

TWENTY-THIRD SUNDAY AFTER PENTECOST



Icon of Cosmas and Damian-- November 1st



November 1, 2015

23RD SUNDAY AFTER PENTECOST – TONE 6

THE HOLY WONDERWORKERS AND UNMERCENARIES COSMAS AND DAMIAN;
PASSING INTO ETERNAL LIFE OF METROPOLITAN ANDREI SHEPTYTSKY, 1944;
PASSING INTO ETERNAL LIFE (1947) OF BLESSED THEODORE ROMZHA, BISHOP OF
MUKACHEVO, AND MARTYR

SCHEDULE OF SERVICES FOR THE WEEK OF NOVEMBER 2 – NOVEMBER 9

SATURDAY, NOVEMBER 8

6:00 PM – GREAT VESPERS

SUNDAY, NOVEMBER 8 –

24TH SUNDAY AFTER PENTECOST; SYNAXIS OF THE HOLY ARCHANGEL
MICHAEL, COMMANDER OF THE HEAVENLY HOSTS; ARCHANGELS GABRIEL,
RAPHAEL, URIEL, SALAPHIEL, JEGUDIEL, BARACHIEL, JEREMIEL AND THE OTHER
INCORPOREAL POWERS

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!*

November Birthdays:

Luke Miller	–	11/02
Yaroslav Lozovyj	–	11/02
Myroslava Heltsley	–	11/07
Darlene Loznycky	–	11/10
Alexandra Tooma	–	11/15
Marianna Ivasyk	–	11/26
Maria Lozovyj	–	11/27

Многая і благая літа!

Many blessed years!

Cards for sale

Various Greeting Cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

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.

**Do not let pass any opportunity
to pray for anyone . . .**

“Do not let pass any opportunity to pray for anyone, either at his request or at the request of his relatives, friends, of those who esteem him, or of his acquaintances. The Lord looks favorably upon the prayer of our love, and upon our boldness before him. Besides this, prayer for others is very beneficial to the one himself who prays for others; it purifies the heart, strengthens faith and hope in God, and enkindles our love for God and our neighbor. When praying, say thus: ‘Lord, it is possible for Thee to do this or that to this servant of Thine; do this for him, for Thy name is the Merciful Love of Men and the Almighty.’”

+ St. John of Kronstadt, *My Life in Christ*

THE UNMERCENARY HEALERS

On the 1st Sunday of the month of November, the Church celebrates the memory of the Unmercenary Healers and Physicians. These are the saints that are especially known for being in the medical field and for being gifted with the power of healing. The saints healed always in the Name of our Lord Jesus Christ. They also used the medical procedures and medications of their day. The hymnology of the day mentions these saints by name:

the Apostle and Evangelist Luke, the excellent healer of the infirm; of Antipas, Charalampus and Blaise, the most honored hieromartyrs; Spyridon and Modestus, the all-splendid luminaries of the Church; the three pair of divinely wise saints Cosmas and Damian, who shared the same name and the same ways; Cyrus and the glorious John; the divine Panteleimon and Hermolaus; the Nun-Martyr and deliverer from depression, Maria of Gatchina; Luke the Archbishop and Surgeon of Crimea.

Like all of the saints these Unmercenary Physicians dedicated themselves to God, becoming the first missionary physicians of the Christian Church. They preached the Christian Faith and treated the sick

without accepting any payments or rewards for their services. They also gave to the poor whatever earthly possessions they had. Living in terrible poverty for God's love, all were renamed "Unmercenaries" which means "not influenced by financial gain".

Seeing their humility, sacrifices, and dedication, God blessed them with the special gift of working miracles. The saints used God's gift to cure all kinds of diseases through the holy name of Jesus Christ. They cured lepers, made the paralyzed to walk, drove off evil spirits, healed the blind, and even raised the dead. All these wonders were performed by the power of God, through the prayers of these saints.

Hundreds of years after their death, Orthodox Christians still turn to these saints for healing of their illnesses and for comfort for their souls. The saints continue to perform miracles by interceding to our Lord Jesus Christ for those who pray with faith.



