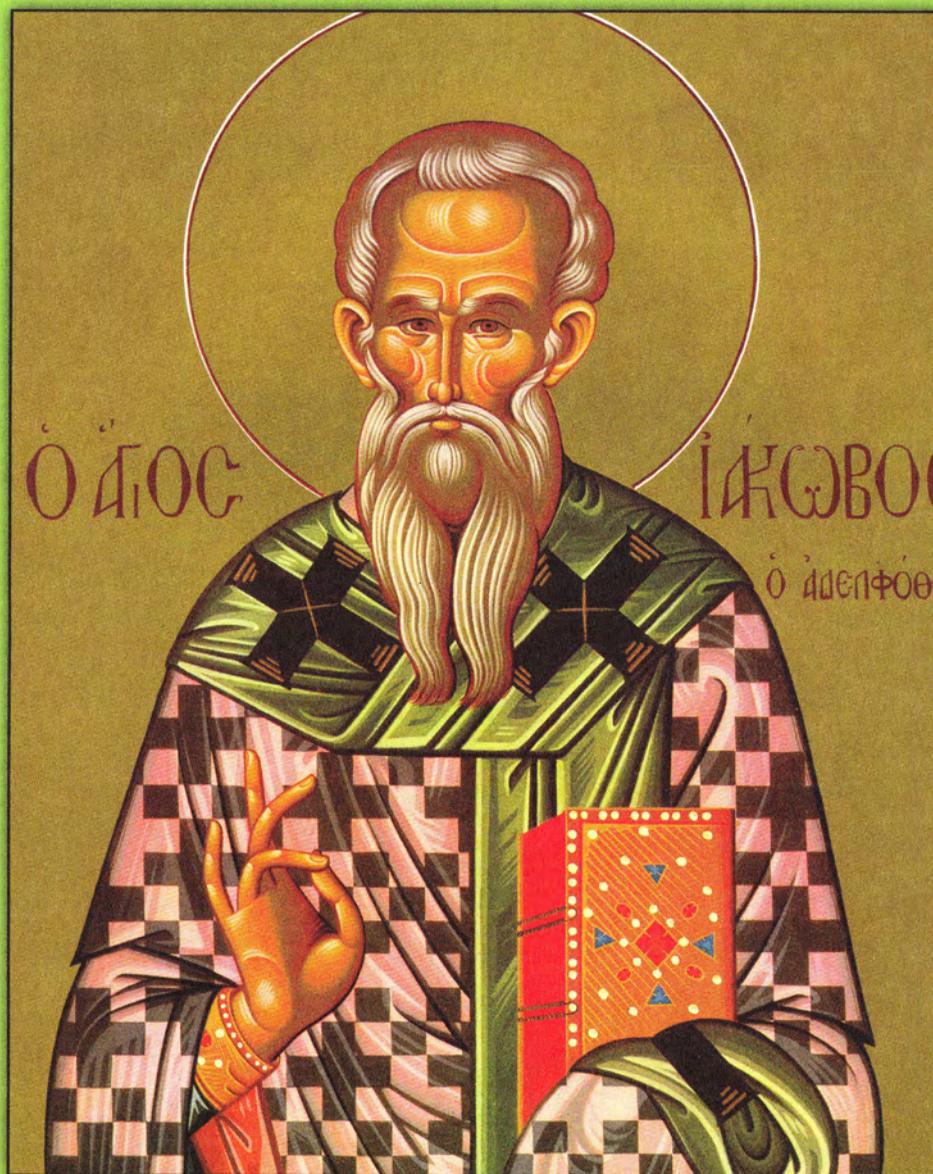


NINETEENTH SUNDAY AFTER PENTECOST
THIRD SUNDAY OF LUKE



Icon of the Apostle James -- October 23rd



October 19, 2014

TONE 2

***NINETEENTH SUNDAY AFTER PENTECOST
THE HOLY PROPHET JOEL; THE HOLY MARTYR VARUS;
TRANSLATION OF THE RELICS OF OUR VENERABLE FATHER JOHN OF RILA
SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 20 – OCTOBER 26***

SATURDAY, OCTOBER 25

6:00 PM – GREAT VESPERS

SUNDAY, OCTOBER 26 – *TWENTIETH SUNDAY AFTER PENTECOST; THE HOLY AND GLORIOUS GREAT MARTYR DEMETRIUS THE MYRRH-YIELDER OF THESSALONICA; COMMEMORATION OF THE GREAT AND DREADFUL EARTHQUAKE IN CONSTANTINOPLE IN 740 A.D*

