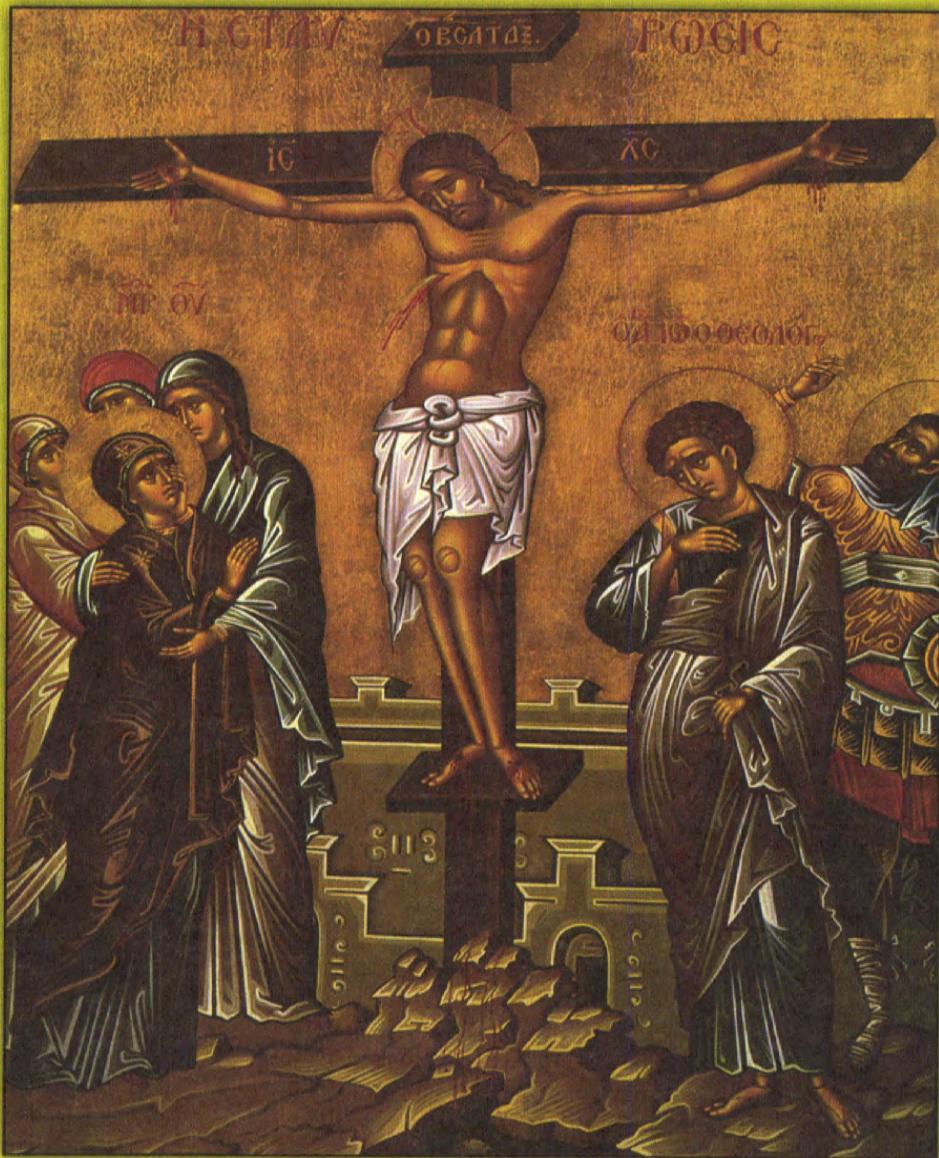


SUNDAY AFTER THE
EXALTATION OF THE HOLY CROSS



Icon of the Holy Cross and Crucifixion



September 18, 2016

TONE 8

SUNDAY AFTER THE EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS;

SCHEDULE OF SERVICES FOR THE WEEK OF SEPTEMBER 19 – SEPTEMBER 25

PLEASE NOTE: SATURDAY EVENING VESPERS WILL RESUME ON OCTOBER 1.

SUNDAY, SEPTEMBER 25 – 19TH SUNDAY AFTER PENTECOST; OUR VENERABLE MOTHER EUPHROSYNE

9:30 AM – Divine Liturgy For All Parishioners

EPARCHIAL SOBOR

On September 24, there will be an Eparchial Sobor (gathering) held in Chicago at the Cenacle Retreat House. Bishop Bohdan Danylo from Parma will be presiding. The subject will be the “Vibrant Parish” program established by Patriarch Sviatoslav for the entire Church. Each parish must send at least 2 lay representatives along with the pastor. Cost includes airfare and a 1 night stay (\$105.00/person) at the Cenacle

Today is the last special collection to raise funds to send our representative to the Sobor. Please be generous!

