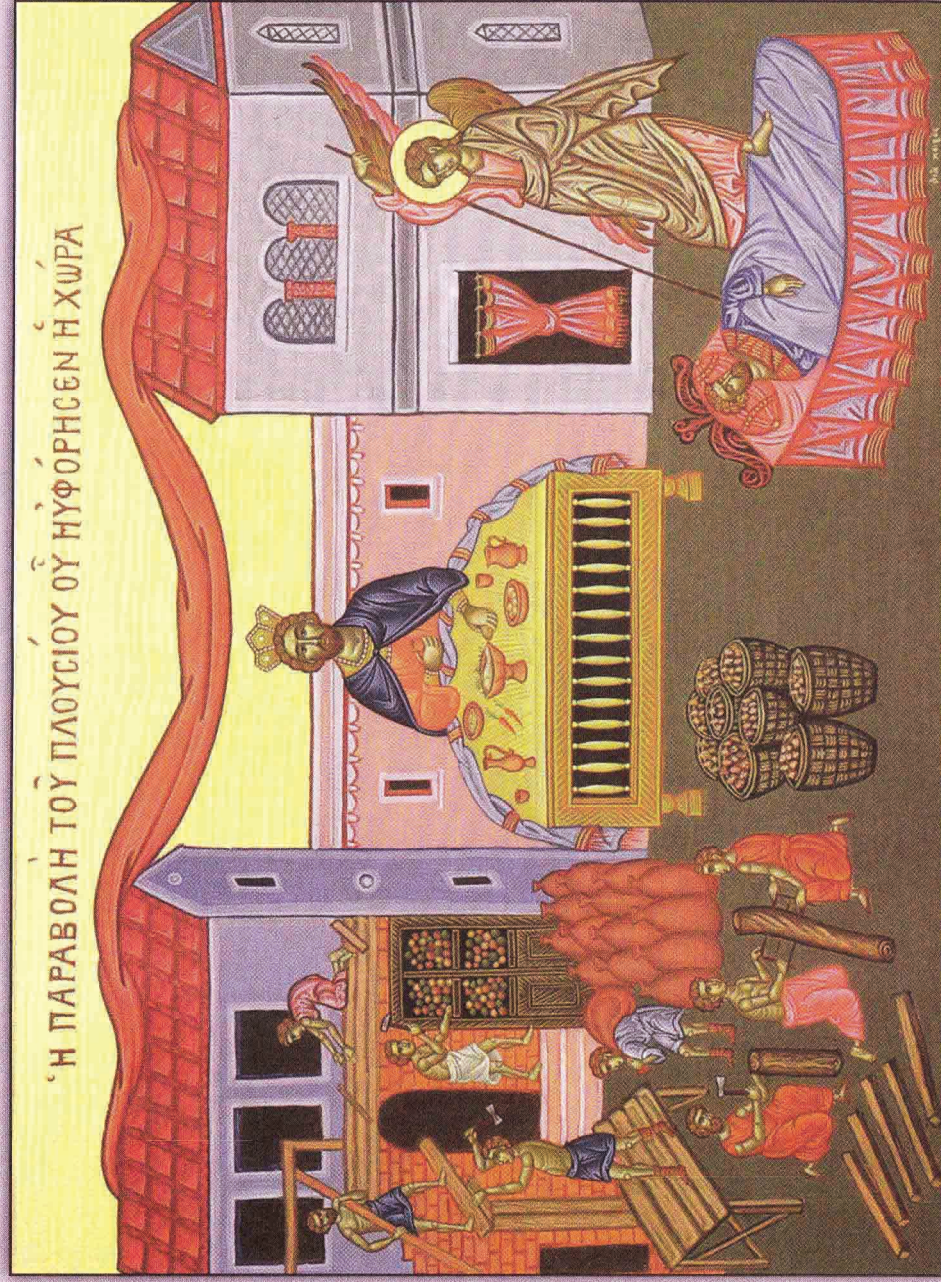


TWENTY THIRD SUNDAY AFTER PENTECOST  
NINTH SUNDAY OF LUKE



*Icon of the Parable of the Rich Fool*



*November 20, 2011*

**23<sup>RD</sup> SUNDAY AFTER PENTECOST**

***PREFEAST OF THE ENTRANCE INTO THE TEMPLE; OUR VENERABLE FATHER AND CONFESSOR GREGORY  
THE DECAPOLITE; OUR HOLY FATHER PROCLUS, ARCHBISHOP OF CONSTANTINOPLE***

