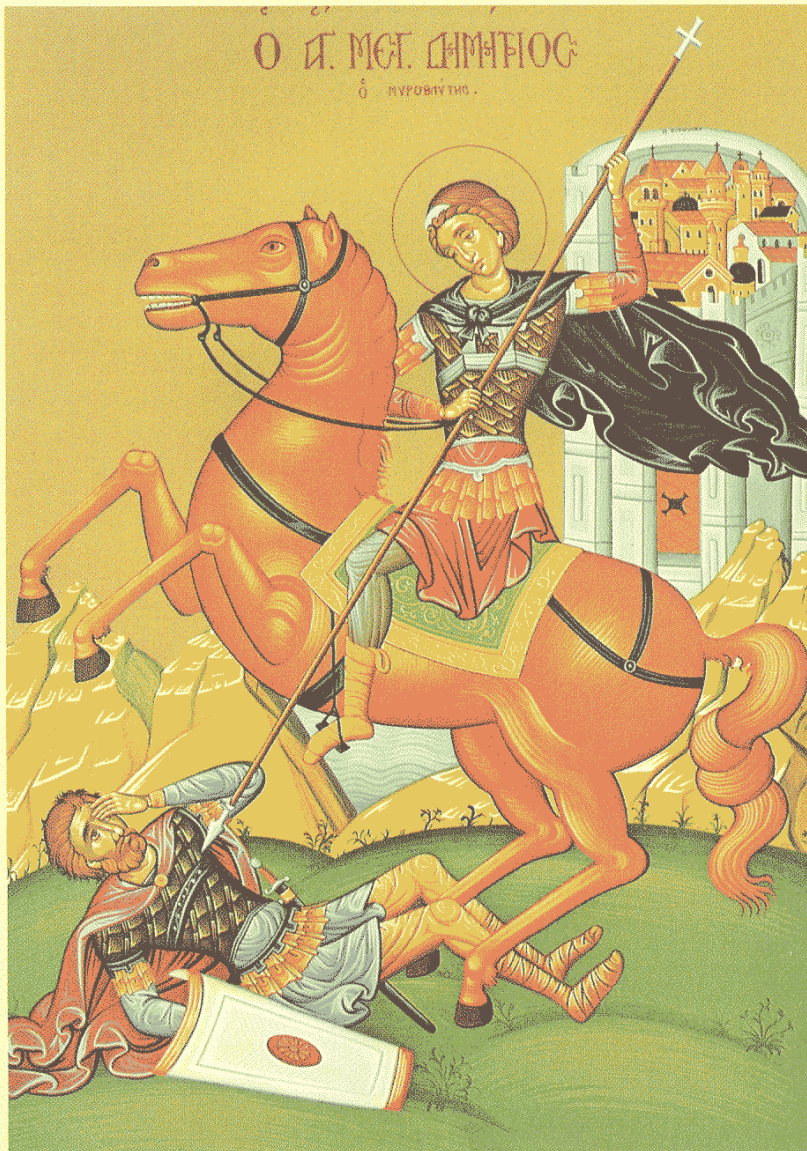


THE TWENTY-FOURTH SUNDAY AFTER PENTECOST



Icon of the Holy Martyr Demetrius -- October 26th

24TH SUNDAY AFTER PENTECOST
FEAST OF DEMETRIUS THE MYRRHBEARER & GREAT MARTYR OF THESSALONIKI
OCTOBER 26, 2008
Tone 7

SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 27 – NOVEMBER 2, 2008

TUESDAY, OCTOBER 28	6:30 PM LITTLE VESPERS	
WEDNESDAY, OCTOBER 29	8:30 AM LITURGY	CHRISTIA BANKSTON; REQ: FR. JAMES
THURSDAY, OCTOBER 30	8:30 AM LITURGY	SPECIAL INTENTION
SATURDAY, OCTOBER 1	6:00 PM GREAT VESPERS FOR SUNDAY	
SUNDAY, NOVEMBER 2	10:00 AM LITURGY	FOR ALL PARISHIONERS

Christmas Cards

Starting next Sunday, November 2, Ukrainian Christmas Cards will be for sale in the Church Hall. Please see Mary Kitt to purchase.

