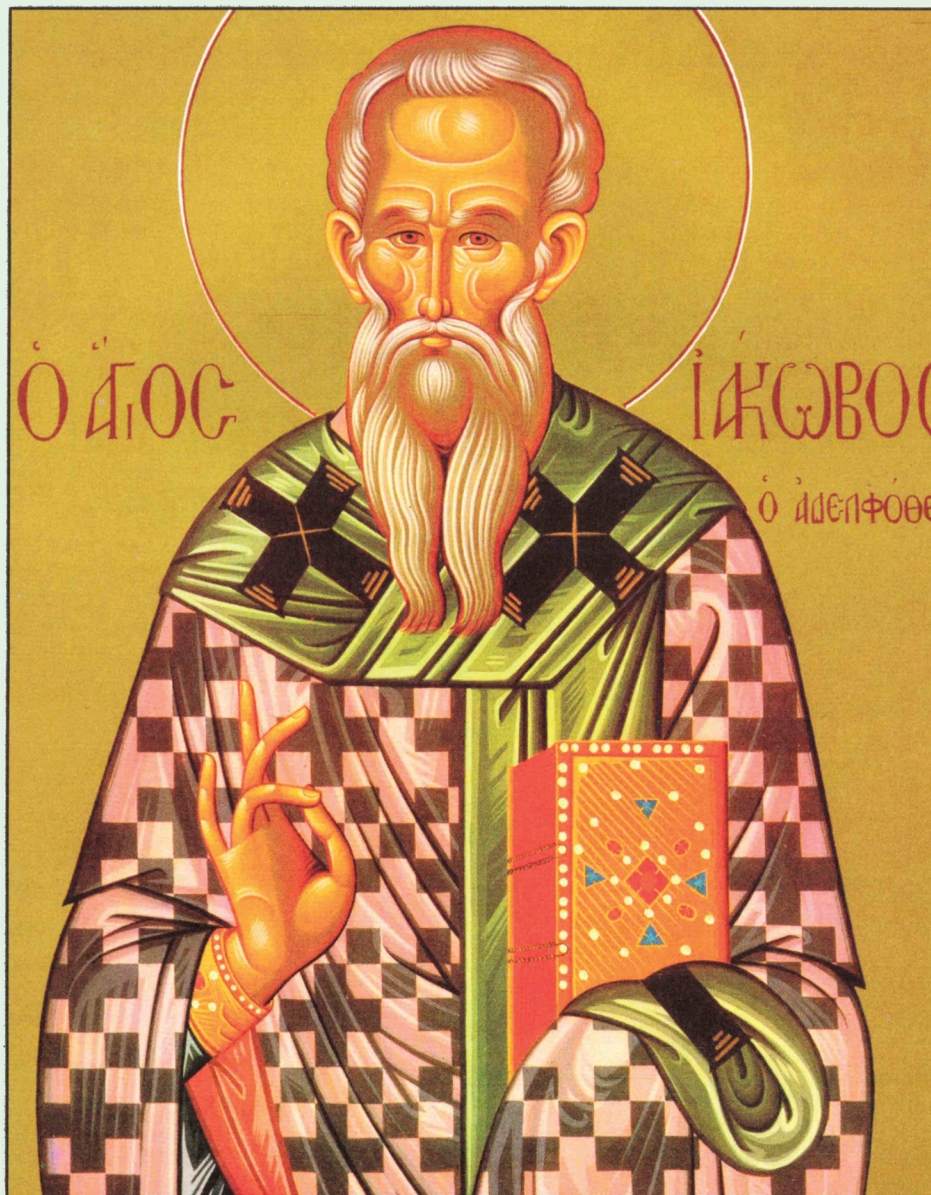


NINETEENTH SUNDAY AFTER PENTECOST
SIXTH SUNDAY OF LUKE



Icon of Saint James -- October 23

October 23, 2011
19TH SUNDAY AFTER PENTECOST
ST. JAMES, THE BROTHER OF THE LORD
Tone 2

SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 24 - OCTOBER 30

SATURDAY, OCTOBER 29 – VENERABLE ANASTASIA, MARTYR

Please note there will be no Vespers.

SUNDAY, OCTOBER 30 – 20TH SUNDAY AFTER PENTECOST - THE HOLY MARTYRS ZENOBIUS, BISHOP
OF AEGEA, AND HIS SISTER, ZENOBIA

9:30 AM – Divine Liturgy For All Parishioners

Generations of Faith:
Mark your Calendars

November 20:

The Divine Liturgy - Preparation and Proskomedia.

