

TWENTY-SECOND SUNDAY AFTER PENTECOST
FIFTH SUNDAY OF LUKE



Icon of the Archangel Michael and All the Angels -- November 8th



November 5, 2017

TWENTY-SECOND SUNDAY AFTER PENTECOST
THE HOLY MARTYRS GALACTEON AND EPISTEME, HIS WIFE

TONE 5

SCHEDULE OF SERVICES FOR NOVEMBER 6 – NOVEMBER 12

WEDNESDAY, NOVEMBER 8 – SYNAXIS OF THE HOLY ARCHANGEL MICHAEL, COMMANDER OF THE HEAVENLY
HOSTS; ARCHANGELS GABRIEL, RAPHAEL, URIEL, SALAPHIEL, JEGUDIEL, BARACHIEL,
JEREMIEL AND THE OTHER INCORPOREAL POWERS

9:00 AM – DIVINE LITURGY AT HOLY ANGELS BYZANTINE CATHOLIC CHURCH
2235 GALAHAD ROAD SAN DIEGO, CA 92123

SATURDAY, NOVEMBER 11

6:00 PM – No Vespers this evening

SUNDAY, NOVEMBER 12 – TWENTY-THIRD SUNDAY AFTER PENTECOST;

THE HOLY MARTYRS GALACTEON AND EPISTEME, HIS WIFE

9:30 AM – Divine Liturgy For All Parishioners



Parish Rummage Sale

There will be a rummage sale next Saturday, November 11 to benefit the parish. We are still 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.

November Birthdays:

Gabriel Espedal	– 11/01
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!***

GUARDING THE MIND AND THE HEART

Saint Nicodemus of the Holy Mountain

Everyone finds calm and rest at their center. As snails find rest within their crusty shell, as octopus in their chambers, as four-footed land animals in their dens, and as birds in their nests, so also with man, whose mind has the natural attribute to be calm, to find rest and to be in peace when it enters the heart and the inner man. Man too has the body as a region and dwelling, and the heart as its own center and room for resting. St. Isaac called the heart “the house of understanding.” And as the animals when troubled and frightened run to their dens to be protected, so also the mind of man, when troubled by some assault of evil thoughts or some other internal or external circumstance, runs to the heart and shouts, “My Jesus help me! My Jesus save me!” and is thus liberated. St. John Climacus said: “The name of Jesus chastises enemies” and “Let the memory of Jesus be united with your breathing and then you will know the benefit of silence.” The Apostle Peter preached: “And there is salvation in no one else [except Jesus], for there is no other name under heaven given among men by which we must be saved” (Acts 4:12). This is why St. Macarios also noted: “For as it is not possible for the eye to see without light and for speech to be made without a tongue, or for hearing to take place without an ear, so also it is not possible without Christ to be saved and to enter the kingdom of heaven.”

ОЗДОРОВЛЕННЯ ДОЧКИ ЯІРА ТА КРОВОТОЧИВОЇ

Лука 8, 41 – 56

Дві події, описані в сьогоднішньому Євангелії, показують, якими мали би бути наші відносини з Ісусом. Ці відносини – то наша молитва. Вони неодмінно повинні бути особистими, бажаними, а ми – активно задіяними в них. Обидві почуті історії можуть просвітити нас, щоб наша молитва була насправду християнською, такою, як учив Христос, яка єднала б нас із Ним.

Дивлячись на натовп, який оточував Ісуса, можна сказати, що ми теж певним способом є тим натовпом, де кожна особа – унікальна і може виявити ініціативу наблизитися до Ісуса. А Він завжди поряд, іде разом з нами. Він зовсім близько, завжди доступний. Ісус завжди дозволяє шукати себе, слухає наші молитви. Тільки від нас залежить, чи доторкнемося ми до Нього. Чому ж ми вагаємося? Сьогоднішнє Євангеліє виявляє дві причини браку відваги.

Першою причиною, треба сказати, є певний сором. Учинок кровоточивої жінки справді гідний подиву, адже вона добре знала, що її недуга в очах суспільства, і навіть закону, була соромом. У нашому випадку перешкодою є те, що ми соромимося самих себе. Ми буваємо незадоволені з різних причин, часто через дрібниці. Тоді злостимося самі на себе. Реальність, правда шкодить власному ідеалізованому образу, і це може спричинити нас відчуття провини. Охоплені розчаруванням, ми більше зайняті самі собою, ніж тим, хто чекає, поки підійдемо і доторкнемося до Нього.

