now imagine she's a 19-year-old Jew and the year is 1942.”

More Than Semantics

“But a Jew and a fetus are not at all the same!” a pro-choice proponent might say. “This analogy doesn't work because a Jew is not a similar example to a fetus!” Williams herself would answer:

When we try to act like a pregnancy doesn't involve human life, we wind up drawing stupid semantic lines in the sand: first trimester abortion vs. second trimester vs. late term, dancing around the issue trying to decide if there's a single magic moment when a fetus becomes a person. Are you human only when you're born? Only when you're viable outside of the womb? Are you less of a human life when you look like a tadpole than when you can suck on your thumb?

The Planned Parenthood videos end the debate. What was it the Nazi doctor Julius Hallervorden was documented having said during the Nuremberg trials? “If you are going to kill all these [Jewish] people, at least take the brains out so that the material may be utilized.” Human organs with human DNA are being harvested from human fetuses that are nothing less than human beings. This is not semantics. This is science. As Williams says, “life starts at conception.” Even Jewish life.

By advocating that there are lives “worth sacrificing” Williams is not hurting for company. But to be clear, to substitute “Jew” for “fetus” is not to compare *Mary Elizabeth Williams* to a Nazi, but to compare the principle of her argument to the *principle* of the Nazi eugenics argument: the ends justify the means. She is not longing for a purer Aryan race, but for a purer womanhood—a womanhood where sex and babies are not linked. But lives must be sacrificed.

“We may be inhumane, but if we rescue women we have achieved the greatest deed in the world,” pro-choice advocates say. “We may work injustice, but if we rescue women then we have removed the greatest injustice in the world. We may be immoral, but if women are rescued we have opened the way for morality.”

Like so many pro-choice advocates, Williams wants you to believe there is a time to kill. But can anyone in good conscience agree with the premise of her argument? What makes one life “worth sacrificing” for another? A woman's sex drive? A white supremacist's sex drive? A feminist's political ideology? A Nazi's political ideology? A woman's lifestyle? Her education or career? A man's financial stability or emotional tranquility? His reputation? The American Dream? When is it a time to kill?

THE ADVANTAGE OF HAVING NO PEWS

by Fr. Deacon Kevin Bezner

When visitors arrive at St. Basil the Great Ukrainian Catholic Mission in Charlotte, North Carolina, they often seem perplexed to see that we have no pews. They stop for a moment, look around, and then immediately make their way to one of the chairs that line the two long walls on each side of the nave.

Once liturgy begins, they once again are surprised to find themselves spending roughly the next two hours on their feet, unless they tire from standing that long, sitting only during the homily and for prayers at the end of the liturgy.

Visitors also seem surprised by the movement during our liturgy. Worshipers walk up to the iconostasis to light candles and pray before the icons of Our Lord or the Holy Theotokos.

Children are not sent off to catechism classes or partitioned behind glass in a cry room. With open space the children, like all participants, are liberated from the confinement of a pew and are free to move about during liturgy.

For some children, the movement may simply be the result of their inability to sit still. For most, like the adults, movement is either the result of inspiration and personal devotion or part of the liturgy itself. While parents and siblings can be seen correcting children when they become rambunctious during liturgy, teaching them how to be reverent, you generally won't see a scowl or a disapproving look from other participants. Since its beginning, St. Basil's has had no

pews, although at its inception it did have more chairs. The mission, just shy of ten years old, held its first liturgies in the chapel at Charlotte Catholic High School in South Charlotte. The chapel at the high school is like a small auditorium, with comfortable padded chairs arranged in a semi-circle, and the chairs were sometimes an impediment to our liturgy.

Three years ago, the mission was offered the use of the chapel at St. Thomas Aquinas in North Charlotte and given permission to transform the space into a Byzantine rite chapel. Rather than keep the chapel's rows of chairs lined up in imitation of pews, the mission chose to remove them to make the chapel more open like a traditional Byzantine church.

The openness of the chapel gives clergy the ability to offer a more traditional liturgy and participants the opportunity to practice devotions that are part of our liturgy. The deacon can more easily make incensations, the clergy and altar servers can more easily process before the Gospel reading and Holy Communion, carrying the Gospel book and the holy gifts into the midst of the people.

Participants in the liturgy can more easily venerate the Gospel book, come forward to surround the deacon when he chants the Gospel, make bows or prostrations at the appropriate times in the liturgy, light candles at the iconostasis, and venerate icons or the priest's hand cross at the end of liturgy. Despite their initial confusion, the most

reverent of visitors often are attracted back to our mission because of these very practices.

Not everyone, however, likes the idea of having no pews.

Occasionally visitors and Ukrainian Catholics, who have become accustomed to the practices of the Roman Catholic Church that have crept into the Ukrainian Greek Catholic Church in recent centuries, miss having pews. But they are in the minority.

Those who ask why we have no pews generally are surprised to learn that this has long been the practice in Eastern churches, a tradition in Ukraine, and that Roman Catholic churches had no seating until stone benches were introduced in England in the thirteenth century and the wooden pew in the fourteenth.