When praying in the evening, do not forget to confess to the Holy Spirit, in really sincere and contrite prayer, those sins into which you have fallen during the past day. A few moments of fervent repentance, and you will be cleansed by the Holy Spirit from every impurity; you will be whiter than snow, and tears, purifying your heart, will flow from your eyes...

- St. John of Kronstadt

ACQUIRING A GRATEFUL HEART

Whatever the circumstances in which we find ourselves, God is giving us an opportunity to gain the freedom that comes from acquiring humility. Whatever our job, which ever task we are asked to perform, whatever life places before us, all is an opportunity to give thanks to God. Whatever difficulty or struggle we face, embracing it with a trusting heart and a willingness to please God with our response, brings on a humble heart. A humble heart opens the doors to a peace that passes all understanding and the Gates of Paradise opened wide.

*Love in Christ,
Abbot Tryphon*

Fr. James will be away...

Fr. James will be out of town through from 9/20 through 9/24/16 for the annual clergy conference and the Eparchial Sobor. In case of an emergency please contact Fr. Brian Escobedo of Holy Angels Byzantine Catholic Church at (858) 277-2511.

THE BELIEVER'S SOCIAL DIRECTIVES (from the Catechism)

Adopted by the Third Session of the Patriarchal Sobor of the Ukrainian Greek Catholic Church that took place in Lviv on June 28 - July 5, 2002 and confirmed by the Synod of Bishops of the Ukrainian Greek-Catholic Church on July 15, 2002 in Kyiv.

Being baptized in the name of the Most Holy Trinity, having the example of the saints, confessors and martyrs, remaining under the heavenly intercession of the most holy Mother of God, as a believer of the Ukrainian Greek-Catholic Church, I adhere to the following principles:

1. I live by faith in Jesus Christ according to the teaching of the Church. I help society through my personal life according to God's grace. I respect the image of God in every human being. I avoid superstitions and fortune-telling.
2. I respect my body as a temple of the Holy Spirit, and do not defile by abuse of alcohol, tobacco, narcotics, or by sexual promiscuity. I oppose these with the wisdom and power of the Gospel and with Christian morality. I seek to influence the mass media that they may reflect Christian culture.
3. I show my allegiance to Jesus Christ. I embody my faith in my daily work and everyday life. I participate in the Divine Liturgy and cleanse my soul through the Mystery of Repentance.
4. I perform my duties conscientiously. I make every effort to overcome discord, malice, and hatred among people. I teach myself to value social unity through participation in community and political life.
5. I thank God for the gift of life. I defend human life from conception to natural death. I help the sick, the vulnerable, and those deprived of rights.
6. I preserve chastity in both married and celibate life. I cultivate marital love and strengthen the family through common prayer and mutual respect and care. I maintain marital fidelity. I teach children and youth through my personal Christian example. I help them resist temptation.
7. I practice selflessness. I do not covet the shared or personal goods of my neighbours be they material, spiritual or intellectual. I will do everything possible to prevent my taking or giving bribes.
8. I seek truth and just laws. I respect the right of others in their quest for goodness and truth. I oppose all forms of violence.
9. I respect the natural riches of the earth as God's gift, and use them prudently.
10. I live in the hope given to me by God. I bear trials courageously and patiently. Through my good deeds, I strive to bring about the kingdom of God.

PSYCHOLOGICAL BARRIERS TO THE WAY OF THE CROSS

Fr. George Morelli Ph.D.

**If anyone wishes to come after me, let him deny himself,
take up his cross and follow me. (Mark 8:34)**

This verse is from the gospel Orthodox Christians read the Sunday after the Elevation of the Cross. This counsel from Our Lord is essential for our salvation. It is what will enable Christ to be in us and thus we achieve deification.

Consider making the 'cross' meaningful in our lives in practical ways. As an aid to this let us follow the sequence of events that lead to our Lord's crucifixion from the time after the Last Supper. Jesus left the Supper and went into the Garden. He knew the grueling ordeal He would have to endure. In His human nature He sweat blood and cried out: "Father if possible let this cup pass from me but not my will but thine be done."

How often do we anticipate some really bad things: crosses that may happen in our lives? It is the real 'crosses' in our lives that we have to carry. Unfortunately the human propensity to think irrationally and have distorted cognitions make carrying our crosses that much more difficult than it would be in reality.