А от кровоточива жінка діє зовсім инакше. Вона переступає через свій сором, не турбується, що люди подумають про неї. А нам набагато простіше зробити цей крок, адже йдеться про те, що ми самі думаємо про себе. Переступити через страх, подолати перешкоди – це і є справжня віра. Справжня довіра – це та відвага, яка неодмінно доторкається до Господа. До того ж, саме це дозволяє

Йому дати нам те, що Він хоче дати і чого не може нав'язати, якщо ми цього не хочемо. Саме така довіра розширює межі наших стосунків з Ним.

До нас промовляє також поведінка батька дівчинки. На його шляху з'являється перешкода: йому повідомляють про смерть його дитини. «Отже, неможливо нічого вдіяти!», – думає він. Часто зміна видається нам неможливою, і це стає перешкодою. Ми думаємо, що нічого не вдіємо, тому відступаємо, знеохочуємося. Виявляється, що ми більше покладаємося самі на себе, вимірюючи любов Бога своїми куцими мірками.

І тут своє слово каже Ісус, а нам важливо дозволити Йому промовити, послухати Його. Він каже: «Не бійся! Прожени всякий страх! Тільки віруй» (див. Лк. 8, 50). Власне ці слова завдяки Святому Духові ми часто чуємо на Божественній літургії. Це Він завжди є початком усього. З Ним ніколи не можна сказати, що все закінчено. Він усе розпочинає. Він є початком кожної нашої молитви, якою б короткою та спонтанною вона не була. Він є тим синівським Духом, що підносить наше серце і наповнює його довірою. Він і тільки Він єдиний може відвернути нас від зосередження на собі, бо довірятися – означає закріпитися в Отці якорем надії (див. Євр. 6, 19). Перебуваючи з Христом, ми вже перебуваємо біля Отця. Нам необхідно знову укріпитися в Ньому, і тоді до наших рук перейде сила Божої любові. Тоді все, чого Він бажає для нашого добра, стає можливим.

Упродовж цієї Божественної літургії і наступних днів щирим серцем віддаймо в Божі руки себе разом зі своєю слабкістю, соромом, знеохотою, щоби врешті сповнитися повнотою Святого Духа.

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

5 REASONS LITURGY DIDN'T BORE THE SAINTS

Adapted from: Sr. Theresa Aletheia Noble

The Mass is very long and tiresome unless one loves God. - G.K. Chesterton

Do you ever feel bored at Liturgy?

Don't worry, I'm not judging. When I first returned to Liturgy after a time away, I found it boring. But Jesus' presence in the Eucharist drew me in. And eventually, his presence in the Liturgy instructed me in the ways of heaven, helping me to develop a greater love for the Liturgy. I realized that the Liturgy was the most important prayer that I could pray in any day.

As Blessed James Alberione once said, the Liturgy is "the daystar of prayer." In other words, nothing else we do to get closer to God even comes close to going to Liturgy.

That being said, while I appreciate the Liturgy more than I did when I first returned to the Church, I still "phone it in" sometimes. I get to the end of Liturgy on some days and I realize that my mind was a million miles away. My love for the Liturgy is something that has grown more fervent over time but it still needs work.

Perhaps, like me, you need some motivation to go to Liturgy, to see the value in it, to find meaning, to stay engaged, and to look forward to it with the excitement that this "daystar of prayer" deserves.

Here are some reasons why the saints did not find Liturgy boring:

The saints knew they attended Liturgy with the angels: There is no Liturgy with low attendance. Next time you attend a Liturgy with just a few people in the pews, just remember there are angels all around you!

"The heavens open and multitudes of angels come to assist in the Holy Liturgy." – St. Gregory the Great

"The angels surround and help the priest when he is celebrating the Liturgy." – St. Augustine

The saints desperately depended on the Liturgy: The next time you attend Liturgy, ask God for the grace to understand just how much your soul thirsts for the graces of the Eucharist. The saints were in touch with this thirst.

"It would be easier for the world to survive without the sun than to do without Holy Liturgy." – St. Pio of Pietrelcina

"The Liturgy is the spiritual food that sustains me, without which I could not get through one single hour in my life." – St. Teresa of Calcutta

The saints wanted to honor God more than anything: If you love God and want to return his love, Liturgy is the best thing you can possibly do. It's the best because we are participating in Jesus' sacrifice, without relying on anything we ourselves can do. And if we focus on loving and honoring God rather than ourselves, the Liturgy will not be boring.