YOUTH ARE STILL NOT THE FUTURE OF THE CHURCH - FIFTH SUNDAY OF LUKE

blogs.goarch.org

Published Date 10/20/15 11:00 AM

Sometimes I fear that the Church has gotten very good at freaking out about (and totally misunderstanding) cultural shifts. We oversimplify complex problems and, like an Orthodox BuzzFeed, reduce our challenges to the one reason young people aren't attending Church.

Well, it's because of the temptation of our time.

Well, it's because they don't have a voice in our communities.

Well, it's because they don't understand what the Liturgy is actually about.

By blaming our troubles on an easy-to-state problem, we allay our anxiety and tell ourselves that we know what needs to be fixed. So we go about wracking our brains, thinking of new ways to solve the over-simplified sound bite and bring young people back to Church (while also increasing overall tithing to fund our parish's awesome new children's ministry).

Frankly, I'm tired of alarmist responses to the absence of young people from the Church. I'm even more tired of looking to one or two ministries to cauterize the gaping hole in the Body of Christ as She continues to bleed her young.

The problem of losing young people from the Church is not a problem with young people. Instead, it's a symptom of a larger systemic problem, or rather, larger systemic **problems**.

I have been reminded this week that problems are rarely as simple as we would like them to be, as evidenced by the fact that even Jesus Christ encountered someone who was beset by **any number of troubling spirits**.

In the Gospel reading on Sunday, we see Christ encounter a demonically possessed man. He is possessed by not one demon, not two demons, but by the super-unspecific "many." So "**many**," in fact, that the man tells Christ, "It's easier if you just call me **Legion**."

The Scriptures this week show us that problems are very often "many." This lesson is essential to those of us (myself included) who may be tempted to isolate "one bad spirit" within the current landscape of the life of the Church.

One such reductionist story is based in the belief that young adults just need somewhere to hang out with other Orthodox young people. We tend to think that if we could just somehow convince young people that Orthodoxy is super cool, by carefully putting together the right mix of fun activities and programs, then maybe our Church would "have a future."

Indeed, we look at the Church and worry about whether or not it even has a future because we don't see very many young people in the pews.

I get it; I really do.

But we need to take a step back and reassess.

There isn't just one problem to fix, and we delude ourselves if we think there is.

We are, sadly, a religious community possessed by any number of spirits that led us away from Christ: **the spirit of secularism, the spirit of fear, and the spirit of immaturity.**

We are, sadly, plagued by legion.

While the Church is truly the Mystical Body of Christ and Her liturgical and theological expressions do not in any way reflect a secularist mindset, our modern ideas of what it means to be the church are possessed by **a spirit of secularism.**

Our idea of church is more organizational than mystical.

In other words, **we often conflate faithfulness with participation.** While participation is a prerequisite for faith, we cannot believe that they necessarily accompany one another.

Our minds are far too occupied with imminent (“this worldly”) expressions of faith. We spend more time talking about “going to church” or “learning about the church” rather than experiencing **an active and living Faith in a Person and cultivating an inclination toward His eternal, transcendent Kingdom.** Nor do

we invite young people into this living Faith and relationship, in both of which Christ is Center.

Instead, we confuse our ideas of faithful participation with religious socialization. But they aren't the same.

This conflation of faith with participation has led directly to our being possessed by **a spirit of fear.** Because we have come to presume that **faith equals loyalty or participation,** we are afraid about what happens when our young people go away to college and begin to participate in and support groups that are more successful at garnering their loyalty than the Church.

Our response to this has been to launch college ministries and young adult programs that seek to “be relevant” to young adults. But the problem is that they are largely **reactionary, attempting to use the very population they have lost to win over other members of that same population.** Instead of forming people in Christ, we're devising tricks to raise attendance.

We are possessed by this **spirit of immaturity. We are preoccupied with being youthful.** We assume that a Church with a youthful spirit is a thriving Church, so we struggle to sell ourselves as hip and not out of touch. Christ, however, has made it clear to us that it is not the youthful spirit that guides the Church, but rather it is the **Holy Spirit.**

We have spent so much time worrying about how we can bring back the young people we have lost, worrying about how we can have a **more youthful spirit and cultural relevance, yet we have neglected the Holy Spirit of God and the culture of His Kingdom.**

Truly. We are a people possessed.