***Tone 6***

***SCHEDULE OF SERVICES FOR THE WEEK OF NOVEMBER 21 - NOVEMBER 27***

MONDAY, NOVEMBER 21 – *ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE*

9:30 AM – Divine Liturgy

Saturday, November 26 -

6:00 PM - Great Vespers of Sunday

SUNDAY, NOVEMBER 27 – *24<sup>TH</sup> SUNDAY AFTER PENTECOST;*

9:30 AM – Divine Liturgy For All Parishioners

---

**Greeting Cards**

Christmas Cards and various other greeting cards are for sale in the Church Hall. Please see Mary Kitt to purchase.

**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.

---

*If you do not feel like praying, you have to force yourself. The Holy Fathers say that prayer with force is higher than prayer unforced. You do not want to, but you force yourself. The kingdom of heaven is taken by force (cf. Matt. 11:12).*

– Elder Ambrose of Optina

---

**Social Committee**

Olga and Michael Miller have volunteered to be the co-chairs of the Social Committee. If you have any suggestions for the Social please contact them at (858) 483-3294.

---

**On Virtue and the Passions**

*Each virtue lies between the unnatural passions. Moral judgment lies between guile and thoughtlessness; self-restraint, between stubbornness and lawlessness; courage, between arrogance and cowardice; justice between over-frugality and greed. The four virtues constitute an image of the heavenly man, while the eight unnatural passions constitute an image of the earthly man (see I Corinthians 15:49).*

– St. Peter of Damascus



## Hail Mary

The Hail Mary, also known as Hail Mother of God, The Angelic Salutation, or *Ave Maria* (Latin title used by Roman Catholics) is a traditional Christian prayer asking for the intercession of the Holy Virgin Mary a.k.a. Theotokos (in Greek, *Θεοτοκος*, meaning "God-bearer" or "Birth-giver to God"), the mother of Jesus Christ. The Hail Mary is used by Orthodox Christians (Eastern Orthodox) and Oriental Orthodox. A variation of the Hail Mary, slightly different from that used by the Orthodox, is used by Roman Catholics as well as by many other groups within the Catholic tradition of Christianity including Anglicans, Independent Catholics, and Old Catholics. Some Protestant denominations, such as Lutherans, also make use of the prayer.

It is typically sung thrice at the end of Great Vespers during an All-Night Vigil, as well as occurring many times in the course of daily prayer.

## Text

The Hail Mary prayer of the Orthodox Christian Church and Eastern Catholic Churches is in the following form: *Θεοτόκε Παρθένε, χαίρε, κεχαριτωμένη Μαρία, ό Κύριος μετά σου. εύλογημένη σύ έν γυναιξί, και εύλογημένος ό καρπός της κοιλίας σου, ότι Σωτήρα έτεκες τών ψυχών ήμών.*

Rejoice Virgin Mary, full of grace, O Theotokos, the Lord is with thee. Blessed art you amongst women, and blessed is the fruit of your womb, for you have given birth to the Saviour of our souls.

## History

Most of the text of the Hail Mary can be found within the Gospel According to Saint Luke. The first part of the prayer is taken directly from the greeting of the Archangel Gabriel to the Virgin Theotokos found in Luke 1:28: "And having come in, the angel said to her, 'Rejoice, highly favored one, the Lord is with you; blessed are you among women!'"[1] The second part is taken from Luke 1:42, where the Righteous Elizabeth, while being filled with the Holy Spirit, greets the Theotokos: "Then she spoke out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb!"[2]

From the Biblical texts the Hail Mary adds the opening invocation "Theotokos Virgin" (or "Mother of God and Virgin"), "Mary full of grace" and the concluding "for you have borne the Saviour of our souls." These parts were added for the prayer to acknowledge the Theotokos as the mother of God (thereby also acknowledging the divine nature of Jesus Christ as one person of the Holy Trinity), her state of holiness, and that salvation comes through Jesus Christ. of which we all hope and prayer for.

She is blessed and holy because she accepted God's word and gave birth to our Lord and Savior Jesus Christ, and because she kept herself in a state of sinless love for God throughout her whole life.

