

TWENTY-FIRST SUNDAY AFTER PENTECOST



Icon of Saints James, Andronicus and Athanasia -- October 9th



October 9, 2016

21ST SUNDAY AFTER PENTECOST – TONE 4

THE HOLY APOSTLE JAMES, THE SON OF ALPHEUS;

OUR VENERABLE FATHER ANDRONICUS AND HIS WIFE, ATHANASIA

SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 10 – OCTOBER 16

SATURDAY, OCTOBER 15 – OUR VENERABLE FATHER EUTHYMIUS THE NEW; THE HOLY VENERABLE MARTYR LUCIAN,
PRESBYTER OF GREATER ANTIOCH

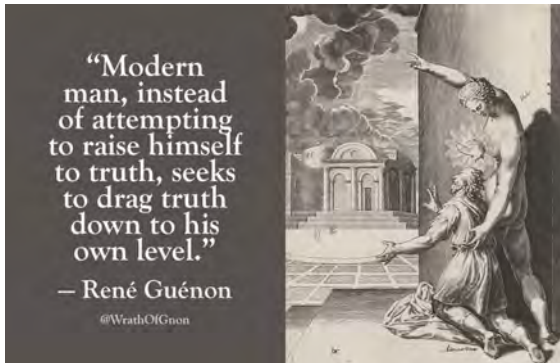
6:00 PM – Great Vespers for Sunday

SUNDAY, OCTOBER 16 – 22ND SUNDAY AFTER PENTECOST; SUNDAY OF THE FATHERS OF THE SEVENTH ECUMENICAL
COUNCIL; OUR VENERABLE FATHER EUTHYMIUS THE NEW; THE HOLY VENERABLE MARTYR
LUCIAN, PRESBYTER OF GREATER ANTIOCH

9:30 AM – Divine Liturgy For All Parishioners

Warm Welcome!

We warmly welcome all of our visitors! It's good to have you with us!



Did You Know We're on Facebook?

“Like” us to receive our posts, and so that your friends can get to know your church a little. Who knows who else may “Like” us too? <https://www.facebook.com/pages/St-John-the-Baptizer-Ukrainian-Catholic-Church/137098752989860>

Last Sunday's Bulletin

If you haven't yet picked up last Sunday's bulletin, it is available in the church hall, or on our website, stjohnthebaptizer.org.

“How are we going to live in these troubled times? There's really only one answer. We have to become saints...so here we have the dilemma, that we have to become saints to be happy, and yet how to be one? Well, the Church has given us a saint for our times, and that is, the picture of this young nun, St. Therese, who gave us a way, first of all, that is very simple... she really had two rules. One was never to seek the satisfaction of the self, and secondly, to do everything, to bear everything, out of love for our Lord...the method of the little flower was to integrate sanctity with what we are doing....a saint is one who makes Christ loveable...it does not require much time to make a saint, it requires only, much love.”

– Venerable Fulton Sheen
(*Treasured Love Story*)

Від Катехизму “Христос наша Пасха”

IV. ОСОБИСТА МОЛИТВА ХРИСТΙΑНИНА

«Треба молитися завжди й не падати духом» (Лк. 18,1)

А. ПОТРЕБА МОЛИТВИ

668. Зріла молитва християнина має два виміри: літургійний і особистий. Ця молитва покликана звершувати невинне богочитання. Ісус Христос навчає «молитись завжди й не падати духом» (Лк. 18, 1; пор. 11, 5-8), а святий апостол Павло закликає безнастанно молитися (пор. 1 Сол. 5, 17). Життя християнина, починаючи від святого таїнства Хрещення, коли людина «занурена» (дослівне значення слова «хрещення») в життя Пресвятої Тройці, миропомазана Святим Духом і з'єднана з Христом у святому Причасті, стає часом молитви хвали, благодарення і прослави Творця, перетворюється у молитовний стан¹, тобто постійну готовність серця. Цей стан людина має плекати безнастанно: «Невпинно молитесь той, хто поєднує молитву з працею і навпаки. Тільки так можемо сповнити заповідь щодо невпинної молитви»². Святий Василій Великий у своїх правилах поєднав працю з семиразовою літургійною молитвою, щоб таким чином уся доба була посвячена Господеві³.

669. Особиста, чи приватна, молитва завжди має церковний вимір. Святий Кипріяніс навчає: «Коли молимося, то молимося не тільки за себе самих, а й за весь народ, бо ми всі є одним народом [...]. Сам Христос, учитель і наставник єдності, бажав, щоб кожен молився за всіх, подібно як Він, зібравши всіх у Самому Собі, привів їх до Отця»⁴. Отже, той, хто молиться в ім'я Христа, завжди молиться в Церкві, Тілі Христовому, і для Церкви. Кожний християнин, коли славить Господа чи благодарить Його чи чогось просить для себе або для інших, стає голосом свого ближнього. Така молитва має за основу спільну участь християн у Христовому священстві для освячення світу.

