

TWENTY-SECOND SUNDAY AFTER PENTECOST



Icon of Saint Tabitha and Others -- October 25th



October 25, 2015

22ND SUNDAY AFTER PENTECOST – TONE 5
THE HOLY MARTYRS AND NOTARIES MARCIAN AND MARTYRIUS

SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 26 – NOVEMBER 1

SATURDAY, OCTOBER 31

6:00 PM – GREAT VESPERS

SUNDAY, NOVEMBER 1 –

23RD SUNDAY AFTER PENTECOST; THE HOLY WONDERWORKERS AND UNMERCENARIES COSMAS AND DAMIAN; PASSING INTO ETERNAL LIFE OF METROPOLITAN ANDREI SHEPTYTSKY, 1944; PASSING INTO ETERNAL LIFE (1947) OF BLESSED THEODORE ROMZHA, BISHOP OF MUKACHEVO, AND MARTYR

8:45 AM – Divine Praises

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!*

COMPULSIVELY-LATE CHURCH GOERS!

"OH, CRUD! I'M THE FIRST ONE HERE!"


DAYLIGHT SAVING TIME

ENDS NOVEMBER 1st

Turn back your clock on Saturday night and avoid the horror of arriving **EARLY** to church.



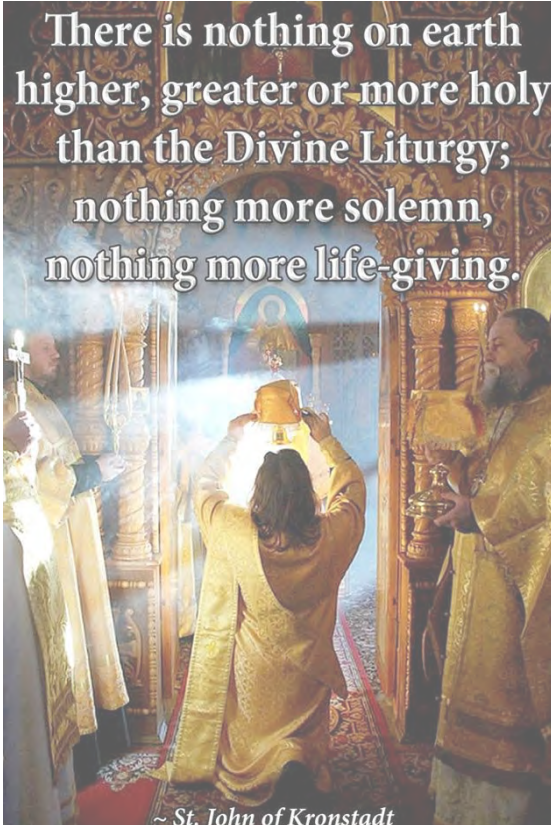
PARISHIONERS THAT ARE HOME BOUND



If you or a loved one cannot make it to Church, Fr. James would be more than pleased visit at your home, in the hospital, at a nursing home, or any other place. It is no inconvenience at all.

Please be sure to schedule a visit.

There is nothing on earth higher, greater or more holy than the Divine Liturgy; nothing more solemn, nothing more life-giving.



~ St. John of Kronstadt

**Homily of Bishop John Bura at the Divine Liturgy for the gathering of the
Ukrainian Catholic clergy of the United States. Chicago, Illinois
October 22, 2015**

Слава Ісусу Христу!
Glory to Jesus Christ!

Most of the time when Pope Francis was here in the U.S., in Washington, and Philadelphia and New York when he would conclude a homily or a talk he would ask "Pray for me." Of course we pray for him in all our services and I hope all people will pray for him - for his health, for his continuing work and for his well-being.

The Apostle Paul, in today's epistle reading (Colossians 4:2-9) asks the Colossians to pray for him. Paul is in prison and he simply says "Don't forget to pray for us that God will open doors for telling the mystery of Christ even while I am locked up in the jail. Pray that every time I open my mouth I'll be able to make Christ plain as day to them." Here is Paul evangelizing even while he is in prison. And, St. Paul send the Colossians several of his co-workers to instruct them and to comfort them even while he is in prison just as Jesus sends us to teach and to comfort and to minister to His people. We know that the apostles Peter, James and John were especially chosen to witness our Lord's miraculous Transfiguration on Mount Tabor.

Today's brief Gospel (Luke 9:49-56) is an event that happened between our Lord's Transfiguration and His passion and death. Here our Lord teaches His disciples at least two very important lessons. The apostle John explained that a man was expelling demons. The man was not a disciple and he was using Jesus' name and they stopped him. And Jesus said "Don't stop him. If he's not an enemy, he's an ally."

