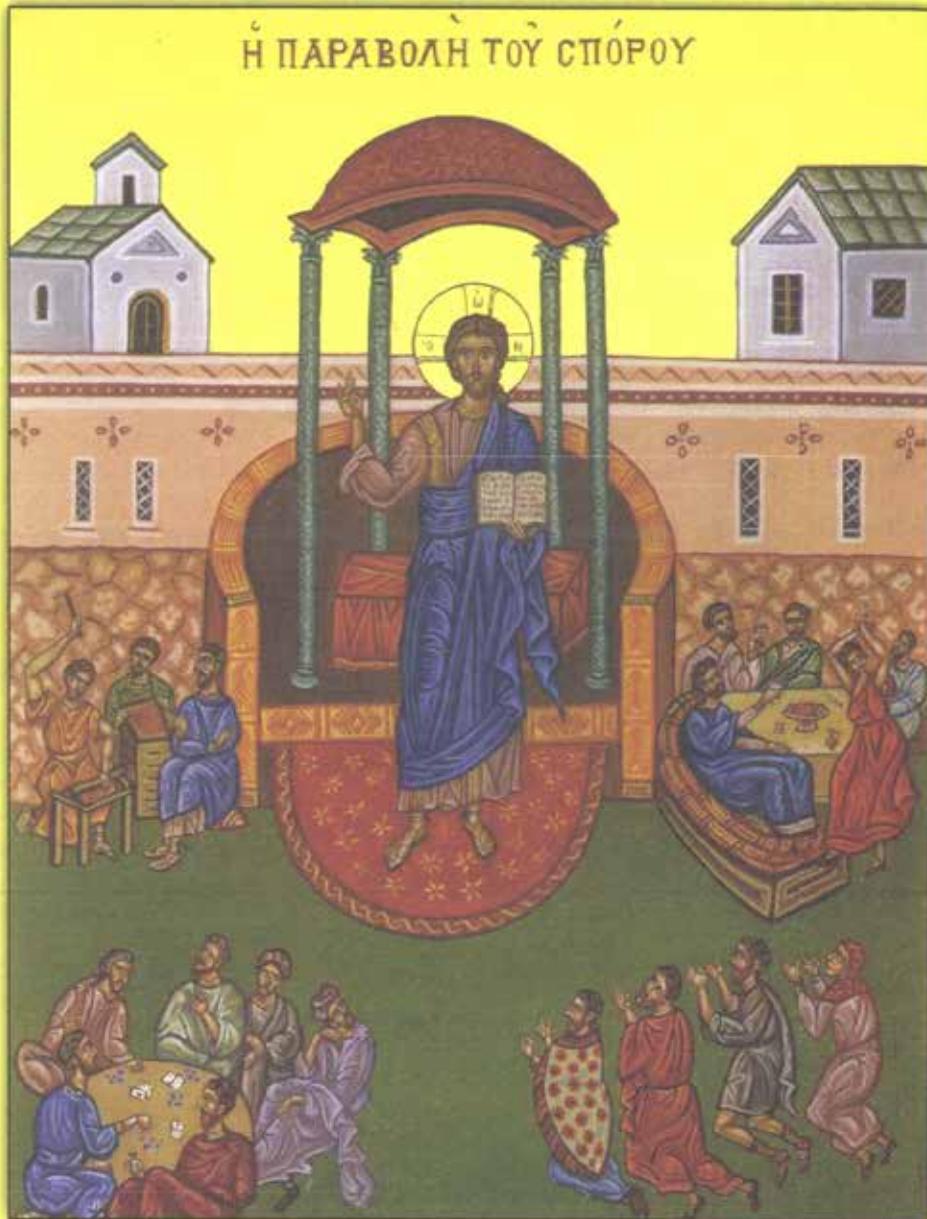


TWENTY-FIRST SUNDAY AFTER PENTECOST
SUNDAY OF THE 7TH ECUMENICAL COUNCIL



Icon of Parable of the Sower and Seed

October 13, 2013

21ST SUNDAY AFTER PENTECOST – TONE 4

SUNDAY OF THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL;
THE HOLY MARTYRS CARPUS, BISHOP OF THYATIRA; POPYLAS, HIS DEACON;
AGATHONICA, SISTER OF POPYLAS; AND AGATHODORUS, THEIR SERVANT

SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 14 – OCTOBER 20

SATURDAY, OCTOBER 19 – THE HOLY PROPHET JOEL; THE HOLY MARTYR VARUS; TRANSLATION OF THE RELICS OF
OUR VENERABLE FATHER JOHN OF RILA

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

SUNDAY, OCTOBER 20 – 22ND SUNDAY AFTER PENTECOST; THE HOLY GREAT MARTYR ARTEMIS OF ANTIOCH

9:30 AM – Divine Liturgy For All Parishioners

Thank You!

to all those who made last week's Pokrova luncheon a wonderful event.

Food for thought

The churchgoer who never misses Sunday liturgy may spend as much as 78 hours per year in corporate prayer to God. Sound like a lot? An average American spends more than 2900 hours per year in front of some kind of screen. So for every hour we spend praying with God's people and getting to know Him better, we spend more than 37 communing with rectangles with moving pictures. It's no wonder that we know far more about politics, sports, fashion, soap operas and science fiction than we do about God.

Professional Directory

As part of the parish directory which is being prepared, we wish to include professional information for our parishioners so that we all know who we should be supporting with our business. If you wish to have your information included, please fill out the form available in the church hall.

Fr. James will be away...

... from October 14 until October 18th. In case of an emergency please contact either Fr. Robert Pipta of Holy Angels Byzantine Catholic Church at (858) 277-2511, Fr. James Babcock of St. Jacob Melkite Catholic Mission at (619) 410-7868, or Fr. Myron Mykyta at (323) 663-6307.

Sunday offering for October 6

Amount	Number
\$10.00	2
\$15.00	1
\$20.00	3
\$30.00	1
\$40.00	3
\$50.00	1
\$55.00	1
\$75.00	2
\$100.00	5
\$106.00	1 (loose)
\$120.00	1
\$125.00	1
\$400.00	1
\$500.00	1
<hr/>	
\$2351.00	

Parishioner Total: \$1756.00

Guest Total: \$595.00

Average / parish household (42): \$41.81

Weekly Stewardship Goal: \$2125.00

Shortfall: **-\$369.00**

THE HOLY FATHERS OF THE 7TH ECUMENICAL COUNCIL

From the Prologue of St. Nikolai Velimirovich



The Seventh Ecumenical Council was held in 787 at Nicaea during the reign of the devout Empress Irene and her son, Constantine, in the time of Patriarch Tarasius. This Council finally confirmed the veneration of icons, justifying it by Holy Scripture, by the witness of the Holy Fathers, and by the undeniable example of miracles manifested through the holy icons. Adding to examples of miracles previously cited, Bishop Constantine of Cyprus recounted this: One day, a certain shepherd from the town of Constantia drove his flock to pasture, and there saw an icon of the Most-holy Theotokos, all decorated with flowers by the faithful. "Why render so much honor to a rock?" said the shepherd, who had obviously been brought up in iconoclasm. He struck the icon with his iron shepherd's cane, and damaged the right eye of the image of the Mother of God. As soon as he turned away, he stumbled over that same cane and gouged out

his own right eye. Thus injured, he returned to the city, crying out tearfully that the punishment of the Theotokos had befallen him. This Council also decreed that the holy relics of a martyr be placed, without fail, in the antimension. Three hundred and sixty-seven Fathers participated in this Council. May the Lord also have mercy on us and save us by their prayers.

A new member of God's Church!



The Holy Mysteries of Initiation were celebrated yesterday welcoming into our community Anna Stasia Oborski, daughter of Stefan and Magdalena Oborski.

Многая і благая Літа! Many Blessed Years!



LORD JESUS CHRIST,
SON OF GOD,
SAVIOR

Last Sunday's Bulletin

If you haven't yet picked up last Sunday's bulletin, it is available in the church hall, or on our website, stjohnthebaptizer.org.

Please Note:

When you are away, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. Your absence on any Sunday does not negate your obligation to support your home parish.

Warm Welcome!