"One single Liturgy gives more honor to God than all the penances of the Saints, the labors of the Apostles, the sufferings of the Martyrs and even the burning love of the Blessed Mother of God." – St. Alphonsus Liguori

"All the good works in the world are not equal to the Holy Liturgy because they are the works of men; but the Liturgy is the work of God. Martyrdom is nothing in comparison for it is but the sacrifice of man to God; but the Liturgy is the sacrifice of God for man." – Saint John Vianney

More to read: The Liturgy as described by Justin Martyr in 155 A.D.

The saints found joy in the Liturgy: The source of true happiness can only be

ultimately found in God. The saints knew this and this is why they went to Liturgy to find their true joy.

“It is joy that brought me to the faith, joy at the birth of my child, 35 years ago, and that joy is constantly renewed as I daily receive our Lord at Mass.” – Dorothy Day

The saints knew that the Liturgy is timeless: The Liturgy re-presents the Paschal Mystery of Christ. In other words, we are not just remembering Jesus’ death and resurrection in the Liturgy, we are reliving it, entering into that timeless moment, and witnessing the pouring out of salvific graces on the world.

“Jesus ... [is] the Lamb that was slain but who lives forever, in every instant renewing

his passion (death and resurrection) through the continual celebration of Liturgies throughout the world.” – Blessed James Alberione

“The Liturgy makes present the sacrifice of the Cross.” – Saint John Paul II

There are many more reasons to go to Liturgy, many more reasons to strive to find the profound meaning that the saints could see.

But I will end with one last motivational quote from St. Leonard of Port Maurice, (I assume he said it with a mischievous smile):

“O you deluded people, what are you doing? Why do you not hasten to the churches for as many Liturgies as you can?”

THE VENERABLE MARTYRS GALACTEON AND EPISTEME

Both Galacteon and Episteme were born in the city of Edessa, in Phoenicia. Galacteon's mother was barren until she was baptized. After her baptism, she converted her husband [Cleitophon] to the true Faith, baptized her son Galacteon, and raised him in the Christian Faith. When Galacteon was old enough to marry, his good mother, Leucippa, entered into rest, and his father betrothed him to a pagan-born maiden named Episteme. By no means did Galacteon want to enter into marriage, and convinced Episteme to be baptized, then to be tonsured a nun at the same time that he became a monk. Both of them withdrew to Mount Publion-Galacteon to a monastery and Episteme to a convent. They proved to be shining lights in their



monasteries. They were first in labor, first in prayer, first in humility and obedience, and first in love. They neither left their monasteries nor did they see one another until just before their death. A fierce persecution began and both of them were brought before the tribunal. When the pagans mercilessly whipped Galacteon, Episteme wept. Then they whipped her. After that, they cut off their hands, their feet and then their heads. Their friend Eutolius took their bodies and honorably buried them. Eutolius had been a slave of Episteme's parents, and then a monk with Galacteon. He also wrote the life of these wonderful martyrs of Christ who suffered and received their wreaths in heaven in the year 253.

THE CONFLICT OF THE GOOD AND BAD ANGELS

Those parts of God's creation which are inanimate and not endowed with reason have no freedom and automatically do God's will—they obey the rules He has laid down for them, which we call “the laws of nature.” But those beings which God has endowed with reason, He has honored with great gifts—language and free will—and it is free will which invests each action of a free being with moral value. To be free to choose to do good and perform the will of God, not merely be forced to do so by irresistible natural laws, is essential for there to be any moral value in one's doing of good, and for obedience to the will of God to truly express love for God. **However, to have the freedom to choose to do good, one must also be free to do evil**, for without alternatives there can be no choice, and if there is no choice there is no moral value in doing good, it is simply an automatic reaction to irresistible force. Having the freedom to choose evil, one of the angels actually did so, and by so doing, from an angel of light became the devil. This took place before the creation of the visible world.