CHANGE YOUR CLOCK



CHANGE YOUR BATTERY

Next Sunday, November 2nd at 2AM, we set our clocks back one hour. It is also a good time to change the batteries in your smoke detectors.

Books for sale:

Millennium of Christian in Ukrainian: A Symposium, published in 1987 by St. Paul University in Ottawa, Canada. It is available for \$5.00.

The Divine Liturgy: Anthology for Worship. Published in 2004 by the Metropolitan Sheptytsky Institute of Eastern Christian Studies in Ottawa, Canada. It is available for \$40.00. Please see Fr. James if you wish to purchase one of these books.

Over the Top!

Anna and Martha Oleksyshyn Memorial Matching Fund

Through the generosity of Roman Oleksyshyn and in memory of his wife and sister, this fund has been established to reduce the parish debt. We have reached our goal of donations totaling \$10,000.00. With Pan Roman's matching contribution, that brings the Grand Total to \$20,000.00.

<i>Sunday Collection: October 19, 2008:</i>	\$462.00
<i>Oleksyshyn Fund:</i>	\$500.00
<u><i>Book Sales:</i></u>	<u>\$40.00</u>
<i>Total:</i>	\$1002.00



Holodomor Commemorations

San Diego: Saturday, November 22 there will be a Panakhyda Service at Holy Cross cemetery to commemorate the *Holodomor*. Please see the separate flyer or the Parish homepage for more information.

Los Angeles: On Saturday November 8 and Sunday November 9, there will be various events to commemorate the *Holodomor*. Please see the separate flyer for more information.



The Holy Great-martyr Demetrius This glorious and wonderworking saint was born in Thessalonica of noble and devout parents. Implored of God by childless parents, Demetrius was their only son, and so was raised and educated with great care. Demetrius's father was a commander in Thessalonica. When his father died, Emperor Maximian appointed Demetrius as commander in his place. As he appointed him, Maximian, an opponent of Christ, particularly recommended that he persecute and exterminate the Christians in Thessalonica. Demetrius not only disobeyed the emperor but openly confessed and preached the Lord Jesus Christ in the city of Thessalonica. When the emperor heard of this he became furious with Demetrius. Then, when he was returning from battle against the Sarmatians, Maximian stopped at Thessalonica

to investigate the matter. The emperor summoned Demetrius and questioned him about his faith. Demetrius openly acknowledged his Christian Faith to the emperor and also denounced the emperor's idolatry. Maximian cast Demetrius into prison. Knowing what was awaiting him, Demetrius gave all his goods to his faithful servant Lupus to distribute to the poor, and joyfully awaited his imminent suffering for Christ the Lord. An angel of God appeared to him in prison, saying: "Peace be to you, O sufferer of Christ; be brave and be strong!" After several days, the emperor sent soldiers to the prison to kill Demetrius. The soldiers found the saint of God at prayer and ran him through with lances. Christians secretly took his body and honorably buried it.

Healing myrrh flowed from the body of the martyr of Christ, curing many of the sick. Soon, a small church was built over his relics. An Illyrian nobleman, Leontius, was afflicted with an incurable illness. He hastened, with prayer, to the relics of St. Demetrius and was completely healed. In thanksgiving, Leontius erected a much larger church on the site of the old church. The saint appeared to him on two occasions. When Emperor Justinian wanted to translate the relics of the saint from Thessalonica to Constantinople, flaming sparks sprang from the tomb and a voice was heard: "Stop, and do not touch!" And thus, the relics of St. Demetrius have remained for all time in Thessalonica. As the protector of Thessalonica, St. Demetrius has appeared many times, and on many occasions has saved Thessalonica from great calamity. His miracles are without number.

