

SEVENTEENTH SUNDAY AFTER PENTECOST
SECOND SUNDAY OF LUKE



Icon of the Protection of the Mother of God -- October 1st



October 1, 2017

SEVENTEENTH SUNDAY AFTER PENTCOST;

PROTECTION OF THE MOTHER OF GOD;

THE HOLY APOSTLE ANANIAS, ONE OF THE SEVENTY;

OUR VENERABLE FATHER ROMAN THE MELODIST;

PASSING INTO ETERNAL LIFE (1949) OF BLESSED NYKYTA (NICETAS) BUDKA,

FIRST BISHOP OF CANADA, AND CONFESSOR OF KARAGANDA

TONE 8

SCHEDULE OF SERVICES FOR OCTOBER 2 – OCTOBER 8

SATURDAY, OCTOBER 7

Please Note: NO Vespers this evening

SUNDAY, OCTOBER 8 – EIGHTEENTH SUNDAY AFTER PENTCOST; OUR VENERABLE MOTHER PELAGIA OF ANTIOCH
9:30 AM – Divine Liturgy For All Parishioners

October Birthdays:

Andriy Ivasyk	– 10/1
Erin Avant	– 10/6
Olga Grega	– 10/14
Joseph Hartman	– 10/18
Mark Lozovyj	– 10/28
Christia Bankston	– 10/29

***Многая і благая літа!
Many blessed years!***



Parish Rummage Sale

There will be a rummage sale on Saturday, November 11 to benefit the parish. We are already accepting donations. Volunteers are needed.

You can bring items after Liturgy or you can contact Olena Bankston at (619) 567-6967 to schedule a time to drop off your donations.

Christ Our Pascha Study Group will start on October 15, 2017 at 10 am PST at the Sts. Peter & Paul convent chapel. You can also join through [Zoom.com](https://zoom.us) if you have a computer with a camera and microphone by emailing Sr. Ann at srannl@aol.com. She will send you a link that will get you to the meeting site.

There will be monthly topics for the Study group: for those that don't have a catechism Sr. Ann can send scans prior to the meeting.

October 15 - Patriarch's letter, structure of catechism, based on Anaphora and Creed, unique features of the Catechism

November 12 - Faith of Our Church, what do we believe, Creed

December 10 - Holy Scripture and Tradition, Kerygma and Catechesis, Holy Fathers & Mothers, Growth in Faith

Other dates will be scheduled with the group.

Please register by emailing or calling Sr. Ann at srannl@aol.com or 412-260-1607

Як і Отець ваш милосердний

Лука 6, 31 – 36

Що ж означає бути милосердними, як Отець наш милосердний? Що означає це «як»? Якщо Ісус так вимагає, то, звичайно, можливо це виконати, адже кожна людська істота, незалежно від віку, труднощів, талантів, сотворена «на образ» Отця. Отож, нам притаманне милосердя, до певної міри воно схоже на Боже милосердя. Але, будучи сотвореними на Його образ, мусимо погодитися бути «Його подобою». І тут виникає запитання: як?

Ми отримуємо певне прояснення, як тільки визнаємо, що не вміємо самі по собі бути милосердними, як наш Отець. Насправді, яким є Його милосердя? Вийдімо за межі наших несвідомих образів Бога, які змінюються залежно від нашого настрою, облишмо благодійний романтизм, що криється за словом «милосердя». Боже милосердя пізнається у тиші віри. Отець виявляє нам, наскільки Він милосердний, коли ми споглядаємо Ісуса.

Співчуваючи, ми певним способом «відчуваємо» страждання іншої людини (за умови, що вона не зринула нас!), але ми не можемо замість неї зносити її страждання. Відмінність Ісуса від нас, яка виявляє нам любов Отця, полягає в тому, що Він не просто знає наші страждання і наші рани, Він знає їх «зсередини»: вони є Його стражданнями і Його ранами. Його милосердя полягає у співстражданні з нами. Адже Він єдиний любить усіх нас настільки, що бере на себе нашу смерть. Ісус несе на собі гріхи навіть найбільших злочинців,

так само, як і наші. І хоча наші гріхи завдають Йому ран, Він не перестає любити нас. Тому, коли Ісус каже нам: «Любіть ворогів ваших», це не просто гарні слова, адже Він виявляє це милосердя на хресті.

