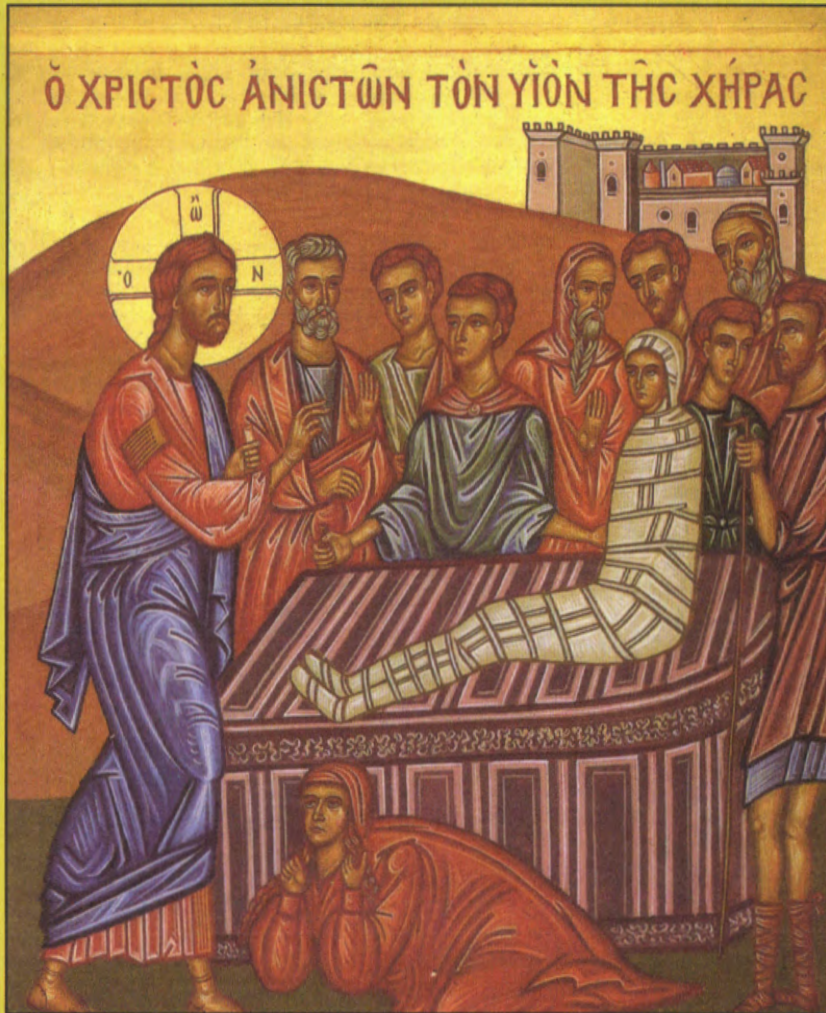


EIGHTEENTH SUNDAY AFTER PENTECOST
THIRD SUNDAY OF LUKE



Icon of the Raising of the Son of the Widow of Naim



October 8, 2017

EIGHTEENTH SUNDAY AFTER PENTCOST;
OUR VENERABLE MOTHER PELAGIA OF ANTIOCH

TONE 1

SCHEDULE OF SERVICES FOR OCTOBER 9 – OCTOBER 15

SATURDAY, OCTOBER 14

6:00 PM – Great Vespers (satisfies Sunday obligation)

SUNDAY, OCTOBER 15 – SUNDAY OF THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL; OUR VENERABLE FATHER EUTHYMIUS THE NEW; THE HOLY VENERABLE MARTYR LUCIAN, PRESBYTER OF GREATER ANTIOCH

9:30 AM – Divine Liturgy

For All Parishioners

***St Mary's Ukrainian
Orthodox Parish***

*cordially invites our parish to join
them in celebrating their*

Parish Feast Day

Sunday October 15, 2015

10:00 AM Divine Liturgy

*Luncheon in the Church Hall after
the Divine Liturgy*



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://www.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

THE LONG DEFEAT AND THE CROSS

July 18, 2014 · Fr. Stephen Freeman

Few ideas contrast as starkly to our modern myths as Tolkien's view of history as "the long defeat." I have been very interested in the continuing comments that struggle with the perceived pessimism of such a phrase. I have refrained from commenting at length myself, for the very reason that I wanted to do so in an article. For the nature of the long defeat that is the Christian life and the Christian experience through time goes to the very heart of the faith – and a heart that most would like to avoid.

For the long defeat through time is nothing other than the playing out of the Cross through time. It is not the failure of the Church and of Christians – though our failures certainly participate in the long defeat. Nor is it a pessimism born of the modern experience as we reflect on the tragedies of our times.