## Sources

Holy Bible - NKJV

Wikipedia Article

## **Patriarch Sviatoslav explains challenges of guiding dispersed flock**

By Michelle Martin - SOURCE: OSV Newsweekly, 10/23/2011

Major Archbishop Sviatoslav Shevchuk Major Archbishop Sviatoslav Shevchuk, 41, was elected in March to lead the Ukrainian Catholic Church, an Eastern-rite church with more than 7 million members worldwide. The young archbishop and primate visited Chicago last month to celebrate the golden jubilee of the St. Nicholas Eparchy, which includes the United States from Indiana west, including Alaska and Hawaii. He has emphasized developing good ecumenical relationships with other churches and evangelization of post-communist Ukraine since taking his position. He spoke with Our Sunday Visitor in the offices of St. Nicholas Cathedral in Chicago.

**Our Sunday Visitor:** How many of your members are in Ukraine and how many are in other countries?

**Archbishop Sviatoslav Shevchuk:** In Ukraine, we have 5.5 million. In other countries we have around 2 million, more or less. It's not so easy to count.

**OSV:** What makes it difficult?

**Archbishop Shevchuk:** As a global church, we exist in different cultures and in different countries. Very often our people will be disseminated in very huge territories. For example, for two years I was bishop for the Ukrainians in Argentina. In Argentina we have almost 300,000 Ukrainians, but I was in touch only with 10,000. It's a huge territory, six times bigger than the territory of Ukraine. I can imagine there is the same situation in other countries.

After the fall of communism, 5 million Ukrainians emigrated, mostly from western Ukraine, which

is the Catholic part. We are trying to reach those people in the countries where they are settled, especially Italy, Spain and Portugal. A lot of Ukrainians are in Africa, and in eastern countries, like Singapore, Oceania, in Australia we have an eparchy. This immigration process is making it difficult not only to count those people but to provide for them adequate pastoral care.

**OSV:** Do you see that challenge here as well?

**Archbishop Shevchuk:** The most interesting phenomenon in terms of the internal immigration of Ukrainians in the United States is that now people will move to where they can find a job. In the past, they would go mostly to those places where a Ukrainian community exists. That's why it's not so easy to follow those people.

**OSV:** What happens when you have a few dozen Ukrainians who go to, say, somewhere in west Texas because there are jobs there? Do they go to a Latin-rite church if there is no Ukrainian church? Do you lose contact with them?

**Archbishop Shevchuk:** There are two different kinds of reactions when perhaps two dozen Ukrainians find themselves in a place where there is no Ukrainian church. Some of them would go to the Roman Catholic Church, and we are very grateful for the Roman Catholic priests that provide pastoral care for our people.

But very often, they would not go to any church. Again, in Argentina, a lot of people were moving from the more rural territory to the cities, and in the big cities, we do have our parishes, but they would not come. Some of them explained to me that they were very strongly attached to their church in the village, and when they came to the city, it was not so easy for them to integrate themselves in a new parish. That's why we are supposed to be more welcoming to newcomers, and not only those people who are originally from Ukraine or who are Ukrainian descendants.

**OSV:** Is your church trying to play catch-up after being underground under communism, when so many bishops and priests were exiled to Siberia?

**Archbishop Shevchuk:** The Ukrainian church in Ukraine is a little different than the Ukrainian Church in the diaspora. In Ukraine, church structures were destroyed during communism, but the church communities? No. They were small, but they were very active, vibrant. After the fall of communism, those small communities really exploded. They became big parishes, very active. Many people from those parishes emigrated, especially to the United States. In some cases, those people would join the old parishes (in their new homes), but in some cases, those people would perceive that those parishes were very old, not so vibrant structures, so they would go away.

That's why we are considering the pastoral care of our parishes, not only in Ukraine, but also outside, how to be open to newcomers, They can revitalize, make more living parishes.

**OSV:** What's your relationship with the Orthodox churches like? It seems to be more friendly than it might be in Russia or other countries.

**Archbishop Shevchuk:** It's a very different situation in Russia. Russia is a mostly Orthodox country. Ukraine is a more pluralistic country. There is no one Orthodox church in Ukraine; among the Orthodox, we have three churches. Also in Ukraine we have a big number of Protestant churches of the different denominations and Muslims and Jews.