We warmly welcome all of our visitors! It's good to have you with us!

Did You Know We're on Facebook?

"Like" us to receive our posts, and so that your friends can get to know your church a little. Who knows who else may "Like" us too? <https://www.facebook.com/pages/St-John-the-Baptizer-Ukrainian-Catholic-Church/137098752989860>

ASK FATHER: 1 QUESTION / 1 ANSWER

Question: *Why did God give man free will, if He knew that man would choose evil?*

Answer: We recall that God created the world good, and man very good. He also gave the commandment not to come to the knowledge of good and evil. In other words, man was commanded to know only goodness, and more than this, man was to grow in the participation of God – who alone is truly and infinitely Good. This was God’s will – that man might share in everything that He Himself has as God – love, wisdom, life, light, etc.. And for this to happen, man needed to be like God, free. Man needed free will.

In His infinite foreknowledge, God knew that man would misuse this free will and choose evil. Yet, God permitted this because by so doing, man could come to understand the difference between good and evil, light and darkness, truth and falsehood, life and death. By personal experience, man was to grow in the realization that everything truly good can be found only in God, while everything truly evil can be found only in separation from and rejection of God. The Lord permitted man to misuse his free will so that he might educate himself by this experience and come to spiritual maturity.

Of course, we might say that the easier path would have been simply to trust God and to listen to His commandment not to know evil. However, since man has chosen evil, it has allowed God to show his compassion, forgiveness, mercy and love to measures beyond what man would have been able to recognize in the Garden of Eden. Man was now able to see the “love of God in that while we were yet sinners Christ died for us.” When Christ hung on the Cross – the Creator rejected and put to death by His creation – He revealed the Father in a way beyond imagination or comprehension. He revealed the unfathomable depth of God’s loving-kindness. In so doing, by being lifted up on the Cross, He draws all men to Himself. Truly nothing is more beautiful

or desirous than self-sacrificial, unconditional love, even for one’s enemies. This is the love that conquers hatred, the light that the darkness could not overcome/comprehend, and the life that overthrows the power of death.

It is our hope as Christians, that all might be saved and come to the knowledge of the Truth – that all might have eternal life. “And this is eternal life, that they might know You, O heavenly Father, and Jesus Christ, Whom You have sent.” It is our hope that even those who have sinned in the most horrid of fashions, might be changed by this love of God in Christ Jesus – a love which is and remains unconditional, all-powerful, and eternal. What man can make God’s love conditional? What man can defeat the power of God’s love by his own hatred? What man can outlast God’s loving-kindness and patience?

Truly, the time is coming when “every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God the Father.” Then no one will ask the question: Why did God give man free will? The answer will be obvious: So that God might better reveal His infinite goodness, and by the beauty of His divine nature might draw man to freely enjoy and share in His very being and life.

The God Who remained invisible in the Old Testament and said, “I AM Who I AM”, has now show Himself visibly in the Son who redeems man from his fall through the Cross, the Holy Spirit who sanctifies man by His indwelling presence, and the Father who shares not only His kingdom with His created sons but also His very Self. This was, after all, the plan from the beginning: that man might share by grace in everything which God has by nature through the revelation of the Holy Trinity.

EMBRACING DISCIPLESHIP: PRINCIPLES OF EVANGELIZATION

Before undertaking a parish evangelization effort, there are three clear prerequisites.

1. Know God. Our first task in proclaiming and sharing the Gospel is entering into and living in the reality of God – that is, existing in personal communion with Him. The goal of evangelization is “growth in the life and faith and spiritual understanding” and, ultimately, life in the eternal Kingdom of God. Such growth finds its beginning in our knowledge of God and our conviction that Jesus Christ is not only “the Son of the Living God, Who came into the world to save sinners,” but the very center of our lives. “Let your life testify to the presence of God within you,” wrote Saint Gregory of Nyssa. Evangelizing, in a nutshell, cannot take place if the evangelizers have not been evangelized, if they are not fully immersed in and committed to living an Orthodox Christian lifestyle in the Holy Spirit that, ultimately leads to the Father through His Son, Jesus Christ.