January 22:

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.

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 along way

Holodomor Commemoration

We will commemorate the Holodomor next Sunday, October 30 here at the Parish. After the Divine Liturgy there will be a short program in the church hall followed by a Panakhyda in the church.

HOW DOES YOUR PARISH RATE?

A reporter recently visited 18 different churches on successive Sundays to find out what each community was really like. In every instance, he dressed neatly and stood near the front. After services, he walked slowly to the rear of the church, then returned to the front, and then went back to the foyer, using another aisle. He smiled at everyone and asked others for directions to specific places – the parish hall, the office, the rest rooms, etc. He remained for coffee, if served.

Using the following scale, the reporter awarded points to each community on the following basis:

- ✓ **10 points** for a smile from a worshipper.
- ✓ **10 points** for a greeting from someone nearby.
- ✓ **100 points** for an exchange of names.
- ✓ **200 points** for an invitation to have coffee.
- ✓ **300 points** for an invitation to return.
- ✓ **1,000 points** for an introduction to another worshipper.
- ✓ **2,000 points** for an invitation to meet the pastor.

The reporter discovered that, using this scale, 11 of the 18 churches visited earned *less than 100 points*! Five actually received *less than 20 points*! The conclusion: The doctrine may be sound, the singing inspirational, and the sermon uplifting – *but*, when a visitor finds nobody who cares whether he or she is there, he or she is *not* likely to return!

TAKE THE KIDS TO CHURCH

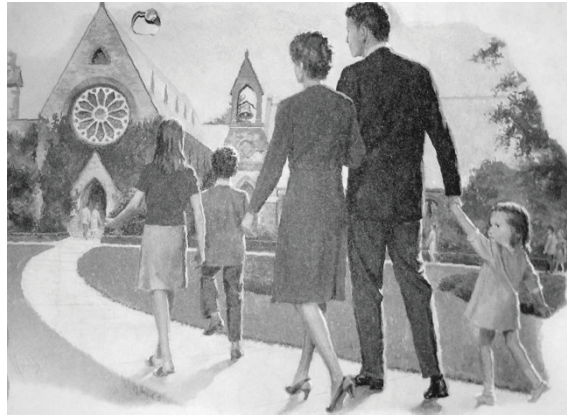
George Strickland, Ph. D., DirectionsToOrthodoxy.org

Based on new studies conducted by Baylor University, children from more religious families and from families with higher rates of religious attendance are better behaved and more well adjusted at home and at school. Better educated people generally had parents who attended church services twice or more a month. Among people with graduate level educations, two-thirds had mothers who were from frequent church attendees, compared to just under half of people with only a high school education. The difference is just as significant when looking at the frequency of church attendance by both parents and even larger when looking at fathers' attendance. This evidence is highly correlated with other studies that show church attendance during adolescence helps reduce a number of the damaging long-term riskfactors of disadvantaged children and leads to better education success overall.

There are a number of reasons why parents' religious attendance might improve children's educational and developmental outcomes. First, children may be more likely to learn wholesome values and moral commitment if they go to church. Second, a parish can provide an important sense of community that can help develop commitment to voluntarism, social responsibility and a sense of selfworth. Third, having children who attend church together can help assure that a child grows up in an intact family. The Baylor studies show:

- The average person is 50 percent less likely to be divorced or separated if he or she attends religious services at least twice a month.
- The divorce rate among those who never attend worship is close to double that of weekly churchgoers.

If parents go to church—especially if they go together—children are likely to grow up in intact families. Having an intact family has numerous benefits, both financial and social-psychological:



higher household income, better health care, more involvement by parents, result in children who are less likely to smoke, less likely to have sex early, and more likely to be happy. Any of these benefits could explain why children are more likely to get a good education when their parents attend church often.

Since the parents church attendance is highly correlated with educational outcomes, the Baylor studies indicate some fascinating observations. Among people with children, the more educated their occupational classification, the higher level of church attendance. But among the childless, things go in the opposite direction--the less educated is slightly more likely to attend church at least twice a month. What is really fascinating is that people in high and mid-range education dramatically increase their church attendance when they have children—while those in the less educated occupations do not.

