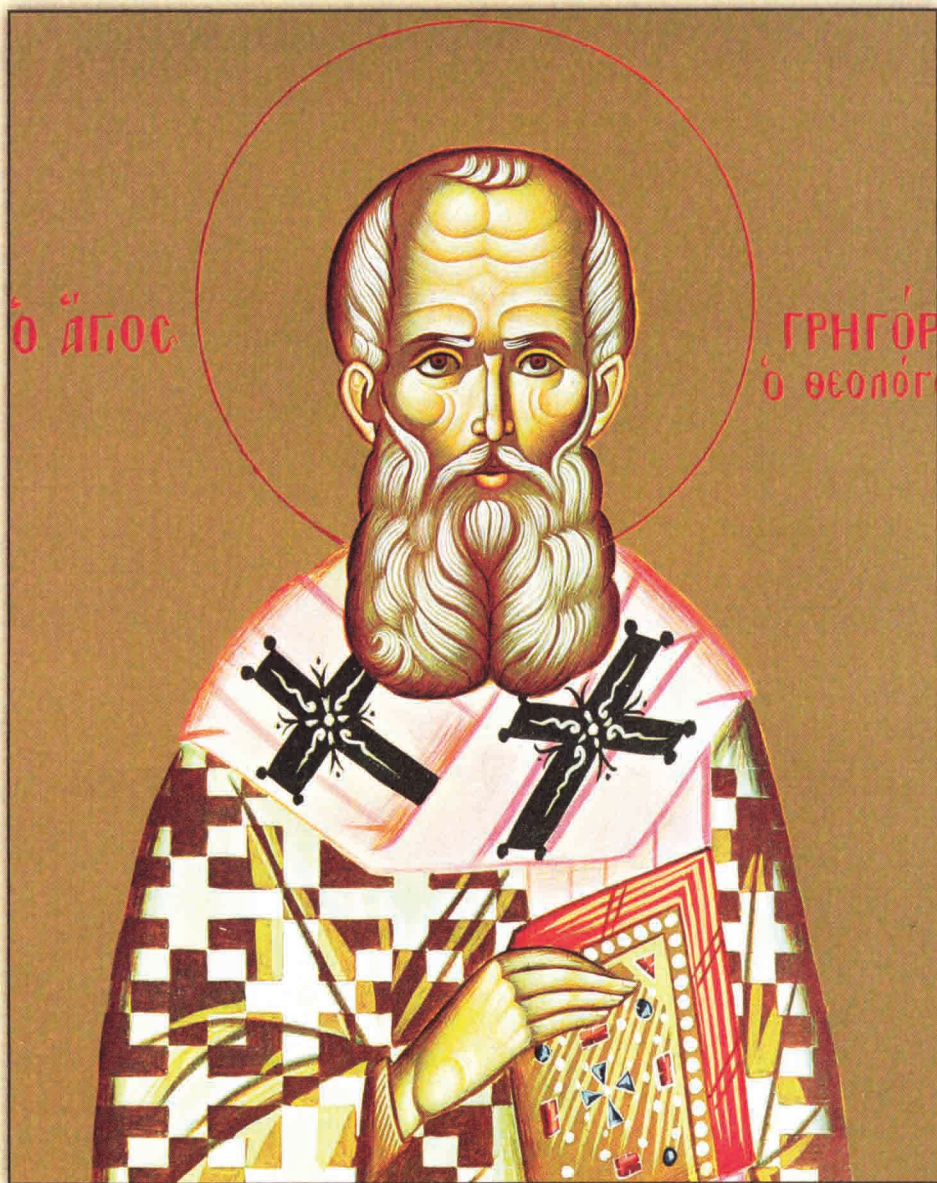


THIRTY-SECOND SUNDAY AFTER PENTECOST
FIFTEENTH SUNDAY OF LUKE



Icon of Saint Gregory the Theologian -- January 25th

January 22, 2012
32ND SUNDAY AFTER PENTECOST
SUNDAY OF ZACCHAEUS

THE HOLY APOSTLE TIMOTHY; THE VENERABLE MARTYR ANASTASIUS THE PERSIAN

Tone 7

SCHEDULE OF SERVICES FOR THE WEEK OF JANUARY 23 - JANUARY 29

SATURDAY, JANUARY 28 – *OUR VENERABLE FATHER EPHRAIM THE SYRIAN*

6:00 PM – Great Vespers

SUNDAY, JANUARY 29 – *SUNDAY OF THE PUBLICAN AND PHARISEE; THE TRANSLATION OF THE RELICS OF THE HOLY
HIEROMARTYR IGNATIUS THE GOD-BEARER*

