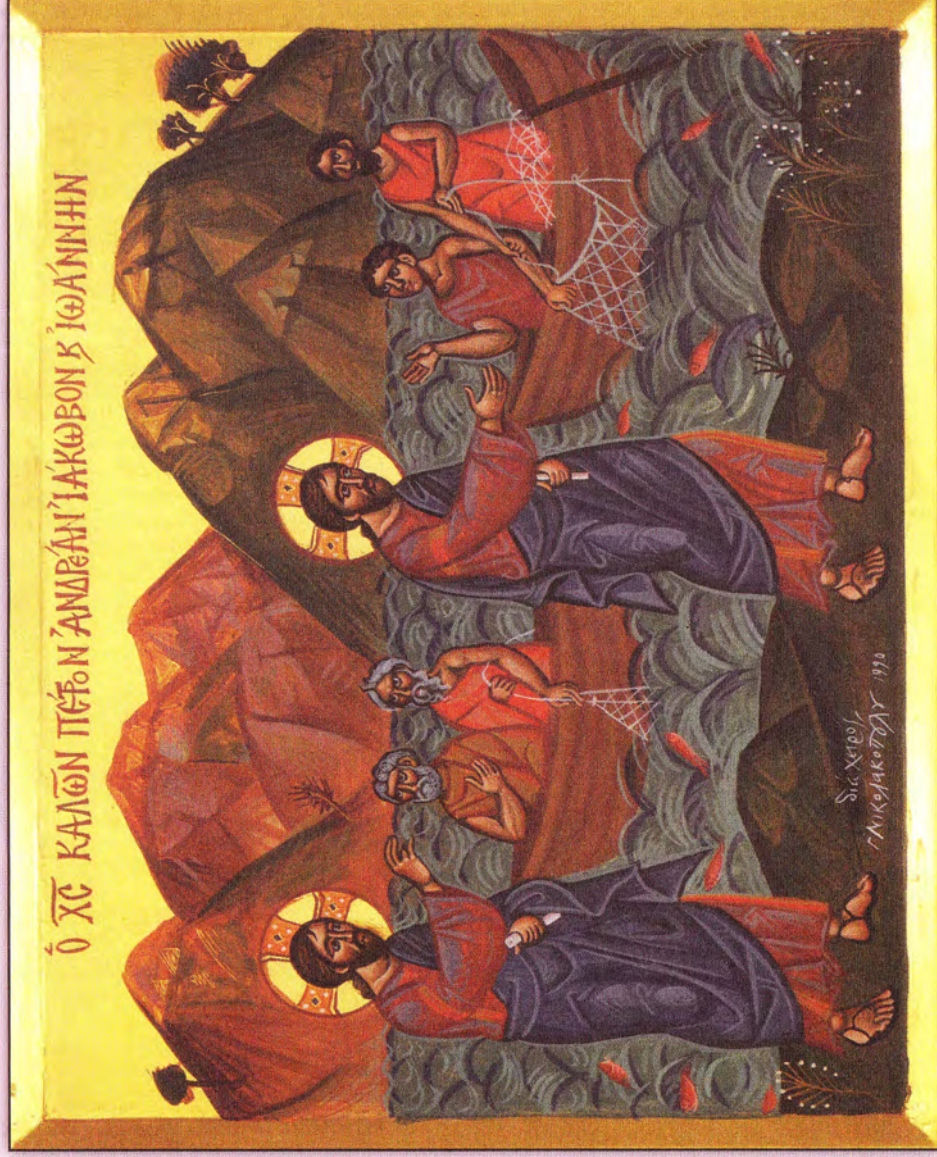


EIGHTEENTH SUNDAY AFTER PENTECOST



Icon of the Call of the Disciples -- Luke 5:1-11



September 27, 2015

18TH SUNDAY AFTER PENTECOST – TONE 1

THE HOLY MARTYR CALISTRATUS AND HIS 49 COMPANIONS

SCHEDULE OF SERVICES FOR THE WEEK OF SEPTEMBER 21 – SEPTEMBER 27

THURSDAY, OCTOBER 1 – PROTECTION OF THE MOTHER OF GOD; THE HOLY APOSTLE ANANIAS, ONE OF THE SEVENTY; OUR VENERABLE FATHER ROMAN THE MELODIST; PASSING INTO ETERNAL LIFE (1949) OF BLESSED NYKYTA (NICETAS) BUDKA, FIRST BISHOP OF CANADA, AND CONFESSOR OF KARAGANDA

