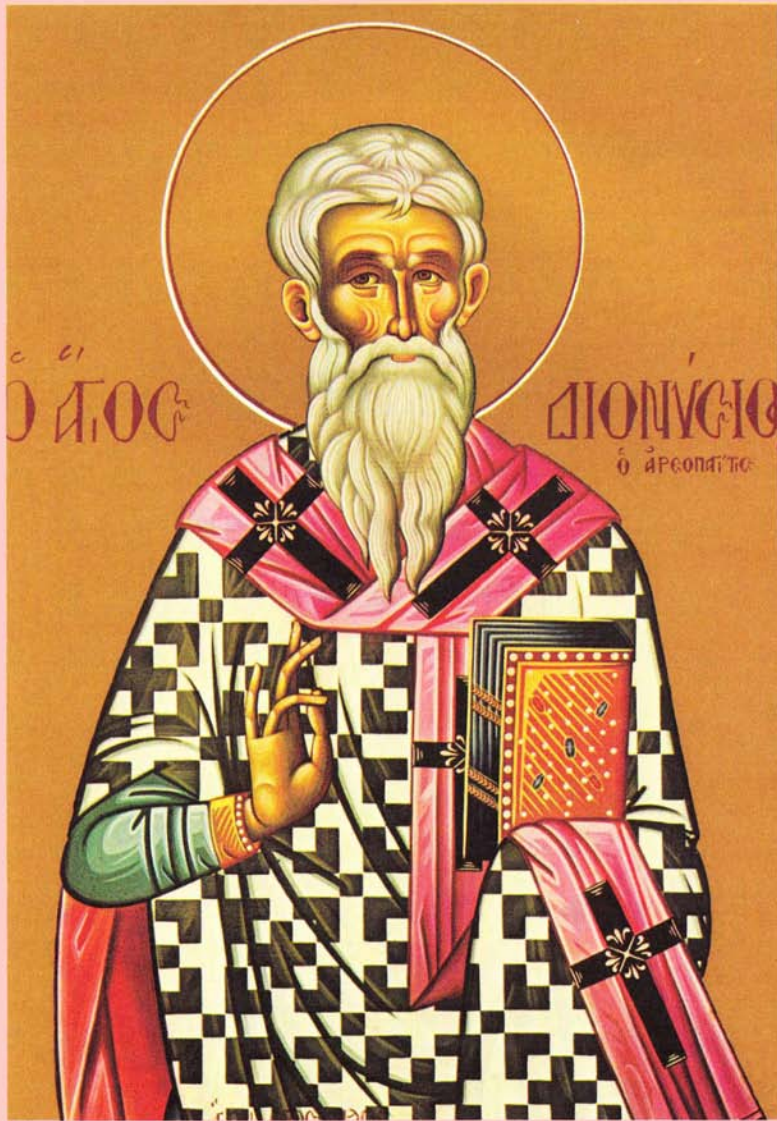


NINETEENTH SUNDAY AFTER PENTECOST
SECOND SUNDAY OF LUKE



Icon of St. Dionysios the Areopagite -- October 3rd

October 3, 2010
19th Sunday after Pentecost

Tone 2

SCHEDULE OF SERVICES FOR THE WEEK OF SEPTEMBER 27 – OCTOBER 3

SATURDAY, OCTOBER 9

6:00 PM GREAT VESPERS

SUNDAY, OCTOBER 10 – 20TH SUNDAY AFTER PENTECOST

9:30 AM DIVINE LITURGY

FOR ALL PARISHIONERS

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**Remember in your prayers**



Please remember in your prayers those members of our parish, our family and friends who are ailing, are in hospitals, nursing homes and those who are not able to

join actively in their community. Remember especially the following: Katherine Andrus, Sr. Marie Arendes, Walter & Isabella Bachynsky, Susie Boyko, Sonya Cronin, Helen Davis, Maria Hughes, Lorene Lagrone, Maria Laszok, Natalie, Maria Leskiw, Lesya Loznycky, Nadia Popov, Orysia Rosul, Sonia Shashkewych, Sophia Skop and Ariadna Wall. Please let Fr. James know if there is anyone else who should be remembered.

**Remember Those In The Armed Forces**

Let us especially remember in our prayers those family members and friends who are actively serving their countries in the Armed Forces: Adrian, Luke and Slavamira Haywas, Elizabeth Heltsley, Oksanna Hirniak, Andrew Hrynkiw, Zenon and Susan Keske, Michael Lopes, Vasyl Lylak, Thomas Orr, Paul Richelmi and Brian Tuthill. Please give any names of those you would like remembered in the



Liturgies to Fr. James.



