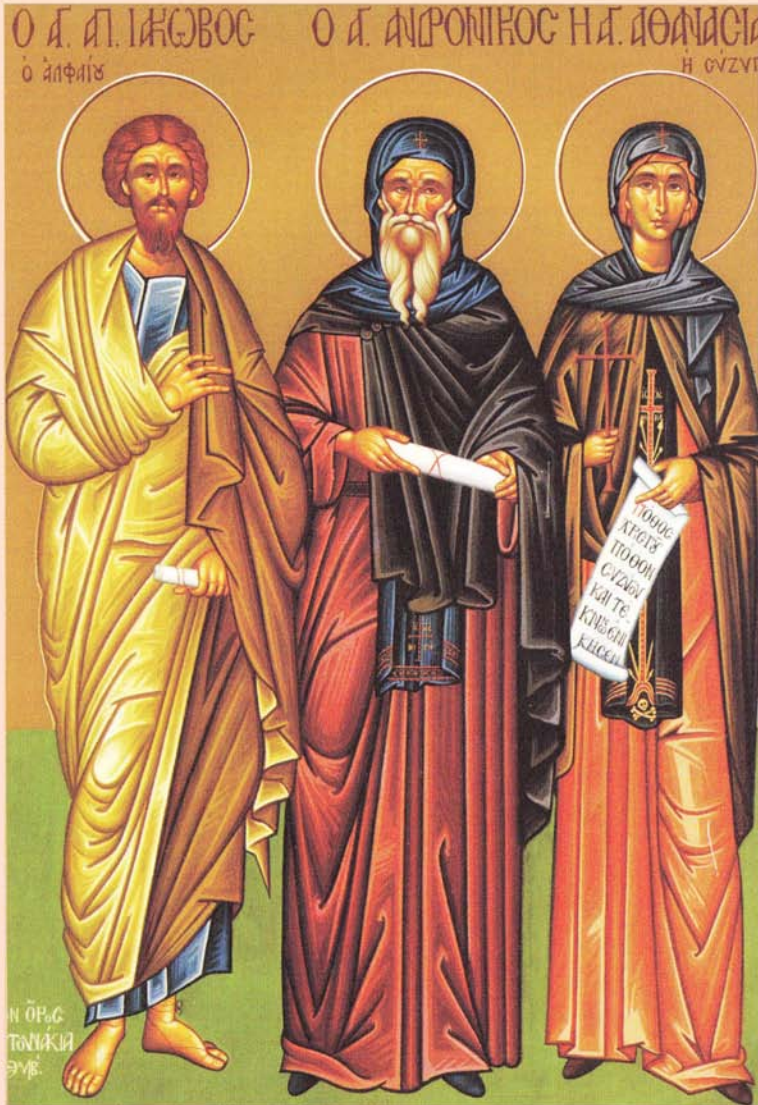


EIGHTEENTH SUNDAY AFTER PENTECOST



Icon of Saints James, Andronicus and Athanasia-- October 9th

OCTOBER 4, 2009

EIGHTEENTH SUNDAY AFTER PENTECOST

TONE 1

SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 5 – OCTOBER 11, 2009

SATURDAY, OCTOBER 10 6:00 PM GREAT VESPERS FOR SUNDAY

SUNDAY, OCTOBER 11 10:00 AM LITURGY – SUNDAY OF THE FATHERS OF THE 7TH
ECUMENICAL COUNCIL
FOR ALL PARISHIONERS

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, Walter & Isabella Bachynsky, Susie Boyko, Sonya Cronin, Helen Davis, Bohdanchik James, Maria Laszok, Lesya Loznycky, Luke Shmorhay, Sophia Skop, the monks Basil and Moses. Please let Fr. James know if there is anyone else who should be remembered.



Prayers For Those Serving 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: Luke and Slavamira Haywas, Elizabeth Heltsley, Oksanna Hirniak, Andrew Hrynkiw, Zenon and Susan Keske, Michael Lopes, Vasyi and Volodymyr Lylak, Paul Richelmi and Brian Tuthill. *Please give any names of those you would like remembered in the Liturgies to Fr. James.*

Divine Liturgy Schedule

1. After prayerful consideration of the Pastoral Council's recommendation, as of October 11th we will continue with a single unified Divine Liturgy but the time of the Liturgy will be changed to 9:30 AM.
2. Great Vespers for Sundays and Feast days will resume on Saturday, October 10th at 6:00PM.
3. On Sunday November 1st, we will begin to celebrate a parochial form of Sunday Matins (Утренняя.) Initially, Matins will begin at 8:30 AM on the first Sunday of each month before the Divine Liturgy.