9:30 AM – DIVINE LITURGY

SATURDAY, OCTOBER 3 – THE HOLY HIEROMARTYR DIONYSIUS THE AREOPAGITE

10:00 AM – PARASTAS FOR ANNA SWYWYJ

6:00 PM – GREAT VESPERS

SUNDAY, OCTOBER 4 – 19TH SUNDAY AFTER PENTECOST; THE HOLY HIEROMARTYR HIEROTHEUS, BISHOP OF ATHENS

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 уважні!*

Cards for sale

Various Greeting Cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

.....

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.

.....

Christianity, if false, is of no importance, and if true, of infinite importance. The only thing it cannot be is moderately important.

– C. S. Lewis



***Вічна Пам'ять
Eternal Memory***

Please note: There will be a **Parastas** for Anna Swywyj on Saturday, October 3 at 10:00 AM. Please make every effort to attend and join in prayer for the departed servant of God Anna. Prayer for our departed loved ones is an essential part of the Christian faith.

Rivalry over material possessions has made us forget . . . so we no longer pursue plainness and simplicity of life. We no longer value stillness, which helps to free us from past defilement, but prefer a whole host of things which distract us uselessly from our true goal. Rivalry over material possessions has made us forget the counsel of the Lord, who urged us to take no thought for earthly things, but to seek only the kingdom of heaven (cf. Matt. 6:33).

Deliberately doing the opposite, we have disregarded the Lord's commandment, trusting in ourselves and not in His protection. For He says: 'Behold the fowls of the air: for they do not sow or reap or gather into barns; yet your heavenly Father feeds them' (Matt. 6:26); and again: 'Consider the lilies of the field, how they grow; they do not toil or spin' (Matt. 6:28). When He sent the apostles out to declare the good news to their fellow men. He even forbade them to carry wallet, purse or staff, and told them to be content with His promise: 'The workman is worthy of his food' (Matt. 10:10). This promise is to be trusted far more than our own resources.

Despite all this we go on accumulating as much land as we can, and we buy up flocks of sheep, fine oxen and fat donkeys – the sheep to supply us with wool, the oxen to plough and provide food for us and fodder for themselves and for the other animals, the donkeys to transport from foreign lands the goods and luxuries which our own country lacks. We also select the crafts which give the highest return, even though they absorb all our attention and leave no time for the remembrance of God. It is as if we accused God of being incapable of providing for us, or ourselves of being unable to fulfill the commitments of our calling. Even if we do not admit this. openly, our actions condemn us; for we show approval of the ways of worldly men by engaging in the same pursuits, and perhaps working at them even harder than they do.

+ *St. Neilos the Ascetic, "Ascetic Discourse,"
The Philokalia: The Complete Text (Vol. 1)*

Coffee with Sister Vassa

A DIFFICULT DISCIPLINE

(Saturday, September 26)

"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work..." (Ex 20: 8-10)

The fourth commandment, regardless of whether I dedicate Saturday or Sunday to the Lord, reminds me of an increasingly difficult discipline. And that is the discipline of finding the proper time (and place) for work and rest. It is increasingly difficult because of the 24/7 culture of the Internet, which has been called "a culture of disruption." My schedule is easily disrupted by the constant and chaotic flow of information and communication, which is always "on," as long as I am "connected" to everyone and everywhere online.

There is something in my life that particularly counteracts the disorderly time and space of the Internet. And that "something" is liturgy. At church-services, I am exposed to a linear, not chaotic, flow of information, which I am called to contemplate in prayer, together with others, "connecting" with them. And I do so within a specific, physical space of a church. I believe this is why the discipline of church-going is so increasingly difficult and even alien to many of us, immersed in Internet-culture. It is difficult even for people of faith.

Today let me ask God for His wisdom and discernment, that I might manage my time according to His will. And let me not dismiss the wisdom of church-going without thinking about it. It offers me a helping hand in the challenges of time-management, when I show up for a church-service, liberated from my phone for a while.

THE PRIEST WHO DID NOT WANT TO SERVE THE DIVINE LITURGY

Posted on September 21, 2015 by navyguns

ttatg.wordpress.com/2015/09/21/the-priest-who-did-not-want-to-serve-the-divine-liturgy/

There was once a priest who did not want to serve the liturgy because it was a cold winter day.