Social Committee Pot-Luck

At 6:00 p.m. on Monday, November 3rd, the Social Committee will have a pot-luck and a meeting to plan the upcoming events for December and January.

WHAT IS MY REPLY?

The people of Gerasene lived in the darkness of paganism when Christ, crossing the borders of the Jewish nation, went to them and brought them the light of His teachings. At that time, He also cured a man possessed by an evil demon. But the people did not like the light and asked Christ to leave their land.

What Christ did in Gerasene is the same thing He does today, and will continue to do in the future. Christ is an individual Who shakes up the established order. We know that Christ brought us peace but, usually, before giving us peace, He creates conflict within us. In the Holy Gospel, Christ appears as a person who brings conflict and upheaval into people's lives by making them see the faults of the system in which they exist.

When Christ stood trial before Pilate, many witnesses came forth with false accusations against Him. But one statement by a witness was true — “He stirs up the people” (Lk. 23, 5). Truly, He did stir up the people and threw them into a whirlwind of ecstasy towards His ideals. With His teachings, He overthrew the empire. He changed the course of human history.

When we look at ourselves and at the lives we lead and then compare ourselves to Jesus, our first words will be: “I am not like that.” But the following words may be: “But I could be. I could dedicate myself to the service of others. I am not like Him, but I could be and should be like Him.” The history of Christianity tells us that there were those people who allowed Christ to inspire them to such an extent that they became like their Savior. In order to bring us back to a life consistent with the teachings of God, Christ comes to us uninvited, just as He did to the inhabitants of Gerasene. In His mercy, He calls upon us to do good deeds. But, the choice is ours, whether or not to heed His call.

We must admit that the request of the inhabitants of Gerasene for Christ to leave was the highest form of ingratitude and self-centeredness. If we consider the fact that these words were directed at Christ, our Savior, then they become even more cruel. But, are there not those among us who speak the same way? Of course, none of us would dare to say to Christ: “Go away.” But, when we look closer at our lives, we may see that, sometimes our actions are the similar to those of the people of Gerasene. We say: “Go away from us” when we try to be only good, although Christ calls on us to be the best.

We say: “Go away from us” when we turn a blind eye to the needs of our neighbor and a deaf ear to his cries for help. Our actions in these, and other circumstances, are an echo of the words of the people of Gerasene: “Go away from us.”

What is Christ's answer to this request? Only one — He responds to our request and He goes away. The Lord does not want to, and He cannot, force us to accept Him. He stands at the door and knocks. We decide whether or not to open the door to Him. We can say: “No” or “Yes”. Let us each ask ourselves: “What will my answer be?”

ЯКА МОЯ ВІДПОВІДЬ?

Ґеразинський народ жив у темноті поганства, а Христос, переступивши кордони жидівської землі, прийшов до них і приніс їм світло Своєї науки та оздоровив людину, наповнену злим духом. Але вони не злюбили світла й тому вийшли Христові назустріч і молили Його „щоби Він відійшов від них”.

Те, що Ісус вчинив в ґеразинській землі, Він робить і сьогодні, й робитиме в майбутньому. Христос — це індивідуальність, яка зрушує і потрясає. Ми знаємо, що Христос приніс нам мир, спокій, але, звичайно, перед тим як дати нам його, Він зробить нас неспокійними. У Святому Євангелії Христос виступає як особа, що ворушить, непокоїть людей.

Коли Христос стояв на суді перед Пилатом, свідки фальшиво свідчили проти Нього. Але одне свідчення було правдиве — „Він ворохобить народ” (Лк. 23, 5). Дійсно, Він стрясає людьми й кидає їх у вир захоплення. Своєю наукою Він поборов імперію, Він змінив течію людської історії.

