

TWENTIETH SUNDAY AFTER PENTECOST
SIXTH SUNDAY OF LUKE



Icon of Saint Demetrios Great Martyr -- October 26th



October 26, 2014

TONE 3

TWENTIETH SUNDAY AFTER PENTECOST

THE HOLY AND GLORIOUS GREAT MARTYR DEMETRIUS THE MYRRH-YIELDER OF THESSALONICA; COMMEMORATION OF THE GREAT AND DREADFUL EARTHQUAKE IN CONSTANTINOPLE IN 740 A.D

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

SATURDAY, NOVEMBER 1

PLEASE NOTE: NO VESPERS THIS EVENING

SUNDAY, NOVEMBER 2 – *TWENTY FIRST SUNDAY AFTER PENTECOST; THE HOLY MARTYRS ACINDINUS, PEGASIVS, APHTHONIUS, ELPIDEPHORUS AND ANEMPODISTUS*

8:45 AM – Divine Praises

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!*

Pastoral Visits

As a new deacon serving our parish I would like to take the opportunity to meet and visit with everyone in order to get to know you better and to understand how I might best serve you and our community. I will be contacting everyone to set up a convenient time to meet.

– Fr. Deacon Frank



Warm Welcome!

We warmly welcome all of our visitors! It is a blessing to have you with us!



FOUR REASONS WHY PEOPLE GIVE

From “Compelled to Give” By VRev. Vladimir Berzonsky

- 1) **Obligation** – People who give only because it’s an obligation. We pay taxes that way. We open our bills and write checks reluctantly. Perhaps that’s the way we deal with society at large, but this is not the attitude to take when we are asked to give from our heart to the upkeep and enhancement of the holy Church;
- 2) **Satisfaction** – There’s something satisfying about contributing to charity. When we make a gift to an established charity, we feel good about ourselves. In the autumn season after Labor Day and through the remaining days of the year, we are solicited by so many appeals that we must make choices. Do we put something in the Salvation Army pots at each shopping center, or do we pick and choose?
- 3) **Pride** – We all know those who make an issue of their contributions. It doesn’t count unless it appears in the media that the contributors are People of Importance. They used to flaunt their donations to the party of their choice or even hedge their bets, giving to both major political parties. With new rules they must find a way to do the same, but not so conspicuously.
- 4) **Love** – All of the above are acceptable to the recipients, and all of them have value in their own right; however, gifts at the highest level first come as a true sacrifice. They are not just an excess of funds that the giver can well do without and even derives tax benefits from them, but they come from hearts that feel a compulsion to contribute. When the feeling arises within that you cannot do otherwise than to meet the needs laid out before you, when you are presented with a situation, a crisis or a grief that so overwhelms you that you are desperate to provide from your means an alleviation for that person, group or situation, you are a cheerful giver.

ON THE JESUS PRAYER WHICH LEADS TO SANCTIFICATION

from “Gifts of the Desert” by Kyriacos C. Markides

The Jesus Prayer, “*Lord Jesus Christ, Son of God, have mercy upon me a sinner*”, is the most powerful way of contacting God. It fills one with grace as he or she keeps this prayer in his or her heart and mind. Ideally one should reserve a certain amount of time every day and engage in this form of prayer. Furthermore, as one engages in routine activities such as washing dishes, taking a walk, or waiting at a bus stop



be an ongoing activity within his or her consciousness even while asleep or even while one engages in intellectually challenging activities like solving mathematical equations. Prayer becomes a form of breathing, an ongoing activity within the person that sanctifies his or her entire being.

SELF-ASSESSMENT IN THE CHRISTIAN LIFE

By Fr. Alexis Trader

The saints often remarked how people manage with great enthusiasm, creativity, and intelligence to get ahead in worldly affairs, but often fail to make a comparable effort when it comes to the spiritual life. Saint Seraphim of Sarov in his conversation with Nicholas Motovilov used the analogy of acquiring money to help his spiritual child understand how one should strive to acquire the Holy Spirit. With respect to a detailed examination of how one has spent one's day in terms of actions pleasing or displeasing to God, "Saint Theophan the Recluse even suggests that it be done with 'the mathematical accuracy of a business ledger'" as I mention in *Ancient Christian Wisdom*. But how are we to go over our day in a way that can help us to crystalize our spiritual goals, to identify our strengths and our weaknesses, as well as to use this knowledge ultimately to become better Christians, to confess more fully, to pray more earnestly, to receive Holy Communion more worthily, and to love less selfishly?

For the sake of performance assessment in many occupations, industrial psychologists suggest considering productivity, absenteeism, peer-ratings, and supervisor-ratings. Starting with the premise basic to *Ancient Christian Wisdom*, it occurs to me that some of these same approaches may be usefully applied in the most important job of all, the job of being a Christian. In terms of productivity, we can look at our prayers. The fathers of the desert used prayer ropes to be sure that they said the prayer "Lord Jesus Christ have mercy on me" a certain number of times each day, sort of like a spiritual quota. Although one might dismiss such concerns as not particularly spiritual or deep, most monks will be able to tell you that they experience a palpable difference when they pray less, even when their prayer happens to be dry. We can also consider the quality of our product, which provides a window into the deeper, spiritual dimension. Is our prayer from the heart or are they just words? We can likewise consider productivity in terms of almsgiving (that is particularly quantifiable), in terms of acts of kindness, in terms of forgiveness, in terms of filling each and every commandment in the Gospel of Christ. Looking at our productivity as

Christians does not seem to be out of place in a sincere effort to assess where we are in our journey towards Christ.