**50<sup>th</sup> anniversary project**



**Parish Work Days** to prepare for the Anniversary Celebration will be Saturday, November 6<sup>th</sup> and Saturday, November 13<sup>th</sup>. Please come and help either day

**UCARE**

Next week a luncheon will be served after the Divine Liturgy. Cost: Free-will donation for UCARE.

UCARE's primary focus is to aid orphaned Children in Ukraine.

**Catechism for Youth and Young Adults** will be held next Sunday. We will learn about the Proskomedia (preparation of the bread and wine) so please come on time to the Divine Liturgy. Just a reminder: attendance at every Sunday Divine Liturgy is required. All the students will will continue after the luncheon.

## Cheerful Giver

On Sunday morning a father gave his son a couple of quarters and a dollar. "Put the dollar in the offering," the father said, "then you can have the fifty cents for ice cream."

When the boy came home, he still had his dollar. "Why didn't you put the dollar in the offering?" his father asked.

## ABOUT THE USE OF CANDLES IN ORTHODOX WORSHIP

*From an article appearing on religious-supply.com.*

Candles appeared in all Orthodox churches in the first centuries of our era. Eusebius of Caesarea records that during the paschal vigil such a quantity of candles were lit by the faithful that the night itself became as day. There were wax candles the sizes of which made them look like actual pillars. In answer to the accusations of the schismatic Vigilantius, who berated the Orthodox for lighting candles in their churches during daylight also, St. Jerome (342-420) says "in all Eastern churches candles are lit during the reading of the Gospel not only so as to shed light and dispel the gloom but also to proclaim one's joy."

Over the centuries, the Orthodox candle has burnt gently and humbly and is now, as it was then, imbued with profound meaning, inalienable from our Orthodox divine services and Orthodox piety. Apart from the fact that the small sacrifice, the mite given by each Christian for the candle he lights, benefits the Church in real terms, by lighting a candle, each Christian enters into closer contact with the church and the service, participating in it more actively and invisibly warming his soul by the visible light of the candle. We must understand that man's immortal soul dwells in man's mortal body.

The immortal soul cannot be indifferent to pious deeds committed by the body which is its home.

"Well, it was like this," the boy explained. "The preacher said that God loves a cheerful giver. I could give the fifty cents a whole lot more cheerfully than I could the dollar."

As the body bows, so does the soul bow with it and grows obedient. We are human; we need to see, to feel, to smell and to hear. And in the church, candles burn with the divine light; the ringing of bells sanctifies the air; incense reminds us of the fragrance of prayers; and from each icon the Savior Himself, the Mother of God and all the saints mysteriously look at us and we look at Their holy im-

ages as two worlds come face to face: the dwellers of the Kingdom of God and we, the sinners.

Pious Orthodox people will preserve throughout the year the candles they light during the readings of the Passion Gospels on Holy Thursday. They make a sign of the cross with these candles over the doors to their homes. They

light them during difficult moments of their lives. On Easter night, the candles born, by the faithful transform their faces into living icons on which shines the light of God's grace.

But the candle has yet another profound meaning. The burning candle represents the entire life of the faithful, from birth to death. It stands for the inner flame of love for and devotion to God. A Christian should burn like a candle before God, and his whole being should gradually be consumed by this divine flame thus marking the end of his earthly life.







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

**СВЯТКУЄМО 50-років!      Celebrating 50 Years!**

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**Website:** [stjohnthebaptizer.org](http://stjohnthebaptizer.org)

**Pastor:** Fr. James Bankston

**Парох:** о. Яків Бенкстон

[frjames@mac.com](mailto:frjames@mac.com)

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

***Dionysios the Areopagite***

**D**ionysios (also known as Dionysius, rendered in English as Denis or Dennis and the feminine Denise) was an Athenian, a learned man, and a member of the famous judicial court of Mars Hill (in Greek Areos Pagos, hence the name Areopagite).

When Saint Paul delivered his famous sermon on the "Unknown God" on the Hill of Mars in Athens, he was one of the first there to believe in Christ. We read in the Acts of the Apostles (17: 32-34):

When they heard about resurrection of the dead, some began to scoff, but others said, "We should like to hear you on this some other time." And, so Paul left them. But some did join him, and became believers. Among them were Dionysius, a member of the Court of Areopagus, a woman named Damaris, and others with them.

According to some authors, Dionysios became the first Bishop of Athens. Others say, and this may be more probable, that he was the second bishop.

According to ancient tradition, Dionysios was present at the Dormition of the Most Holy Theotokos and he received the martyr's crown (according to some, in Athens itself) during the Emperor Domitian's persecution about the year 96.