Many who visit St. Basil comment on how friendly the mission is to families with young children, particularly parents and grandparents. This, I am convinced, is one of the greatest benefits of our having no pews.

You can truly see this when the participants in the liturgy move toward the front of the chapel to stand together at the chanting of the gospel, children among them and often right at the feet of the deacon who is chanting.

In this moment, when we are all gathered together as one to hear the Word of God, we seem to be answering the very call of Our Lord himself: “Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven.” I can think of no better way of showing children the way to the kingdom.

Source: The Christian Review

*Rev. Kevin Bezner is a deacon of the Ukrainian Catholic Eparchy of St. Rev. Josaphat in Parma, Ohio, and serves at St. Basil the Great Ukrainian Catholic Mission in Charlotte. A poet, Deacon Kevin's recent book is *Following the Light: New and Selected Poems*, a conversion story in poetry. His articles have appeared in *The Catholic Thing* and *Lay Witness*, among others.*

SPIRITUALITY

<https://melkite.org/spirituality>

A glance through any Catholic publisher's catalog will find titles on different spiritualities for men or women, religious or laypeople – as many “spiritualities” as Starbucks has coffees. Eastern Churches recognize one spirituality to which we are all called, with different degrees of intensity. We are invited to live the very life of God, to become intimately related to God – “partakers of the divine nature” (2 Pt 1:4), to be physically united to Christ and to have the Holy Spirit dwell within us. Eastern Christian spirituality stresses:

- Awareness of our call to be divinized;
- The organic nature of our sacramental union with Christ;
- A “public life” of worship and communion;
- A “secret life” of prayer, fasting and almsgiving; and
- The need for “spiritual warfare.”

Sunday offering for July 26

Amount	Number
\$15.00	1
\$40.00	2
\$50.00	1
\$75.00	1
\$85.00	2
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\$390.00	

Parishioner Total: \$390.00

Average / parish household (42): \$4.70

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1735.00)

Year-to-date deficit: (\$29372.00)

Sunday offering for August 2

Amount	Number
\$10.00	2
\$25.00	1
\$40.00	1
\$50.00	1
\$85.00	1
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\$220.00	

Parishioner Total: \$220.00

Average / parish household (42): \$2.65

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1905.00)

Year-to-date deficit: (\$31277.00)

Sunday offering for August 9

No collection taken

Parishioner Total: \$0.00

Average / parish household (42): \$0

Weekly Stewardship Goal: \$2200.00

Deficit: (\$2200.00)

Year-to-date deficit: (\$33477.00)

Sunday offering for August 16

Amount	Number
\$18.00	1 (loose)
\$20.00	2
\$25.00	1
\$40.00	1
\$50.00	5
\$85.00	1
\$120.00	1
\$150.00	1
\$200.00	2
\$250.00	1
\$600.00	1
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\$1978.00	

Parishioner Total: \$1778.00

Guest Total: \$200.00

Average / parish household (42): \$21.42

Weekly Stewardship Goal: \$2200.00

Deficit: (\$347.00)

Year-to-date deficit: \$33824.00

Sunday offering for August 23

Amount	Number
\$10.00	2
\$15.00	1
\$20.00	2
\$30.00	2
\$40.00	3
\$50.00	1
\$80.00	1
\$100.00	2
\$400.00	1
\$600.00	1
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\$1585.00	

Parishioner Total: \$1575.00

Average / parish household (42): \$18.98

Weekly Stewardship Goal: \$2200.00

Deficit: (\$550.00)

Year-to-date deficit: \$34374.00

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Jeanine Soucie: (718) 674-4529

Social Committee Chair:

Megan Hartman (619) 540-4291

Finance Committee:

Bohdan Knianicky: (619) 303-9698



**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

Actions Speak Louder Than Words

All you who are gladdened by the gift of rebirth, all you who boast of that saving renewal, show me, after the sacramental grace, the resulting change in your ways. ... There surely must be some outward proof by which we may recognize the newborn person, something that clearly set the new apart from the old.

As darkness is dispelled by light, so the old nature disappears when clothed with the works of righteousness. Notice now Zacchaeus, after the change of his life, put to death the tax collector that he was, made fourfold restitution to those whom he had unjustly damaged, and the rest he divided with the poor – the treasure that he had extorted from the poor (Lk 19:1-10). The evangelist Matthew, a tax collector like Zacchaeus, after his call

changed his life as if it had been a mask. Paul was a persecutor, but after the grace given to him he became an apostle, bearing the weight of his chains for Christ's sake.

So you should be in your rebirth. So you should blot out your habits that lead you to sin. Just so the sons of God should live, because after the grace He has given us, we are called His children. And so we need to carefully study our Father's characteristics, so that by fashioning and framing ourselves to the likeness of our Father, we may seem true children of Him who calls us to adoption through grace.

St. Gregory of Nyssa

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