«Ви ж, любі, що будуетесь вашою найсвятішою вірою і молитесь у Святім Дусі!» (Юд. 1, 20)

¹ Йоан Касіан, *Зібрання*, 10,14.

² Оріген, *Про молитву*, 12.

³ Пор. Василій Великий, *Обширні правила*, 37,2-3.

⁴ Див. Кипріяніс Картагенський, *Про Господню Молитву*, 8.

Б. Дія Святого Духа в молитві християнина

670. Християнська молитва спрямована до Отця через Сина у Святому Дусі. Творцем нашої молитви є Святий Дух. Молитва Церкви починається з молитви до Святого Духа «Царю Небесний» і звершується благодаттю і силою Святого Духа. Христос у Своїй молитві звертався до Отця у Святому Дусі: «Того часу Ісус був зрадів Святим Духом і промовив: “Я прославляю Тебе, Отче, Господи неба й землі”» (Лк. 10, 21). «Зрадіти Святим Духом» - це початок молитви.
671. Під час Свого земного служіння Христос часто молився наодинці, деколи цілими ночами (пор. Лк. 6,12), вибираючи для молитви усамітнені місця (пор. Мр. 1,35; Лк. 5,16). Він молився до Свого Отця. Такою ж самою є молитва Його учнів: «А що ви сини, Бог послав у ваші серця Духа Сина Свого, який взиває: “Авва, Отче!”» (Гл. 4, 6). Дух Христа творить у серцях християн свідомість богосинівства, свідомість спадкоємців Царства Божого. Без Святого Духа молитва не може бути християнською. «Бути в Христі» (пор. Рм. 8,1) - це те саме, що й «жиги в Дусі» (пор. Рм. 8,2). Дух єднає нашу молитву з молитвою Сина Божого, а також лучить наші особисті молитви в єдиний голос Церкви.
672. Святий Дух спонукує нас «чувати і молитися» (пор. Мт. 26,41), щоб протидіяти спокусам. Цей же Дух «допомагає нам у немочі нашої; про що бо нам молитися як слід, ми не знаємо, але Сам Дух заступається за нас стогонами невимовними» (Рм. 8, 26). Так Святий Дух неначе «озвучує» перед Богом «стогін і страждання» всього творіння (пор. Рм. 8, 19.21-22). Воно бо, підлегле тлінню, з надією очікує явлення синів Божих. Дух заступається за святих згідно з Божою волею (пор. Рм. 8, 27). Надихаючи на молитву, Святий Дух сам молиться в нас. А ми, молячись, «дихаємо» Святим Духом.

From the Catechism “*Christ our Pascha*”

IV. THE PERSONAL PRAYER OF THE CHRISTIAN

*[You] need to pray always and not lose heart.
(Lk 18:1)*

A. THE NEED FOR PRAYER

668. The mature prayer of the Christian has two dimensions: liturgical and personal. This prayer is called to fulfil the task of unceasing worship. Jesus Christ teaches us “to pray always and not lose heart” (Lk 18:1; see Lk 11:5-8). The apostle Paul in turn calls us to “pray without ceasing” (1 Thes 5:17). The life of the Christian—beginning from the Holy Mystery of Baptism, when the person is *immersed* (the literal meaning of the word *baptism*) in the life of the Most Holy Trinity, chrismated by the Holy Spirit and joined to Christ in Holy Communion—this life becomes a time of prayer, filled with praise, thanksgiving, and glorification of the Creator. Our life is then transformed into a prayerful state,¹ or stance, a constant readiness of the heart. Christians should ceaselessly cultivate this state: “They ‘pray without ceasing’ who join prayer to works that are of obligation, and good works to their prayer ... It is only in this way that we can understand the injunction ‘pray without ceasing’ as something that we can carry out.”² Saint Basil the Great in his Rules coupled work to sevenfold liturgical prayer in the course of the day, in order thus to consecrate the entire day to the Lord.³

669. Personal or private prayer always has an ecclesial dimension. Saint Cyprian teaches: “When we pray, we pray not only for ourselves but for the entire people, because we all are one people ... Christ himself, our teacher and master, desired that each would pray for all, as he, having gathered all within himself, brought them to the Father.”⁴ Therefore, those who pray in the name of Christ, always pray *in* the Church, the Body of Christ, and *for* the Church. Christians who praise the Lord or thank him or ask for something for themselves or for others, become the voice of their neighbour. The basis of this prayer is the common partaking of Christians in Christ’s priesthood, for the sanctification of the world.