2. Build community. Our second priority is to acquire a spiritually-based communal attitude, to manifest a spiritual quality of life, rooted in and revolving around the person of Jesus Christ, within the entire community. Where there is hatred, bitterness, resentment and hostility, the community of love is destroyed; and without love the spiritual character of the Church is destroyed. Evangelization efforts will be useless without a receptive and caring parish.

3. Proclaim and serve. Our third prerequisite is to go out into the world proclaiming the message of God by serving human beings in distress and providing for their essential

needs in this world. The light of God must be allowed to shine through us and God’s goodness must be made to season our life by our active ministry to others. We must proclaim faith through actions that shine in the surrounding world.

Discipleship. Ultimately, evangelization, while rooted in these fundamental principles, will not take place without the serious commitment on the part of God’s People to accept the call to discipleship, to learning and sharing all that has been revealed by Jesus Christ and entrusted to us in the Tradition that we have received.



In Matthew 16:13-16, we read, “Jesus asked His disciples, ‘Who do men say that the Son of man is?’ And they said, ‘Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter replied, ‘You are the Christ, the Son of the Living God!’”

Peter’s answer must be our answer if we are to share the Gospel, which is rooted in nothing other than the person of Jesus Christ. Before we can share the Good News with others, then, we must know and love God, enter into communion with Him through Jesus Christ, and allow ourselves to be guided by the Holy Spirit. Knowing and accepting Jesus as “the Christ, the Son of the Living God” – in a word, discipleship – is the very foundation of evangelization. Discipleship presumes action: in short, we cannot proclaim the Gospel to others if we have not fully embraced it in our own lives.

WHAT IS A FIRST-PORCION GIVER?

A First-Portion Giver is a believer who offers a first-portion of his time, talent, and financial resources out of grateful recognition of the fact that all he has, he holds in trust from God.



TIME

A First Portion Giver offers a first portion of his *time*.

“Let us spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing. But let us encourage one another...”

Hebrews 10:24-25



TALENT

A First Portion Giver offers a first portion of his *talent*.

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.”

1 Corinthians 12:4-6



RESOURCES

A First Portion Giver offers a first portion of his *treasure*.

“Concerning the collection for the saints..., on the first day of the week, each one of you should set aside a sum of money in proportion to the income God has given you...”

1 Corinthians 16:2

This coming **Wednesday, 10/16/2013**, the FOCUS Dinner for our homeless/needly brothers and sisters at God’s Extended Hand (1625 Island Ave SD 92101) is to be prepared and served by a team of FOCUS volunteers.

People from any parishes are welcome!

God’s Extended Hand

FOCUS San Diego Dinners: If we don’t gather teams of people to open God’s Extended Hand (1625 Island Ave SD 92101) and prepare and serve dinner, many poor & homeless people will go without dinner!

YOUR HELP IS NEEDED for:

- Food Prep & Cooking (4-6 people): 2:00-6:30 PM,
- Doorman & Floorman (2 trained men, & 1 or 2 others who want to learn): 4:00-7:15 PM
- Serving & Clean Up (8-10 people): 6:20-8:00 PM.

For more info, or to volunteer, please contact Patty: pattydiaz@focusna.org or 858-679-9283. You may also contact Fr. James. May God bless you for giving of your time and energy for His work!

A Reminder: FOCUS has provided us with a special bin for collecting donations of clothing, toiletries, etc. to be distributed at GEH. It is located near the door of the church hall.