The second occurs as our Lord is headed to Jerusalem after this event. One of the translations says that "He set his face to go to Jerusalem." Jesus is doing this in spite of all the hostility and opposition. Travelling, he is rejected hospitality in a Samaritan village.

When the disciples James and John learn about it they said "Master, do you want us to call a bolt of lightning down out of the sky and incinerate them?" And Jesus turned on them. He said "Of course not." The reaction of the Samaritans was to be expected, knowing the relationship between the Jews and the Samaritans.

But these Samaritans were not like the "Good Samaritan" in Jesus' parable or the Samaritan woman at Jacob's well. I'm surprised that in the first incident and the second, the apostle John is involved. Twice Jesus reprimands. Jesus called James

and John the "Sons of thunder." Maybe having just witnessed the Transfiguration and seeing Elijah, they may have thought Elijah's was the best solution to the present problem (1 Kings 18). The apostles just didn't understand.

James and John's proposal was wrong and inconsiderate. They meant well but they were very wrong. They didn't understand forgiveness. They didn't understand love of neighbor so essential to Jesus' teaching. They will understand it later when Jesus prays from the Cross "Father forgive them." We know that John thought better later on.

How often does Pope Francis remind us of these Christian virtues many times in his messages. During these two days we have been presented with very interesting talks and challenged to think about or re-evaluate some of our past assumptions and ideas. It's serious work. I think the Holy Father and our Patriarch Sviatoslav are doing much to lead us and our church during trying and turbulent times.

At the Synod of bishops in Rome, Patriarch Sviatoslav stated: "We stand on the threshold of the birth of a new civilization." Maybe we don't have the same challenges as Ukraine does but there is no doubt that we here in the United States are facing a rapidly changing society. No one begins something from nothing except for God. We Ukrainians have a rich cultural and spiritual heritage. We received our faith from our ancestors who were baptized in the waters of the D'nipro river in 988.

As a church our mission is still the "teach all nations" and bring them to the knowledge of God. And we must begin this, if necessary, within our own homes, our parishes, with our neighbors, with all people.

We must deal with the complexities of family life now, with the sanctity of marriage and with many other challenges. This is our vocation. Our faith teaches us that we are loved and accepted by God. Through this gift of faith and through the grace of the Holy Mysteries we are called to travel with Jesus. Having witnessed the transfiguration we go with Him to the cross and the eventual Resurrection.

In Him we will find all we need to sustain us as we face new challenges, difficulties and trials along the way. Every day let us recall and thank God for our inheritance. Let us be worthy children of the great leaders of our church: Venerable Andriy, Patriarch Josef, the blessed martyrs. Considering the past history and the present conflicts, unlike James and John, let us ask the Holy Spirit to replace any desire for retaliation with mercy and cooperation.

It may not be easy - nothing worthwhile is. Our evangelization will have to develop new and relevant structures. The "Vibrant Parish" is a beginning. These will demand from all of us: Bishops, priests, religious and our faithful laity, much work, sacrifice,

patience, perseverance, renewed hope, faith and yes, continuous education, and most of all, mutual understanding and cooperation. Recall the famous painting "Christ at heart's door" also know as "The Light of the World." There are several versions.

When the original painting was unveiled, art critics noticed that there was no doorknob as Christ knocks on the door. The artist explained the spiritual meaning of the painting: "Christ knocks; the door is one's heart; and it can be opened to Christ only from within." Pope Francis says "the Lord is knocking at the door of our heart. Have we put a sign on the door saying 'Do not disturb'?"

With Saint Paul, with Pope Francis we ask for prayers that God will open doors for telling the Mystery of Christ. It is our mission to facilitate the opening of hearts to Our Lord.

As I said, it's not easy but we have to start. Hopefully, our conference is an incentive to do this. We are encouraged by being here together, learning together. Although not a spiritual retreat - spiritually renewed to return to our ministries, our parishes and continue to evangelize during this difficult twenty-first century. We should have no fear for Our Lord is always with us. Jesus, the same, yesterday and today. He is the Way, the Truth and the Life.

I am grateful to our Metropolitan Stefan and his committee for organizing this year's "All USA Conference," the first since we met in Hershey, Pennsylvania. It's good to be here with all of you. We are able to get acquainted, or re-acquainted, to pray together, to work together and to learn something from one another and to share some things. We thank Bishop Richard, although due to illness he couldn't be here, and to Chicago and the priests and the faithful for hosting our conference this year. We are very grateful.