The temperature was 10 degrees below zero and the priest knew that the only person who was likely to come to the service was the cantor. The priest had no idea about the

Church's teaching on the presence of the Triumphant Church and how the Divine Liturgy benefits the living and the departed. With difficulty he forced himself to go to church. On the way to church he kept wishing that the chanter would not come so that

he would not have to serve and go home. However, the chanter did come.

The priest did the Prothesis (or Proskomedia, the service of preparing the holy gifts) in a hurry and began the Divine Liturgy. Shortly after, some bishops, priests, monks and nuns and some lay people arrived. Most of them sat in the choir section and began to chant so beautifully that the priest forgot about how

cold and lonely he was earlier. His whole body was warm and his whole being was all a flame.... When he did the small entrance he noticed that the church was full of people – most of them familiar – he did not pay much attention and just continued with the Divine Liturgy.



When the time came for the Sanctification of the Holy Gifts he saw three bishops, brightly clothed and radiant entering the Holy Altar. They knelt with him and prayed. The priest then stood up very carefully with

fear, took the censer and in a loud voice said,

‘Especially our All Holy, Immaculate, Most Blessed and glorious Lady Theotokos and Ever-Virgin Mary...’.

The soul of the priest was amazed and filled with divine joy. Peace and heavenly stillness, hesychia, dominated his inner self. When the time came for the elevation

and dividing of the Host (Lamb) the whole church filled with the sweetest melodies. The whole multitude of people who were present along with the monks, priests and bishops chanted not only once but many times,

‘One is Holy, One is Lord: Jesus Christ, to the glory of God the Father. Amen’.

Next they chanted the Holy Communion hymn,

‘Taste and see that the Lord is good, Alleluia.’

The priest was wondering what to do. Should he partake of the Holy Communion first or step aside for the three bishops who were present. Just as he was thinking this, one of the bishops nodded to him indicating that he should receive Holy Communion and then to Unify and Place the remainder of the portions of the Lamb into the Chalice along with the portions in memory of the Holy Theotokos and the Saints. Having completed this the priest then opened the Beautiful Gate ... and saw no one in the Church... he turned and looked back into the holy altar, he looked to the right, looked to the left, the bishops had disappeared, he stood there speechless, amazed. He slowly opened his mouth and chanted the next petition,

‘With the fear of God and faith and love, draw near ...,’

and the chanter slowly drew near to take Holy Communion. The priest was still amazed, still wondering! The whole Triumphant Church was present. All those

present in the church were persons familiar to him, they were persons that had departed from this life and he would from time to time commemorate their names during each liturgy: ‘that’s why they were present, that’s why they all seemed so familiar’, he thought.

As for the bishops in the altar they were the Three Hierarchs: Saint John Chrysostom, Saint Basil the Great and Saint Gregory the Theologian.

So many years of study at university, so much research and so many sleepless nights he spent studying and these efforts were not able to give him not even one drop of the sweetness and divine knowledge that this one Divine Liturgy gave him.



Prayer for our Patriarch

O Lord, we pray You: defend and save His Beatitude, Patriarch Sviatoslav. He is the Head and Father of the great fellowship of our Church, and wherever he may be in fulfilment of his duties, he is praying for us, and is offering to You with holy fervour his prayers at the Altar. Wherefore, O Lord, turn Yourself toward us, unite our prayers with his and receive them into the bosom of Your infinite mercy. Whether he weeps or rejoices, at home or abroad, we desire to be united with him. Hear his holy prayers on behalf of our long-suffering land of Ukraine. Grant him the grace and wisdom, courage and perseverance, to fulfil the great work to which You have called him – by the prayers of the holy hierarchs, martyrs, and confessors of Ukraine, in whose shoes he has been called to walk.

Look kindly as well on the land of Ukraine, and on her people, especially on those to whom leadership, government, and security are entrusted. Bless the President, and his ministers in public office; in these days especially grant that they be upheld and strengthened in every good deed so that all may lead undisturbed and tranquil lives in perfect piety and honour.

For You are the One who has mercy and save, and to You we send up glory, together with Your Father, who is without beginning, and Your most holy, good, and life-giving Spirit, now and ever and unto the ages of ages. Amen.