The tendency of many (particularly among contemporary Christians) to relegate the Cross to a historical moment, renders that "defeat" to the past and writes the remainder of subsequent history and the coming future under the heading of the resurrection. Christ died – but now He's risen – having taken away any need for the Cross.

But this is utterly contrary to the preaching of Christ and the witness of the Scriptures. The Cross is more than historical moment – it is a revelatory moment as well – one that makes known the way of God and the manner of our salvation – *always and everywhere*.

Whosoever would be my disciple, let him deny himself, take up his cross and follow me.

The cross to which Christ refers is improperly relegated to an individual's experience in contemporary thought. The whole history of the Church, its path through time, has been a manifestation of the Cross. The occasional "triumphs" (as measured by the world) are very often the times of greatest unfaithfulness to the gospel. The "blood of the martyrs is the seed of the Church," according to the fathers. We have no teaching about building on "success."

Just as all of human history prior to Christ is seen as culminating in His death and resurrection – so all subsequent human history should be seen as a cosmic version of the same.

The vision of St. John is the triumph of the *slain* Lamb.

The witness of the faith points towards a coming victory. But that victory is ironic, sudden, and an intervention rather than an unfolding of an evolving kingdom. There is no Scriptural nor patristic witness contrary to this.

Tolkien understood all of this through the lens of his very classical Roman Catholicism. The same understanding permeates the thought of the Orthodox fathers as well. If there is an "evolution" or an "unfolding," it will be of the Cross as seeming defeat.

And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened. (Mat 24:22)

The Church is the body of Christ, and, like Him, its culmination in the world will be crucifixion. The character of a world that crucifies the whole of the Church, is the character of the darkness that has been a murderer from the beginning.

If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. (Joh 15:18-19)

That hatred of the light is the source and cause of human suffering. It is already present in the world, and it grows. The trajectory of that growth in the short term cannot be described. But the trajectory in the long term is nothing short of the Cross – the long defeat.

I think that some Christians are uncomfortable with a phrase like "long defeat" because the Cross has somehow lost its original meaning for them. So swallowed in the victory of Christ's resurrection has it become, that we fail to remember its character of defeat. Our adversary understands only that our defeat means his victory. In this he is utterly mistaken and it is the resurrection that assures us and encourages us not to fear the Cross.

But the resurrection is never anything apart from the Cross. There is no Resurrected Christ who is not always the Crucified Christ. Nor will there ever be a victorious Church that is not always the defeated Church.

Those who long for a return to Christendom (in all its various forms) engage in an understandable nostalgia. But they do not engage in something promised by the gospel nor established as a theological necessity.

The promise to the Church is that the "gates of hell will not prevail." People fail to realize that those gates are something that *shut us within hell*. The gates will not prevail for we will be victorious *from within* hell itself – even as Christ our God trampled down death *by death*, and not from without.

The long defeat is the path to Christ's victory. There is no other path and no other true victory.

Син удови з Наїну

Лука 7, 11 – 16

Навколо нас панує замішання, ми уражені різноманітними психозами або ризикуємо захворіти ними. Ісус же у євангельській події простий і прямий. Сьогодні йдеться про Нього і про нас, про наше майбутнє в Ньому, про наше воскресення, одно слово, як би вам це не було дивно, про Церкву.

Так, вже десять років поспіль у третю неділю після Воздвиження Чесного Хреста Господнього, читаючи це Євангеліє, ми поступово віднаходимо багато аналогій між описаною подією і тим, що переживаємо. Гадаю, сьогодні Господь запрошує нас піти далі, бо йдеться насправду про Церкву, яку ми утворюємо, і якою стаємо через Євхаристію, де Він щонеділі єднає нас зі собою, зі своїм Тілом. У цьому сенсі – центральна фраза прочитаного сьогодні Євангелія – «І він віддав його матері» (Лк. 7,15). Ця фраза не може не нагадати нам ту визначну подію, коли Ісус сказав: «Жінко, ось син твій» (Йо. 19, 26). А сьогодні разом з Богородицею Він звертається до нас: «Ви – моє Тіло, ви – моя Церква на землі!».

Того дня в Наїні зібрався численний люд. Сьогодні на нашій землі цілий народ вбиває своїх дітей і збирається разом лише на їх похорон. У тогочасній події була лише одна життєдайна сила – це Ісус і юнак, якого

він повернув до життя і віддав матері. Сьогодні в нашому краї є тільки одна життєдайна сила, яка не приносить смерти, а повинна давати життя – Церква, Ісус і ми!

Проте наша Церква дуже понівечена, чи то пак, ми самі, спричиняємося до її понівечення. Убивають не моцартів, а Тіло Христове! Всі говорять про християн. А хто говорить про Церкву? Якщо ми не говоримо про Церкву, то не говоримо і про Христа. Дехто навіть висловлюється «від імени всіх християн». А що позначає ця множинність, як не розділення Церков? Бо Церква на нашій землі – це спільнота різних Церков. Заперечувати це – означало б заперечувати Христа.