Let us place our hope in God's mercy and goodness and love, knowing that every good thing comes from God, that He is the giver of every earthly and heavenly gift as we always pray in the Liturgy.

God bless you all.

**In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.**



MOVING IN THE RIGHT DIRECTION

by Metropolitan Anthony

We cannot partake deeply of the life of God unless we change profoundly. It is therefore essential that we should go to God in order that He should transform and change us, and that is why, to begin with, we must all become converts. Conversion in Latin and Hebrew means a turn, a change in the direction of things.

Conversion means that instead of spending our lives in looking in all directions, we should follow one direction only. It is a turning away from a great many things that we know are ultimately not good for us. The first impact of conversion is to modify our sense of values:

God being at the center of all, everything acquires a new position and a new depth. All that is God's, all that belongs to Him, is positive and real. Everything that is outside of Him ultimately has no value or meaning.

But it is not a change of mind alone that we can call conversion. We can change our minds and go no further; what must follow is an act of will and unless our will comes into motion and is redirected God-wards, there is no conversion; at most there is only an incipient, still dormant and inactive change in us.

Repentance must not be mistaken for remorse, it does not consist in feeling terribly sorry that things went wrong in the past; it is an active, positive attitude, which consists in moving in the right direction.

It is made very clear in the parable of the two sons (Mt. 21 :28) who were commanded by their father to go to work in the vineyard. The one said, "I am going," but did not go. The other said, "I am not going," and then felt ashamed and went to work.

This was real repentance, and we should never lure ourselves into imagining that to lament one's past is an act of repentance. It is part of it, of course, but repentance remains unreal and barren as long as it has not led us to doing the will of the Father. **We have a tendency to think that it should result in fine emotions and we are quite often satisfied with emotions instead of real, deep changes.**



ON JUDGING OTHERS

From "Unseen Warfare"

by Saint Theophan the Recluse

Since the enemy watches you constantly, waiting for an opportunity to sow evil in you, be doubly watchful over yourself, lest you fall in the nets spread for you.

As soon as he shows you some fault in your neighbor, hasten to repel this thought, lest it take root in you and grow. Cast it out, so that no trace is left in you, and replace it by the thought of the good qualities you know your neighbor to possess, or of those people generally should have. If you still feel the impulse to pass judgment, add to this the truth, that you are given no authority for this and that the moment you assume this authority you thereby make yourself worthy of judgment and condemnation, not before powerless men, but before God, the all-powerful Judge of all. This reversal of thoughts is the strongest means, not only for repelling accidental critical thoughts, but also for completely freeing yourself of this vice...

Even if a person's sin is not only obvious, but very grievous and comes from a hardened and unrepentant heart, do **not** condemn him, but raise your eyes to the wondrous and incomprehensible judgments of God; then you will see that many people, formerly full of iniquity, later repented and reached a high degree of sanctity, and that, on the other hand, others, who were on a high level of perfection, fell into a deep abyss. Take care, lest you also suffer this calamity through judging others.

Sunday offering for October 18

Amount	Number
\$10.00	1
\$20.00	1
\$25.00	1
\$40.00	1
\$43.00	1 (loose)
\$50.00	1
\$100.00	2
\$150.00	1
\$200.00	1
<hr/>	
\$738.00	

Parishioner Total: \$738.00

Average / parish household (42): \$8.89

Weekly Stewardship Goal: \$2200.00

Deficit: (\$1,387.00)

Year-to-date deficit: (\$43,028.00)

Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Social Committee Chair:

Megan Hartman (619) 540-4291

Finance Committee:

Bohdan Knianicky: (619) 303-9698



**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

Peter Restores Tabitha to Life

Now in Joppa there was a disciple named Tabitha (which translated in Greek means Dorcas, a gazelle). She was completely occupied with good deeds and almsgiving. Now during those days she fell sick and died, so after washing her, they laid [her] out in a room upstairs. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him with the request, "Please come to us without delay." So Peter got up and went with them. When he arrived, they took him to the room upstairs where all the widows came to him weeping and showing him the tunics and cloaks that Dorcas had made while she was with them.

Peter sent them all out and knelt down and prayed. Then he turned to her body and said, "Tabitha, rise up." She opened her eyes, saw Peter, and sat up. He gave her his hand and raised her up, and when he had called the holy ones and the widows, he presented her alive. This became known all over Joppa, and many came to believe in the Lord. And he stayed a long time in Joppa with Simon, a tanner.

Acts of the Apostles 9:36-43

**For more information on Eastern spirituality, visit
www.ecpubs.com**