Irrationality and distorted cognitions serve as psychological barriers to our sanctification. Errors in thinking lead humans to create scenarios that may never be. Often these scenarios are linked in a downward cascade or spiral of scenes leading to anticipated events (with no realistic foundation) which by another thinking error is "overevaluated" as something more than 100% bad, awful, terrible and catastrophic.

Needless anxiety and depression of irrationality and distorted thinking processes are frequently the consequences. Instead of carrying the real crosses Our Lord allows us to face in our lives, we end up carrying fictitious crosses we ourselves create by our own 'faulty thinking.' This

impedes our deification when we allow these emotional reactions to erode our love of God, dependency on Him and hope for our salvation.

Before taking up the real crosses in our lives, followers of Christ should do a mental inventory of the reality base of what are thought of as crosses. Unreal crosses are arrived at by our own faulty thinking. We may be given partial ambiguous information about something and we draw a conclusion (unreal scenario) based on this.

A clinical example will illustrate this process. A parent receives a note from his/her child's teacher stating the child is having behavior problems in school. (Note how general and abstract description is: in my own clinical experience I have found teachers [and parents] frequently communicate in general terms [which provides no real information]) This is fertile ground for the parent to create scenarios. My child is hanging out with a drug crowd > My child is taking drugs > My child will fail in school > My child's whole life will be useless > This is terrible and awful > God how could you allow this > I cannot pray to you anymore > Why go to church and receive the holy mysteries. etc.

Any time scenarios are created by us in any area of life (family, school, relationships, health, employment etc. we should do a "reality check cognitive evaluation." Three questions are helpful: Where is the evidence? Is there any other way of looking at it? Is it as bad as it seems? Actually getting these answers frequently entails getting real information about problems we encounter in life.

There are real crosses in life. Let us make sure we pick up the real not fictitious

ones. We can then apply our psychological strengths and spiritual efforts on the crosses which are real.

Our inclination will always be (for fictitious or real crosses) “let this cup pass from me”. Our weak human nature wants us to complain, groan moan, show anger, despair or depression. How many of us go the step further and say “But Father not my will but thine be done.” ... it will be hard but I am ready to accept what you are going to give me. Give me the strength to do this; to accept your will.

Jesus was arrested and condemned to death. Now is the time for us to accept our condemnation. The apostles and disciples in the Gospels, where gazing upon the Crucified Lord, learned how to love God above all creation and give their lives for others; We can learn in our own life as Our Lord showed us from His Cross: good can conquer evil, forgiveness can cancel retribution; and our hearts can be opened to all mankind, soothing and comforting the infirm, physically when we can, but always spiritually.

Despite human fear Jesus accepted His cross. He even, out of human weakness, fell. But He got up again. He looked up to the Father, told the woman of Jerusalem not to weep for themselves but for their children. He allowed Simon the Cyrene to help him.[a great lesson here is we in the name of Christ and out of love can aid each other in carrying our crosses and achieve sanctification]. Most of all despite the falls Jesus kept going.

If our cross were our actual physical murder (or murder of a loved one), could any of us call for the forgiveness of our killer, while falling and nailed to this cross? This is what Jesus did. “Father forgive them for they know not what they do. Clinically and pastorally many times someone has told me about some “slight” just received

but cannot forgive. Yet in utter misery the Savior of the world, Almighty God Himself was able to reach out and ask forgiveness for His tormentors and killers.

Think of the worst sin you have ever committed. Jesus took his cross for that sin. Think of the worst sin you could think of that would be possible for someone to commit on this earth. Multiply this sin to almost infinity. Jesus took up His cross to forgive that sin. He took up His cross to forgive every sin we have ever committed and will ever commit.

“Is any servant greater than his master?” Not only are we to willingly carry the crosses God allows in our lives we are to at the same time continue to love Him, be dependent on Him and love and serve others and forgive them. Triumphant over sin He conquered death. By our cross, if we carry it as Jesus did, we conquer death.

One more key. Jesus is both God and man. We are only creatures: Man. We have to do what the penitent thief did: Repent. We have to acknowledge our sinfulness “Truly we deserve our punishment ...but this man did nothing”: We have the Holy Mystery of Confession ...Every time we miss it we act as the arrogant thief...we condemn ourselves. If we proclaim our sinfulness the priest echoes Our Lord’s words on the cross to the “good thief” “...I unworthy priest forgive and absolve you for all your sins and transgressions”...”today you will be with me in paradise.”