Отже, через Євхаристію, яка є нашим воскресенням, і в якій Ісус каже нам встати, Його дух мав би закарбувати в наших серцях упевненість у трьох речах. По-перше, ми християни тільки завдяки тому, що Святий Дух єднає нас з Христом. По-друге, ми належимо до тієї чи іншої Церкви тільки тоді, коли намагаємося, – а це треба робити завжди! – бути у сопричасті з іншими, інакше будемо атрофованими, паралізованими членами Тіла. І третє: ми єднаємося у сопричасті з іншими Церквами тільки для того, аби служити спасенню, воскресенню

всіх жителів нашого краю. Поза тим існує тільки індивідуалізм, навіть, якщо він «побожний». А індивідуалізм – це антиєдність. Він проти Церкви, проти Христа, проти Бога, Пресвятої Тройці, любови, сопричастя. Індивідуалізм – це смерть.

У сьогоднішній євангельській події можна виділити три елементи, які мають стати для нас джерелом життя. Перший – звернення Ісуса до заплаканої матері: «Не плач!» (Лк. 7, 13). До матері всіх людей Він звертається инакше. Він каже: «Жінко!» (Йо. 19, 26). Це найніжніше слово, яким Ісус може звернутися до неї як до людини! Так само у тиші нашого серця до нас пошепки звертається Святий Дух, Котрий є для нас джерелом терпеливості і певності в тому, що ми люблені. Він не каже «Не плач!», а «Можеш бути певен, що ти люблений, адже ти – Церква!».

Другий момент, на який слід звернути увагу: Ісус сам доторкнувся до нош з покійним юнаком (див. Лк. 7, 14). Це один з небагатьох випадків у Євангелії, коли Ісус не відповідає на прохання, а виявляє ініціативу. Так не було ні з донькою Яіра, ні з Лазарем. Що ж до нас конкретно, – а стосовно нас Він завжди так діє, – ми перебуваємо серед замішання і смерті, якщо відводимо силі надприродного Ісусового життя лише можливість відповідати на наші прохання. Чого ми тільки не просили за ці десять років? А нещастя багатьох обсіли значно більше, ніж Йова, штовхаючи у безнадію. Але «той, перед ким ми

стоїмо, – живий», і Він постійно з нами. У цьому – набагато більше простоти і правди, ніж у наших проханнях та бідканнях. Важливо погодитися, щоб Він доторкнувся до нас, і то до серця!

І, нарешті, третій момент, як підсумок усього: «І він віддав його матері» (Лк. 7, 15). «Жінко, ось син твій!» (Йо. 19, 26). Так само і сьогодні Господь не перестає давати життя своєму Тілу, своїй Церкві. І Богородиця постійно присутня в нашому житті. Неможливо бути частиною Церкви, не маючи глибокого особистого зв'язку з Богородицею. Якщо ми не з нею, то позбавляємо Христа Його Тіла. Наша людська природа перебуває в труні, хоча насправді вона не наша. Вона належить Христові. Він взяв її на себе. Але ми відмовляємо Йому в можливості воскресити її. А тому тільки через Діву Марію – і ви розумієте чому! – ми можемо відповісти: «Так!».

Зрештою, Богородиця є Матір'ю життя. Це відображено у слові «Жінко!», такому простому і великому, як Бог. Від Кани Галилейської до хреста і до сьогодні вона є матір'ю живих, вона – Матір живого Сина, живого Бога, живої людини, матір Церкви – живого Тіла Христа, наша матір. Вона є матір'ю надії, через яку Святий Дух постійно оживляє нас.

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



THE ICON CORNER – THE HEART OF THE FAMILY CHURCH

Every Sunday, feastday and other holy day, when we go into our parish temple, we see the heart of the parish which is the sanctuary, where the Holy Table is. When we go into an Orthodox home, we hope to see the heart of the family, which is the icon corner.

Just like the sanctuary is the heart of the parish church, the icon corner is the heart of the family church. In the parish church, the parish family prays together before the sanctuary and the iconostas; in the family church, the family prays together before the icon corner.

What is an icon corner? An icon corner is a shelf or table or cabinet, where icons are placed and where a lamp is kept burning. Many people have icons of Jesus Christ, the Theotokos and icons of the patron saints of the family members. There are many ways to set up the icons and the important thing is just to do it. The icon corner doesn't have to be a corner, it can be a wall or other place in the house where the family can go to pray. It is best if the icon corner faces the east, to remind us of the second coming of Jesus Christ.

Besides the icons and the lamp, it is traditional for pious Orthodox people to keep a Bible and prayer book, holy water, and blessed bread from church.