9:30 AM – Divine Liturgy

For All Parishioners

*If you are reading the bulletin during the Liturgy (including the homily),
please **stop** and be attentive - будьмо уважні!*

SIGN OF THE CROSS DIRECTION

<http://oca.org/questions/teaching/sign-of-the-cross-direction>

Question

Is there an explanation for why Eastern Christians make the sign of the cross from the right shoulder to the left, while Western Christians make the sign of the cross from the left shoulder to the right.

Answer

While it is generally known that Western Christians, until the 11th, 12th, or 13th centuries, originally made the sign of the cross in the same manner that Orthodox Christians do to this day, the exact reason as to why the Western Christians reversed this is not widely known.

When an Eastern Christian priest faces the people and blesses them, they literally trace

his blessing on themselves as they make the sign of the Cross. Hence, the priest moves his hand from left to right, while the faithful touch their shoulders from right to left, thereby moving in the same direction at the same time.

For years I have been trying to find out the exact reason as to why the West reversed this on the part of the people, even though the priest blesses in the same direction as an Eastern Christian priest would. It seems to be one of those things that just happened, although I am no Church historian.

Keep your ears open and, if you hear of any explanations, please share them!

TOP 10 TIPS TO LIVING AND ORTHODOX CHRISTIAN WAY OF LIFE

1) Attend the Divine Services

Participation in the liturgical life of the church is at the heart of the Orthodox way of life. Regular attendance on Sunday mornings, Saturday evenings, the 12 Great Feasts, and other special times throughout the year (like the Great Fast), is a must to living a healthy Christian life. Check the calendar.



2) Confess Your Sins

Ask God to help you see your own faults and weaknesses. Go to the Sacrament of Confession with sorrow for what you've done and hope for a new beginning through God's grace and mercy. Confession should be regular, once a month or more; at the very least during each of the four fasting periods.



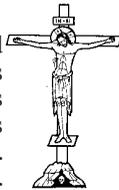
3) Receive Holy Communion

Frequent and fervent reception of the Body and Blood of Christ is indispensable to growing closer to God. Be sure to follow preparation guidelines, make frequent confession, and remember to offer prayers of thanksgiving afterwards.



4) Keep the Fasts

Fasting on Wednesdays, Fridays, and other fasting days and seasons, helps us to deny ourselves, take up our crosses and follow Christ. Regular fasting helps keep the body healthy and the soul pure. Health issues, questions? Ask your priest.



5) Make Your Home a family Church

Maintain an icon corner where you say your morning and evening prayers. Place an icon or cross in every room so that you remember God during the day. Have your home blessed each year. Pray unceasingly.



6) Be a Good Steward

Give of yourself, always remembering that God will hold each of us accountable for the time, talents, and treasure He has entrusted to our care. Our stewardship indicates what we truly love (God or other things), for where our treasure is, there will our heart be also.



7) Study the Scriptures

Read from the Holy Bible every day without fail. This is God's Word to you. Your church wall calendar gives the appointed Epistle and Gospel reading for each day.



8) Assemble a Home Library

In addition to the Scriptures, we should read the Lives of the Saints, the writings of the Holy Fathers, and other spiritual texts. Ask your priest for some advice. What are you reading now?



9) Be Quick to Forgive and Slow to Judge

Always ask forgiveness when we hurt someone, even if it is unintentional. Remember that if we don't forgive others, then God won't forgive us. Likewise, don't judge your neighbor or you will fall under God's just judgment.



10) Trust in God – Not Yourself

Believe what the Lord teaches through His Church. Don't subject the Word of God to your own personal opinions; we don't know better than He does. The way to the Kingdom is to follow Christ; we cannot make it there ourselves.



THE ESSENTIAL TRUTH

by Fr. Vladimir Berzonsky

“I am the Lord your God, Who brought you out of Egypt and out of the house of bondage. You shall have no other gods besides Me” (Deuteronomy 5:6)

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind” (Matthew 22:37)

“I believe in one God, Father Almighty, Maker of heaven and earth, and of all things” (Nicene Creed)

We recite it so simply and quickly, as though it is so obvious that it needs no discussion; however, we live in a world that challenges that fundamental truth and imposes the implications of its significance throughout society. Our culture emphasizes the rights of the individual to such an extent that we have all but lost the contrasting truth of unity in oneness of conviction.

