

Святкуємо 50 років – Celebrating 50 Years!



St. Andrew The Apostle Mission
(at the then Oneira's Women Club)
4649 Hawley Blvd., San Diego
1960



St. Andrew The Apostle Mission
(at St. Didachus Catholic Church)
4772 Felton Ave., San Diego
1961 - 1966



Our Lady of Perpetual Help
4014 Winona Avenue, San Diego
1966 - 2001

St. John the Baptizer
4400 Palm Ave., La Mesa
2001 - present



November 21, 2010

26th Sunday after Pentecost

Feast of the Entrance of the Theotokos into the Temple

Tone 1

SCHEDULE OF SERVICES FOR THE WEEK OF NOVEMBER 22 - NOVEMBER 28

Thursday, November 25 – Clement & Peter, Pope and Bishop – Thanksgiving Day

9:30 AM Divine Liturgy

For all Parishioners

Saturday, November 27

6:00 PM Great Vespers

Sunday, November 28 – 27th Sunday after Pentecost

9:30 AM Divine Liturgy

For all Parishioners

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#### *Remember in your prayers*



Please remember in your prayers those members of our parish, our family and friends who are ailing, are in hospitals, nursing homes and those who are not able to join actively in their community. Remember

especially the following: Katherine Andrus, Sr. Marie Arendes, Walter & Isabella Bachynsky, Susie Boyko, Sonya Cronin, Helen Davis, Maria Hughes, Lorene Lagrone, Natalie, Maria Leskiw, Lesya Loznycky, John Pasichny, Nadia Popov, Orysia Rosul, Peter Rutman, Sonia Shashkewych, and Sophia Skop. Please let Fr. James know if there is anyone else who should be remembered.

#### **Многая Лѣта Владику! Many Years Masters!**

We are honored and blessed today to have His Grace, our bishop Richard Stephen (Seminack) and His Grace, bishop Nicholas (Samra) present to lead us in our prayers thanking God for the 50 years of our parish. We thank them both for their generosity in traveling to our community to share in our joy! We ask them both for their archpastoral blessings upon us and our work here in Southern California.

#### *Remember Those In The Armed Forces*

Let us especially remember in our prayers those family members and friends who are actively serving their countries in the Armed Forces: Mark Belcher, Gratian Fredricks, Carl Haines, Jr., Adrian, Luke and Slavamira Haywas,



Oksanna Hirniak, Andrew Hrynkiw, Zenon and Susan Keske, Michael Lopes, Vasyl Lylak, Michael Stefanyshyn, Thomas Orr, Paul Richelmi and Brian Tuthill. Please give any names of those you would like remembered in the Liturgies to Fr. James.

#### **Eparchial Jubilee Icon**

Our parish is blessed during our Anniversary Celebration this weekend to have the Eparchial Jubilee Icon of the Protection of the Mother of God. This icon was specially written by Hieromonk Damian (Higgins) for the Eparchy's Golden Jubilee celebration culminating next year in Chicago. Special Holy Cards of this icon will be distributed after the Hierarchical Divine Liturgy today.

#### **Blessing of a Reader**

Our parishioner, Frank Avant, who is currently in the Diaconal Formation Program was blessed by Bishop Richard at today's Hierarchical Divine Liturgy as Conde-Bearer, & Reader. May God richly bless your service to His church! Axios!

## *A MEAL OF UNITY*

### *CHRISTIAN REFLECTIONS ON THANKSGIVING DINNER*

Families like to meet together for a meal. When the family is large and particularly close to one another, it usually develops this family meal into a kind of ritual. Most Americans find this most clearly expressed in the traditional Thanksgiving Dinner, held every year. The time and place are important for Thanksgiving Dinner, so too is the menu which must be built around certain meats—usually a big turkey—and certain other traditional dishes, such as cranberry sauce and pumpkin pie. Other ritualistic elements are usually developed when a family meets over a number of years for this traditional meal: certain persons have certain functions, definite places to sit, preparation rites are evolved into a strict custom, certain routines become traditional after the meal is finished. And when the afternoon is finished, everyone goes away back to his own daily round of living strengthened once more in the sense of oneness with this family. This conviction of unity and mutual support will bolster each person often in times of frustration or loneliness which come into all our lives. No family should be without a traditional meal. All of us, even those who cannot have such a gathering at Thanksgiving, know that this is true. Some families find that many more than one family meal each year is needed. And these families usually enjoy a unity and strength among themselves that is envied by others.