9:30 AM – Divine Liturgy For All Parishioners

Welcome Visitors

We warmly welcome all those who are visiting us today. It is good to have you all with us!

The discussion of “Come Follow Me” will continue next Sunday, January 29. We will be discussing the third Chapter, “The Kingdom of God is at hand.” The books have arrived! If you ordered a copy, you can get it from Fr. James.

Everyone is encouraged to participate.

UCARE

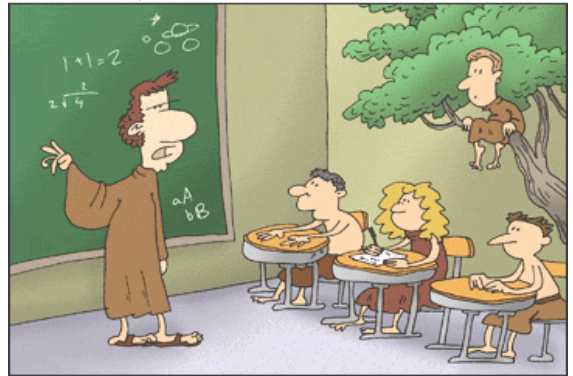
On February 5, a luncheon will be served after the Divine Liturgy. Cost: Free-will donation for UCARE. The Luncheon will be prepared by parish youth. UCARE’s primary focus is to aid orphaned Children in Ukraine.

The March for Life – Monday, January 23rd

This annual event mourns the legalization of abortion in 1973 and affirms the sanctity of human life at all stages of development. Though we cannot participate personally in this march in our Nation’s Capital, we should especially remember this event in our prayers.



REVERENDFUN.COM COPYRIGHT BIBLE GATEWAY



(See Luke 19:1-10)

11-28-2011

YOUNG ZACCHAEUS IN SCHOOL

Sunday offering for January 8

Amount	Number
\$5.00	1
\$10.00	3
\$15.00	1
\$20.00	2
\$25.00	2
\$40.00	2
\$50.00	2
\$75.00	2
\$100.00	1
\$36.00	1 (loose)
\$636.00	18 (0 guests)

Parishioner Total: \$636.00

Average / parish household (38): \$16.31

Weekly Stewardship Goal: \$2125.00

Shortfall: -\$1,489.00

Have you filled out your pledge card?

I give an offering on a regular basis. Why is it important that I pledge?

Answer: All offerings are appreciated; however, pledges are important to permit our parish to budget each year. We are planning a balanced budget, and we will use pledges for estimating revenue.

Does our parish receive financial support from the Eparchy?

Answer: No. The Eparchy provides certain non-financial resources but no financial support. Our parish is assessed a yearly sum (*Cathedraticum*) to support the operation of the Eparchy.

How much should I pledge? Is there a specific required or recommended percentage of income?

Answer: We ask members and other supporters to be generous with their pledges, taking into account the value of our parish and the importance of its mission. There is no required percentage of income; however, for this coming year, we are asking you to consider a goal of eventually pledging 5-10% of income.



If I want to pledge, how do I do it?

Answer: You can place your pledge card in the offering basket, or mail in your pledge card.

Can others see my pledge amounts, or is it confidential?

Answer: The amount of your pledge is confidential and is viewed only by the pastor and the financial committee. As part of their follow up efforts, the members of the Stewardship Committee will know who has pledged or not (but not the amount);

Is my pledge an enforceable contract? What if I am uncertain about the future and am reluctant to pledge?

Answer: Your pledge is not an enforceable contract. Although we ask that all pledges be a reflection of a real intent to give, if you have a change in circumstance, you can change your pledge at any time during the year by submitting a revised pledge card.