The Hebrew people led out of Egypt by Moses were taught by the great prophet the essentials of their faith. Above all else was the absolute belief in one God. They could and did dispute the laws of the Almighty, His rules and obligations, but never the truth that God is one and there is no other. He is a jealous God and will not share authority with another. When Jesus Christ calls His followers to love the Lord more than any human relation including parents, children or spouse, He is lifting up the implications of that exclusive love for God.

When the human being sets himself or herself in the first place before the Lord Almighty, which is generally called “humanism,” what follows is a rearrangement of values. When I ask the meaning of life for me – why am I living, what is the root from which I draw

my morals and actions, what is the basis for making any and all decisions, right and wrong are not absolute but rather determine what is good for me at any moment of time. God may be the Creator of all that exists, including me. He may have a plan that caused me to be brought into the world and live with some purpose in His mind. However, unless I can understand or figure out what that purpose is all about, it really doesn't motivate me to try to direct my life as though I can or should know. Let the Church say that I am alive only by the grace of the Holy Spirit, I thank the Spirit, even the Father and Christ Jesus, but it has no absolute significance regarding the decisions I make or the pathway that I follow.

The above may describe the vast majority of people with whom we share the present time and space. On the other hand, if I take the gospel of Christ seriously at face value and seek to learn the hidden message underlying the words and actions of my Lord [and I have no right to call Him that unless I accept the conditions of being first a servant, then a disciple, and ultimately the friend of Jesus], I should begin by accepting the basic truth: I believe in one God. Nothing that exists is outside of the orbit of His creation, including myself. Every thing – each atom and molecule – is part of His plan, and while I do not understand much of it, I believe in His grand plan. I accept it in faith. I shall do my utmost to diminish self-reliance and reach out to unity with my Lord, directly in prayer and indirectly through unity with all others. I do not need to even know my true name – God knows it, just as He can see where I am headed and how far or near I am to fulfilling His idea of whom I should be.

AN ARCHBISHOP OF DESTINY

Wednesday, 14 May 2014, 16:32

When we first met in April 2011, what initially impressed me about Sviatoslav Shevchuk was his almost preternatural calm: which was striking, in that, less than a month before and still a few weeks shy of his forty-first birthday, Shevchuk had been elected Major-Archbishop of Kyiv-Halych and head of the Ukrainian Greek Catholic Church—the largest of the Eastern Catholic Churches, Byzantine in liturgy and governance while in full communion with the Bishop of Rome.

Shevchuk had been snatched out of Buenos Aires, where he was bishop to the Ukrainian diaspora there (and a friend of the city's Latin-rite archbishop, Jorge Mario Bergoglio), and thrust into the position previously filled by some of the most formidable figures in modern Catholic history: Andrey Sheptytsky, the Ukrainian Catholic leader who did more than perhaps anyone else to shape Ukrainian cultural self-awareness in the first four decades of the twentieth century; Josyf Slipyj, Sheptytsky's successor and the model for the "pope from the steppes" in *The Shoes of the Fisherman*, who spent more than a decade in Gulag camps; Lubomyr Husar, who became the most widelyrespected figure in independent Ukraine after the Soviet crack-up in 1991. In 2011, when we had a wide-ranging conversation in Rome, Major-Archbishop Shevchuk might have looked forward to three and a half decades of work building his Church in Ukraine and strengthening the links between the motherland and Ukrainian emigres around the world. (He might also have expected, not unreasonably, to become the youngest cardinal in a century.)

Then events took over, as they have a tendency to do.

For the past six months, Major-Archbishop Shevchuk has been a key figure in the Maidan revolution of dignity that first demanded a return to the elementary decencies of public life in Ukraine, and then set about building a new Ukrainian political order. After the Russian invasion of his country, Major-Archbishop Shevchuk has worked tirelessly to inform the world of the truth of Ukraine's plight and to maintain, under extreme pressure, the new Ukraine's commitment to the civic virtues that inspired the Maidan movement in the first place.