**OSV:** What's the biggest challenge facing your church?

**Archbishop Shevchuk:** Well, Ukraine is a post-communist country and maybe half of the population does not believe in God. This is a country that needs new evangelization. But also Ukraine is receiving all those influences from the

West, which we'd call with one word: secularism. In Ukraine, those ideas find very good soil. That's why for us, it's so important to fulfill our most important mission: to preach the Gospel of Christ. Those people are looking for the church. They are asking for some spiritual care. Maybe after those decades, we have the right time in order to give the bread of life to those people who are hungry or thirsty for this spiritual dimension of human life. It's why I proclaimed evangelization is our most important task.

**OSV:** How do you go about doing that?

**Archbishop Shevchuk:** We are trying first of all to conserve our treasure: liturgy, spirituality, theology. Thanks be to God, we have a lot of vocations. Right now in Ukraine we have almost 600 seminarians, but it's not enough. In our church in Ukraine, for one priest we have 2,050 faithful. It's very difficult to give them efficient pastoral care. I think the most important thing right now for us is the formation of clergy and people of consecrated life. Then, also formation of laity. A lot of Ukrainian young people did not have a good catechetical preparation; it's why catechization is one way to evangelize.

**OSV:** What would you want a Roman Catholic here in the United States to know about the Ukrainian Catholic Church?

**Archbishop Shevchuk:** Three points. First, that the Catholic Church does not mean Latin-rite Church. The Catholic Church is a community of different churches. In the Catholic Church, there are 22 different Eastern churches of the different traditions. Second, it's very important to have mutual respect and the interchange of our treasures. Maybe we can ask Roman Catholics how to help our faithful be present in a territory where there are no Ukrainian Catholic parishes, to help them to preserve their identity. Third, I will promise that we will be more and more open to helping Roman Catholics learn more about us who are present in this country.

# "WHADDYAMEAN FASTING? IT'S THE HOLIDAYS!"

adapted from Marek Simon, Assistant Director of Antiochian Village Camp

Christmas parties, good ole' St. Nick, & shop, shop, shop! Our Christmas list is prepared well in advance and - look out! - lights and trees up in November! These are a few things that begin to consume many of our minds as the holiday season approaches. We can't wait until Christmas and the array of fashionable clothes, iPhones, and decisions, decisions! LCD or Plasma? Mac or Windows? And who knows what else! It's a time to eat, drink and be merry, right? But wait a minute. Did I hear someone say that we are supposed to be fasting???

For us Orthodox Christians, November 15 marks the beginning of a 40-day fast that concludes on the Feast of our Lord's Nativity (a.k.a., Christmas). The Nativity Fast is a time of preparation for the birth of our Lord. We are taught to fast from meat, dairy products and fish. Let's be honest. Many of us go to schools and live in homes where we do not observe any sort of fast during this time, and for those of us who do, it's pretty difficult to say the least! How can we possibly go to a Christmas party and not eat meat or cheese or drink eggnog?

Why would someone choose to fast during this time when it seems like everyone else is doing the opposite? In reality, the answer is pretty simple: Jesus Christ. We are taught to fast during this time, not as a punishment or because the Church doesn't want us to have fun, but because the Church is concerned with one thing and one thing only, our salvation.

Think about it. The world we live in today teaches us to continually seek to do one thing - love ourselves. Jesus Christ, through the Church, teaches us to continually seek to do another thing - love our neighbor. Society teaches us to order the best-tasting, most expensive steak. Christ teaches us to forget about the steak, eat a plate of

spaghetti or some lentil soup, and use the money to buy a meal for someone who hasn't eaten in days. Society teaches us to spend time and money on Christmas trees, Christmas lights, and expensive gifts. Christ teaches us to be a tree that bears fruit, to be a light in the darkness, and to put on the gifts of the Holy Spirit: love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, & self-control (Gal 5.22-23).

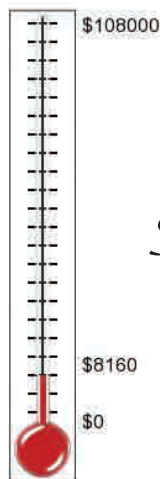
There are no easy answers to the situations we may face this holiday season if we choose to follow the narrow way of the Gospel. One thing that must be said is that we cannot do it alone. We need each other! Our friends, families and our churches should be fasting together as best we can. We also need prayer. Fasting is of no value unless we pray also. Encourage your family and friends to pray together at meals. You could even attend Vespers.