WORDS EVERY CHRISTIAN SHOULD KNOW

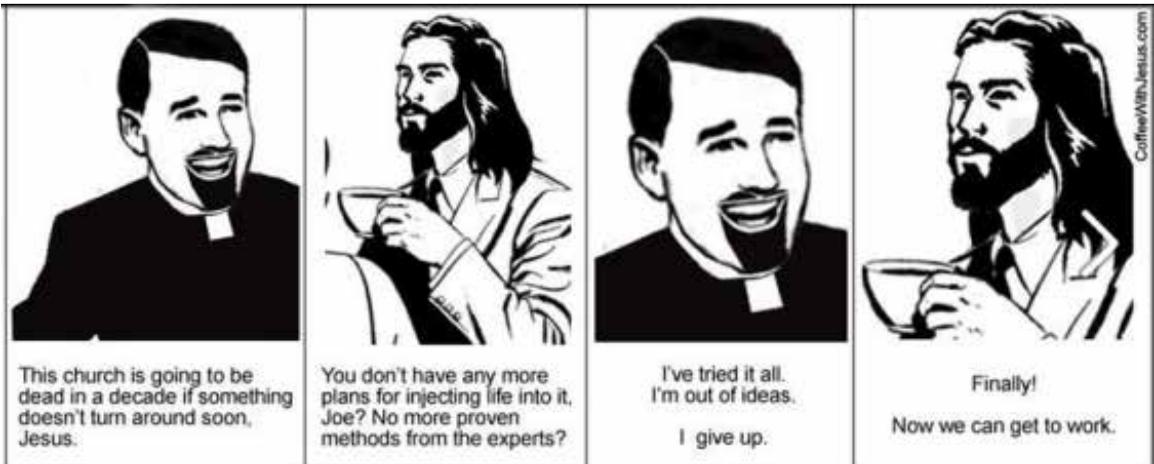
Holiness consists not only in the absence of evil or sin: holiness is the presence of higher spiritual values, joined to purity from sin. God is the only one holy by nature. He is the Source of holiness for angels and men. Men can attain holiness only in God, “not by nature, but by participation, by struggle and prayer” (St. Cyril of Jerusalem).

Asceticism is man’s struggle to keep the commandments of Christ. It encompasses not only his bodily and spiritual effort, but also the method by which he passes through the three stages of the spiritual life, namely: purification, illumination, and deification (union with God).

Purification refers to the process by which one is cleansed from the passions through: 1) the rejection of all evil thoughts and desires from the mind and heart, 2) the turning of the soul’s three powers (reason, desire, and will) towards God, and 3) the overcoming of self-love by love for God and neighbor.

Illumination refers to the process by which the grace of the Holy Spirit, received in Baptism, enlightens the person purified (or at least being purified) of the passions to the true knowledge of God and creation. Illumination is seen primarily in the gift of discernment by which one distinguishes between 1) what is from God or above nature, 2) what is according to nature or good, and 3) what is unnatural or evil.

Deification is union with God, the goal of Christian life; experienced in part during this life, but more fully and unendingly in the next. Scripture says that God is a consuming fire. When man is united with God in the state of pure prayer, he becomes entirely engulfed in the flame of divine love and sees the Uncreated Light of Divinity. This state cannot be described in words but is known only through experience. Union with God imparts immeasurable love, humility, and thankfulness. Deification is what man was created for from the beginning; it is what makes man truly man.





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

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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 Word of Warning

Store up in your minds the Lord's words which you receive through your ears, for the word of the Lord is the nourishment of the mind. When His word is heard but not stored away in the memory, it is like food which has been eaten and then rejected by an upset stomach. A person's life is despaired of if he cannot retain his food. So if you receive the food of holy exhortations, but fail to store in your memory those words of life which nurture righteousness, you have good reason to fear the danger of everlasting death. Be careful, then, that the word you have received through your ears remains in your heart. Be careful that the seed does not fall along the path, for fear that the evil spirit may come and take it from your memory. Be careful that the seed is not received in stony ground, so that it produces a harvest of good works without the roots of perseverance. Many people are pleased with what they hear and resolve to undertake some good work, but as soon as dif-

ficulties begin to arise and hinder them they leave the work unfinished. The stony ground lacked the necessary moisture for the sprouting seed to yield the fruit of perseverance.

Good earth, on the other hand, brings forth fruit by patience. The reason for this is that nothing we do is good unless we also bear with equanimity the injuries done us by our neighbors. In fact, the more we progress, the more hardships we shall have to endure in this world; for when our love for the present world dies, its sufferings increase. This is why we see many people doing good works and at the same time struggling under a heavy burden of afflictions. They now shun earthly desires, and yet they are tormented by greater sufferings. But, as the Lord said, they bring forth fruit by patience, because, since they humbly endure misfortunes, they are welcomed when these are over into a place of rest in heaven.

St. Gregory the Great