Psychologists providing employers with assessment guidance also suggest considering absenteeism. In the context of the spiritual life, at a base level, we can ask about our attendance at Church and our presence there from the moment the bell rings. Psychologists consider specific categories of absenteeism such as justified versus unjustified, sickness versus non-sickness, voluntary versus involuntary, explained versus unexplained, and certified illness versus casual illness. Some of these same categories can be applied for absence from Church in terms of why we made the choice and our spiritual commitment underlying that choice. But even more important than absence from Church is being present before God in Church, being present not just in body, but also in mind, in spirit, and in heart. And given that Christianity was never meant to be a Sunday only affair, one can also consider absenteeism from willingly striving to be in God's presence throughout the day.

A final useful tool is peer-ratings and supervisor-ratings. In *Ancient Christian Wisdom*, I mention that "Saint John Chrysostom notices that self-love blindfolds us with blinders that can only be removed by those who are hostile to us. 'Under the influence of self-love we do not see our own failings, while those who are hostile to us often see them quite accurately.' Although it may be too threatening to ask someone who is not kindly disposed towards us about our failing, we can still choose to ask a close Christian fellow-struggler who dares to be honest with us for some precious feedback about where we need to strive more earnestly. Finally, in confession, we can also ask for guidance about which weaknesses we should struggle to correct, which strengths we should build on, and what is the ideal model of the Christian we desire through the grace of God to be. There do seem to be spiritual analogues to productivity, absenteeism, peer-ratings, and supervisor-ratings. May we use them to move forward in the spiritual life as they are used to move forward in the secular world.



ON THE CHURCH AS A SPIRITUAL HOSPITAL

By Metropolitan Hierotheos Vlachos

If a person does not follow the "right way" he cannot ever reach his destination. If he does not take the proper "remedies," he cannot ever acquire health; in other words, he will experience no therapeutic benefits. If we compare Orthodox spirituality with other Christian traditions, the difference in approach and method of therapy is evident.

A fundamental teaching of the Holy Fathers is that the Church is a "Hospital" which cures the wounds of man. In many passages of Holy Scripture such language is used. One such passage is that of the parable of the Good Samaritan: "But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, and brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, and gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you'" (Luke 10:33-35).

In this parable, the Samaritan represents Christ who cured the wounded man and led him to the Inn, that is to the "Hospital" which is the Church. It is evident here that Christ is presented as the Healer, the physician who cures man's maladies; and the Church as the true Hospital. It is very characteristic that Saint John Chrysostom, analyzing this parable, presents these truths emphasized above.

Man's life "in Paradise" was reduced to a life governed by the devil and his wiles. "And fell among thieves," that is in the hands of the devil

and of all the hostile powers. The wounds man suffered are the various sins, as the prophet David says: "my wounds grow foul and fester because of my foolishness" (Psalm 37). For "every sin causes a bruise and a wound." The Samaritan is Christ Himself who descended to earth from Heaven in order to cure the wounded man. He used oil and wine to "treat" the wounds; in other words, by "mingling His blood with the Holy Spirit, he brought man to life." According to another interpretation, oil corresponds to the comforting

word and wine to the harsh word. Mingled together they have the power to unify the scattered mind. "He set him on His own beast," that is He assumed human flesh on "the shoulders" of His divinity and ascended incarnate to His Father in Heaven.

Then the Good Samaritan, i.e. Christ, took man to the grand, wondrous and spacious inn - to the Church. And He handed man over to the inn keeper, who is the Apostle Paul, and through the Apostle Paul to all bishops and priests, saying: "Take care of the Gentile people,

whom I have handed over to you in the Church. They suffer illness wounded by sin, so cure them, using as remedies the words of the Prophets and the teaching of the Gospel; make them healthy through the admonitions and comforting word of the Old and New Testaments." Thus, according to Saint Chrysostom, Paul is he who maintains the Churches of God, "curing all people by his spiritual admonitions and offering to each one of them what they really need."

In the interpretation of this parable by Saint John Chrysostom, it is clearly shown that the Church is a Hospital which cures people wounded by sin; and the bishops and priests are the therapists of the people of God.



“Every Christian can accept for himself martyrdom for the Faith, in time of persecution as well as in time of peace.

Abba Athanasius says: ‘Be tortured by your conscience, die to sin, subdue earthly organs and you will be a martyr according to your wishes. They [the persecuted and the martyrs] fought with emperors and princes; you also have the king of sins - the devil and demonic princes. Before, there were idols, pagan temples and those who offer sacrifice to the idols. And now, they exist as thoughts in the soul. He who is a slave to debauchery worships the idol of Aphrodite. He who becomes angry and enraged worships the idol of Ares. He who is avaricious and closed to the pain and misery of his neighbor worships the idol Hermes. If you refrain from all of this and preserve yourself from passions, you have overcome idols, you have rejected an evil belief and have become a martyr for the True Faith.’