Коли ми глянемо на наше життя і на себе самих, та порівняємо його з життям Христа, тоді нашим першим словом буде: „Я не такий”. Але другим словом буде: „Я можу бути такий. Я можу віддати себе на службу другим. Я не такий, як Він, але я можу бути, я повинен бути такий”. Історія християнства свідчить, що були такі люди, які дозволили Христові зворохобити себе до такої міри, що уподібнилися Йому, нашому Спасителеві.

Щоби повернути нас до богоугодного життя, Христос приходить без запрошення, так, як без запрошення він прийшов до мешканців Ґерази. Він своєю ласкою побуджує нас до добрих діл, але від нас залежить, чи ми приймемо Його виклик.

Мусимо признати, що прохання ґеразинців є великою невдячністю і грубим матеріалізмом. Якщо взяти до уваги, що ті слова стосуються Христа, нашого Спасителя, тоді вони стануть для нас жахливими. Але чи немає між нами таких, які говорять так само? Очевидно, ніхто з нас не відважиться сказати Христові: „Забирайся”. Але, як ми приглянемося ближче до нашого життя, то побачимо, що в наших ділах є багато схожого з проханням ґеразинців.

Ми говоримо: „Іди від нас” тоді, коли ми стараємося бути лише добрими, хоча Він кличе нас бути найкращими. Ми говоримо: „Іди від нас”, коли ми глухі до потреб ближнього, коли ми лінуємося дати відповідь тому, хто просить допомоги. Наші дії в таких чи інших подібних випадках є потворенням слів ґеразинців: „Відійди з наших околиць”.

Яка є Христова відповідь на таке прохання? Лише одна — Він виконає прохання, Він віддалиться від нас. Господь не хоче й не може насильно діяти над нами. Він стоїть біля дверей і стукає. Наша справа відчиняти Йому. Якщо ми не хочемо відчинити, тоді ми поволі віддаляємося від Нього. Ми можемо сказати: „Ні” або „Так”. Кожен, отже, нехай спитає себе: „Яка моя відповідь?”

Українська Католицька Парафія Матері Божої Неустаючої Помочі

Церква Святого Пророка й Предтечи Йоана Хрестителя
Святиня Святого Миколая, Архiepіскопа Мір Лікійського, Чудотворця

Ukrainian Catholic Parish of Our Lady of Perpetual Help

Church of the Holy Prophet, Forerunner and Baptizer John
Shrine of St. Nicholas the Wonderworker, Archbishop of Myra in Lycea

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Soldier Saint

Saint Demetrius was a martyr who is believed to have lived in Thessaloniki in the earth 4th century. During the Middle Ages, he came to be revered as one of the most important soldier saints, often paired with Saint George. As with many of the early martyrs, most of what know about the life of Saint Demetrius is legend. It is said that Demetrius was brought up by Christian parents who kept their faith secret since during the first three centuries of the Christian era because believers in Jesus were persecuted. His father was a proconsul, a ruler of the city in the name of Rome. The emperor Maximian, trusting Demetrius, named him to hold the post held by the father before he died. He gave him a strict command: "Put to death anyone who calls on the name of Christ." Instead, Proconsul Demetrius used his post to proclaim the Gospel. When Maximian heard of this he was more than furious and ordered that Demetrius be immediately arrested. It is Demetrius who prevailed, however, for Maximian is merely a name in history books while Demetrius continues to be present in the lives of countless faithful throughout the world who ask for his help and protection in the trials and tribulations of earthly life.

The icon of Saint Demetrius is similar to that of St. George except that his spear is raised to smite a man rather than a dragon, as in the case of St. George. In fact both Saints are known as "Military Saints." And both are also "Great Martyrs" for their glory lies not in any military victory but in the victory that is won when one gives his life for the sake of the Gospel. Saint Demetrius is also called "the Myrrh-streamer" because of fragrant healing oil which has flowed from his tomb. His relics are venerated at the Aghios Demetrios Basilica in Thessaloniki.