The Christian Family—the Family of God—also need their Meal of Unity. This need was well understood by Jesus Christ, and He instituted the Christian meal for all His followers. He did it very simply: He took bread and said, “This is my body.” Then He broke it and gave it to His followers to eat. He took wine and said, “This is my blood.” Then He gave it to them to drink. Then He said, “Do this in memory of me.” As the Apostles ate, they realized that they were becoming one with each other by Christ Himself entering into all of them. It is on this strength that they lived and gave witness to Christ all over the world. This meal and its effects on the Christians who ate of it immediately fulfilled the prayer which Christ said to His Father on that same

night: “That they may be one Father, in you and you in me. . . that they may be one in us.” From that day until now, Christians have always met together in the traditional Breaking of Bread.

Christians, too, over the years have evolved a thorough ritual as the setting for this traditional Meal of Unity. Eastern Christians in particular have developed a preparation rite, the Eucharistic Prayer, the Epiclesis, which invokes the Holy Spirit to “descend upon us and these gifts here offered” and to change the bread and wine into the Body and Blood of Jesus Christ so that the Faithful may break this Bread of Life and receive it unto themselves for the “remission of sins and Life Everlasting.”

Christians who come together for this Eucharistic Meal should come carrying the gifts which they want to contribute. In early Christian days each one did literally carry gifts to the Altar, much like Aunt Jane brings a casserole or Uncle George brings a bottle of wine to Thanksgiving Dinner. Nowadays the preparation of gifts is done in our Churches through one representative of the whole assembly, the Priest, who brings the bread and wine to the Altar in the Great Entrance. Each of us, though, should give our lives and our sincere dedication to Christ’s way of life while our representative is preparing the Gifts. The meal which we are readying on our Altars is, after all, **OUR** meal. **OUR** Breaking of the Bread. Of course, the Priest has the main function during the meal, because he is specially Ordained with the Grace of God to represent the community to God, as well as representing Christ before the community. But our function is also evidently meaningful; we come forward and eat from the Breaking of the Bread. We, like the Apostles, realize that all the assembly eating from this Holy Banquet are partaking of the same Christ which is filling us. We move back to our places with a sense of deep unity growing within us and all around us. There is a togetherness in this which penetrates us. There is a strength in this which fills us with a sense of power. There is a solemn conviction in this which makes us feel more and more Divine. We join together with all Christians in this Breaking

of the Bread. . . but we join with Jesus Christ in the deepest sense of our being. All of us are one, not only together, but in Christ.

When a family leaves a Thanksgiving Dinner, they are strong against frustration and loneliness. When Eastern Christians leave their Eucharistic Meal of Unity, the Breaking of the Bread, they have a deep conviction that they are all joined together in a renewed commitment to witnessing Christ in their own world. At the end of the Gathering, the Priest says, "Let us depart in peace, let us pray to the Lord." Surely this is clear truth. We indeed depart with Christ in us. We go in peace, the peace which Christ alone can give. We go to take Christ into whatever work is ours. Christ goes with us—with each of us, with all of us—and we know that large numbers of Catholic-Orthodox Christians eat of the same Bread,

and live on the strength of the same Jesus Christ. The more we eat His Flesh and drink His Blood, the more life, His Life, we have in us. And that life vivifies our actions till they become obviously and powerfully Christian. We witness Christ to others—individually and all together. Never will we be alone again. Together with countless other Christians we are doing Christ's work. Christ working through us will remove all frustration. He will make our lives successful. If today's Catholic-Orthodox Christians gather frequently for the Breaking of the Bread of Life, then people will say what the Romans said of the early Christians—and a touch of envy will be in their words: "See how they love one another.

— *adapted from Rev. Mark Beshara, St. Michael's Church, Van Nuys, CA*



### ***Special Welcomes!***

Welcome to all our concelebrating priests at today's Hierarchical Liturgy: Mitered Archpriest Andriy Chirovsky from St. Michael Ukrainian Catholic Church in Tucson, Arizona, Abott Nicholas (Zachariadis), Hegumen of Holy Resurrection Romanian Catholic Monastery in Valyermo, California; Fr. Theodore Wroblicky from Holy Wisdom Ukrainian Catholic Mission in Sacramento, California, and Fr. Deacon Jeffrey Smolilo, protodeacon of the Ukrainian Catholic Cathedral in Parma, Ohio. Welcome all!