Therefore, a man need not especially yearn for persecution and martyrdom. Everyone can and at all times endure martyrdom for the sake of Christ and His Gospel.”

– *Saint Nikolai Velimirovich, The Prologue from Ohrid, May 9*

“This is the source of all the evils in the Church, not knowing the Scriptures.”

– *St. John Chrysostom, Commentary on Isaiah*

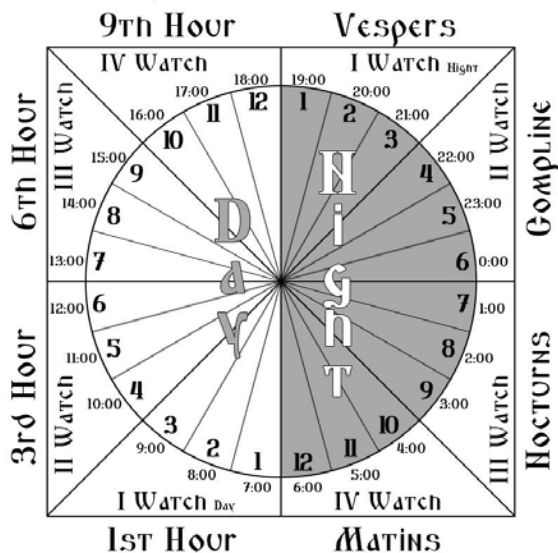
The acquisition of holiness is not the exclusive business of monks, as certain people think. People with families are also called to holiness, as are those in all kinds of professions, who live in the world, since the commandment about perfection and holiness is given not only to monks, but to all people.

– Hieromartyr Onuphry

Happiness does not consist in ruling over one’s neighbors or in longing to have more than one’s weaker fellowmen. Nor does it consist in being rich and in oppressing those lowlier than oneself. No one can imitate God by doing such things. They are alien to his sublimity. On the contrary, anyone who takes his neighbor’s burden upon himself, who tries to help the weaker one in points where he has an advantage, who gives what he has received from God to those who need it, takes God’s place, as it were, in the eyes of those who receive. He is an imitator of God. In this way, though living on earth, you will know with awe that there is a God who reigns in heaven, and you will begin to proclaim the mysteries of God. Then you will learn to love and admire those who are punished by death because they refuse to deny God. In this way you will despise the deception and error of the world.

Letter to Diognetus 10.

Byzantine Time



Going to the Hospital?

Please let your Father James know, so that he can add you to the prayer list, or, if you like, pay you a visit. If you know someone else is in the hospital please let Fr. James know.

Parishioners That Are Home Bound

If you or a loved one cannot make it to Church, Fr. James would be more than pleased to visit at your home, in the hospital, at a nursing home, or any other place. Please schedule a visit with Fr. James.

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.

Goal:
\$120000

2014

Stewardship Pledges
Pledges received: 18

Pledges:
\$39116

It is impossible to plan any sort of budget until all pledge forms are turned in. If you haven't returned your pledge, please do so.

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Fr. Deacon Frank Avant: (760) 805-1667
Vladimir Bachynsky: (619) 865-1279
Mark Hartman: (619) 446-6357
Luke Miller: (858) 354-2008
Jeanine Soucie: (718) 674-4529

Social Committee Chairpersons:

Vacant: Please consider volunteering as chairperson.

Finance Committee:

Bohdan Knianicky: (619) 303-9698
Fr. Deacon Frank Avant: (760) 805-1667



**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

Deacon: Fr. Deacon Frank Avant

fhavant@mac.com

Fr. Dcn Frank's cell phone: (760) 805-1667

The Saints

If it is true that the saints become genuinely the members of Christ who is God of all, and if, as we said, they have as their duty remaining attached and united to His body so that He may be their head and they – all the saints from the beginning of the world until the Last Day – may be His members, and the many become one body of Christ, as it were a single man, then it follows that some, for example, fulfill the role of His hands, working even now to accomplish His all-holy will, making worthy the unworthy and preserving them for Him. Others are the shoulders, the bearing the burdens of others, or even carrying lost sheep whom they find wandering in the crags and wild places abandoned by God. These, too, accomplish His will. Others fulfill the role of the breast, pouring out God's righteousness to those who hunger and thirst for it, providing them with the bread that nourishes the powers of heaven. Others still

are the belly. They embrace everyone with love. They carry the Spirit of salvation in their bowels and possess the capacity to bear His ineffable and hidden mysteries. Others, again, take the function of the thighs since they carry in themselves the fecundity of the concepts adequate to God of mystical theology. They engender the Spirit of Wisdom upon the earth, i.e., the fruit of the Spirit and His seed in the hearts of men, through the word of their teaching. Finally, there are those who act as the legs and feet. These last reveal courage and endurance in temptations, after the manner of Job, and their stability in the good is in no way shaken or weakened, but instead they bear up under the burden of the Spirit's gifts.

St. Symeon the New Theologian

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visit www.mytheosis.com**