

## ANNOUNCEMENTS – ОГОЛОШЕННЯ

**JULY 14:** \$1,486; Building Fund: \$585 (2<sup>nd</sup> Collection); Coffee: \$80

**JULY 21:** \$795; Building Fund: \$130; Coffee: \$54

**JULY 28:** \$780; Building Fund: \$150; Coffee: \$22

**AUGUST 4:** \$953; Building Fund: \$270; Coffee: \$44

**AUGUST 11:** \$761; Building Fund: \$557; Coffee: \$54

**AUGUST 18:** \$935; Building Fund: \$300

**PARISH MEETING - ПАРАФІЯЛЬНЕ ЗАСІДАННЯ** will be held TODAY following the Divine Liturgy. Items of discussion will include parish finances, the building project, and parish social calendar. All are encouraged to attend before coffee hour.

**THANK YOU – ДЯКУЄМО** to all who participated at the Moleben and Panakhyda yesterday morning at our land in Santee!

**SAVE THE DATE** for a parish picnic on a Saturday in late September at Crown Point Park. Tentative date is Saturday, September 28<sup>th</sup>.

**FUNDRAISING** for our church building project to parishes and organizations outside of our Eparchy was blessed by Bishop Benedict. We can now begin in earnest to all Catholic and other organizations. Please see Luke or Bohdan if you would like to help!

**ICONOGRAPHY WORKSHOP – ІКОНОПИСНА ШКОЛА** to be held at the University of San Diego (USD) on Mondays and Tuesdays from September 9<sup>th</sup> – September 30<sup>th</sup>. All supplies will be included. The course fee is \$275. Or more information, please contact 619-574-5706 or email [janice@sandiego.edu](mailto:janice@sandiego.edu)

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# СТ. ІОАН ТИЕ ВАРТИЗЕР

## Українська Католицька Церква

### Weekly Bulletin

August 25, 2019 • 11th Sunday after Pentecost • 11-та Неділя по Зісланні Св. Духа



#### Divine Liturgy:

Every Sunday at 10:30 AM

#### Temporary Physical Address:

3266 Nutmeg St.  
San Diego, CA 92104

#### Temporary Mailing Address:

P.O. Box 3116  
La Mesa, CA 91941

#### Confessions:

30 minutes before or immediately after  
Divine Liturgy, or by appointment

#### Parish Administrator:

Fr. Yurii Sas - о. Юрій Сас

Cell: (917) 224-0904

#### Websites:

[www.stjohnthebaptizer.org](http://www.stjohnthebaptizer.org)

[www.buildyourchurch.org](http://www.buildyourchurch.org)

#### Future Church Address:

9308 Carlton Oaks Dr.  
Santee, CA 92071

### Upcoming Services - Розклад Богослужень

**September 1<sup>st</sup>:** Divine Liturgy - Божественна Літургія - 10:30 am

O God from before the ages, send down on us from the heights of heaven Your Holy Wisdom. Enlighten our minds through Her.

May God's Wisdom lead us along the paths of truth; may She keep us from falsehood and deceit.

**A Prayer of Metropolitan Andrey Sheptytsky for Divine Wisdom**  
**Молитва Митрополита Андрея Шептицького за Божу Мудрість**

Предвічний Боже, зішли на нас з високого неба Твою Святу Мудрість. Просвіти нею наші уми.

Нехай Божа Мудрість поведе нас дорогами правди. Нехай стереже нас від ложі й обману.

**Мт. 18, 23-35. «Отак і мій Отець Небесний буде чинити вам, якщо кожний з вас не прощатиме братові своєму з серця свого».**

Кожний з нас завжди очікує певного милосердя, розуміння, доброзичливості від інших людей, але цього самого очікують й інші від нас.

Ми всі, люди, дуже подібні. Ми часто вимогливі до інших, кожному порахуємо всі його провини, усі його недоліки, вади. Можна сказати, що ми є фахівцями з учинків інших, прокурорами для інших, а себе дуже часто виправдовуємо, є адвокатами для себе. Може, ці аргументи певною мірою видаються нам слухними, проте Господь учить нас: чого ми хочемо, того й інші хочуть, чого ми не хочемо, того й інші не хочуть.

Отож, уміймо подивитися на себе, запитати себе: чого я прагну, чого очікую, чого сподіваюся від інших? І саме те, чого я очікую, маю почати чинити іншим – тоді й інші точно те ж будуть чинити щодо мене.

### **Imitating the Father of Compassion**

There are many difference between the three world religions originating in the Middle East (Judaism, Christianity and Islam). One thing which they all share is the emphasis on God as Compassionate. In the biblical story of Moses, for example, God reveals Himself to the prophet in these words: “The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness” (Exodus 34:6).

The prophets of Israel continually returned to this theme, adding a new dimension. They saw compassion as a parental trait, paving the way for the Lord Jesus’ description of God as our Father.

In His parables the Lord often returned to themes of compassion. In the parable from today’s Gospel of the unforgiving servant (Matthew 18:23-35) the king, an image of God, is described as “moved with compassion” (Matthew 18:27), in contrast to his servant who shows no compassion to his fellow. The father of the prodigal son, is described, on the bedraggled boy’s return, as “filled with compassion for him; he ran to his son, threw his arms around him and kissed him” (Luke 15:20).

The Gospels describe Christ as “deeply moved” with compassion by the death of the widow’s son in Nain (Luke 7: 11-17), and of his friend Lazarus in Bethany (John 11).

When recording the miraculous feeding of the four thousand, Mark tells us “Since they had nothing to eat, Jesus called his disciples to him and said, “I have compassion for these people...” (Mark 8:1,2). In each case He did something concrete in response.

In the Church God was proclaimed from the beginning as “the Father of compassion and the God of all comfort” (2 Corinthians 1:3). In our prayers today we regularly address God as “the only Compassionate One,” in contrast to the evident lack of that quality in our own lives.

When the Gospels describe Christ as being “deeply moved” or being “moved with compassion,” they use a word which points to the heart of that quality. A literal translation of the Greek term would be “to be moved from the bowels.” (i.e. to feel deeply). Compassion is at the other end of the spectrum from the casual “I’m sorry” that people fling out at any unpleasant circumstance. Compassion is a “gut feeling” which we experience when we allow ourselves to be moved by the suffering of others.

People often equate compassion with sympathy, but true compassion is more. A person may express sympathy in response to sorrow with kindness and concern, then move on with their own lives. True compassion, on the other hand, includes expressions of care and concern, but moves on to concrete action. The compassionate person involves himself in the suffering of the other. Unlike the priest or the Levite in the parable, the Good Samaritan directly engages himself in the troubles of the man who was a victim to robbers and does not leave him until the man has recovered.

The compassionate Samaritan, like the compassionate king in Matthew 18 is an icon of God. He it is who involves Himself in the sufferings of the human race to such an extent that He sends His Son and Word to share in their suffering. This Word “...did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death — even death on a cross!” (Philippians 2:6-8).

Compassion as getting involved is put forward to us as a way of being godlike: “Be merciful, just as your Father is merciful” (Luke 6:36). God is, as we have seen, “the Father of compassion and the God of all comfort” (2 Corinthians 1:3). St Paul goes on to say that God is compassionate to us “... so that we can comfort those in any trouble with the comfort we ourselves receive from God” (2 Corinthians 1:3,4). Reflecting on how God has

extended His compassion to us, should energize us into extending compassion