

FIFTEENTH SUNDAY AFTER PENTECOST
FIRST SUNDAY OF LUKE



Icon of the Call of Simon Peter

September 25, 2011
15TH SUNDAY AFTER PENTECOST

Tone 6

SCHEDULE OF SERVICES FOR THE WEEK OF SEPTEMBER 26 - OCTOBER 2

SATURDAY, OCTOBER 1 – *PROTECTION OF THE THEOTOKOS*

9:30 AM – Divine Liturgy Special Intention

6:00 PM – Great Vespers for Sunday

SUNDAY, OCTOBER 2 – *16TH SUNDAY AFTER PENTECOST*

9:30 AM – Divine Liturgy For All Parishioners

Parish Meeting

The next parish meeting, originally scheduled for October 16, has been moved to October 23 due to a scheduling conflict. Please make every effort to attend. Further information regarding our financial situation will be given and elections for the Pastoral Council will take place.

Generations of Faith:

Mark your Calendars

November 20:

The Divine Liturgy - Preparation and Proskomedie.

January 19:

The Divine Liturgy - From “Blessed is the Kingdom” to the Gospel.

March 18:

The Divine Liturgy - From the Gospel to the Great Entrance

May 20:

The Divine Liturgy – The *Anaphora* and Holy Communion.

Do you have a question about the Divine Liturgy? Please let Fr. James know and he will cover it during the appropriate Generations of Faith session.

**Парафіяльний Празник
Parish Feast**

On Sunday, October 2, we will celebrate the feast of Покрова – The Holy Protection of the Mother of God. Tickets will be available in the church hall after Divine Liturgy. Ticket prices: Adults - \$15.00; school-aged children (13-17) - \$8.00; children 12 and under – Free. Please Help! We will set up for the celebration following the Divine Liturgy on Saturday, October 1. We also need help with serving and clean up following the luncheon.



Great Vespers

The celebration of Great Vespers on Saturday evenings and on the eve of Great Feasts will resume on Saturday, October 1.

Father Andrei answers the phone.

"Hello, is this Father Andrei?"

"It is."

"This is the IRS. Can you help us?"

"I can."

"Do you know a Bohdan Melnyk?"

"I do."

"Is he a member of your parish?"

"He is."

"Did he donate \$10,000 to the church?"

"He will."

FROM THE COUNSELS OF ELDER PHILOTHEOS OF PARA

True happiness is not the honors and pleasures of the body. True happiness is virtue. As many as fight to acquire virtue, to put into practice the commandments of God, these are truly happy.

+

When the enemy tempts you with thoughts of faithlessness, with all your heart say, "I believe completely whatever the Church believes, whatever Christ says in the Holy Gospels, whatever the Holy Apostles and Holy Fathers said. I don't, however, believe you, devil, for you are a liar and a thief.

+

If a man builds a house and leaves it without a roof, this house can't be used at all. In the same way, if a man acquires all the virtues but not love, the house remains roofless and is of no benefit at all.

CAN CAPITALISM BE RECONCILED WITH ORTHODOX VALUES?

Just as Orthodoxy has no specified plan for the political organization of the state, it also presents no concrete proposals for the structuring of the economy. The perspective of the New Testament is that the things of this world are fleeting and ephemeral compared to the everlasting matters of the spirit. However, the admonition that human beings do not live by bread alone recognizes that bread, and by extension other material things, are necessities for human survival.

In economic matters, the Orthodox ideal has been to seek a balance between wealth and poverty, between the needs of the individual and the well-being of the entire community...

Orthodoxy does not believe in an economic system that rewards laziness and encourages the poor to depend upon handouts from the state. Work, productive labor, is a necessary part of the human experience. Chrysostom exhorts his audience: "Let us not then despise labour; let us not despise work; for before the Kingdom of Heaven, we receive the greatest recompense from thence, deriving pleasure from that circumstance, and not pleasure only, but what is greater than pleasure, the purest health." (Chrysostom, Book IX, p. 353)...

The Orthodox emphasis is upon self-sufficiency. In an ideal world, everyone would be "middle class", neither eking out an existence at the level of mere subsistence nor enjoying excess. As St. Basil concluded, "If only each one would take as much as he requires to satisfy his immediate needs, and leave the rest to others who equally needed it, no one would be rich, and no one would be poor." (Hengel, p. 2) "What is beyond our wants, is superfluous and useless," Chrysostom advises. (Chrysostom IX, p. 349)

From OrthodoxyToday.org

Dr. Nikolas K. Gvosdev



**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

Папox: о. Яків Бенкстон

frjames@mac.com

Fr. James' cell phone: (619) 905-5278

Christ Continues to Catch People

He told Simon and his companions to sail off a little from the land and to let down the net for a draught. But they replied that they had been toiling the whole night and had caught nothing. However, in the name of Christ, they let down the net, and immediately it was full of fish. By a visible sign and by a miraculous type and representation, they were fully convinced that their labor would be rewarded, and the zeal displayed in spreading out the net of the gospel teaching would be fruitful. Within this net they should most certainly catch the shoals of the heathen. But note that neither Simon nor his companions could draw the net to land. Speechless from fright and astonishment for their wonder had made them mute,

they beckoned to their partners, to those who shared their labors in fishing, to come and help them in securing their prey. For many have taken part with the Holy Apostles in their labors, and still do so, especially those who inquire into the meaning of what is written in the holy Gospels. Yet besides them there are also others: the pastors and teachers and rulers of the people, who are skilled in the doctrines of truth. For the net is still being drawn, while Christ fills it, and calls to conversion those who, according to the Scripture phrase, are in the depths of the sea, that is to say, those who live in the surge and waves of worldly things.

Saint Cyril of Alexandria