Does the amount of my pledge or offering affect my standing in the parish?

Answer: No. Neither membership nor opportunities to serve are conditioned upon your pledging a certain amount or at all.

When the offering basket is passed around, I notice that some don't put anything in. Why?

Answer: There are many ways to pledge and give. Some of our parishioners are pledging and donating electronically, so there is no need to place a check or money in the offering basket. Others may give an offering only periodically.

THE ASSEMBLY

Posted on July 24, 2011 – onbehalfofall.org



The Church or *ekklesia* of Christ is just as the word implies: an **assembly** or **gathering** of Christians from all places.

This necessarily implies, as well, the *transcendence* of the Church as an assembly/gathering of God's people. If the Church is truly an assembly of God's people, then that includes *all* of God's people from *all* times (and places).

It is no wonder, then, that the Orthodox have come to believe in the "local" existence of the Church in the celebration of the Holy Eucharist. Not only is the Eucharist the true body and blood of Jesus Christ but also the Church itself is the body of Christ – there's a "dual" reality of the body of Christ necessarily involved in both the Church and the Eucharist.

As such, the Church is "most itself" and *truly* exists in the Eucharistic sacrifice.

We might even go so far as to say that the "Church militant" – that is, the Church as it exists in the present here on earth, struggling against the world and the Evil One – is merely a shadow of the true Church that exists in all

times and in all places in the Eucharist. In the Eucharistic celebration alone do we truly realize – as a Church/gathering/assembly of God's people – the *reality* of the Church; of *true* humanity in Christ as the body of Christ.

Many lament at the idea of the Church as a building, an institution or as a hierarchy, and I can understand the disdain for such notions. This does not (as an aside) create the necessity for a lack of a beautiful building or location for worship in this world, nor does it excuse anarchy and chaos (e.g. protestantism). What it does indicate, however, is that the Church is something "not of this world" and yet very much a *part* of the world.

For the Church to be *the Church* – that is, to be an "assembly" of God's people – it must *truly* be an assembly of *all* of God's people.

This is only possible through the Mystery of the Eucharist, where we are gathered together with *all* Christians from *all* times and places – yes, even "dead" ones. Otherwise, the idea of being an assembly at all is negated and we are never truly the Church on this side of the resurrection.

And if we are present with "dead" Christians in the Eucharist and surrounded by this great "**cloud of witnesses**" (St Paul to the *Hebrews*) in liturgical worship (since "liturgy," after all is "the work of the people"), then it is only natural for us to treat them as if they were present with us and even be so bold as to ask them to pray for us. To do otherwise would be rude and negate the very idea of the Church – of the assembly of God's people.

Liturgical Matters: The Antiphons

An antiphon consists of one or more psalm verses (or sentences from Holy Scripture), alternating with verses which contain the fundamental thought of the psalm. The name derives from the traditional practice of their being sung by two choirs, each responding antiphonally to the other.

In modern Orthodox practice, one choir or set of chanters may sing all the parts alone, but where there are two choirs or chanters alternating such hymns, the music is said to be *antiphonal*. The Byzantine churches tend to perform music in an antiphonal fashion more often than the Slavic.

Use in the Liturgy

The first three hymns of the Divine Liturgy are referred to as the antiphons.

Following a liturgical reform in 1838, the Greek tradition (except on Mount Athos) replaced the older custom of singing verses from the Psalms and Beatitudes with brief refrains to the Theotokos and to Christ. The Slavic tradition continues to follow an older custom and replaces the Psalter and Beatitude antiphons only at great feasts or on weekdays.

The older custom followed by the Slavic churches is that on regular Sundays, the first two antiphons are taken from the Psalter, Psalm 102/103 (*Bless the Lord, O my soul*) and Psalm 145/146 (*Praise the Lord, O my soul*). In the Byzantine tradition, the third antiphon typically consists of the troparion of the day interspersed with psalm verses, while in the Slavic tradition, the third antiphon comes from the Beatitudes.

Following the second antiphon, a hymn by the Emperor Justinian, Only-begotten Son, is always sung. It is a hymn of faith in the divinity of Christ and his incarnation, crucifixion, and resurrection as “one of the Holy Trinity” for the salvation of men.