So I was all the more impressed that Major-Archbishop Shevchuk was as calm as ever when he

called me in Rome on the evening of April 30. We were both in the city for the canonizations of John XXIII and John Paul II, and while our schedules hadn't permitted another meeting, the archbishop wanted to talk over his country's dire situation—and to send a message to Russia and the Russian Orthodox Church.

The message to Russia was simple:

We in Ukraine wish to be good neighbors. Do not attack us. We are not your enemies, and we have no aggressive intentions.

The message to the Russian Orthodox Church, whose leaders had too often been tacit or explicit mouthpieces for the Putin government's propaganda and lies, was similar:

The Ukrainian Greek Catholic Church is not an enemy of the Russian Orthodox Church. We are your brothers; we have been born from the same spiritual womb. From the holy city of Kyiv, where our peoples were baptized, we are sending you a message of peace. Do not let politicians provoke hatred and bloodshed among us.

Major-Archbishop Shevchuk is no naïf. He understands that the Putin propaganda machine aims at nothing less than deconstructing the very idea of "Ukraine" as an independent nation, expressive of a distinctive culture and worthy of independent statehood. Thus while crisply describing the Russian "psychological" attack that aimed to "divine and disintegrate" his country, his bottom line was that "Ukraine does exist and will exist," and is "prepared" spiritually to resist whatever may come. That spiritual resistance is, of course, made possible by leadership. And both leadership and resistance are strengthened by intercession; as Major-Archbishop Shevchuk put it, "St. John Paul II will protect us and protect the world from new iron curtains and new Berlin Walls."

All of which is deeply moving, even as it throws into sharp relief the fecklessness of Washington, Brussels, London, Paris, and Berlin in addressing Vladimir Putin's mendacity, aggression, and brutality.

By George Weigel

ATHEISTS

I've never met an atheist!

The young man announced at the beginning of a college class, that he was an atheist. I'd been invited as a guest lecturer, and had opened the talk with the observation that everyone has a nous that hungers for God. This young man took exception, declaring there was no God, and furthermore stating that he certainly did not have hunger for a relationship with anything that could be defined as a god.

I asked him to define the God he'd chosen to deny, and after hearing his definition, I declared that I agreed with him. I, too, did not believe in such a God. The average understanding of just who God is, has largely been based on a concept that is not in sync with the biblical description of God, nor the teachings of the historic Church. Furthermore, the false science that is the basis for the denial of God's involvement in creation, and in the life of our world, has come about due, in large part, to this very misconception of just who God is, to begin with.

The God that has been revealed in the holy scriptures, and the God we worship within the life of the Church, is a God that so loved us, that He took on our human flesh, that He might experience our hunger, our thirst, our sorrow, our pain, and even our joy. He is not a remote God, incapable of understanding His creation, but, rather, a God who chose to join Himself to His creation, and invite us into communion with Him. We have been invited to share in His divinity, and, through the gift of eternal life, to dwell with Him forever.

Our God is present everywhere, and is Light in a darkened universe. Everything that is good, is from God, for He is love,

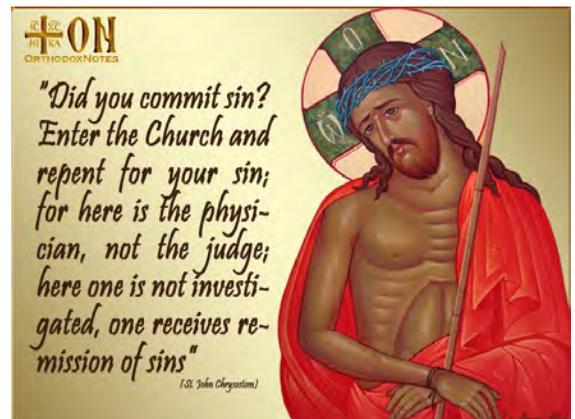
and has invited us into communion within His love. His light shines upon us, even when we chose to live in darkness, for He is everywhere present, and fills all things. Our disbelief in no way cancels out His presence, nor does our disbelief in anyway negate the fact that He is God.

The person who declares himself an atheist, is in fact one who avoids the obvious. Refusing to believe in God's existence in no way cancels out the reality that God indeed does exist. Just as refusing to believe the world is round because it appears flat from our perspective, or denying the existence of molecules because we can't see them, the denial of God's existence emanates from a narrow focus on self.