Perhaps most importantly, talk with your priest or spiritual father about how to approach the Fast. He will be your guide and source of wisdom to help during this time. Each day is an opportunity for us to choose to live as a Christian and accept the responsibility that goes along with it. Rather than just spending hours at the mall looking for the perfect gift, we could spend a couple of hours serving at a soup kitchen and a few dollars on clothes for people who cannot afford to clothe themselves. What a wonderful project this would be for your parish this fasting season. We are all quite capable of fasting beginning November 15. As stated above, talk to your priest about how to start, especially if you've never done it before. Approach the days ahead not as the 'holiday season', but as preparation for a 'Holy Day', the day of the birth of our Lord. May Christ strengthen and guide you in the upcoming months!



## We are Called to Bear Fruit

At the Last Supper, as we read in Chapter 15 of the Gospel of John, Jesus instructed His disciples, “I Am the Vine; you are the branches.” He was telling us that the purpose of our abiding in Him is that we may bear fruit for God in the world. “By this My Father is glorified, that you bear much fruit...” (John 15:8). Just as the vine bears fruit only through its branches, so Jesus has chosen to work in the world through us. We are the members of His body – the branches through which the Vine must bear fruit. We bear fruit when we serve and support God and His Church.



*Stewardship Pledges*

## What is Christian Stewardship?

Christian Stewardship is...

- learning how to be a responsible and concerned caretaker of Christ's Church; it is learning how to enjoy Church life and be happy in Church work., for in Her dwells the fullness of the Spirit of God.
- our active commitment to use all our time, talent and treasure for the benefit of humankind in grateful acknowledgment of Christ's redeeming love.
- caring for the needs of others.
- offering one's self to God as He offered Himself to us.
- what a person does after saying "I believe...", as proof of that belief.
- devotion and service to God and His Church as persons, as families, as eparchy, as Church within a nation, and as Church universal

---

## WHAT IS THE PURPOSE OF CHRIST'S ADVENT IN THE FLESH?

Saint Symeon Metaphrasis

*It is the restoration of human nature in Him, for He restored to human nature the dignity of Adam, and, in addition, bestowed on it the unutterable grace of the heavenly inheritance of the Holy Spirit. Leading it out of the prison of darkness, He showed it the way and the door to life. By going this way and knocking on this door, we can enter the Kingdom of Heaven. As He said, "Ask and it will be given to you... knock and it will be opened to you" (Matt. 7:7). By passing through this door, it is possible for everyone to attain the freedom of his soul, to cut off his evil thoughts, and to become Christ's bride and consort through the communion of the Holy Spirit. Such is the inexpressible love of the Lord towards man, whom He created in His own image.*



**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](http://stjohnthebaptizer.org)

**Pastor:** Fr. James Bankston

**Папox:** о. Яків Бенкстон

[frjames@mac.com](mailto:frjames@mac.com)

Fr. James' cell phone: (619) 905-5278

***Commentary on Riches***

The land of a rich man produced abundant harvests, and he thought to himself, "What am I to do? I will pull down my barns, and build larger ones." Now why did that land bear so well, when it belonged to a man who would make no good use of its fertility? It was to show more clearly the forbearance of God, whose kindness extends even to such people as this. He sends rain on both the just and the unjust, and makes the sun rise on the wicked and good alike. But what do we find in this man? A bitter disposition, hatred of other people, unwillingness to give. This is the return he made to his Benefactor. He forgot that we all share the same nature; he felt no obligation to distribute his surplus to the needy. His barns were full to bursting point, but still his miserly heart was not satisfied. Year by year he increased his wealth, always adding new crops to the old. The result was a hopeless impasse: greed would not permit him to

part with anything he possessed, and yet because he had so much there was no place to store his latest harvest. And so he was incapable of making a decision and could find no escape from his anxiety. What am I to do?

You who have wealth, recognize who has given you the gifts you have received. Consider yourself, who you are, what has been committed to your charge, from whom you have received it, why you have been preferred to most other people. You are the servant of the good God, a steward on behalf of your fellow servants. Do not imagine that everything has been provided for your own stomach. Make decisions regarding your property as though it belonged to another. Possessions give you pleasure for a short time, but then they will slip through your fingers and be gone, and you will be required to give an exact account of them.

*St. Basil the Great*