The three antiphons as found in the present-day Divine Liturgy have their origin in the ancient practice of the early church following its legalization with the Edict of Milan (AD 313). The Christian community would gather at the bishop’s residence early on the Lord’s Day (Sunday) and on major feasts. As they accompanied their bishop and father in procession to the chosen church for that day’s Liturgy (the *stational* church) they would sing psalms in an antiphonal manner. The deacons would sing a small *ekteny* between the psalms. When the community arrived at the church, the Deacon, carrying the book of the Gospels would lead the bishop followed by the entire community into the church. This corresponds to today’s “Little Entrance.”

Following the entrance of the community into the church the Divine Liturgy continued with the Troparia and Kontakia, “Holy God” and the Epistle and Gospel Readings. The Gospel was proclaimed from the Ambo with was a raised platform in the middle of the Nave (this can still be seen in some very ancient churches.) The Homily was also preached from the Ambo.

445 BABIES SAVED FROM ABORTION THANKS TO FREE 'BELLA' MOVIE, POPCORN

By Peter Baklinski / From lifesitenews.com

GREEN BAY, Wisconsin, January 12, 2012 (LifeSite-News.com) – A pro-life organization has a novel strategy to reach out to a woman who is thinking of aborting her baby. The plan consists in handing out a ‘night at the movies’ that includes free popcorn, candy, and yes, a free DVD. The strategy has already saved the lives of 445 babies, says the group.

Bella HERO, a non-profit organization, views it as their mission to provide for free what they call the “powerful life-changing” film Bella to any pregnancy care centre that wants it. The program, launched in 2008 by Jason Jones, the producer of the awarding winning film Bella, has as its goal to give the pro-life movie to any woman with an unplanned pregnancy so as to help her in making what the pro-life organization calls “the most important decision in her life.”

The film Bella, released in 2007, is a story about how reaching out in a loving way to someone in a difficult situation can give them hope.

“What the movie does is touch the women where we can’t,” said Tracy Reynolds, program director of Bella HERO in an interview today with *LifeSite-News*. “It really shows her what her opportunity would be either to be a ‘mom’ or to ‘choose adoption’ and give that child a home.”

Reynolds compared the film to a “mega ultrasound” which allows a troubled pregnant mother to really see the possibilities in choosing life.

Over 700 pregnancy centres across the USA, Canada, and Australia are now using the Bella film strategy to change hearts and save lives.

Counselors receive training how to use the film with pregnant women who are undecided about the fate of their baby and even considering abortion. Some centres have found that the “movie night in a bag” concept, which includes the “DVD, popcorn,

candy, and other creative items,” is practically impossible for someone to turn down.

Heartwarming success stories leave no doubt that the strategy is effective.

Abortion minded 16-year-old Anna (name changed) received counseling over the phone from one centre. She was sent a packet which included Bella. Soon afterwards, Anna called the centre back saying, “Bella is the best movie I have ever seen! It helped me decide to keep my baby.”

Another woman, Tina, and her boyfriend came into one centre and discovered that she was pregnant. Not only was Tina in college at that time, but she was also far away from home. She did not think that she was ready or able to bring a child into the world. The abortion-bound couple was given a copy of Bella.

The couple surprisingly returned to the centre for an ultrasound. The staff were delighted to learn that they had decided to keep their baby and parent the child themselves. The father wanted to name his child ‘Bella’ if she was a girl. The couple’s choice did not swerve when the ultrasound revealed twin daughters. They are now the proud parents of Bella and Millie.

Cindy (name changed) visited a pregnancy centre very “confused and scared.” The 25 year-old woman was already the mother of a young son. She did not want to abort, but felt she had no choice since she “felt she loved her boyfriend too much to interrupt his college plans”. She went home with the film Bella, but not before agreeing to return for an ultrasound.

A few days later, Cindy returned to the centre crying. The staff heard that she had not slept for the last few days. The counsellor learned that Cindy had watched Bella and not only decided to keep her baby, but had broken off her relationship with

her boyfriend and turned her life over to God. Just like the star in the film, Cindy chose adoption for her baby.