Many people also have holy oil, the palms or willows from Palm Sunday, and other holy things from the services of the church year. The icon corner can be very simple or very fancy but the main thing is that the icon corner is not just a decoration for the house but that it is the heart of



the family and that the family uses it. In many pious Orthodox homes, the icon corner is arranged so that it can actually be used for celebrating the Divine Liturgy, if the priest needs to do this. This reminds us of the history of our

Orthodox Faith and that we must always be ready for times when the churches suffer from those who are not believers.

If you do not have an icon corner, ask your priest to help you start one in your home. Members of the family can use it at any time. If you are not able to read the prayers from the prayer book because there is not enough time, then, at least go to the icon corner and ask for God's blessing before beginning whatever it is that you are doing.

Try to begin each day by going to the icon corner and reading the prayers from the prayer book for the morning, take some, holy bread and holy water. In this way, you are getting God's blessing for the new day. If you cannot read the prayers for some reason, still go to the icon corner, make the sign of the cross and take the holy bread and holy water, still asking God to bless the new day.

You will see that the icon corner makes a big difference in your home. When you see the lamp burning, you will remember that God is always near and that the saints are always praying for your family. When you use the icon corner every day, you will see that God is kept close to your heart and mind and this will help you to be closer to Him and His Orthodox Faith.



In the consciousness of the people of today, the things of God and thus of the liturgy do not appear at all urgent. There is an urgency about every possible thing. But the matter of God does not seem to be urgent. ... And yet the priority of God whom we have forgotten holds true for everyone. If God is no longer important, the criteria for establishing what is important are displaced. Humans, in putting aside God, submit themselves to the constraints that make them the slave of material forces and thus at odds with their dignity.

– Pope Benedict

Ми є вповні православною Церквою із православним богослов'ям, літургікою, духовністю та канонічною традицією, яка прагне проявити це православ'я в душі християнства першого тисячоліття - у сопричасті з Римом. Християнський Схід і Захід не тільки зобов'язані шукати якогось абстрактного зближення, а й покликані нашим Спасителем жити в єдності єдиного Тіла Христового. Покликані жити в єдності, а не в підкоренні один одному

– Блаженніший Святослав (Шевчук)

We are a fully orthodox Church with orthodox theology, liturgies, spirituality, and canonical Tradition, which strives to live this orthodoxy in the spirit of first-Millennium Christianity – that is, communion with Rome. The Christian East and West are not only called to achieve some sort of abstract closeness, but are called by our Savior to live in one union within Christ's Body. We are called to live in union with one another, not in conquest for one another.

– His Beatitude SVIATOSLAV (Shevchuk)

Sunday offering for October 1

Amount	Number
\$1.00	1 (loose)
\$10.00	1
\$20.00	2
\$40.00	2
\$50.00	1
\$90.00	1
\$100.00	1
\$105.00	2
\$160.00	1
<hr/> \$786.00	

Parishioner Total: \$786.00

Average / parish household (43): \$10.08

Weekly Stewardship Goal: \$2200.00

Deficit: <\$1,414.00>

PARISH COMMITTEES

FINANCE COMMITTEE:

Myra Heltsley
Stephen Hojsan
Maria Hughes

PASTORAL COUNCIL:

Vladimir Bachynsky
Olena Bankston
Gabriel Espedal
Mark Hartman
Luke Miller

STEWARDSHIP (FUNDRAISING) COMMITTEE:

Susan Avant
John Heltsley (*fundraising consultant*)

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Olena Bankston
Olga Fedunyak
Michael Miller
Olga Miller
Lubomyra Yoldas



**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

A Peaceful Ending of Our Lives

Surely the secret of true life is to accept each state as it comes. To die the death and to live the new life, not to cling to the past but to live with total integrity in the present. Now in all these cases out of dying there comes resurrection. Not loss but enrichment, not decay but growth. Something dies means something comes alive. May not the death that comes right at the end of our life, fit into that pattern? May not our bodily death be the final stage in our growth? The last and greatest in the long series of deaths and resurrections, that we have been experiencing ever since the day we were born. If the small deaths each lead beyond death to resurrection, may this not be true of the great death that awaits us when we finally leave this world? May

this not be the greatest passover? Then we should enlarge our vision, we should look beyond our own life stories to the Christ story. We should relate the death and resurrection pattern within our own life to the death and resurrection of Jesus our Savior. Our story makes sense in the light of His story. Our small deaths and resurrections are joined across history through His definitive death and resurrection. What do we hear at Paschal midnight? "Let none fear death, for the death of the Savior has set us free. He has destroyed death by undergoing death. Christ is risen and death reigns in fear. Christ is risen and there is none dead in the tomb."

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