The devil, who is also called “Satan” or “the enemy,” was created as a mighty and beautiful archangel, one of the most perfect and radiant, and for this reason he was given the name Lucifer, “the light-bearer”. But when he chose not to do the will of God, he fell, lost his exalted qualities, and left his dwelling in heaven. St. Jude says: “And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, suffering the vengeance of eternal fire” (Jude v. 6). Lucifer had been richly endowed by the Creator and should

have ever held his eyes on the Lord, “as the eyes of servants look unto the hand of their masters and as the eyes of a maiden unto the hand of her mistress.” But instead he concentrated his attention on his own perfection, fell in love with it and was seized with pride. By doing this he left the path of truth, which united him with the Source of Life and Light, and entered the path of destruction. He forgot that he owed all to God, that all his perfections were the gift of God. He ascribed them to himself, and so seemed exceedingly great to himself. He was so blinded by the idea of his own greatness and considered, “is there any who is equal to me? Any angel ... or God, even God Himself. I myself am divine, I myself am a divinity!” Satan rose against his Lord and took with him a large number of spirits who accepted his authority. The Archangel Michael took command of the angels who remained faithful to God, forming an army of angels, and entered into conflict with the fallen spirits. Long before the creation of the material world took place this war which was waged between the angels of light and the spirits of darkness. But light conquered darkness, and the rebels were hurled into the abyss.

The fall of the mighty spirit was horrifying and inevitable. “I beheld Satan as lightning fall from heaven,” says Christ (Luke 10:18). And this fall, associated with increasing stubbornness and hardening of heart continues, further and further downwards, to this day. One sin leads to another, pride leads to envy and spite, whose weapons are lies, false witness and cunning. Darkness falls when we leave the Source of light, and this is what happened to the devil. From a light-bearing angel he was

transformed into the prince of darkness. But can he not repent? Would not the merciful Lord receive his penitence? One hermit, who pondered over this problem, was granted a revelation. An angel brought him from heaven the answer that forgiveness is always possible for those who repent. The holy man repeated this comforting reply to the devil, when he appeared before him. The enemy of mankind burst into laughter and disappeared: every thought of repentance is comic to him, every suggestion of humility unbearable. **Stubbornness, hardness of heart and pride which develops into a habit can reach such a level that a sinner no longer wishes to make use of the means of salvation.** This is the curse of pride—that extreme pride no longer desires salvation and hence perishes.

Thus the angelic world of light divided; some angels, faithful to the Lord, remain in light, joy, love and gratitude, piously serve God and all the time continue to develop, to make progress towards perfection, to closer union with the Lord. And they have gone so far in their work and in the path of grace, and have developed such a habit of goodness, that none of them can or will rebel against God now. The leader of this heavenly army is the radiant Michael, whereas that other world of darkness and spite consists of Satan and the demons.

From *Orthodox Life*, Vol. 27, No. 6
(Nov.-Dec., 1977)



Sunday offering for October 29

Amount	Number
\$5.00	1
\$8.00	1 (loose)
\$15.00	1
\$20.00	3
\$25.00	1
\$30.00	1
\$40.00	1
\$50.00	2
\$75.00	1
\$80.00	1
\$105.00	1
\$150.00	2
\$300.00	1
<hr/>	
\$993.00	

Parishioner Total: \$993.00

Average / parish household (43): \$12.73

Weekly Stewardship Goal: \$2200.00

Deficit: <\$1,207.00>

In Memory of Mary Kitt (for "Kitt's Kitchen"): \$1680.00



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

Messengers of God's Presence

Angels are a commercial enterprise. It is easy to find images of them in books, statuettes, lapel pins, and holy cards. They convey assurance and holiness to many people. Yet a moment's reflection upon the biblical witness to angels reminds us that they are about much more than the sweetness of a beautiful face with wings.

There is a long tradition in the Hebrew Bible that God reigns in the midst of a heavenly council of angels. The First Book of Kings 22:19 describes such a scene: "I saw the LORD sitting on his throne, with all the host of heaven standing beside him to the right and to the left of him." The biblical tradition, therefore, presents God's will as being mediated to humans through the activity of spiritual beings. The angels bear the news of God's good favor to earth.

Because angels are messengers of God's presence to us, their actions in the bible portray God's justice, love and protection. God is

just, and many times the bible presents angels executing God's justice. But God's love is also revealed as angels announce the great events of salvation.

There has been concern throughout Christian history that the respect we direct towards angels should not compete with the worship which we give to God alone. St. Augustine is credited with the most useful explanation of how to keep the proper perspective. He teaches that we venerate angels "out of charity, not out of servitude." Angels are messengers of God's presence. They are not intended to be an object of fascination in themselves but a reflection back to the love of the One who sends them. If angels do not lead us to a deeper commitment in our relationship with God, they have failed utterly in their mission.

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