Бути милосердним до всіх людей, як наш Отець милосердний, означає «плекати ті самі думки в собі, які були й у Христі Ісусі» (Флп. 2, 5). Споглядаючи Його на хресті, просімо у тиші нашого серця, щоб ми прониклися Його любов'ю, Його любов'ю до нас і до всіх людей. Те, що неможливе для нас, стає можливим з Ним і в Ньому. Такий перехід від образу Божого до Його подоби є дією Святого Духа.

У момент *епіклези*, еднаючись із Сином, ми все віддамо Отцеві – себе зокрема, цілий світ з його скорботами, щоб Святий Дух перемінив наше приношення на Тіло і Кров Христа. Переживаймо впродовж цілого дня те, що ми переживаємо впродовж Божественної літургії. Тоді подібність до Отця набуватимемо зсередини. Дух Отця поєднає нас з Ісусом і преобразить нас. Після цього ми зможемо випромінювати хоч трохи справжньої радості – радості від Божого милосердя, яке спасає світ.

Жан Корбон, *Це називається світанком*,
Львів, Свічадо 2007

THE AGE OF TAKING CHURCH FOR GRANTED IS OVER

September 28, 2017 · Fr. Andrew Stephen Damick

In the Name of the Father and of the Son and of the Holy Spirit, one God. Amen.

The age of taking church for granted is over. We Christians just largely haven't realized it yet.

But the evidence is everywhere. Most established churches see no more than about 1/3 of their total population on a Sunday morning. Most Christian kids going off to college have little understanding about the narrative of the Bible, its central figures, or what the Gospel is. Of course, most Christian adults don't know those things either these days. About 1/4 of all Americans now identify as religiously unaffiliated, checking off the "none of the above" box when asked what church or religion they belong to.

It used to be that most people in our country simply went to church. They simply attended Sunday School. The Biblical allusions made in popular culture were easily accessible to them. The basic culture of at least some kind of religious commitment was just normal. And churchgoers were real churchgoers. People who didn't come to church most Sundays didn't think of themselves as faithful Christians.

But that's definitely changed. Even those who don't check off that "none of the above" box for religious affiliation aren't as committed as they once were.

We could spend hours talking about why this is, and we could spend hours fretting about it and wishing that we could get back to the good old days when no stores were open on Sunday morning because they just wouldn't have any customers. But I don't think that would help very much.

And I'm also not convinced that the good old days were necessarily that good. A church life that is taken for granted is actually not really a Christian life. Nor is it a true life in the Church. It's more about identity and social connection than about Jesus Christ.

Anyway, what is the point? The point for us as Christians is always to ask: What is it that I can do today to be saved? What can I do today to become holy? What can I do today so that I am preparing for the resurrection?

So to answer this problem that I began with, that the age of taking church for granted is now over, we have to ask what it is that will help us not to take church for granted. What is it that will help us not to take Jesus Christ for granted? What is it that will keep me on the royal path toward the Kingdom of Heaven?

One of the saints we celebrate today is a man named Silouan the Athonite. Silouan was an uneducated Russian peasant who in 1892 went to the Holy Mountain, that is, Athos in Greece. Before his pursuit of monasticism at St. Panteleimon Monastery there, he had lived in Tambov province in the Russian Empire.

He was a big man, a powerful man. And he even had been a violent man. He once got in a fight and punched a man so hard in the chest that the man almost died. And his agony over that sin sent him to the Holy Mountain to begin repenting.

There is too much to say about his life to recount it all today, but I will at least summarize and say that his intense life of repentance from that point onward led to his becoming possibly the greatest saint of the twentieth century. He died in 1938, which is after some of us here were born, and he was canonized in 1988, not even thirty years ago.

There is a book that details his life and includes his writings, which are all mostly brief fragments—no theological treatises or longer works—and it is titled *Silouan the Athonite*, written by his disciple Archimandrite Sophrony Sakharov, who will likely himself be canonized someday.

To help us to address this question of what we can do about the fact that church life is no longer taken for granted, I would like to read a brief selection from St. Silouan's writings. This is a short piece included in the chapter titled "On Love," and it directly addresses this uneven reality that we have in our churches today. And I especially love it because it begins with an allusion to the Lord's meeting Ss. Luke and Cleopas on the road to Emmaus, where they said afterward, "Did not our hearts burn within us as He talked with us on the road?" Listen closely:

‘Did not our heart burn with us?’ said the Apostles after Christ drew near them. So does the soul recognise and love her Lord, and the delight of His love is a burning delight.