That one would deny the existence of God, yet accept the theories of quantum mechanics, which are based on an unprovable noetic science, is proof that we, as a species, have fallen far from that which our Creator God had intended, having become, in our pride, gods unto ourselves.

With love in Christ,

Abbot Tryphon



Sunday offering for September 28

Amount	Number
\$10.00	1
\$20.00	3
\$40.00	2
\$75.00	2
\$100.00	3
\$300.00	1
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\$900.00	

Parishioner Total: \$825.00
 Guest: \$75.00

Average / parish household (42): \$20.12
 Weekly Stewardship Goal: \$2125.00
 Deficit: (\$1300.00)

Sunday offering for October 5

Amount	Number
\$40.00	1
\$50.00	2
\$125.00	1
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\$265.00	

Parishioner Total: \$265.00

Average / parish household (42): \$6.46
 Weekly Stewardship Goal: \$2125.00
 Deficit: (\$1860.00)

Sunday offering for October 12

Amount	Number
\$4.00	1 (loose)
\$5.00	1
\$15.00	2
\$20.00	5
\$25.00	1
\$40.00	2
\$50.00	2
\$80.00	1
\$100.00	1
\$300.00	1
\$400.00	1
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\$1224.00	

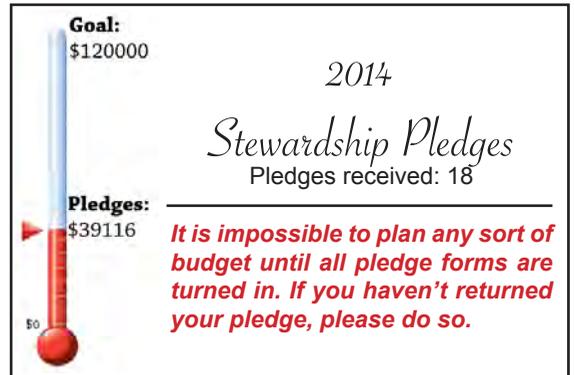
Parishioner Total: \$1204.00
 Guest: \$20.00

Average / parish household (42): \$29.37
 Weekly Stewardship Goal: \$2125.00
 Deficit: (\$921.00)



09-22-2014

I THOUGHT ABOUT THE IPHONE 6 PLUS TOO, BUT DECIDED TO GO SMALLER FOR PORTABILITY



Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Fr. Deacon Frank Avant: (760) 805-1667
 Vladimir Bachynsky: (619) 865-1279
 Mark Hartman: (619) 446-6357
 Luke Miller: (858) 354-2008
 Jeanine Soucie: (718) 674-4529

Social Committee Chairpersons:

Vacant: Please consider volunteering as chairperson.

Finance Committee:

Bohdan Knianicky: (619) 303-9698
 Fr. Deacon Frank Avant: (760) 805-1667



**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

Deacon: Fr. Deacon Frank Avant

fhavant@mac.com

Fr. Dcn Frank's cell phone: (760) 805-1667

Bodily Resurrection

What is it about the body that you don't like? If the whole coordinated structure of the body is described, doesn't the one who hears it feel overwhelmed, and the one who describes it cannot do it justice? What is it about the body that you don't like? I will tell you; it's the body's liability to decay, its mortality. But the things you like will be there, the things you don't like won't. ...

So don't be ungrateful to your Redeemer by not believing what He promised; but do what He commands, in order to receive what He promised. Your Redeemer, after all, can do everything, because He is God. If you don't like the body being resuscitated, then stop liking the body now...

So bodies will rise again, because Christ rose again; but they have no needs or wants, because Christ too, when He rose again, ate some food because He was able to, not because He needed to. There will be no hunger there; we shall not

stand there anxiously, and say, "Give us this day our daily bread" (Lk 11: 3); we will always have eternal bread. But it's always to hand; we won't be hoping for rain because of it, we won't dread the cloudless skies of drought; because our bread will be the One who made the skies. And there will be no fear there, no toil, no sorrow, no decay, no poverty, no infirmity, no weariness, no clumsiness. None of these things will be there; but the body will be...

We were in possession of death through blame; He took death to himself without blame; though He wasn't a debtor, He was put to death, and so tore up the debtors' bills. So, all of you, let your minds be full of faith in the resurrection. What Christians are promised is not only everything that the Scriptures proclaim has been done in Christ, but also what is going to be done in Him.

St. Augustine of Hippo