The connection between family and church is quite strong. Despite the perennially announced decline in the church's importance--its announcement being greeted with cheers among the "cultured despisers of religion"--the church remains vital and intact. Often overlooked in various studies are the ways in which the values expressed by the church infiltrate and influence countless lives for the better. When parents go to church and take their children, the kids get more education, and have more satisfying and happy lives.

LIVING IN THE BODY

Going to church for worship is one element in living as a Christian. *Being church* means making an active contribution to the Church's life, being a vital organ in a living body.

The first step in being church is being connected to others in our parish by:

- **Cultivating community** in the "fellowship of the Holy Spirit." Get to know one another in a more than casual way.
- **Treating others as brothers and sisters in the family** of God in Christ. Give others the time and attention we would give to our blood relatives.
- "Above all, **clothing yourselves with love**, which binds everything together in perfect harmony" (Colossians 3:14).



We nurture the relationships in the parish or the eparchy when we:

- ✧ **Share our lives** – Authentic fellowship calls for more than coffee-hour courtesies. Grow to the stage when you can share your troubles as well.
- ✧ **Learn together** - Take part in adult formation, retreats, or workshops to encourage others as well as to improve our own spiritual life.
- ✧ **Work together** - Join in parish projects or committees to support the work of others as well as to make our own contribution. *"So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith"* (Galatians 6:10).
- ✧ **Encourage each other** – by supporting their efforts, praying for their concerns and building them up in the eyes of others. *"Love one another with mutual affection; outdo one another in showing honor"* (Romans 12:10).
- ✧ **Bear one another's burdens** – Be accepting of the weaker community members. There is no "perfect" church: every parish is made up of "saints" who are sinners, each with their own weaknesses and infirmities. *"Bear one another's burdens, and in this way you will fulfill the law of Christ"* (Galatians 6:2).
- ✧ **Admonish one another** – Do not shrink from confronting "family members" who are hurting others by promoting conflicts, pettiness, or legalism. *"My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted"* (Galatians 6:1).
- ✧ **Protect the unity of the church** – by avoiding gossip or cliques, and speaking ill of others.
- ✧ **Restore broken relationships** – when they occur by admitting our faults. No project or program is worth harming the family's inner life. *"If anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive"* (Colossians 3:13).

The Church is *People* — God's People

Above all, the Church is a **worshipping community of believers** who share a common faith, hope and love for God. The collective experience and aspirations of God's People are revealed through the Church's

WORSHIP

The Church's **liturgical, festal and sacramental worship** gathers God's People into a united community which

- **affirms** its common faith in God's transforming love for us;
- **shares** its faith and fears, joys and sorrows through fellowship; and
- **publicly** proclaims the Good News of Jesus Christ while rendering thanks to God for His many blessings.

THE LITURGICAL CYCLE

The Church possesses a cycle of worship services which

- revolves around the celebration of the Church's most important service, the Eucharistic Divine Liturgy;
- enables us to set aside a certain portion of each day to praise and thank God, and
- serves as a constant reminder that in all things God must be glorified.

THE MOST COMMONLY CELEBRATED LITURGICAL SERVICES INCLUDE THE FOLLOWING:

THE DIVINE LITURGY

The Divine Liturgy, during which the faithful gather to hear the Word of God and to receive the Body and Blood of Jesus Christ, is the highlight of the Church's worship. All worship finds its reference point in the Eucharistic Liturgy.

COMPLINE AND NOCTURNS

Are night services serving as reminders that God must be praised at all times. Nocturns (the Midnight Service) are rarely served in parish settings.

VESPERS

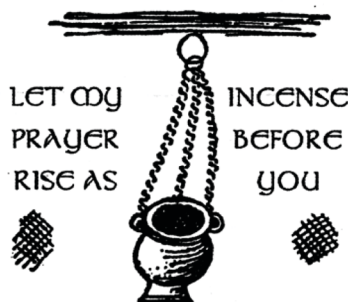
Begins the liturgical day. This evening service

- Reminds us of the coming of Christ into the world as the "Light who enlightens all," and
- Relates the most important elements of God's plan for the salvation of His people.

MATINS (ORTHROS)

Is the Church's morning service. At Matins we:

- Proclaim the glory of Jesus Christ,
- Learn, through the various hymns, more about God's plan for His People, and
- Prepare most directly for the celebration of the Divine Liturgy.