In heaven there is one and the same love in the hearts of all, but on earth some there are that greatly love the Lord, others who love Him in small degree, while still others love Him not at all.

The soul that is filled with love of God is oblivious both of heaven and of earth. The spirit burns, and invisibly beholds the Desired One, and the soul sheds many sweet tears and is unable to forget the Lord for a single second, for the grace of God gives strength to love the Beloved.

So we hear Silouan acknowledging even in his own time that there are various levels of those who love God—greatly, to a small degree and not at all. This is like our time, as well. And we can even look at ourselves and probably see that story told of each of us. There are times in my life when I do not love God at all or when I love Him only a little or (I hope) when I love Him greatly.

But listen to his main point: It is about recognizing and loving the Lord. I’m especially fascinated with where he says, “The soul that is filled with love of God is oblivious both of heaven and of earth.”

We may tend to think of being good Christians as being about turning away from earth and toward heaven. Or we may think about it as bringing heaven down to earth in some sense, to give some sanctification to our daily life. And both those ideas are true to an extent.

However, if we conceive of Christian life in terms of “heaven” and “earth” and leave it there, we have missed the mark. The point is to recognize and love Jesus Christ. He is, as Silouan puts it, “the Desired One,” the One for Whom our hearts burn with delight as He speaks with us on the road of life.

It is important, of course, to continue the habits of church attendance, of Bible reading, of giving, and so on. But when we see ourselves or others slacking off in those habits, we should realize that the cure for that inconsistency is not saying “try harder” or shaming people into measuring up. Even if

those approaches work for a little while, they will not work for long. And for many people, they simply will not ever work even for a little while.

The question is *why*. *Why* are we in church? *Why* do we invite others into this life that we have chosen? *Why* is being here every Sunday and doing all these other spiritual actions actually *absolutely critical* for our eternal destiny and even present sanity?

It is because of what St. Silouan says: “The grace of God gives strength to love the Beloved.” We are here to love Jesus Christ, and the tears of repentance that we shed when we fail to love Him as we must are what open us up to receive that grace. And when we love the Beloved, our Lord and our Savior and our God, Jesus Christ, then we will find that we are energized to engage in all these acts of love.

When a man does not say “I love you” to his wife or take care of his home or teach his children or do all the other things that a good husband does, the cure is not simply to “try harder.” It is to love his beloved, to return to that delight in his wife that calls forth these actions of love from within him. The problem is not that he does not feel anything for her. It is that he has turned away from her. If he turns toward her, then he can see her again. And as he sees her, he will love her. And that love will be expressed in actions.

It is not an emotion that we seek after. We are not called to feel good about Jesus. We are called to recognize Jesus, as Silouan says, which is what makes us able to love the Lord. Our problem is not that we’re not trying hard enough. Our problem is that we have turned away and no longer recognize the Lord.

So let’s take a moment today and seek to recognize Jesus. Look for Him. See Him—really see Him. He is the One Whom we seek. He is the One Whom we desire. He is the One Whom we have come here today to meet.

To the One Who has recognized us and loved us, our Lord Jesus Christ, be all glory, honor and worship, with His Father and the Holy Spirit, now and ever, and unto ages of ages. Amen.

MOVING IN THE RIGHT DIRECTION

by Metropolitan ANTHONY

We cannot partake deeply of the life of God unless we change profoundly. It is therefore essential that we should go to God in order that He should transform and change us, and that is why, to begin with, we must all become converts. Conversion in Latin and Hebrew means a turn, a change in the direction of things.

Conversion means that instead of spending our lives in looking in all directions, we should follow one direction only. It is a turning away from a great many things that we know are ultimately not good for us. The first impact of conversion is to modify our sense of values: God being at the center of all, everything acquires a new position and a new depth. All that is God's, all that belongs to Him, is positive and real. Everything that is outside of Him ultimately has no value or meaning.

But it is not a change of mind alone that we can call conversion. We can change our minds and go no further; what must follow is an act of will and unless our will comes into motion and is redirected God-wards, there is no conversion; at most there is only an incipient, still dormant and inactive change in us.