V. Rev. Fr. George Morelli Ph.D. is a licensed Clinical Psychologist and Marriage and Family Therapist, Coordinator of the Chaplaincy and Pastoral Counseling Ministry of the Antiochian Orthodox Christian Archdiocese, and Religion Coordinator (and Antiochian Archdiocesan Liaison) of the Orthodox Christian Association of Medicine, Psychology and Religion.

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

Sunday offering for September 4

Amount	Number
\$10.00	1
\$15.00	2
\$20.00	2
\$25.00	1
\$40.00	2
\$50.00	4
\$56.00	1 (loose)
\$80.00	1
\$85.00	3
\$100.00	1
\$400.00	1
<hr/>	
\$1276.00	

Parishioner Total: \$1196.00

Visitor Total: \$80.00

Average / parish household (42): \$15.33

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1004.00)

Year-to-date deficit: (\$36,103.00)

Sunday offering for September 11

Amount	Number
\$15.00	2
\$20.00	3
\$25.00	2
\$30.00	1
\$40.00	3
\$50.00	1
\$160.00	1
\$400.00	1
<hr/>	
\$950.00	

Parishioner Total: \$950.00

Average / parish household (42): \$12.18

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1250.00)

Year-to-date deficit: (\$37,353.00)

Special Collection for Sobor Total to date: \$602.00

**PARISH COMMITTEES
FINANCE COMMITTEE:**

Myra Heltsley
Stephen Hojsan
Maria Hughes
Bohdan Kniahynyckyj

PASTORAL COUNCIL:

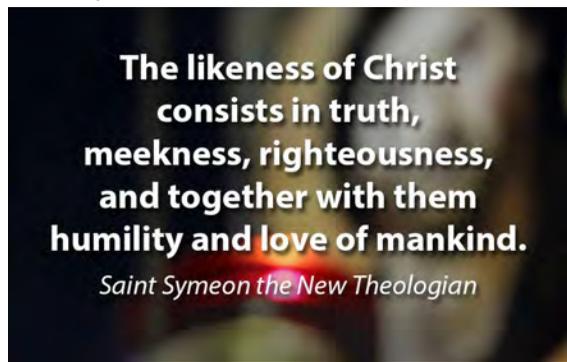
Vladimir Bachynsky
Olena Bankston
Gabriel Espedal
Mark Hartman
Luke Miller

STEWARDSHIP (FUNDRAISING) COMMITTEE:

Bohdan Knianynyckyj
Susan Avant
John Heltsley (*fundraising consultant*)

SOCIAL COMMITTEE

Olena Bankston
Olga Fedunyak
Michael Miller
Olga Miller
Lubomyra Yoldas



PARISHIONERS THAT ARE HOME BOUND



If you or a loved one cannot make it to Church, Fr. James would be more than pleased visit at your home, in the hospital, at a nursing home, or any other place. It is no inconvenience at all.

Please be sure to schedule a visit.

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

What if there were no hypothetical questions?

Що, якби не було гіпотетичні питання?

What is tithing?

In Sacred Scripture, tithing is the setting aside of 10% of the “first fruits” of one’s labors. Many Protestant congregations strongly encourage and sometimes even require their faithful to tithe. While we don’t require it, I certainly encourage you to consider tithing. If not 10%, perhaps 5%.

If your monthly income is:

**A 10% tithe would be
per month**

**A 5% tithe would be
per month**

\$1,000
\$2,000
\$4,000
\$6,000
etc...

\$100
\$200
\$400
\$600

\$50
\$100
\$200
\$300



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

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Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com
Fr. James' cell phone: (619) 905-5278

We Hope For What We Do Not See

Patience is a precept for salvation given us by our Lord, our teacher: Whoever endures to the end will be saved. And again: If you persevere in my word, you will truly be my disciples; you will know the truth, and the truth will set you free.

Dear brothers and sisters, we must endure and persevere if we are to attain the truth and freedom we have been allowed to hope for; faith and hope are the very meaning of our being Christians, but if faith and hope are to bear their fruit, patience is necessary.

We do not seek glory now, in the present, but we look for future glory, as Saint Paul instructs us when he says: By hope we were saved. Now hope which is seen is not hope; how can a man hope for what he sees? But if we hope for what we do not see, we wait for it in patience. Patient waiting is neces-

sary if we are to be perfected in what we have begun to be, and if we are to receive from God what we hope for and believe.

In another place the same Apostle instructs and teaches the just, and those active in good works, and those who store up for themselves treasures in heaven through the reward God gives them. They are to be patient also, for he says: Therefore while we have time, let us do good to all, but especially to those who are of the household of the faith. But let us not grow weary in doing good, for we shall reap our reward in due season.

St. Cyprian of Carthage

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