THE HOURS

Are short services consisting of prayers and readings primarily taken from the Old Testament book of Psalms. There are four Hours:

- The First Hour (6 AM) is often celebrated after Matins.
- The Third (9 AM) and Sixth Hours (Noon) are often prayed before the Divine Liturgy
- The Ninth Hour (3 PM) may be celebrated before Vespers.

Each of the Hours carries with it a particular theme, thereby reminding us of the many deeds Jesus Christ accomplished for our salvation.

Other lesser Hours called the **Mesoria** or **Inter-Hours** and the **Typica** may be served during the Fasts.

LOVE AND DANGER

Written by the Very Rev. Vladimir Berzonsky

"This is love, that we walk according to His commandments...For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist" (II John 6,7)

Does it strike you as strange that the writer, St. John, would go from the meaning of love to the warning against deceivers, and antichrists? Yet it makes sense. The church or any church he is writing to being filled with love for God and one another will have a tendency to gentleness. That tender affection will tend to open itself to those who are not sensitive, but use such affection to exploit the kind-hearted Christians. An old saying puts it succinctly: Act like a lamb and you'll find a wolf close by. This is the same brief letter where we find the beautiful phrase that's sometimes called the eleventh commandment: "a new commandment... which we have had from the beginning; that we love one another" (6).

What would a parish look like if it obeyed that commandment literally? For one, it would reflect the love among one another of an ideal family. When one or several are absent on a Sunday, all would do more than wonder. They would subtly and sensitively find out where the missing were and the reasons for their absence. And those who planned to be away would inform at least a few of their absence.

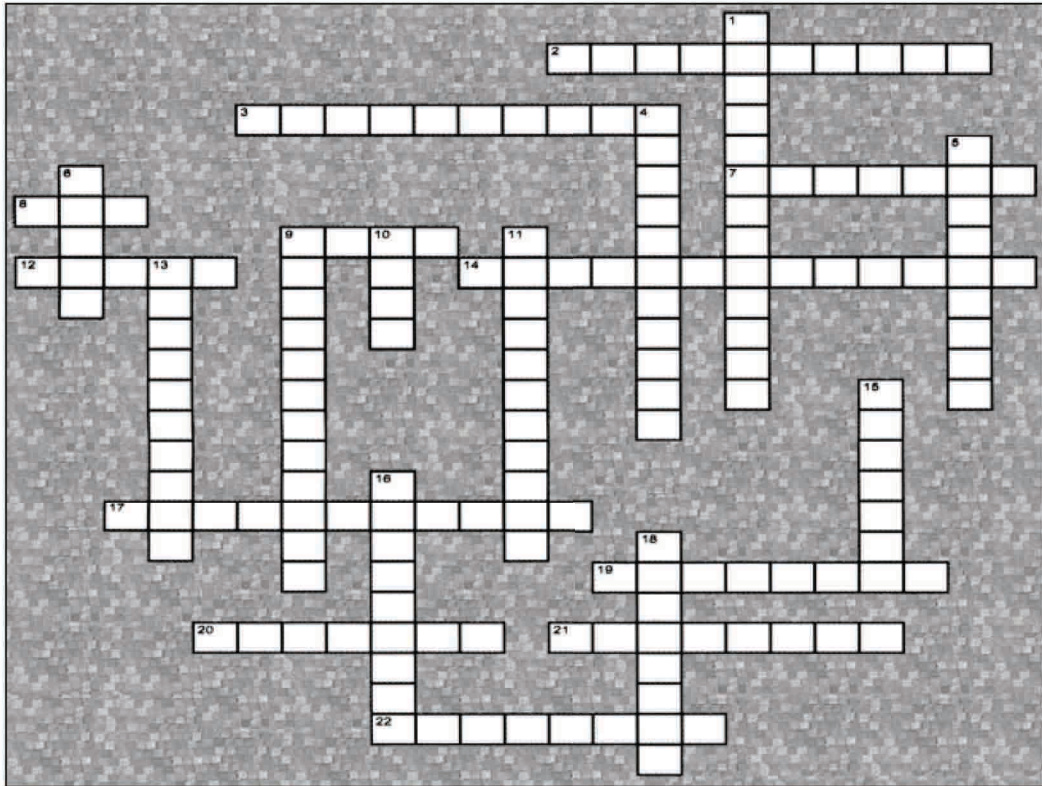
The sick, the afflicted and the emotionally wounded would ask for the prayers of the whole parish, and they in turn would lift up to the loving Lord the names of those in need. A truly concerned and loving parish would pray not only for the more conventional requirements for prayer such as illness, bereavement and job loss, but for what is too often considered private matters: Illnesses that come from bodily injury, like alcoholism and drug addiction, or the traumas of depression, loss of faith, or various injurious and antisocial afflictions such as obsessions -- greed, lust, problems with the law and the like.