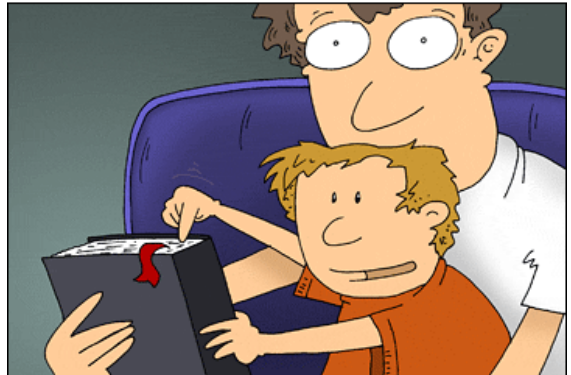
The word 'good' has many meanings. For example, if a man were to shoot his grandmother at a range of five hundred yards, I should call him a good shot, but not necessarily a good man.

– G. K. Chesterton

Man is an exception, whatever else he is. If he is not the image of God, then he is a disease of the dust. If it is not true that a divine being fell, then we can only say that one of the animals went entirely off its head.

– G. K. Chesterton

REVERENDFUN.COM COPYRIGHT BIBLE GATEWAY



Thanks to Richard Germain

10-27-2008

I REALLY LIKE YOUR BIBLE, DAD ... HOW DO YOU TURN IT ON?

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.



Use Your Talent

God has given each part of His creation a talent according to their ability. We are the ones who have decided that to be talented means that we excel in one of several high-paying careers or have some skill which makes us popular in a worldly sense. God's idea of talents is based on their usefulness to others, not on how rich or famous they may make us. We all will be held accountable for using the talent we have been given and whether we have used it for God's Kingdom.

Time Out

Time is a gift from God, to be either used wisely, or wasted away. God allows us to choose how to use His gift. Do you use God's time for loving and caring deeds, for reading the Holy Scriptures, for attending the Divine Services? It's so tempting, especially in the hazy, lazy days of summer, to take time away from God. But what answer shall we give the Lord for squandering the short time that has been given to us?

Proper Values

Christ does not condemn money in itself, but neither does He uphold material wealth as an acceptable goal for His followers. He wants us to learn to value things rightly, understanding that our lives are transitory and short, and that our goal should not be wealthy and security here and now, but the unending joy and peace of eternal life with Him in His Father's Kingdom.

Stewardship of Time

Time on this earth is one of our greatest privileges and yet one of our biggest responsibilities. Outside of Sunday morning, how much time does God really get? The daily choices we make in our lives, how we spend our time and energy, indicate not only what we truly value but also where we will spend eternity.

The above is from Parish Publishing, LLC.

Sunday offering for September 20

Amount	Number
\$10.00	4
\$25.00	1
\$40.00	3
\$50.00	4
\$80.00	1
\$85.00	2
\$150.00	1
\$200.00	2
\$300.00	1
<hr/>	
\$1485.00	

Parishioner Total: \$1465.00
Guests: \$20.00

Average / parish household (42): \$17.65
Weekly Stewardship Goal: \$2200.00

Deficit: (\$660.00)

Year-to-date deficit: (\$38429.00)

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

To Be a Disciple

But you, dearly beloved, who are involved in secular matters, since you are familiar with our affairs, call before your mind's eye your own. Do everything for each other freely. Do not seek recompense for your work in this world, which you now see to have declined with such great rapidity, lest you do evil in any way, and do good for the sake of temporal recompense. Seek as witness of your work Him whom you await as judge. Let Him now see your good deeds in secret, that He may show them to all on the day when He grants you your reward. As you daily provide food for your bodies to keep them from failing, so let your good works be the daily nourishment of your hearts. The body is fed with food, the spirit sustained by good works. You should not deny to your soul, which will live forever, what you grant to your body which is going to die. If ever a sudden fire destroys a dwelling, and its owner seizes

what he values and flees, he counts as gain whatever he takes with him out of the flames. You can see that a fire of calamities is burning up the world, and the end, which is now near, is like a fire, laying waste everything in it that appeared delightful. Therefore, my friend, believe it the greatest gain if you carry off anything from it, if you take anything with you as you flee, if, by bestowing it as an everlasting recompense on yourselves, you save what could have perished had it remained. In truth we lose all our earthly possessions if we save them, but we save them by yielding them well. Time is quickly running out. Let us prepare with haste for seeing our Judge soon. Our good deeds are impelling us towards Him with great urgency.

St. Gregory the Great

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