Next we welcome Pani Halyna Chirovsky, wife of Fr. Andriy, and Pani Barbara Wroblicky, wife of Fr. Theodore.

We also welcome all our visitors who have made a special effort to join us in our celebration. We have guests from Los Angeles and its surrounding areas and we even have a group of 20 from St. Michael Ukrainian Catholic Church in Tucson. What an act of brotherly love to drive over seven hours to be here with us! May the angels protect you all on your journey home!

### ***Blessing of new Icons***

The new icons for the church were blessed yesterday evening during Great Vespers. During the blessing Bishop Richard asked our Lord to "*bless them and sanctify them and grant them healing power, that they may drive away every snare of the devil, that they may cause the prayers of all who diligently pray before them to be heard, that they may draw down Your merciful love of mankind, and that they may receive grace.*"

### ***St. Nicholas Celebration - December 5***

We will welcome St. Nicholas to our parish on Sunday, December 5th. There will be a short Catechetical program (Generations of Faith) followed by a Potluck meal. Due to serious allergies among our fellow parishioners, please do NOT bring items with nuts (especially peanuts and walnuts) or mushrooms. Parents please note: «Небесна Канцелярія» (The Heavenly Office) will be open starting at 8:45 AM. Please see Olena Bankston in the Pastor's Office. Please limit packages to 1 per child with a maximum value of \$25.00.





The Entry into the Temple of the Most Holy Mother of God happened, according to the preserved accounts of Holy Tradition, in the following manner. The parents of the Virgin Mary, Righteous Joachim and Anna, in praying for a solution to their childlessness, gave a vow that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached three years of age, the holy parents decided to fulfill their vow. Having gathered together their kinsfolk and acquaintances, and having dressed the All-Pure Mary in Her finest clothes, and with the singing of sacred songs and with lighted candles in their hands they carried Her to the Jerusalem Temple. There the high-priest with a throng of priests met the maiden of God. In the Temple, the stairway led up fifteen high steps. The Child Mary, so it seemed, could not Herself make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly made it up over the remaining steps and ascended to the highest. Then the high-priest, through an inspiration from above, led the Most Holy Virgin into the Holy of Holies, and herein of all people it was only the high-priest that entered one time a year with a purifying sacrifice of blood. Therefore all those present in the Temple were astonished at this most unusual occurrence.

Righteous Joachim and Anna, having entrusted their Child to the will of the Heavenly Father, returned home. The Most Blessed Mary remained in the domicile for girls, situated near the Temple. Round about the Temple, through the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Lk. 2: 37), and also the historian Josephus Flavius, there were many living quarters, in which dwelt those dedicated to the service of God.

The earthly life of the Most Holy Mother of God from the time of Her infancy to the time of Her ascent to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. “If anyone were to ask me, – said Blessed Jerome, – how the Most Holy Virgin spent the time of Her youth, – I would answer: that is known to God Himself and the Archangel Gabriel, Her constant guardian”.

But in the Church tradition there were preserved accounts, that during the time of the stay of the All-Pure Virgin at the Jerusalem Temple, She grew up in a community of pious virgins, read diligently the Holy Scripture, occupied Herself with handcrafts, prayed constantly and grew in love for God. In remembrance of the Entry of the Most Holy Mother of God into the Jerusalem Temple, Holy Church from ancient times established a solemn feastday. The decretals for the making of the feast in the first centuries of Christianity are found in the traditions of the Palestinian Christians, where mention is made that the holy Empress Helen built a church in honor of the Entry into the Temple of the Most Holy Mother of God.

In the IV Century there is mention of this feast by Sainted Gregory of Nyssa. In the VIII Century Saints Germanos and Tarasios, Constantinople Patriarchs, delivered sermons on the feastday of the Entry.

The feast of the Entry into the Temple of the Most Holy Mother of God – foretells the blessing of God for the human race, the preaching of salvation, the promise of the coming of Christ.

– Translation by Fr. Stephen Janos from the “Reference Book for Clergy-Servers”



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

**СВЯТКУЄМО 50 років!**

**Celebrating 50 Years!**

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***What Is The Purpose Of Christ's Advent In The Flesh?***

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.

– *Saint Symeon Metaphrastis*