Love for one another would include the economic welfare of the brothers and sisters in Christ and the effect their plight has on their families. Is somebody out of work, having financial difficulties, or in some way adversely affecting their family members? What, if anything, can the parish do to alleviate their problem? Or do they prefer to solve their dilemma without outside interference? The ideal parish is ready to do either.

Lest it be thought that this vision of a parish be little more than another platonic ideal that is fine in theory but impractical if not impossible to realize, we recognize the challenges of putting it into effect. It's more likely to come about in relatively small church communities, even more so among mission churches that come together around a common predicament, the need for and development of a parish community and therefore who will from the start bond into a fellowship. Still, larger parishes do somehow form clusters of likeminded people and groups. They also can and often do work out the problems their members fall into, and so act as extended families.

The other unpleasant part, keeping out the deceivers and antichrists who would enter and destroy the integrity and purity of faith in Orthodoxy -- that sordid business is often left to the priest. Our church in America is so divergent and disparate, spread over this vast continent, that the antichrist afflicts us in random ways. The intense proselytism of sectarians in Alaska is different from the ongoing attraction of the world's vices in the West, the South and elsewhere. The challenges of wandering Mormons and Jehovah Witnesses in the former steel mill and coal mining regions is not the same as the appeal of Scientology elsewhere. Love as the writer of the epistle of John warns, cannot be ignorant of those who would abuse it in offering a different savior than Jesus Christ.

TEST YOUR KNOWLEDGE OF CHRISTIAN STEWARDSHIP



Across

2. Ours must be aligned with the will of God.
3. Our giving needs to be this.
7. Withholding what belongs to God (Mal. 3:8-9).
8. Owner of everything.
9. Created by God for us.
12. God's best gift to us.
14. Desiring what does not belong to me.
17. The result of following God's will.
19. Is properly managed by a steward.
20. Husband who was an unfaithful steward.
21. This type of steward pleases God.
22. Wife who was an unfaithful steward.

Down

1. Giving according to what we receive.
4. Commended by Paul for their stewardship.
5. The things we hold dear to us.
6. God puts these in the purse of unfaithful stewards (Hag. 1:6).
9. Defines the attitude of a steward.
10. Widow's gift.
11. The things God has given to us.
13. This type of steward displeases God.
15. Defines the life of a steward.
16. Promised to faithful stewards (Mal. 3:10).
18. Divine use of our gifts.

Across

2. Priorities
3. Systematic
7. Robbery
8. God
9. Time
12. Jesus
14. Covetousness
17. Fulfillment
19. Finances
20. Ananias
21. Faithful
22. Sapphira



Down

1. Proportionate
4. Corinthians
5. Treasures
6. Holes
9. Thanksgiving
10. Mite
11. Possessions
13. Unfaithful
15. Service
16. Blessings
18. Ministry



**Українська Греко-Католицька Церква
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James the Apostle, Brother of the Lord

This Saint James (Iakovos in Greek) is called the Less (Mark 15:4) by the Evangelists to distinguish him from James, the son of Zebedee and brother of Saint John, who was called the Great. He became the first Bishop of Jerusalem, elevated to this hierarchical rank by the Apostles, according to Eusebius (Eccl. Hist., Book II: 23), and was called Obliah, that is, the Just, because of his great holiness and righteousness. According to tradition, this Saint James ascended the crest of the Temple on the day of the Passover at the prompting of all, he bore testimony from there concerning his belief in Jesus, and he proclaimed with a great voice that Jesus sits at the right hand of the great power of God

and shall come again upon the clouds of heaven.

On hearing this testimony, many of those present cried, "Hosanna to the Son of David." But the Scribes and Pharisees cried, "So, even the just one has been led astray," and at the command of Ananias the high priest, the Apostle was cast down headlong from there. While being stoned to death, and while he prayed for his slayers, his head was crushed by the wooden club wielded by a certain scribe. The first of the Universal (General) Epistles written to the Jews in the Diaspora who believed in Christ was written by this Apostle James.