*You, beloved, build yourselves up on your most holy faith;
pray in the Holy Spirit.
(Jude 1:20)*

1 See JOHN CASSIAN, *Conferences*, 10,14: SCh 54,95.

2 ORIGEN, *On Prayer*, 12,2: PG 11,452.

3 See BASIL THE GREAT, *The Longer Rules*, 37,2-3: PG 31,1009.

4 CYPRIAN OF CARTHAGE, *On the Lord’s Prayer*, 8.

B. THE ACTION OF THE HOLY SPIRIT IN THE PRAYER OF THE CHRISTIAN

- 670 Christian prayer is generally directed to the Father, through the Son, in the Holy Spirit. The prayer of the Church begins with the prayer to the Holy Spirit, “Heavenly King,” and is performed by the grace and power of the Holy Spirit. In his prayer, Christ prayed to the Father in the Holy Spirit: “In that same hour Jesus rejoiced in the Holy Spirit and said, ‘I thank you, Father, Lord of heaven and earth’” (*Lk* 10:21). To “rejoice in the Holy Spirit” is the beginning of prayer.
- 670 During his earthly ministry Christ often prayed alone, sometimes throughout the night (see *Lk* 6:12), choosing solitary places for his prayer (see *Mk* 1:35; *Lk* 5:16). He prayed to his Father, and such also is the prayer of his disciples: “Because you are children, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’” (*Gal* 4:6). The Spirit of Christ creates in the hearts of Christians the awareness of divine childhood, the consciousness of those who inherit God’s kingdom. Without the Holy Spirit, prayer cannot be Christian. “Being in Christ” (see *Rom* 8:1) is the same as “living in the Spirit” (see *Rom* 8:2). The Spirit unites our prayer to the prayer of the Son of God, and joins our personal prayers into a single voice of the Church.
- 670 The Holy Spirit beckons us to “watch and pray” (see *Mt* 26:41) in order to counter temptations. This same Spirit “helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes for us with sighs too deep for words” (*Rom* 8:26). In this way, the Spirit “gives voice” to the “groaning in labour” of all creation before God (see *Rom* 8:19,21-22). Being subject to corruption, it awaits with hope the revealing of the children of God. According to God’s will, the Spirit intercedes for the saints (see *Rom* 8:27). Inspiring us to pray, it is the Spirit himself who prays within us. And we, as we pray, “breathe” by the Holy Spirit.

WHAT IS A FIRST-PORCION GIVER?

A First-Portion Giver is a believer who offers a first-portion of his time, talent, and financial resources out of grateful recognition of the fact that all he has, he holds in trust from God.



TIME

A First Portion Giver offers a first portion of his *time*.

“Let us spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing. But let us encourage one another...”

Hebrews 10:24-25



TALENT

A First Portion Giver offers a first portion of his *talent*.

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.”

1 Corinthians 12:4-6



RESOURCES

A First Portion Giver offers a first portion of his *treasure*.

“Concerning the collection for the saints..., on the first day of the week, each one of you should set aside a sum of money in proportion to the income God has given you...”

1 Corinthians 16:2

Sunday offering for October 2

Amount Number

\$11.00	1 (loose)
\$15.00	2
\$20.00	3
\$25.00	1
\$30.00	1
\$40.00	4
\$80.00	1
\$85.00	1
\$100.00	1
\$400.00	1
<hr/>	
\$981.00	

Parishioner Total: \$981.00

Average / parish household (42): \$12.58

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1219.00)

Year-to-date deficit: (\$41,403.00)

PARISH COMMITTEES

FINANCE COMMITTEE:

Myra Heltsley
Stephen Hojsan
Maria Hughes
Bohdan Kniahynyckyj

PASTORAL COUNCIL:

Vladimir Bachynsky
Olena Bankston
Gabriel Espedal
Mark Hartman
Luke Miller

STEWARDSHIP (FUNDRAISING) COMMITTEE:

Bohdan Knianynyckyj
Susan Avant
John Heltsley (*fundraising consultant*)

SOCIAL COMMITTEE

Olena Bankston
Olga Fedunyak
Michael Miller
Olga Miller
Lubomyra Yoldas



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

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Pastor: Fr. James Bankston
frjames@mac.com
Fr. James' cell phone: (619) 905-5278

New Life Through the Holy Spirit

When the Lord told His disciples to go and teach all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit, He conferred on them the power of giving men new life in God.

He had promised through the prophets that in these last days he would pour out his Spirit on his servants and handmaids. ... So when the Son of God became the Son of Man, the Spirit also descended upon Him, becoming accustomed in this way to dwelling with the human race, to living in men and to inhabiting God's creation. The Spirit accomplished the Father's will in men who had grown old in sin, and gave them new life in Christ.

Luke says that the Spirit came down on the disciples at Pentecost, after the Lord's ascension, with power to open the gates of life to all nations and to make known to them the new covenant. So it was that men of every language joined in singing one song of praise to God, and

scattered tribes, restored to unity by the Spirit, were offered to the Father as the first-fruits of all the nations.

This was why the Lord had promised to send the Advocate: He was to prepare us as an offering to God. Like dry flour, which cannot become one lump of dough, one loaf of bread, without moisture, we who are many could not become one in Christ Jesus without the water that comes down from heaven. And like parched ground, which yields no harvest unless it receives moisture, we who were once like a waterless tree could never have lived and borne fruit without this abundant rainfall from above. Through the baptism that liberates us from change and decay we have become one in body; through the Spirit we have become one in soul.

St. Irenaeus of Lyons

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