And no amount of programming, no amount of strategic planning, no amount of relevant young adult or youth group speakers is going to change this. No amount of awesome educational resources will cure us of our spiritual confusion.

Only Christ can cast out these spirits.

We must turn to Christ and **repent of our preoccupation with earthly metrics of success and visions for ministry.** We must not view young people as the future of the Church that we perpetually stand in danger of losing. We must instead remember that

the Church **already has a Future that is sealed in Christ.**

The Church's Future is the Kingdom of God, and we must incline ourselves toward it, seeking to manifest Christ's reality in our midst. There is no single or simple problem to be solved. In the face of this legion of struggles, we must lean into Christ's Kingdom, directing ourselves, one another, and all our lives unto Christ, trusting that as we seek Christ and His Kingdom, everything will be added to us, **even young people** (Matt. 6:33).

Christian is a Young Adult Ministries Coordinator for Y2AM. He is a husband, father, mover, shaker, coffee drinker, sandal wearer, and CrossFitter. Christian has his MA from Azusa Pacific University in Marriage and Family Therapy and is working toward a second MA in Children, Youth, and Family Ministry from Luther Seminary. Christian and his family live in Phoenix, Arizona.



THE CHURCH AND MISSION

By Alexander Schmemmann

To recover the missionary dimension of the Church is today's greatest imperative. We have to recover a very basic truth: that the Church is essentially Mission, that the very roots of her life are in the commandment of Christ: "Go therefore and teach all nations" (Matt. 28:19). A Christian community that would lose this missionary zeal and purpose, that would become selfish and self-centered, that would limit itself to "satisfying the spiritual needs of its members", that would identify itself completely with a **nation, a society, a social or ethnic group** - is on its way to spiritual decadence and death, because the essential spiritual need of a Christian is precisely that of sharing the life and the

Truth with as many men and women as possible and ultimately with the whole world. Mission thus is the organic need and task of the Church in the world, the real meaning of Church's presence in history between the first and the second advents of her Lord, or, in other terms, the meaning of Christian history. Obviously not all members of the Church can go and preach in the literal sense of the word. But all can have a concern for the missionary function of the Church, feel responsible for it, help and support it. In this respect each diocese, each parish and each member of the Church are involved in the missionary ministry.

Sunday offering for October 25

Amount	Number
\$10.00	1 (loose)
\$20.00	2
\$40.00	1
\$50.00	4
\$85.00	1
\$600.00	1
<hr/>	
\$975.00	

Parishioner Total: \$975.00

Other Donations: \$250.00

Average / parish household (42): \$11.75

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1150.00)

Year-to-date deficit: (\$42,791.00)

Roof Repaired!

Thanks to Adrian Lopez of the Knights of Columbus the Hall roof has been repaired. Also thanks to Anthony Porello for contacting Adrian on our behalf.

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Social Committee Chair:

Megan Hartman (619) 540-4291

Finance Committee:

Bohdan Knianicky: (619) 303-9698



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

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Parish Office: (619) 697-5085

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Beyond Medical Knowledge

Even without anyone to instruct us we are quite able, on the basis of what we see, live and feel, to understand how our body is formed. Its own nature teaches us. It may be useful, nonetheless, to consult experts to have a clearer idea. The science of anatomy has allowed us to know the positions of the individual parts of the human body. Other sciences help us to grasp their uses.

In a detailed study we must examine the organs as having three kinds of function: life, enjoyment and conservation.

The organs without which it is impossible to have life are three: the brain, the heart, the liver.

Then there are the gifts that nature gives to the human being to make life pleasant: the

senses. The lack, which is not infrequent, of one or other of them does not result in death, but without being able to use them life is less enjoyable.

Finally, we should recall those organs which have no purpose in themselves but are useful to conserve life, for example, the stomach and the lungs.

The true and perfect life, however, is that of the soul. In the soul is found the beauty of the likeness of God, who created humanity with the words: "Let us make human beings in our own image, after our own likeness."

St. Gregory of Nyssa

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