Peggy Hartshorn, President of Heartbeat International, a pro-life organization that works to make “abortion unwanted today and unthinkable for future generations,” endorsed the Bella HERO initiative, saying that many women who feel “pressured to abort an untimely pregnancy need someone to say that it is okay to have a baby.” She believes that the film is a lesson in “compassion, self-sacrifice and the unconditional love of family” and that it will give pregnant woman a “positive message.”

Cindy Collins, Director of a Crisis Pregnancy Center in Louisiana encourages pregnancy centres

to put the film to use. “It has been received with enthusiasm at my center, and we already have 5 mothers who chose life after watching the movie,” she said.

Reynolds is convinced that all an abortion-minded woman needs to know so that they will cherish the life within them that there is that “there is hope, that they are not alone, and that somebody is out there who will help them”.

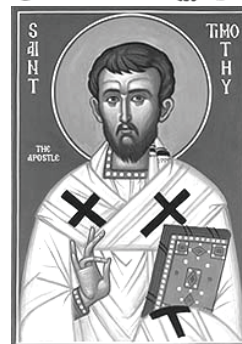
Many staff at pregnancy centres believe that the film captures the heart of their ministry. They look forward to more babies being saved as the story of Bella continues to reach troubled pregnant women with a powerful message of hope.



THE HOLY APOSTLE TIMOTHY

Commemorated January 22nd / From the Prologue of Ochrid

Timothy was one of the Seventy Apostles. He was born in Lystra in Lycaonia of a Greek father and a Jewish mother. The Apostle Paul praised his mother and grandmother because of their sincere faith. "I yearn to see you again, recalling your tears, so that I may be filled with joy, as I recall your sincere faith that first lived in your grandmother Lois and in your mother Eunice and that, I am confident, lives also in you" (II Timothy 1: 4-5).



Timothy first met with the great apostle in Lystra and was himself a witness when Paul healed the one lame from birth. Later, Timothy was an almost constant traveling companion of Paul, traveling with him to Achaia, Macedonia, Italy and Spain. Sweet in soul, he was a great zealot for the Faith, and a superb preacher. Timothy contributed much to the spreading and establishing of the Christian Faith. Paul calls him "my own son in the faith." "Paul an apostle of Christ Jesus, Who is our hope, to Timothy, my own son in the Faith: grace, mercy and peace from God our Father and Jesus Christ our Lord" (I Timothy 1: 1-2). After Paul's martyrdom, Timothy had St. John the Evangelist as his teacher. But when the Emperor Domentian banished John from Ephesus to the island of Patmos, Timothy remained in Ephesus to serve as bishop. During the time of an idolatrous feast called Katagogium, the pagans, resentful of the Christians, treacherously and in disguise, attacked Timothy and killed him about the year 93 A.D. Later his honorable relics were translated to Constantinople and interred in the Church of the Twelve Apostles along side of the grave of St. Luke the Evangelist and St. Andrew the First-called.



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

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Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
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Playing Dress-Up?

On Halloween we have the opportunity to enjoy and chuckle at children dressed up so innocently in their costumes. Without any hesitation most of them go eagerly from door to door. As adults, most of us would be too self-conscious; we don't like to think that people might be laughing at us.

Zacchaeus played dress-up his whole life, trying to be somebody he wasn't and not admitting what he really was – a small-in-stature, overdressed cheat. He chose to ignore the laughter he heard behind his back.

Yet it is to Zacchaeus' house that Jesus chooses to go. Jesus, surrounded by a crowd, looks up and sees Zacchaeus sitting ridiculously in

a sycamore tree. But Jesus doesn't laugh. Instead He invites himself to dinner.

And what happens there? Zacchaeus becomes a changed person. He finds his real self. He takes off his costume. He admits to being a cheat. He makes reparation by giving half to the poor and returning fourfold to those he has extorted. For that the gift of salvation becomes his.

We should ask ourselves what costumes we need to take off, how we can respond to Jesus' wanting to come into our lives and hearts. We need to start now, for Saint Paul says that the day of the Lord is at hand.