Help make Varenky!

We need volunteers to help make varenky for the upcoming Parish Festival. Please come to the Church Hall this Saturday, October 10th at 10:00 AM to help.

Ukrainian Parish Festival!

Our Parish Festival will be on Saturday, November 7th. We still need many volunteers. See Luke Miller who is the coordinator for this event.

Tentative Parish Meeting

I hope to have a parish meeting on *Sunday, November 22nd*. On the agenda will be items such as: Parish Financial Report; Future of the Parish; Response to Patriarch Lubomyr's call for evangelization.

Consecration of St. Michael's Ukrainian Catholic Church – Tucson Sunday, November 15, 2009

We are organizing a group of parishioners to attend this very important event in the life of our brothers and sisters in Tucson. Fr. Andriy Chirovsky has invited us to come and celebrate with his community. If you are interested in attending this event as a group, please talk to Fr. James.

Парафіяльний Празник – Parish Patronal Feast

Today we celebrate our patronal feast of *Покров* – The Holy Protection of the Mother of God. Tickets will be available in the church hall after Divine Liturgy. Ticket prices: Adults - \$15.00; school-aged children (13-17) - \$8.00; children 12 and under – Free.

Eastern Christian divine services are characterized by inner integrity and astounding beauty. From the priest's exclamation at the very beginning of the service we are immersed in an atmosphere of uninterrupted prayer, in which psalms, litanies, hymns, prayers and the celebrating priest's invocations follow one another in a continuous stream. The entire service is conducted as if in one breath, in one rhythm, like an ever unfolding mystery in which nothing distracts one from prayer.

Eastern Christian liturgical texts have, for Eastern Christians, an incontestable doctrinal authority, whose theological irreproachability is second only to Scripture. Liturgical texts are a school of theology by virtue of being not simply the works of outstanding theologians and poets, but also the fruits of the prayerful experience of those who have attained sanctity and *theosis* ...

If we can call the services of the Eastern Church a school of theology, then the Divine Liturgy is this school par excellence. It teaches us about the mysteries of the Heavenly Kingdom because it itself is an icon of this Kingdom, the most complete, perfect reflection of the heavenly reality in our earthly conditions, a revelation of the transcendent through the immanent. In the Kingdom of God all symbols shall pass away, and only the heavenly reality will remain. There we will not commune of the Body and Blood of Christ in the form of bread and wine, but in a more perfect way we shall be united with Christ Himself, the Source of life and immortality. If the manner of our communion with God will change, its essence will remain the same – always a personal encounter with God, not of isolated people, but of people in communion with each other. In this sense it is correctly said that the Liturgy served on earth is but a part of the incessant Liturgy celebrated by people and angels in the Heavenly Kingdom.

It is evident that the Church must develop a strategy for its educational, catechetical and missionary work, making the treasures of Eastern Christian worship fully accessible to all. I believe, it is precisely the development of such missionary strategy which is among the most essential tasks of the Eastern Church worldwide in the 21st century.

-- Adapted from the writings of Archbishop Hilarion

Українська Католицька Парафія Матері Божої Неустаючої Помочі

Церква Святого Йоана Хрестителя

Ukrainian Catholic Parish of Our Lady of Perpetual Help

Church of St. John the Baptizer

4400 Palm Avenue

La Mesa, CA 91941

Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston

Парох: о. Яків Бенькстон

frjames@mac.com

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

[We begin today Patristic Wisdom on the Lord's Prayer]

Our Father

Anycne with a bit of good sense would not make so bold as to call God by the name of Father until he had come to be like Him.

It is impossible for God who is goodness in His very being to be father to someone of evil will. It is impossible for the Holy One to be father of a depraved person. It is impossible for the Giver of life to have as a child one whose sin has subjected him to death.

So if one of us, in examining himself, discovers that his conscience is covered in mud and needs to be cleansed, he cannot allow himself such familiarity with God. First he must be purified.

Then why, in this prayer of His, does the Lord Jesus teach us to call God by the name of Father? I suppose that, in suggesting this word, He is only putting before our eyes the holiest life as the criterion of our behavior.

St. Gregory of Nyssa