Repentance must not be mistaken for remorse, it does not consist in feeling terribly sorry that things went wrong in the past; it is an active, positive attitude, which consists in moving in the right direction.

It is made very clear in the parable of the two sons (Mt. 21 :28) who were commanded by their father to go to work in the vineyard. The one said, "I am going," but did not go. The other said, "I am not going," and then felt ashamed and went to work.

This was real repentance, and we should never lure ourselves into imagining that to lament one's past is an act of repentance. It is part of it, of course, but repentance remains unreal and barren as long as it has not led us to doing the will of the Father. **We have a tendency to think that it should result in fine emotions and we are quite often satisfied with emotions instead of real, deep changes.**

Sunday offering for September 17

Amount	Number
\$5.00	1
\$10.00	2 (1 loose)
\$15.00	2
\$20.00	2
\$40.00	3
\$50.00	1
\$75.00	2
<u>\$100.00</u>	<u>1</u>
\$515.00	

Parishioner Total: \$440.00

Visitor Total: \$75.00

Average / parish household (43): \$5.64

Weekly Stewardship Goal: \$2200.00

Deficit: <\$1,760.00>

Sunday offering for September 24

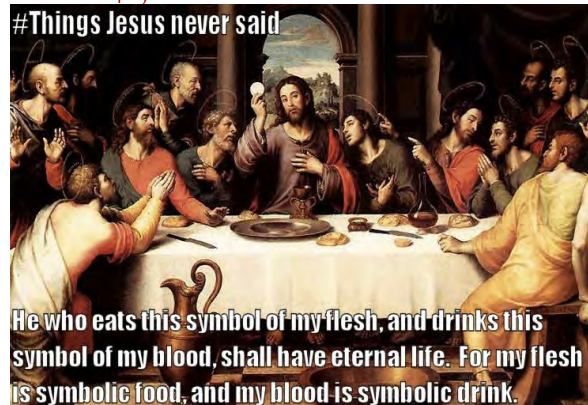
Amount	Number
\$11.00	1 (loose)
\$15.00	2
\$20.00	2
\$25.00	1
\$30.00	1
\$40.00	3
\$50.00	1
<u>\$105.00</u>	<u>1</u>
\$411.00	

Parishioner Total: \$411.00

Average / parish household (43): \$5.27

Weekly Stewardship Goal: \$2200.00

Deficit: <\$1,789.00>





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God is love, and when there is love amongst us, then God dwells among us. When we have love, then God dwells in us and acts through us. It is very important to keep asking ourselves, whether we have this love. Love, what does it mean? Love – first of all is the readiness to accept a person as he or she is, the readiness to forgive, to trust a person in spite of what she or he is doing. It is the willingness to be open, to listen attentively to each person, to accentuate one's attention on each person. When God dwells in the midst of us, and is the foundation of life for us, then everything in our life takes on flavor and value.

+ BENEDICT (Aleksiychuk)

PARISH COMMITTEES FINANCE COMMITTEE:

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

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Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com
Fr. James' cell phone: (619) 905-5278

Litany of Praise to the Theotokos

Hail, O Mary, Mother of God, Virgin and Mother! Morning Star, perfect vessel. We salute thee, Mother of God. Hail, O Mary, Mother of God! Holy temple in which God Himself was conceived. We salute thee, Mother of God. Hail, O Mary, Mother of God! Chaste and pure dove. We salute thee, Mother of God. Hail, O Mary, Mother of God! Ever-radiant light; from thee proceeds the Sun of Justice. We salute thee, Mother of God. Hail, O Mary, Mother of God! You enclosed in your sacred womb the One Who cannot be encompassed. We salute thee, Mother of God. Hail, O Mary, Mother of God!

With the shepherds we sing the praise of God, and with the angels the song of

thanksgiving: Glory to God in the highest and peace on earth to men of good will. We salute thee, Mother of God. Hail, O Mary, Mother of God! Through you came to us the Conqueror and the triumphant Vanquisher of hell. We salute thee, Mother of God. Hail, O Mary, Mother of God! Through you blossoms the splendor of the resurrection. We salute thee, Mother of God. Hail, O Mary, Mother of God! You have saved every faithful Christian. Hail, O Mary, Mother of God! Who can praise you worthily, O glorious Virgin Mary! We salute thee, Mother of God.

St. Cyril of Alexandria

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